SIXTH GROUP OF CONCHIES ARRIVE

JOYFUL WELCOME

On Thursday, March 12th, 16 fellow conchies arrived at Montreal River Camp for Alternative Service. When their truck came in at 7:15 W.S.T., trainees already in camp met the new comers outside the bunkhouse with hearty hand claps, cheers and "royal bumpers." Campics were just as happy to meet friends and see new faces as the arrivals were to be here.

The sixth group was to have arrived in camp on March 9th, but because of the year's worst snow storm and blizzard, they were forced to remain in the Soo until Thursday. All snowploughs were fighting the storm on main highways east and west of the Soo and could not be spared to open the road to camp. However, trainees were asked to start from this end to break a way thru on Wednesday. Working in shifts with the help of trucks and bulldozer the snow fighters were able to open a good portion of the road by that night. The bulldozer crew of Tom Barnes, "Slim" Godfellow, and Ross Baars worked thru the night and next day against eight foot drifts until they met the snowplough at Polo. The plough had started Thursday morning from the city. Much credit is due to the bulldozer crew who worked 24 hours without sleep to make it possible for the new group to arrive when they did. The crew returned to camp on Friday morning having won victory against Nature's greatest odds.

It was a rare experience for the newcomers to encounter and not knowing what lay ahead of them, they thought the worst of the north country. Now, however, after more than a week spent here everyone agrees it is a grand country of healthy atmosphere and scenic beauty unsurpassed. All men are well and digging in to the best of their ability.

FEATURE ARTICLE PAGE 7.

GIVE CONSCIENTIOUS OBJECTORS FOREST WORK

British Columbia has agreed to take 3,000 Mennonites and other conscientious objectors from other provinces for forestry work in the Pacific coast province. Lands Minister A. Wells Gray announced last night.

Under plans submitted to Ottawa by the province the men would be placed in groups up to 50 under provincial forestry supervision for fire watching, trail-making and other woods work.

The men will be brought in, 1,000 at a time, for four months' training, to be returned to their homes when the training period is over.

FIRST IMRESSIONS

George Hoeman

My first impression of Montreal River Camp started about 4 miles south of the Camp where group 6 got off the truck and looked at the sun setting across Lake Superior. The scene, especially the sunsets, at Camp would impress anybody.

As we entered the door of the south bunkhouse, ninety friendly, grinning faces met us. The camp obeyed, at least, one of the rules of winning friends. They looked as if they were interested in us. In fact, it looked as if they hadn't seen a new face in the whole four months.

The beards, of course, attracted our attention. It was hard for us to understand how anybody could put up with wool on his face but, I suppose, it keeps the face warm.

I think most of us were delighted with the homeliness of the bunks. None of us thought we could be so comfortable in so small a space.

The first meal in camp was a success. It was rough to most of us.

Cont'd on Page 7.

SEE SPECIAL ARTICLE ON NON-INTEREST EARNING BONDS ON PAGE 6
RELIGIOUS READS

Peter saw the love and compassion Christ had for the multitude. At the same time he saw the perfect word of Christ and also his power. He was overwhelmed and awed at these things. He had received a vision of Christ that left a deep mark upon his heart.

What kind of a "vision of Christ" does the World have?

What "vision" has the church or the so-called Christian World of Christ?

What "vision" have I and you of Christ? That's what counts most. What the man of the world sees will determine his comprehension and attitude towards God.

Prayer Meeting

The Monday night prayer meeting was conducted by Sheldon Wilson. A time of blessing was enjoyed by everyone present in the hour spent before the Lord.

Bible Study Night

Since Rev. Groh was delayed in coming to camp the Wednesday night Bible Study period was conducted by Paul Storms with a short talk.

Sunday Services, March 15th, 1942

Sunday School was well attended this morning. Classes were conducted by Floyd McReynolds, Paul Storms, Howard Pollard, and Ben Baerg.

Morning Service


There was drawn before our minds a comparison between Joseph and Christ.

Joseph as a type of Christ: "gives us a beautiful picture of Christ. Joseph was an object of love and affection, yet made a public merchandise, doomed to trial and temptation, yet he sinned not. In all these things there was a definite purpose. Its main object was to give life to others. Even so with the Lord Jesus Christ, an object of love and affection, yet He suffered trial, temptation even poverty. Was the object of a swindle. In these things there was a purpose. He came to give life and to give life abundantly."

Evening Service

The evening service was led by Rev. H.D. Groh while Rev. Charlton Conducted on page 3.
March 21, 1942.  The Northern Beacon  Page 2.

"YE ARE THE LIGHT OF THE WORLD"
Matt. 5:14.
Rev. J. Harold Sherk.

What would our earth be without light? That personal loss is greater than the loss of sight, the perception of light. Without light we must grope our way with difficulty, dangers which light makes apparent are hidden to us, the beauties of earth and sky, cloud and sunshine, flowers and trees, rocks and waters, could never be realized.

Some years ago I was one of a party which was conducted through a section of the Luray Caverns in Virginia. We walked for miles through limestone caves deep in the heart of the mountain, sometimes descending, sometimes ascending, sometimes through great halls, sometimes in a maze of boulders, pools, pillars, ridges and arches. All was brilliantly lighted.

We marveled as we looked on the handiwork of God as He had wrought in stone. There were rooms with the dimensions and the architecture of cathedrals. There were pillars of glistening white and other formations, in stone, of brown and rust and gold. There were the most delicate draperies festooning the hardest rocks. Crystal pools reflected the wonders above them and revealed new beauties in their depths.

There were dangers, too. We shuddered as we pored at the brink of a precipice and looked down to its foot where, years ago, were found bones of a man who had, evidently, lost his way in the darkness and fallen to his death.

When we reached the middle of a vast hall deep in the recesses of caves, our guide waved us, as he said "the natural colour of the cave". The electric lights were switched off and we were suddenly in total darkness. The beauties that had filled our eyes were lost in blackness. The best of guides, without a light, could only with difficulty have extricated us from the maze. We felt the peril of the Indian who, centuries before, had lost his way and, stumbling in utter darkness, had fallen, victim to the dangers of the path. Light had a new meaning for us when the switch was thrown again and beauty — and a safe way — was revealed.

The moral world of man would be just as dark, colourless and dangerous without the Divine light as our earth without the sun. The great Light of the World, the Sun of Righteousness is shining. But just as there are many places in the earth which the sun's rays cannot reach and which must be lighted with myriads of little lights by which we see the path or discover the pit-fall or reveal the beauty, so there are thousands of dark places in the world of humanity which will never be lighted unless by the lights of the Lord's disciples.

Philip, not an apostle, took his light to Samaria and showed the way of salvation to a multitude and then went into the desert to bring light to one African. Stephen let shine a light whose rays first illumined the way for Paul. Paul took his light with him into the Philippian jail and by it snatched the jailer from the brink of suicide. Moral beauty has been revealed in the most unexpected places. There were saints in the household of the monetrous Nero and one of Paul's associates came from the home of a Herod. Moral beauty of the rarest sort has been revealed in earth's darkest places because someone has gone in with a light, sacrificing himself, like the candle, to give that light.

Is our world becoming darker? Then it is more important than ever that every light, every disciple, shine and that the light be shed as widely as possible. The value of the light is enhanced by properly placing it — by putting it "on a candlestick". Following Christ has often made His disciples conspicuously prominent in an unpleasant fashion, but by this means the light has reached "all that are in the house". It has been the Lord's pleasure that "To" some of His disciples should be "set... upon a candlestick" (not hidden in the "bushel") as you suppose) so that you may be in a dark day "the light of the world". Keep shining!

Matt. 5:14-16

Ye are the light of the world. A city that is set on an hill cannot be hid. Neither do men light a candle and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works and glorify your Father which is in heaven.
Superior Waves

SIXTH CAMP—Hello Connie friends glad to see you; six more conscientious campers to swell our numbers and advance our cause. Think of it!

HEADINESSague—Fourth Group is preparing for home and busily black bears have disappeared. Did you recognize John Dysk, Willie Herbert, John Neufeld, Allen Church or Ernie Eyr? Really good looking chaps aren't they?—but oh so bars! "Bob" Marshall of the fifth group now reigns as "Baron of the Beards," surpassing all other whisker growers.

FLU FLIES—A number of boys are in bed with stomach flu, a mild epidemic passing thru camp. We sure miss smiling Dave Warwick during roll-call and food disher-upper Bob Templeton at noon hour. Get well soon boys.

OFFICE ROY—Allon "Tubby" Vinall is now working in the office limbering up typewriting fingers for home use. Now watch him put on weight to occupy waist space!

MY '31 FORD—If you are displaced with your car too "Hippo" Froman, Conversation will start off with, "Well now, ny '31 Ford.—

TENT LINK-UP—Several times at noon hour last corners for dinner have "chiselled" in near the front of the line up. We're just as hungry as you are followers so let's play fair. Fair play never started any one and it creates a more friendly spirit in the bargain. Confideous say "If you don't chisel, you won't be chiselled." Right?

MISSED YOU—Could Coco, "Fire" Bell help it if he had a birthday and his lady friend sent him her lovely picture and it mysteriously disappeared? After a public announcement of said loss, Sylvia returned to his shelf to smile on his toars. Happy days are here again!

SPRING—Past few days have seen the fellows ready for work ahead of time. In the warm "spring" weather we are expostiong boys, or could it be the lack of "springs" in our beds?

ROBIN SIGHTED—Ross Pearey and Geo. Bell report seeing a robin in camp on St. Patrick's Day. It must be spring.

The Northern Beacon

March 21, 1948

BILL HERBERT—Son of Rev. J. W. Herbert of Toronto, a United Church Minister, was born at Peterborough in 1940. Before coming to camp he worked in the St. Evin's factory. Herbert is athletic and finds work in the mowing, swimming and cycling. When asked what he thought of girls he answered, "Leave them strictly alone," leaving out the "I'll." Bill is noted for his large dark board, works on the large camp keeping the fill to grade level.

ROSS NICHOL—Student of the Ont. Bible School at Fort Erie and taking up a commercial course. Ross is a Brother in Christ, born & raised on a farm near Stovensville. Likes to read history and is noted for his cheery smile and wavy hair.

ORVILLE REISE—Brother in Christ by faith. Orville is a friendly blue-eyed chap who is well liked at camp. A farmer before coming here, expects to find work in the city after going home—one of the gang that drills rock, likes fishing at a great pastime.

EDWIN HAYES—Born on a farm in 1919, Eddie attended the Toronto Bible School prior to coming to camp and worked as a shipper in York Trading Co., Toronto. Ed is a dynamo guard at camp, likes fishing and tennis. Active in M.B.C. Young People's and Sunday School Work. Says he wouldn't exchange these four months at camp for anything.

JACOB DYKST—A United Monomote, Jake comes from Kings-on-the-Lake. A carpenter by trade, he practices his trade in camp. As a sideline Jake cuts hair in the evenings at camp. enjoys the friendship of the boys.

WILFRED ATKINSON—Occupied in camp as a houseman. One of the married men in camp. Wilf is a farmer at heart; says it is a rare privilege to meet so many fine fellows here.

HARVEY BYERS—M.B.C., shipper and receiver at Martin's Transport, Toronto. Loves the fire going nights at the compressor shack. Says, "Enjoying myself at camp. It has helped me a great deal to associate with Christian boys of different denominations.

ELMER BENNET—One of our quietest and most "introverted" Group 4, Elmer in Christ says he likes working in the gravel pit. Elmer is city of boys but says he "likes" them.
March 21, 1942

The Northern Beacon

Page 5

FAREWELL TO GROUP FOUR
by Group Five

So your going home, boys! Well, it is seen nice knowing you and we wish you the best of luck and much happiness on your arrival at your various homes.

We, of Group Five, have made many new, and good friends from your number. We won't soon forget the friendly welcome that we received from you when we came into your town two weeks after you had come. We won't soon forget the way you showed us ways and means of making our bunk as comfortable as possible, and how you helped us build cupboards and store our clothing.

Neither will we forget the many songs that we have enjoyed in your bunk-house, nor the times we were surrounded by Singin' Sam and his compatriots.

We have had many good laughs at the jokes that originated in your bunk-house. Some of them we could not fully appreciate at the time, but now that you are leaving, we, the goats, look back with a sheepish grin at the time we were outwitted. Of course, we claim to be nearly even with you; maybe we shall even up the score yet.

On thing was really amusing. That was to note the progress of the numerous boards in your group. First, you give the idea a trial, then you bear the itching (and the fibers) for several weeks, at last the board is glued to look helpful. About the first of the fourth month it is beginning to resemble an adult cow; in the third week of the fourth month you get the urge to prepare for home—then off comes the board! Too bad, too bad! They were such lovely boards. Of course we would be glad to have you stay and longingly enjoy the finished board—if you insist. Anticipation, thy cry, is great. Then realization. Maybe it works with boards too.

So, now that you are all shaken and stirred, us by reminding you that you have only three more days to go, we hope that we shall miss you, our new friend. However sad we are to see you go, we are glad, mind you. The fact that after you leave we have another day of home—going, we have enjoyed our work and our play here with you.

So-long, boys, and may God bless be with you.

Recently Cudie Bell received a large portrait of a pretty girl in Steynr and the next day he kept telling the boys that spring was "Bill Herbert, "Tell Him I want to home because he could hire the rob-see him immediately, if not sooner," ins singing.

RELIGIOUS BEATINGS
Cont'd, from Page 2

delivered the message. The scripture reading was taken from 1 Sam. 21:11.

W.V. Charlton took his text from Matt. 12:26. Christ is Greater than the Temple. To Isreal the temple was something of infinity importance. It was the center of their worship. Christ is also the center of our worship not only that but He gave His life to bring the center of worship.

Matt. 12:44. Christ is Greater than Solomon. Solomon with all his fabulous wealth, pomp and glory could not compare with this strong of Galilee.

TESTIMONIES

In view of the fact that Group 4 is returning home shortly I will how to relinquish my position as Religious Columnist for the Northern Beacon I would like to express by appreciation for the trust shown me in giving me this position.

It has certainly been a privilege to contribute to the life of the camp in this way. I hope and pray that my advice have been a blessing to read.

My prayer is that God's richest blessing may rest upon the Camp upon the boys in the Camp and all who are connected with it.

Yours by God's Grace,

Ben J. Berg.

CAMPS TALLEST MAN

Ray Sidr, 6'12", Robert Tindley, 6'1", Bert Granger, 6'3", Peter A. Dyck, 6'2", Jake Dyck, 6'2", Ben Berg, 6'1", Lorne Wiedeman, 6'11". The following are exactly six feet:

Frank Shewar, Harry Wiedeman, Norman Jarrett, Bruce Mux, George Brynboth, Victor Dyck, W. Herbert, Harry Puck, Stanley Johnson.

The staff of the Northern Beacon wishes to apologize for omitting Sheldon Wilson's name from the list of the married men in the previous issue.
Lenten devotion brings to our attention the closing scenes of our Savior’s earthly life. We are impressed with the solemnity of His sacrifice. He went to the cross, He was crucified, and He was suffered to die for the sins of humanity. “He was despised, and He was afflicted, yet He opened not His mouth.” Isa. 53:7.

The world pays little heed to that important fact. Human nature is not enthused over the quintessence with which He went about His divine duties, or the evidences with which He faced the end. Had He gone down fighting, civilization might have created a monument to His glory and inscribed His name on the honour roll of the world’s greatest heroes; but “He is despised, and He was afflicted...” In the messes He appears as a weakling and as one who lacked the courage to stand up for His rights. But had He not given up His rights before He left the plough of equality with the Father above, to clothe Himself in human flesh?

No, He was not the victim of superior forces against which He was helpless. A word from Him and the soldiers fell back in confusion. More than ten legions of angels stood ready at His command to scatter His foes. He was not powerless before them. He did not lack courage. He, who feared neither man nor devil, said, “For this cause came I unto this hour,” so, He gave His back to the smiters and His cheeks to them that plucked off the hair; and did not His face from shame and spitting. He showed His strength of character and courage of purpose in meekly submitting to injustice such as the world has never seen either before or since. Of His life He said, “No man taketh it from Me, but I lay it down of Myself.” Thus He finished the work which His Father had given Him to do. The Lion of the tribe of Judah was brought as a lamb to the slaughter. He suffered unjustly to remove from us the injustices of Satan. He died that we might live.

Walt Atkinson was very worried one night recently when the picture of his mumps disappeared, but the usual smile returned next morning when his picture came back after spending the night at Lord Smith’s bank.

Bob Kirney, Toronto, Pentecostal, Stationary Engineer, Adirondack boards.

Joe Blue, Halifax, brakeman on CNR. Intends to grow a beard and carries 6 pictures of his girl friend next to his heart.

Bill Griggs, Barford, truck driver. Intends to grow a beard and likes his beans.

Joe Hall, New Toronto, hotel manager. Has to have lady friend close by his head so he can go to sleep. Art Glaton, Brantford, stockkeeper.

Shy's there is a definite shortage of personal feminine beauty.

Mitchell Gloeoff, Oshawa, manager of next department. Camp life O.K. Anticipates a good orchestra in camp. Is musically inclined. Violinist is his future hope. Hopes there is a piano donated to the accommodation.

Bill Spencer, Toronto, Brotherhood. Takes camp life very much. Is a hard worker.

Erie Hazeldine, Mattawa, farmer, likes boards but won't grow one.

Albert Frazier, Toronto, Brother, Electric welder. Enjoy's watching fellow work. Already named "Hippo".

Harold Yeung, Toronto, United Church, slippor and receiver. Is impressed with the friendliness of fellow conchies and the royal welcome they received.

George Herman, Toronto, United Church, Clerk at North American Life. EXPECTS to develop huge muscle.

Lawrence T. Jerome, Hamilton, printer in Perciles Printing Co.

Seventh Dry Adventist. EXPECTS to get lots of work and sleep.

George Brewster, Toronto, Brother, weatherstripper. Thinks climate very healthy.

William (Bill) Young, Toronto, Brother, secretuaty Supt., in a lockergoods factory. Thinks the friendliness of all conchies toward each other is remarkable.

Albert W. Granger, Melbourne, Brother, transport driver. Surroundings not much like home but very nice society.

Roy Willinger, Toronto, Brother. Camp life is O.K. by me.

King of France, Vernon Fager consumed 46 pounds for supper March 6.

King of Pancakes, Harold Bond, stowed 9 pancakes away for breakfast March 7.

King of Beans, Leonard Burkholder's neighbors says his daily average must be close to two hundred.
March 21, 1942

The Northern Beacon

Page 7

THE SIGNIFICANCE OF PALM SUNDAY
by Frank G. Vinall, Lay-Minister,
Christadelphian Church, Hamilton.

Sometimes in the superficial reading of the scriptures we are likely to miss the deeper, nobler and grander teaching of them. For instance, in the 23rd Psalm, the Psalmist says, "I was glad when they said unto me let us go into the House of the Lord." He had something else in mind speaking as he was by the power of the Spirit of God, then just the returning to Jerusalem and attending the services and observing the ritual of the Mosaic law, would this not be the looking forward and seeing by the eye of faith, the time which was spoken of by Isaiah in the 2nd Chapter, when God's house would become a house of prayer not only for the Children of Israel, but for all nations, so taking this as a basis when we look at the incident in the life of our Saviour which the Christian world will be commemorating in a few days as Palm Sunday is there not a deeper and a grander teaching in it.

We read in the Gospel recorded by John, 11th chapter. That five days before the feast of the passover was to be celebrated that much people were gathered there, or as Matthew records the same incident "a multitude" and when they heard that Jesus was coming to Jerusalem, took branches of palm trees and strewed them in the way. Some took of their garments and laid them in the street and went before Him shouting and singing "Hosanna to the Son of David, Blessed is He which cometh in the name of the Lord," words which are taken from the 118th Psalm, 26th verse, then we have another quotation from Zechariah, 9th chapter, 9th verse, "Rejoice greatly, O daughter of Zion. Thy King cometh Riding upon a colt, the foal of an ass."

The people who were assembled in Jerusalem took the superficial view of the entry of the Saviour of mankind into Jerusalem, thinking that this was the fulfillment of Ps. 118 and Zechar. 9 forgetting that he must come first as "the Lamb" that taketh away the sin of the world, before he could come as their Messiah, come as the Lion of the tribe of Judah, the one who was to establish a rule of righteousness as peace.

They missed the grander and deeper teaching of the scripture, that the world was to go through a period of trouble and distress among nations Daniel 2, before the Prophecies as in Isaiah 45:18, Romans 14:21, 2 Corinthians, 14:25, "For the earth shall be full of the knowledge of the glory of the Lord as the waters cover the sea," could be fulfilled. As I ponder over this episode in the life of Jesus, (I sometimes wonder as to how many of this multitude who were shouting "Blessed is He who cometh in the name of the Lord," were among that other multitude who five days later were shouting "Crucify Him, Crucify Him!")

It teaches that there is a deeper meaning in things. It is evident from the words of the Saviour in the 23rd Chapter of Matthew verses 38 and 39, "Behold your house is left unto you desolate for I, Jesus, say unto you, ye shall not see me henceforth till ye shall say, "Blessed is He that cometh in the name of the Lord." And in order that we may not read these things in a superficial way and that we may get the deeper, grander and nobler teachings of these events in the life of Jesus and that we might get the full significance of the day that we celebrate as Palm Sunday let us take out Bibles and remembering the words of Jesus in Matt. 21:36-39, John, the following words from the Prophets "who spake as they were moved by the Holy Spirit, 1 Peter 2:21" and these are the things they spoke, got your Bible and read: Ps. 40:9, Isa. 24, Micah 4:2, Isa. 9:6-7, Luke 2:14, Ps. 2:7, Isa. 32:15-6.

These prophecies when they are fulfilled will make the nations shout and sing with greater enthusiasm that the multitudes upon the streets of Jerusalem over nineteen hundred years ago, "Hosanna, in the Highest," "Blessed is He that cometh in the name of the Lord."

FIRST IMPRESSIONS

Cont'd from Page 1.

us but there was plenty of food and it was good. We will soon get used to the bang of plates at the beginning.

We were lucky to get rail the first night we arrived. I never saw such an enthusiastic bunch before. When the rail had been distributed it looked like bears holes up for the winter.

What impressed us most, of course, was the first day's work. It impressed us from head to foot. There is one thing that I wish Groups 4 & 5 would not remind us of, that we have three months and three weeks before we leave.
In response to a request for an explanation of Non-Interest Bearing Certificates (Series B) through the columns of THE NORTHERN REACON I am submitting the following:

1. Upon representations made to the Minister of Finance on behalf of persons who for conscientious reasons object to making loans to the Government for the purpose of war, arrangements were made by the Minister for the sale to such persons of Registered Non-Interest Bearing Certificates (Series B).

2. The proceeds of the sale of these Certificates will be used by the Government to finance expenditures to alleviate distress or human suffering due to war.

3. The purchase of these Certificates may be substituted for the purchase of War Savings Certificates or Victory Bonds wherever persons are urged to invest in either of the latter.

4. Non-Interest Bearing Certificates (Series E) may be purchased in any amount from one Dollar up. They are not transferable but are redeemable at par at the option of the holder upon application to the Public Debt Division of the Bank of Canada, Ottawa, at any time after six months from the date of issue.

5. These Certificates are non-interest-bearing. We feel that by loaning funds to the Government without interest we can make at least a small return for the privileges which we receive as conscientious objects.

6. There is no commission derived by anyone through the sale of these Certificates. Persons who subscribe may therefore do so with the assurance that the full amount subscribed will go for the purposes for which the Certificates are issued.

7. We have been assured by the Minister of Finance that large amounts will be needed for the purposes for which these funds are designated and that, therefore, funds loaned by conscientious objects through these Certificates are quite as acceptable by the Government as funds raised by means of other Certificates or Bonds.

8. When making application for these Certificates be sure to use the form for "Series E" Non-Interest Bearing. "Series A" Non-Interest Bearing is a loan for war purposes, "Series B" is used to finance expenditures to alleviate distress or human suffering due to war.

9. Application forms for Registered Non-Interest Bearing Certificates (Series E) may be obtained, usually, through the post-offices. Any person whose local post-office has not a supply of these forms may obtain them on application to:

   Rev. J. Harold Short, Secretary,
   Conference of Historic Peace Churches,
   Box 250, Stouffville, Ont.
   or
   Box 424, Sault Ste. Marie, Ont.

A GOOD NAME

Rev. Wm. Charlton, Brother In Christ
Stevensville

A good name is rather to be chosen than great riches, and loving favour rather than silver and gold. Proverbs 22:1.

These are the words of the wise man, Solomon, writer of the book of Proverbs, who the Bible says has written 3,000 proverbs. Everybody will agree that it is wonderful to be the owner of a good name. The wise man isn't considering our given names or that name by which we are known, by our following, but he is considering the name that is attached to our character.

Many a name has been marred by some deed or action that has ruined it beyond recall. So our notions and deeds—our character—have a great deal to do with our name. Take for instance the name of Judas Iscariot, Cont'd. on Page 10.
March 21, 1424

The Northern Beacon

MONTREAL RIVER
Rev. H. D. Groh

Where Montreal River captious in its water's stony flow,
To swell Superior's lofty waves,
There is a place we know
As Conchie Camp, where many boys,
To serve their God and King
Have worked and toiled four months
in love,
As constantly they sing
The praise of Him, who rules above,
Controlling everything.

Our course of life has altered been;
This work - not in the plan,
Has caused a readjustment, and
Has changed the course of man:
As boulders or a fallen tree
Disturb the stream's smooth flow,
The call of country and of king
Has changed the way we go.

Four months - not spent - not wasted, but
Invected safe and sure:
Will bring to us rich dividends
In blessings that endure,
The lasting ties of friendship made,
Will not forgotten be,
But give to us a larger view
On life's progressive sea.

We know not what the future holds
To disappoint or cheer,
But as we view life's purposes
From far away, or near,
As hills and rocks and streams
O'erlook Superior's waves;
Our faith is firmly anchored in
The Lord who freely saves
From all earth's sorrows and its cares,
And leads our lives in peace;
That life that's hid with Christ in
Shall evermore increase. / God

T. STILTON

I was saved at the age of eleven years during a revival campaign in Owen Sound.

Having received such a blessed experience, I never forgot it even, though I wandered into the world and lived an un掸on Christian life for several years.

The Lord Jesus Christ called me into His fold again and led me from sin and each day the Holy Spirit is real to me, giving me strength to obey God's will.

I was attending Toronto Bible College before coming to Montreal River Camp and it is my desire to live a life of usefulness for Him as He leads the way for I am not ashamed of this Gospel which is the Power of God unto Salvation to everyone that believeth. (Rom. 1:16)

--Ewing Eyers

"CONCHIE" CHRISTIAN COURTESY
Paul L. Storrs

(Be Courteous - 1 Peter 3:9)

It is my purpose to write this editorial concerning that spirit of graciousness and forbearance which should ever characterize a Christian Conchie. I am thinking especially of that delightful quality "courtesy". While there are many inconsistencies among Christians which go to mar our testimony, it is so often sheer lack of common courtesy in small, everyday affairs which causes "the enemies of the Lord to blaspheme."

The Conchie should be the highest type of a gentleman. He might not be born into a wealthy family nor evince a blessed with a good education, but if the Spirit of Christ abides within, that spirit of gracious gentleness will pervade his nature.

True wisdom, which "God gives to all men liberally," shows itself in noble consideration for others. "Which of you is a wise and well-instructed man? Let him by a right life show his conduct to be guided by a wise gentleness. The wisdom from above is first of all pure, then peaceful, courteous, compliant, full of compassion and kind actions, free from vacillation and from insincerity." (James 3: 15, 17, "YomTouch"). At all times let us be careful to show a true respect for the feelings and sensibilities of other people.

Do I profess to be a Christian? If so, it is expedient for me to let the grace of Heaven be manifest in my life. As I courteous always to those with whom it is difficult to get along? I obey the Biblical injunction "in honor preferring one another"? Do I look at the splinter in my brother's eye, and not notice the beam of timber which is in my own eye? Do I find fault with others having made no proper investigation as to the whys and wherefore? Courtesy promoted by a spirit of love does not cost much to demonstrate but it costs a great deal to forfeit. Often the testimony of certain Christians have been discredited because of their churlishness, unmannerliness, fault-finding and impoliteness. "Let your speech be always with grace". (Colossians 4: 6)

An aged saint of God, no less than 91 years of age, gave this advice to a young friend--an advice which every Conchie would do well to follow: "Do all the good you can; in all the ways you can; cordially on page 11"
A GOOD NAME
(Cont’d From Page 8)

a man who associated with the best man that ever lived. Judas had his name blackened by a crime that he committed. His name might have been held in reverence as was Peter’s, James’ and John’s, if it was not for the fact he had a covetous heart. He blackened his name and spoiled his character for only thirty pieces of silver! Judas is not the only one. Tens of thousands of men and women all down through the ages have marred their characters to such an extent that their name is evilly spoken of.

One thing in this world we cannot stop; that is people’s talk. You might as well try to stop the mighty Niagara from flowing, which has been tumbling over those rocks since the dawn of creation, as to try to stop the tongue of man. As we walk through the avenues of life do people point out and say, ‘There goes a liar!’ ‘There goes a thief’, or ‘There goes an unclean one!’ By what a pity! It is all because of some mistake which we have committed. Many people have carelessly thrown away their name, have sold it for one or even two of pottage or for a few moments of pleasure and today they are shedding bitter tears, reaping an awful harvest. A good name is to be chosen. If we would earnestly and diligently seek after this good name that the Bible speaks about, we would have something of greater value than all the gold and silver this world has to offer.

There are some things in this world you can get for nothing or for merely asking—but not so with a good name. ‘Why is the name of Moody so reverently spoken of in our day, long after he has gone to his reward? It is because in youth his life was changed and his character was changed to make him one of the greatest soul-winners of his day. Why is the name of Fanny Crosby, the blind gospel hymn-writer, respectfully remembered? Because of her spiritual, poetic vision that God gave her and which she used for the glory of God and for the inspiration of humanity. Why is the name of Livingstone today living in the memory of all Christians? Because of his untiring and sacrificial service given to the teeming millions of dark Africa.

I know we cannot be a Moody or a Livingstone, or be blest with such talent as Fanny Crosby, but there is nothing to hinder us from having a good name. A good name is priceless, better than silver or gold. Our name does not depend on our worth in dollars and cents; it does not depend on the clothes we wear, but it does depend on our character, last of all we have a promise in God’s Word that our name will be inscribed in the Lamb’s Book of Life.

THE SHAL ROCK

A street preacher in London was preaching to a crowd that had gathered around him. It was at the time of the Shamrock race, and everyone was talking of the event. A ruffian on the edge of the crowd thought he would have a little fun, so he called three times, ‘Mr. Preacher! What do you know about the Shamrock?’ Finally, the fourth time, not to be silenced, the ruffian called again, ‘Mr. Preacher! I’m asking you what you know about the Shamrock?” This time the preacher paused. The crowd became very still. Pointing upward with one hand, he said, so clearly and distinctly that if every one could hear him, “On Christ, the solid Rock, I stand; all other rocks are—sham rocks!”

If some of us practiced all we preached, we’d work our fool selves to death;

MY PRAYER

By God, I have three things to ask.

The first is this: On me
Impose, I pray, the mighty task
Of winning souls for Thee.

The second is, that I may do
This blessed work of Thine
In Thy sole strength, and wisdom,

And not the least of mine.

The third is this: O God, I pray
That bringing souls to Thee,
Thy glory, to my latest day,
My only aim may be.

If Thou wilt grant this threefold prayer,
In safety from the subtle snare
Of spiritual pride.

No man works harder against his
own interests than he who works
for them exclusively.

If some of us practiced all
we preached, we’d work our
fool selves to death;
to all the people you can; in all the ways you can; and as long as you can."

"While in the bunkhouse, at work, or about the Camp, do we, fellows, fail to sometimes show the "meekness and gentleness of Christ?" 2 Corinthians 10:1, for example, in conversation true Christian courtesy is denied through a lack of interest in the other fellow’s view point, through a thoughtless retort or through a failure to express due thanks or appreciation.

Here is an example of true courtesy: A man who was rushing along the street one night violently collided with another who was hurrying out of a doorway. The latter was infuriated, and used abusive language, but the first man, politely removing his hat said: "I don’t know which of us is to blame for this encounter, and I am in too great a hurry to find out. If I ran into you, I beg your pardon; if you ran into me, don’t mention it!"

A true spirit of love and thoughtfulness for the other fellow’s feelings is often a much stronger element than many words or acts of service. "It was a worthy prayer the little girl petitioned, "O Lord, make the bad people good and the good people nice"; A child who had been taught politeness, remarked one day to minister who had resigned, "I hear we are soon to have the pleasure of losing you": We might smile at her expression of sentimnet but we would do well to imitate her motive in being courteous.

As we trainees are soon to part some to go back to our vocations in life, others to stay behind and continue the same work in which we have been engaged these four months, may the spirit of courtesy ever pervade our life as true conscientious cooperators with the cause of Christ and all that’s good.

O praise the Lord, all ye nations:
praise him, all ye people.
For his Merciful kindness is great toward us;
and the truth of the Lord endureth for ever.
Praise ye the Lord.

Psalm 117.

Frank Shoulcer to Donald Cronce:
"You must have been born when meat was cheap."

ON LEAVING CAMP
Howard Pellaad.

"Hitherto hath the Lord helped us," Samuel 2:6 and under those conditions only has being in camp been a blessing to me. In the hours of loneliness and the hours when it seemed almost impossible to hold back emotions, the Lord brought special comfort to me. Experience here in camp have increased my faith and dependence on the Lord. While other boys took part in things, which I felt I could not enter, I would give attention to those things which tended to spiritual growth. I feel I an leaving camp with lessons learned which otherwise I would not have learned.

The fellowship with the boys has been an encouragement to me. Because of some heart to heart conversations of things which have a bearing on our Christian lives, I feel our hearts have been bound together by Christian love and fellowship. Our parting from camp life shall not soon be forgotten because of this.

After being around seven hundred miles from home for four months one looks back home with longing eyes. Home has always meant a great deal to me and as I look back, it is with thankfulness and love, but do not regret the stand which I have taken. It is with much eagerness that I anticipate the moment when we shall be reunited once more.

The privilege which our Government has granted me of attending A.B.C.G. is very much appreciated. It has not only afforded me spiritual development, fellowship with other Christian boys and stirred up my appreciation for home but the northern atmosphere has agreed with my health. After a summer of ill health and then spending the winter here I am leaving with some extra weight and in a much healthier condition. I am leaving here in first class condition to push ahead with my farming.

The duty for the moment is always clear and that is as far as we must concern ourselves; for when we do the little that is clear we shall carry the light on and it will shine upon the next moment’s step.

"The law came by Moses but grace and truth (REALITY) came by Jesus Christ."—John 1:17
THE CONSIRPT

Indifferent, flippant, earnest, but
all bored,
The doctors sit in the glare of ele-
cetric light
Watching the endless stream of naked
white.
Bodies of men for whom their hasty
award,
Means life or death maybe in the
living death
Of mangled limbs, blind eyes or a
darkened brain:
And the chairman as he monotone
rallies again
Pronounces each doom with easy in-
different breath.

Then suddenly I shudder as I see
A young man move before thee, wretchedly,
Gawdorous as one already dead;
But still they stare, untroubled as he stands
With arms outstretched and drooping
thorn-crowned head,
The nail-marks glowing in his feet
and hands.

WILFRID GIBSON.

Look thou with pity on thine brother's
fall.
But dwell not with stern anger on
his fault;
The grace of God alone holds thee,
holdst all;
Were that withdrawn, thou too
wouldst swerve and halt
Rebuke the sin, but yet in love
rebuke,
Feel as one member in another's
pain
Mean back the soul that His fair
path foresook;
And mighty and eternal is the gain.

As birds are made to fly and rivers
to run, so the soul to follow duty.

THE NORTHERN BEACON
BOX 444,
SAULT ST. MARIE, Ont.

MY PRAYER

My God, I have throngthings to ask.
The first is this: On me
Impose, I pray, the mighty task
Of saving souls for Thee.

The second is, that I may do
This blessed work of Thine
In Thy soul strength, and wisdom too.
And not the least of mine.

The third is this: O God, I pray
That bringing souls to Thee;
Thy glory, to my latest day,
My own aim may be:

If Thou wilt grant this threefold
prayer,
My soul shall then abide
In safety from the subtle snare
Of spiritual pride.

THE ANVIL

Last night I passed beside the
blacksmith's door
And heard the anvil ring, the
vapors chime;
And, looking in, I saw upon the
floor
Old hammers, worn with beating
years of toil.

"How many anvils have you had," said I,
"To wear and batter all these hammers so,"
"Just one," he said, and with a
twinkling eye,
"The anvil wears the hammers out
you know."

And so I thought, the Anvil of
God's Word
For ages, sceptic blows have been
upon;
Yet, through the noise of falling
blows is heard,
The Anvil is unharmed, the hammers
gone.

Rev. J. Harold Shack,
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