

THE BEACON

CHRISTMAS 1943

*Peace on Earth
Good Will to Men!*



*Silent Night!
— Holy Night!!
— Peaceful Night!!*



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Lake Cowichan, B.C.

DECEMBER 1943

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Merry Christmas Everyone!!

A PRAYER FOR CHRISTMAS EVE

O Lord, there sit apart in lonely places,
On this, the gladdest night of all the year,
Some stricken ones with sad and weary faces
To whom the thought of Christmas brings no cheer;
For these, O Father, our petition hear,
And send the pitying Christ-child very near.

Lord, some sit by lonely hearthstones, sobbing,
Who feel this night all earthly love denied,
Who hear but dirges in the loud bells' throbbing
For loved ones lost who blessed last Christmastide;
For these, O Father, our petition hear,
And send the loving Christ-child very near.

-- Selected.

THE NEED FOR TODAY

O give me a vision Lord,
Of the need that's all around,
The plight of those who are dead in sins
And by Satan's power bound.

O give me the courage Lord,
And faith, on Thee to rely,
For strength and power to venture,
And the hosts of hell defy.

O give me the grace, dear Lord,
The message of life to tell,
In the power of God the Spirit,
That souls may be saved from hell.

O give me the passion, Lord,
A love that's inspired by Thee,
And faith to launch out at Thy word,
And let down the net in the sea.

O give me the wisdom, Lord,
To deal with the souls of men,
To turn their vision to Calvary,
To the Lamb for sinners slain.

And when at the judgment seat, Lord,
The results are there made known,
May this be my precious reward,
Well done, faithful servant, well done.

-- Composed by Bro. Bert Olton, Victoria.

Spiritual Revival

(A Sermon)

"If my people which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways, then will I hear from heaven, and will forgive their sin, and will heal their land", 2 Chron. 7:14.

We would like to speak about a spiritual revival. Notice the two words in this text, the word "if" and the word "then". "If" and "then". "If" my people who are called by my name shall humble themselves and pray, and seek my face, and turn from their wicked ways, "then" will I hear from heaven and will forgive their sin and will heal their land. "If" and "then". The Christian church needs a revival and the only people you can revive are God's people. You cannot revive a sinner. A revival is always for God's people; a revival is a renewal of life; a revival means a fresh inflow of Christ who is our life. We need that again and again. The Christian church needs to be revived.

The first thing which we would like to notice is the people that are to be revived. The text says, "If my people who are called by my name". These people are His children. His people are the church of God which He has purchased with His own blood. Acts 20. His people include ministers, deacons, bishops, missionaries, Sunday School teachers, superintendents, song leaders; includes church trustee boards; it includes believers everywhere. Young and old, whether they hold a position or no position in the church. That is God's people. The Psalm which was read this morning has a question in it. Psalms 85:6, "Wilt Thou not revive us again, that Thy people may rejoice in Thee?". That is a question put by a man of God to God for his own people. I read over here in the book of the prophet Isaiah, 48:17, 18, 22, "Thus saith the Lord, thy Redeemer, the Holy One of Israel; I am the Lord thy God which teacheth thee to profit, which leadeth thee by the way that thou shouldest go. O that thou hadst hearkened to my commandments! Then had thy peace been as a river, and thy righteousness as the waves of the sea; there is no peace, saith the Lord, unto the wicked". God wants to revive his own people. That is one of the things he wants to spiritually do to His own people. Many of His people are in need of a closer walk with God, a deeper love, a more devoted service, of a fresh baptism of the first love of Christ. Many of God's people need that. Possibly as we analyze our own lives, individually, we come to the conclusion we personally need a revival. When God revives His own people, then the stream of water of life will overflow. When God's people are on fire and filled with the life to overflowing, we are going to have conversions and a revived church will bring about souls under conviction.

We like to notice a few simple things of this text that are a means to revival. "If my people which are called by my name shall humble themselves, and pray, and seek my face, and turn from their wicked ways, then will I hear from heaven and will forgive their sins, and will heal their land". Notice the means to revival. The first one is humility. "Shall humble themselves and pray and seek my face and turn from their wicked ways, then". "Then" and "if". The great obstacle that hinders God to work in many Christians is self, self, personal opinions, personal abilities, plans and powers instead of God. I read in the Philippian letter that "it is God that worketh in you both to will and to do of his good pleasure". God says that if we let some of these self things come between you and God, He cannot work. The humility means the dethronement of the "I". That is humility, and God alone can do that. You and I cannot dethrone the selfish "I". I read in 1 Peter 5:5 & 6, "Likewise ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility, for God resisteth the proud, but giveth grace unto the humble. Humble yourselves therefore under the mighty hand of God, that he may exalt

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you in due time". James 4:6 & 8, "But He giveth more grace, wherefore He saith, God resisteth the proud, but giveth grace unto the humble. Draw nigh to God, and He will draw nigh to you. Cleanse your hands ye sinners, and purify your hearts ye double-minded". Humility, this is a means toward revival. To humble ourselves means to entirely depend upon God for there are no other plans for ourselves but God's plans. It means to let God direct our everyday affairs. It means to be crucified with Christ. It means to let go and let God. That is humility. That is something you cannot work out. You cannot go and take a hold of it as you hold an object, and say that you are going to put it here. It is one of those untouchable things. It is a thing that comes along by the work of the Spirit and God's grace. Too many professing Christians are like the Laodicean church. Rev. 3:17, "Because thou sayest, I am rich, and increased with goods, and have need of nothing, and knowest not that thou art wretched and miserable, and poor, and blind and naked". That is the prevalent spirit which we see today among professing Christians, but God says humble yourselves. The thing I see is that you are wretched, poor, naked and blind. He is outside now. Knocking. Isn't that a pitiful sight of the Christian church, but she sees herself not needing a thing. One of the means of a revival is humility. "Shall humble themselves".

The second means, "Pray". "If my people which are called by my name, shall humble themselves, and pray". Oh, someone says the thing we have to have today in order to have a revival is to find a great stirring preacher with eloquence and oratory. No. Pray. Pray. Someone else says the thing we need to do is to begin to plan a program. No. Pray. God says pray. Somebody else says the thing we need to do in order to have a revival is to work ourselves up to an emotional state, that is a motionless thing. God says O want you to pray. Someone else may say, I think the thing we need to do is parade around and talk about a person's sin and make everyone conscious of their sin. They say that man's a sinner, that Christian is a hypocrite and so on and so on. No. Pray. Pray. That is what God says. "If my people which are called by my name shall humble themselves and pray, then". "Then" God says He will do something. God's people need to pray that the Holy Spirit might work. God's people need "to pray without ceasing", to be filled with all the fullness of God. The Bible says, "Brethren pray for us".

We often see mottoes like this on the walls in our homes. "Prayer changes things". "Prayer brings victory". The thing is, do we believe in prayer? Do we? You say that is almost foolish to ask a question like that. Well, test yourself out. The measure of your prayer answers the question, do you believe in God's plan to pray. I do not know how much you pray. Some may spend hours and hours in prayer. When it comes to the secret closet of prayer, that is sacred, between you and God. God tells us we are to pray and we know the people of God need a revival, so pray for it in a prayer meeting at church, family prayers, private prayers and in the assembly of God. "If my people which are called by my name shall humble themselves and pray, then".

Now notice the third means. "Seek my face". "If my people, which are called by my name shall humble themselves and pray, and seek my face". Let our minds go back to Job, that man of God whom God was teaching a lesson in the 42nd chapter in verses 5 & 6. "I have heard of thee by the hearing of the ear". That is as far as some people's religion goes. "But now mine eye seeth thee, wherefore I abhor myself and repent in dust and ashes". That is a real Christianity. That is a real Christian experience. To see God in all His holiness is to see ourselves in our sinfulness. Isaiah had the same experience. He cries out and says, "Woe is me, I am undone, a man of unclean lips". The Lord touches him and makes him clean. Jeremiah 29:13, "And ye shall seek me, and find me, when ye shall search for me with all your heart". Seeking the Lord. "If my people which are called by my name shall humble themselves and pray and seek my face, then, then", God is able to work.

(cont. on P. 10)

Civilian Public Service

In World War 1 the United States provided no special recognition of conscientious objection to war except in the cases of members of the historic peace churches - the Friends, Brethren and Mennonites. In the late 30's when war clouds loomed on the horizon, various peace groups made official statements of their faith and peace stand and submitted these to the government. At one time commissioners representing the Friends, Brethren and Mennonites as well as other bodies, had a conference with President Roosevelt at the White House when, again, the faith and stand toward war of these bodies was presented.

When the Selective Service Act of 1940 was under consideration, a variety of groups' representatives were called before Congressional Committees to present their cases. Finally, this resulted in special consideration of conscientious objectors being given in the Act which was passed. Conscientious objectors were to do "work of national importance under civilian direction", rather than be mustered into the army.

In conference with Dr. Clarence Dykstra, then the Director of Selective Service, (Major General Levis B. Hershey is Director at present), members of the newly organized National Service Board for Religious Objectors found that private agencies would likely have little opportunity to administer the work of national importance if government furnished the funds. Because of this, and other factors, it was decided by private agencies to finance the C.O. program, thus being able to administer the camps and provide education and recreation for the men in camps.

This developed into what is now known as Civilian Public Service. The first camp opened May 15, 1941 at Patapsco, Maryland. It was hailed as a new and unique step by the government in handling the C.O. program.

With the development of a gigantic army, Civilian Public Service also grew. Today there are 93 camps and units located in 31 states and Puerto Rico. Of these, 36 camps are administered by the Mennonites, 27 by the Brethren, 22 by the Friends, 2 by the Catholics, 2 by the government and one by the Methodists. In these units there are about 7000 men.

Of these 7000 men, over one third are in what is called 'special project' work. The other two thirds are in 'base camps', these being the ones originally set up. Some 1600 men are working with the United States Forest Service doing tasks in many ways similar to that being done by A.S.W. in British Columbia, (A.S.W. - Alternative Service Work). Another 1100 men are working with the Soil Conservation Service trying to stop serious soil erosion in various parts of the country. About 550 work with the National Park Service in a number of National Parks over the country. They beautify the park grounds and maintain them as well as fight fires for which they are on constant call during fire season. Three hundred work with the Farm Security Administration building huge earthen dams to obtain water to irrigate arid land. Another unit of skilled men do research work for the Fish and Wildlife Service at Bowie, Maryland. And a small unit of 50 do landscaping work on the Pennsylvania Turnpike, a 160 mile four lane highway cutting through the Pennsylvania mountains.

In special projects 1500 men work in mental hospitals mainly as attendants to the patients. Their job is to maintain order, cleanliness, and regularity in the wards in which the patients stay. The men also try to give encouragement to these sick-minded people through friendly Christian treatment and a spirit of good will toward them.

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Five hundred men work on dairy farms through the country. These men live on the farms and do a regular farm day's work. 100 are dairy herd testers. These keep records on individual cows thus keeping the farmer informed on the 'earning power' of each cow he has. The dairy tester has about 25 herds to keep record on and he travels a monthly circuit, staying with a different farm family each day.

Another 100 work on the Experimental Farms of State Agricultural Colleges. These men do mainly routine farm labour, but they are under skilled supervision thus providing an opportunity for training for future farming. Seventy-five men work in three units in Florida on hookworm control. Prevention of hookworm is accomplished by proper sanitation principle of which is the use of sanitary privies. So in the rural slums of Florida, these men construct sanitary privies.

Three units are located in Puerto Rico, the last large island to the southeast of the West Indie group off the Florida coast. Puerto Rico is known as America's most serious social problem. The island is one of the most densely populated areas in the world. It is both very beautiful and very ugly. Nature has made it beautiful, man's existence on it has been very ugly because of utter poverty, disease, selfishness and ignorance. The C.P.S. units do medical, sanitation, education, and rehabilitation work on the island. The Virgin Islands are likely to have a unit soon.

About a hundred at present are at work in Training Schools for mentally deficient (feeble minded) children. Their jobs are to serve as cottage masters, educators, farm workers and leaders of farm work units. Other Training Schools are being opened for C.P.S. men.

Last summer 60 men were 'smoke jumpers' in the vast inaccessible forests of Oregon, Montana and Idaho. They flew by plane to fires and parachuted onto them, thus putting them out when they were yet small. This is the most dramatic job done by C.P.S. men. The unit will function again next summer.

Other tasks now opening are a unit of 50 men in the Coast and Geodetic Survey. These men help in the mapping of the country. Another 75 are charting weather maps at Mt. Weather, Virginia. Other men serve as Guinea Pigs for medical studies on typhus, pneumonia, influenza, dietary needs in hot and cold climates and of shipwrecked seamen, etc.

There are about 115 religious denominations represented in the camps. About half the campers have a farm background. One third have had some college and one fifth have an A.B. or higher degree. The men receive no pay at all. Others get varying allowances. Although there are a wide variety of philosophies making men choose C.P.S., the greatest number in camp find this the best expression of their faith in God at a time like this. Varying views of God's will are held from Biblical nonresistance to nonviolent resistance. As a result, varying emphases are made and different attitudes are taken toward C.P.S. and one's contribution to it.

Many men have repeatedly expressed their enthusiasm for the program feeling that their C.P.S. experience has been the most significant in their lives. They feel they have learned from it a lesson in living which is of permanent value. It has deepened the faith of many men and steadied their vision of Christian service. Of course, there have been derelicts and men of no vision in camp who anxiously look forward to the day of release. But, there have been an encouraging number of men of keen vision and consecration eager to serve God to the fullest of their ability.

-- Esko Loewen, Mennonite Central Committee, Akron, Penna., U.S.

Our Conversation

Romans 3:13 reads, "Their throat is an open sepulchre; with their tongues they have used deceit".

Though this is speaking of the man living in the world and of the world, yet it greatly struck me when we had this portion of Romans in our Bible studies one Monday evening. When I pondered over this verse I thought of how often a Christian had to relate this verse to himself when thinking back a day or two of how he had lived and the conversation he had carried on. "For out of the abundance of the heart the mouth speaketh", Matthew 12:34.

When the doctor comes to see the sick patient he insists first on looking down his throat and we know that the throat and tongue denote the state of health. Do people have to discover too soon, to their disappointment, that when they come in contact with us that our throat is like the sepulchre in which Lazarus lay, of which the people said when Jesus came to it and asked the stone to be taken away, "Lord, by this time he stinketh", John 11:39. It was to be expected when the stone was rolled away that an objectionable odour would proceed out of the sepulchre for it contained a dead body; decay was in it.

When we have yielded ourselves to Christ we say that we have given Him our hearts or Christ is invited into every room of our heart. Have we actually given Him permission to enter and have possession of every room of our heart? Or is there one of which we say that the Lord shall not enter in -- "this one room I want to keep to myself", and thereby have this part in my heart to which the "Heavenly Sunshine" is not allowed to penetrate which then decays and through the natural course of the throat and mouth, the product of such a decayed spot in our heart -- a bad conversation is then expelled giving the Christian in his conversation a displeasing odour. May I refer back again to Matthew 12:34.

If our whole heart is not yielded to the Lord Jesus Christ, how can we expect to be appealing to the unbelievers whom we try to convince that it is good to be a "child of God". He will say that a Christian yields to the same manner of conversation as he does, so where is the difference?

Christian young men, let us be cautious as to what we say or do. Let's yield our whole heart to Jesus and into His service and we will only then have complete peace and joy in our hearts when we respond to the call of that song-writer, "Is Your All on the Altar of Sacrifice Laid". We will then be attractive to those who are not yet His but are seeking for Him. This should be the desire of every Christian that through his walk and talk lost souls should be drawn closer to the Lord Jesus Christ.

Do we still need a "house cleaning"? Let's have it done today by the One who is able to do it so completely.

-- Jake A. Giesbrecht, C-1.

"War is unchristian. The time is here when we must decide whether the cross or the sword shall be our symbol; whether we will worship Christ or Mars, for both cannot prevail together". G.C.S.D.A.

Reforestration

Many A.S.W.s have a direct interest in reforestration because they have rendered a valuable service to British Columbia and other provinces by planting trees raised in forest nurseries. Details of the nursery methods were recently discussed in the Beacon, but it must not be thought that planting is the only, or even the most desirable, means for providing forest crops.

Seeding is a method of artificial reforestration sometimes used to supplement planting. Someone may wonder why our idle forest land is not sown with seed. It might be where the land is suitable for growing hemlock and cedar, but on many of the drier sites in the southern part of the province Douglas fir will grow better than the other species, and it is impracticable at present to sow Douglas fir seed. The reason for this is that hemlock and cedar are small seeds, but Douglas fir seed being as large as a kernel of wheat is very attractive to mice which inhabit logged and burned areas. It is not economical to plant as much seed as is sown naturally in the vicinity of seed trees, and until a cheap method has been devised to prevent mice from eating Douglas fir seed as soon as it is sown, artificial seeding cannot be practiced in the Douglas fir region.

It is a serious misconception of the Canadian public that forestry is generally thought of as planting trees. Planting is an important method of reforesting some clear-cut logging operations, but the rate of planting cannot start to keep up with the rate of cutting, and it is too expensive to plant trees dense enough to produce stands as good as those naturally produced. Planting is usually an admission of failure to obtain natural regeneration. It is significant that European foresters with knowledge based on several centuries of experience and study are now substituting natural for artificial regeneration.

It is now well understood that without good forests mankind cannot maintain itself well, and certainly not prosper. The good that comes from forests increases with the care that is given them. The well managed forest provides the most good. Good management is an art practiced by the expert forester and a large part of that art is the ability to use proper cutting methods. Clear-cutting in large blocks is not good practice, but it is the easiest method for extracting the large mature timber of our forests. The stands in these forests are often over 200 years old. It is more difficult to practice good management in mature stands than in young stands, but the old forests can be made to reproduce themselves by using suitable cutting methods. Natural reforestration can be readily obtained when seed trees are left within a few hundred feet of cut-over areas, if fires are kept out after the slash-burn. If clear-cut areas are large there is a lack of seed for regeneration because the seed is carried by the wind and winds blowing over a stand do not carry the seed very far from the trees. Also, on large cuttings the usual summer drought period is a very great obstacle to the survival of seedlings only a few weeks old. During the summer, southerly slopes get very dry and a cover of trees or weeds is necessary to give protective shade to new seedlings and the soil. Nature provides a bountiful supply of seed every two or three years, and the climate here is very suitable for rapid growth once seedlings get a start, but man has to permit them to germinate and grow on logged land.

Eventually, planting will only be necessary as a last resort on idle lands, or will be used where unusual conditions will make it pay, such as with casual labour near a mill. On all other areas sound cutting methods will solve the problem of regeneration and provide Canada's future supply of cheap timber.

"SPIRITUAL REVIVAL" (cont. from P. 5)

The fourth thing that is a means in a revival is to "turn". First, humility; second, pray; third, seeking the face of God; and fourth, turning. "My people which are called by my name shall humble themselves and pray and seek my face, and turn from their wicked ways, then". I would like to quote from a man by the name of Barber who wrote a little booklet along this line about turning from wickedness. He has put it into words better than I could do. "The heart that has had its hunger satisfied by the sight of His face no longer wants the things that pander to the lust of the flesh, the lust of the eyes, and the pride of life." (1 John 2:16). All these become abominable to us, because they are abhorrent to Him. Herein lies the explanation of the dropping of the pipes and discarding of the cigarettes by the young converts at times of revival. The indulgences that were selfish and sinful, the occupations that were harmful, the recreations that were doubtful, are let go. This is a turning from their wicked ways. And it must be so. It is God's condition for revival.

For instance, it must be grievous in the sight of God to see His people "unequally yoked together with unbelievers" in the worldly, fleshly, and satanic amusements of these degenerate days. "His face" cannot countenance such things. In a world that is dancing mad, dressing mad, boxing mad, football mad, racing mad, theatre mad, pictures mad, gambling mad, concert mad, money mad, pleasure-seeking mad, surely God's people should be different, seeking and finding their enjoyment in spiritual things, and in all that pleases God and glorifies Him".

Now that is just a quotation from a man of God who has made a study of this from the scriptures and he knows what is hindering a revival. The reason why some people are not devoted Christians is that they are not willing to pay the price of a revival and that price is to turn from their wicked ways. That is the price of a revival. That is why we cannot get it in a Christian church any more. The wicked ways of things, and there are multitudes. The wicked ways of persons. So many people, yes, Christians, dominated by persons, think if you can go that direction I will go the Christian direction. That is what it means. We are not willing to pay the price. You know it. If that thing would happen in the Christian church, if Christians would turn from their wicked ways as God says they should, there would be a change. A great change. "If my people which are called by my name shall humble themselves and pray, and seek my face, and turn from their wicked ways".

Now notice what is going to happen, and this is the third thing I want to mention. "Then will I hear from heaven and will forgive their sin and will heal their land". When the Christian church is going to meet God's people, then this is what is going to happen. First, God will hear, "then will I hear from heaven". The Bible tells us "if we regard iniquity in our hearts, God will not hear us; but when we meet these conditions which God has given, then He is going to listen from heaven, and the second thing, "God will forgive". "Then will I forgive their sin". If we confess our sins He is faithful and just to forgive us our sins and cleanse us from all unrighteousness." Third thing, "God will heal". The Bible says, "Who His own self bare our sins in His own body on the tree, by whose stripes we are healed". That is the healing God speaks about. My friends, ours are dark days of sin. Do you sometimes stop and think of our dark days of sin? Have you ever trembled about them? It seems that people are so carefree, easy going, they do not even tremble about the sin any more. It seems like that, and it seems it has got a hold of the Christian church. Carefree, convictionless, anything will go. That is not God, God does not want us to have that spirit. Ours are dark days of sin. We are in a world that God says "lies in the wicked one". I made it my business lately to talk with some people that are very close up with the war, how they feel about their sons being in the war and that is a burden of a lot of people. They would have it different if they could.

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They are going down towards the grounds of trouble in this world that lieth in the wicked one which has swallowed up their sons and daughters. That is the world we are in.

The Christian church is responsible. It has not been as faithful as it should be. We need to get back to the cross for a revival. The church needs a revival of first love, a revival of power of pentecost. We need it, we need a revival. We need a revival "for come out from among them and touch not the unclean things". Gal. 6:11, "But God forbid that I should glory save in the Cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world". We need that kind of a revival. "If my people which are called by my name shall humble themselves and pray, and seek my face, and turn from their wicked ways, then will I hear from heaven and forgive their sins, and will heal their land".

Friends, when it is all over, it will be over sooner or later, when it is all over, and we come face to face with eternity, then we wish this would have been true. Yes, we will. It is the only thing that will help us in eternity for our spiritual conviction here to be willing to pay the price. Are we willing to pay the price? Are we willing to pay? I want to leave that question with you.

-- Delivered by Rev. J. B. Martin, Chairman, M.P.C. of H.P.C.

Who's Who GJ-3

(These may be somewhat out-of-date since they have been held for several months due to lack of space. We understand GT-3 has moved to Q-7, and perhaps some of these men have been transferred elsewhere or discharged).

JAKE THIESSEN. Coaldale, Alta. The handsome Romeo who gives the fairer sex at Yarrow a treat once a week merely with his presence. By the way, we know through a reliable source that the ladies really think so. He's easy to get along with, and his humour is quite an asset to the camp.

JOHN UNGER. Coaldale, Alta. Is more quiet. Learned to appreciate camp when he had to leave to work on farms in the vicinity of Chilliwack. Spends his time reading and playing his guitar.

DAVE WIENS. Lymburn, Alta. Is the handy man around camp. Did the plumbing for GT-3, Q-7 and was even called to Q-6 to do some there. He improvised a lathe on which he turns out chessmen in his spare time.

ABE WIENS. Dave's brother. Is one of the farm aid men. Moreover, he is the man who entertains in camp. He is always ready with his witty sayings or a song. Plays a guitar accompanying the cowboy ditties he often sings. "Putting the Cowboys to Rest" is the way Mr. Thomson, our former foreman, put it.

GORDON DYCK. Carstairs, Alta. Gordon is the chap that was engaged during his annual leave last Christmas. His fiancée is now working in this vicinity.

ABE TIESZEN. Our versatile and original truck driver from Dalmeny, Sask. His favourite job at camp is cutting grass along the road, graveling the road, or leveling it all by himself. Beside this he is one of the good singers at camp, and is a member of the camp quartet and octet (when there is one). Abe became engaged this summer when his girl friend visited him together with his mother, sister and brother.

Camp C-3 Newsnotes

Time has slipped swiftly on its way since last we sent in news from this camp, so we will briefly sum up what has transpired in the intervening time.

Of prime importance as affecting the Beacon was the transfer of Wilson Hunsberger to Neys, Ontario, where he is now teaching Japanese children. He has been sent there under the B. C. Security Commission. In Hunsy (as he was known to his friends) the Beacon has lost a valuable Camp Editor. As a matter of fact he was also the circulation manager for this place. As many readers know, Hunsy has a style of writing that is interesting, and his articles are appealing.

Robert Templeton and Ross Wideman left this camp at the same time as Hunsy and working in Ontario. Robert is employed in Hamilton and Ross is working on the farm of his parent's near Newmarket, Ontario.

Four of our fellows left this camp a few weeks ago and are now working on Texada Island. They are doing work associated with the production of lime. Their names are as follows: George Warnock, Bill and Dave Neufeld, Henry Klassen. It is rumoured that Bill Neufeld is now married. He had intentions of taking the step when he left this place. If such be the case we trust that he finds much happiness in his new venture.

The last, but not least, to leave camp was Kim Jones. He headed for London, Ontario and seemed quite happy about it. There is as much speculation on who will be next to leave camp under the Exchange-Replacement program, as there was a short while ago in this camp in connection with who would bring the next motorcycle into camp. By the way, with the departure of Kim, the number of motorcycles has hit a new low. Whereas we had five we now have only three.

To the many who have recently left the environs of C-3 we wish the best of good fortune. We trust that their stay here has been of value to them in one way or another. We are mindful of the fact that it takes adversity to build character.

Camp C-3 has been the scene of much commotion of late. It has been moved to a new site, which is three and one half miles closer to Shawnigan Lake. All who have been in A.S.W. camps will realize just about what work and inconvenience is involved. However, we are very nearly settled again and the advantage of the new camp site will more than offset the trouble involved in moving.

We now have three new members in camp. George Founk and Jake Janzen arrived in time to participate in the moving of the camp, while Roy Eby was fortunate enough to come after the bulk of the work was over. George and Jake are from around Leamington, Ontario, and Roy hails from Kitchener, Ontario.

-- A. Stunden, C-3;

"This world we're living in
Is mighty hard to beat;
With ev'ry rose you'll get a thorn,
But ain't the roses sweet!"

-- Anon.

The Soul Winner

"Go ye therefore and teach all nations, baptizing them in the Name of the Father and the Son and the Holy Ghost: teaching them to observe all things whatsoever I have commended you, and lo, I am with you always, even unto the end of the world", Matthew 28:19 & 20.

These words were spoken by our Lord Jesus Christ to the eleven disciples before His ascension and they are extended to every child of His today. There are countless numbers of people in the world today who do not know Christ as their personal Saviour, therefore these words of our Saviour, "Go ye", must create within us a burden for the lost. Scarcely a day passes but what we come in contact with some souls that are in need of a Saviour. Don't lay all the responsibility on your pastor. True enough there are many good soul stirring sermons coming from behind the pulpit, but we must realize that the mere pulpit evangelism will never save the whole world. Dr. Lyman was once asked the secret of his success and he replied, "I preached on Sunday to my people, and they went out and preached all the week, so there were at least 688 sermons preached in my parish each week".

Do we go to service merely as a habit or to please our pastor and to be in good standing with the congregation? We need to attend the services to praise God and to receive a blessing from the Lord that will stir within us a desire to contact with men and women and point them to the Cross of Calvary. We need to carry a burden for the lost and not leave it all to our pastor. This old world will never be saved from behind the pulpit alone. The Christian young folk need awakening out of their sleep and come to the realization that there is a responsibility resting on their shoulders and some day they will be asked to give an account of the responsibility that was theirs. "Give an account of thy stewardship".

Are we equipped for the service of our dear Lord and for winning souls? The marks of a good fisherman are not that he knows the names of hundreds of fish, or the outstanding brands of fishing equipment, but the real test is when he comes home with a good catch of fish. We don't have to be theologians, or experts on memorizing scriptures or have a wonderful personality. We must be children of God's and filled with the Spirit of God and with a zeal and a love within us for lost humanity and then we can go out and win souls to the kingdom of God. A half-hearted, unconcerned, lazy, slothful, pleasure-loving rather than God-loving Christian can never expect to fight against the powers of the enemy and convince souls of their need of Christ. Man will not attend services, so therefore it is our duty to go out into the highways and the hedges and compel them to come in.

Do you realize, dear Christian friend, that your life is a Bible to the lost? They are reading our lives, not the Bible. Therefore we must keep our lives holy and spotless, so that men can look on our lives and see the beauty of Jesus in us. Someone might say, "I can't preach, I can't sing, I can't speak to people about their soul's salvation; why, I'm just no good at all". Listen, dear friend, don't let the old devil deceive you like that. The Lord has given each one of us a talent, even if it is just to pray and to live a holy life so that it may prove an holy epistle to guide men on the right path. "Ye are the epistle written in our hearts, known and read of all men", 2 Cor. 3:2. "Let your light so shine before men that they may see your good works and glorify your Father which is in Heaven", Matt. 5:16. We are without excuse, therefore let us stir ourselves up to do something to further and enlarge the kingdom of God. One great question I would like everyone to ask themselves -- Have you ever tried to win souls for the Master?

I tell you, dear friends, there certainly is a blessing and a thrill when you get down on your knees with someone and point them the way to the Cross of Calvary. Dear friend, I am sure you don't want to face Jesus in that great day of judgment, and not be able to look back on some soul you have encouraged and led to the Master.

Humanity needs Christ and Christ needs your services. What are you doing for Jesus? "Brethren, my heart's desire and prayer for Israel is that they might be saved," Romans 10:1. "The fruit of righteousness is a tree of life, and he that winneth souls is wine", Prov. 11:30. May God stir each of our hearts.

-- L. W. Chugg, C-4.

Canyon Echoes

The Canyon Camp is back again and since our last report some changes have taken place.

First, we have a new dining room which is certainly a great improvement over the old one. Our new wash house is almost completed and the dam, which was one of our engineering achievements this past summer, is now supplying water to both the kitchen and the wash house. Besides this we have a workshop in which no doubt the fellows will be quite busy during the long winter evenings.

Several of our C-4 veterans were very happy to receive their travel warrants and are now at home in Ontario. They were Fred Cressman, Mel Burkhardt, Mel Kropf, Mervin Wismer, Monroe Jutzi, and Len Witmer of Ontario and Wallace Chugg of B.C. Coming to take their place were Elmon Lichti, Tavistock, Ont., Vernon Burkhardt, Waterloo, Ont., Irvin Bauman, St. Jacobs, Ont., Dick Friesen and Jake Bueckert, Jordan, Ontario. The first three mentioned have been in camp at Montreal River while Dick and Jake are getting their first taste of camp life.

Ray Good and Willard Geiger have been transferred to Vancouver, temporarily, to work in the repair shop. Willard, who has been home on leave already, finds it hard to settle down, but we believe those sugar reports he gets regularly, will do a lot toward making him feel better.

Cutting wood is still the order of the day and the half dozen drag saws are busy turning out twelve-inch blocks. To speed the work for our drag saws Ted Andres was here with his D-6 Cat to put in some new roads. Now that they're in, a smaller one in charge of Sam Turner is here to put in the leadings and drag out the logs.

Recent visitors were Rev. Mil Stutzman, Alberta, and Rev. Dave Reimer, Manitoba. We certainly look forward to the periodical visits of the brethren. May God richly bless them in their labour of love.

-- Rufus Jutzi, C-4

Never look with contempt on those beneath you, God may yet lay you lower than they are; never envy those above you, for you know not what thorns are in their pillows, or what secret crosses they have to carry. If you are where God has placed you, that is the very best place for you at present.

-- Selected.

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Headquarter's News

We have a little news for you this time, although nothing special. Our tree-planting is finished, and snag-falling has settled upon us for the winter months. As a result of our tree-planting, about 300,000 more fir trees have started to grow into lumber prospects of the future.

The Ontario relief system is underway in this camp with three relief men having arrived to replace some of the married fellows,--Ralph Gowing, Preston, Ont., Peter Gossen, Vineland, Ont., and Earl Seaman, Oshawa, Ont. The latter two were relief men for Freeman Dungy and George Thompson, who are now back home. All three relief men are new to camp life. Jake Peters has also left our midst, being discharged as a result of stomach ulcers.

Other arrivals were four fellows from Hill 60--Bill Harder, Clarence Pekrul, John Dueck, and Cyril Hobourn; the latter has since been relieved and returned to Ontario, but the other three are here permanently.

Charlie Chambers has left us to return to Hill 60, and Charlie Shorten has left us to join the Armed Forces as a non-combatant, under the government's new ruling.

Leaves begin on December 9, with the camp closing down for the period from then until the end of the month. In the interim those not going on leave will go to Hill 60, our foreman, Ed Roberts, is getting married, and Clarence Pekrul is staying here as watchman.

-- Earl Seaman, C-2.

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Seems to me the stars shine brighter,
Christmas night;
Seems to me the snow lies whiter,
Christmas night;
That the solemn trees stand straighter,
And the frosty moon sets later,
And the hush is stiller, greater,
Christmas night.

Seems to me sad things are fewer,
Christmas night;
Seems to me glad things are truer,
Christmas night;
Seems to me the bells ring clearer,
From the steeples, louder, nearer,
Seems to me the whole world's dearer,
Christmas night. -- Warren Long.

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