

# Wallenstein Bible Chapel

1968

## Prologue

"We stand together in the place and view the path which we have trod: We see the beauty of the grace and loving kindness of our God..." Years by themselves do not make a local church historic. It is God and godly men who give the colour of history to a place by their deeds there or by merely having had fellowship there. History played a vital role in God's dealings with the children of Israel. Time and again, He was pleased to review what He had done for His people, how He had delivered them and the means by which He had blessed them. History for any other reason in our local churches is not true history. We reminisce not to exalt men but to worship God; not to pay tribute to our past but to acknowledge divine guidance and grace.

With this purpose in mind, and praying for the

guidance of God's Holy Spirit, certain brethren of the Hawkesville Assembly have compiled this chronicle of the beginnings of the assembly as well as major events along its road to maturity. We acknowledge, with gratitude, the help and information supplied by our brethren. The diary of Nathan Martin was especially helpful in recording the events of the first years of assembly life and testimony.

We would invite all of God's people everywhere, as they read these pages, to join us in giving thanks to Him for His goodness and kindness to His people. May we all, like Paul (I Thess. 1: 2, 3; II Tim. 1: 35) be compelled, on remembering these events, to thank God for the grace which He has extended to us. Thus we serve Him in our various ways.

## **Foreword**

Nov. 9, 1968 will long be remembered by the Christians in fellowship at Wallenstein Bible Chapel. This date marks the official opening of the new chapel which has been erected on these spacious premises and the building in which we gather today stands as a tribute to those pious men and women who stood true to their convictions and in spite of ridicule and persecution resolved to follow the New Testament

pattern of Church truth as they understood it from their study of God's Word. It is our desire to record herein some of the historical facts which have led up to the erection of this building, and to emphasize the simplicity of the teaching of the Scriptures concerning the Church which is His body. That God will be glorified in these pages is our earnest hope.

## **Part One In the Beginning**

Waterloo County, in the central part of southern Ontario, is well known for its prosperous farms. In many cases, these are occupied by the Mennonite farmers who own them, and whose ancestors in some cases have lived on them for a hundred years or more. Some Mennonites are very modern and live more or less like their neighbours. Others are easily distinguished by their peculiar mode of dress and the extreme simplicity of their way of life. In general they

are pious. God-fearing folk.

The Mennonites are the lineal as well as the spiritual descendants of a people known in the early Reformation days as Anabaptists. They are followers of Menno Simons who was born in Holland in 1496. He was ordained to the Catholic priesthood in 1524 but was converted to God through earnest searching of the scriptures. Renouncing his priesthood in 1531 he began to preach the Gospel as he now understood it

from the Bible, His teachings spread from Holland to Germany and Switzerland. Bitter persecution followed and many of them suffered imprisonment and death. About the middle of the seventeenth century, Wm. Penn secured a large tract of land in what is now Pennsylvania, U. S. A. and persuaded some of these persecuted people to come to the new world on promise of complete religious freedom. It was about the year 1800 when the first Mennonites came to Waterloo County from Pennsylvania. They suffered great hardships but managed to establish themselves and carve homes in the wilderness. By 1820 such names as Martin, Bowman, Hoffman, Gingrich and Weber were known in the area which is now Woolwich Township. The Conestogo River was named after its counterpart in Lancaster County, Pa.

It was in 1922 that a servant of God, Mr. Alex Stewart, of Guelph came to this Mennonite area and held meetings in Elmira and Linwood resulting in the salvation of a number of people. Including Mr. and Mrs. Emmanuel Martin and Mr. Simeon Martin. A small assembly was brought into being at Elmira, which functioned for a number of years but later disbanded.

In the fall of 1927 Israel Martin was saved at some evangelistic meetings in the Elmira Mennonite Church. His conversion was largely the result of reading a copy of "The Reason Why" which someone had handed to

him. Israel soon became an active witness for the Lord. He spent eight weeks at the Mennonite Bible School in Kitchener soon after his conversion, and also a like period for the following two winters. He often spent time browsing through the Christian literature in Ewald's Bookstore and acquired a love of books and Christian literature which resulted in his doing colportage work for Mr. Ewald in Kitchener, Tavistock, and Listowel area. He later purchased the Bookstore and operated it for several years as the Golden Rule Bookstore. Later he started a similar venture in Ottawa and presently has a Christian bookstore in Cincinnati, Ohio. During the early years of his Christian life Israel served as superintendent of the Sunday School at the Floradale Mennonite Church.

A few years later, probably about 1929, Mr. John Martinson, a retired school teacher, had a great burden for the children of the Wallenstein area and decided to do something about it. He started a Sunday School in the old Zion Methodist Church at Wallenstein. Classes for the children were held Sunday afternoon and during the summer months the Sunday School was followed by a preaching service, taken by various church groups, including a group from Benton St. Baptist Church that took the services for the summer of 1931. In August, 1931, Mr. Harter, a Pentecostal evangelist, was invited to have three weeknight meetings in the little log church. God blessed his faithful preaching of

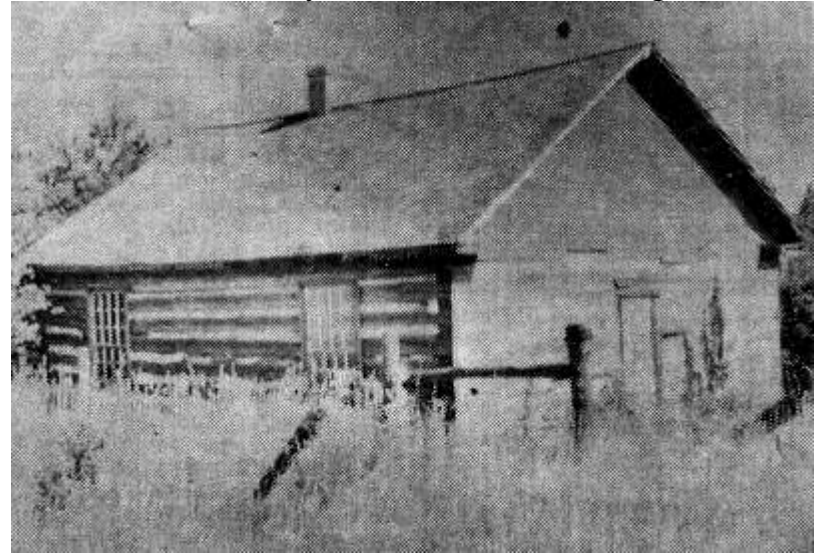
the Gospel and a number were saved. Daisy Rutherford (now Mrs. David Martin), a young teenage girl, had walked several miles to attend the first night and found the Lord Jesus Christ as her Saviour. Her faithful attendance at meetings, which often required walking long distances, was a measure of her zeal and faithfulness.

On the last night of Mr. Harter's meetings, John Martin was gloriously converted to God. The sudden, violent death of his brother in a level train crossing accident had been God's way of arousing conviction and concern in this careless and indifferent young man. His conversion produced a great change in him so that he soon became a bright witness for his Lord. Through his testimony his brother Noah Martin and a friend, Henry Bauman, were saved as was also his fiancée Miss Melissa Brubacher, a few months later. All this caused a great stir in the Old Order Mennonite Church, and these strange new doctrines were condemned by the ministers and others who viewed these developments with grave concern and alarm.

At the same time God was working in another district a few miles to the south, near Heidelberg Among others, the Hoffman brothers, Amos Israel Sydney and David were saved. Although zealous church members, they came to realize that the good works in which they had been trusting would not avail for salvation in the sight of God. Trusting Christ alone as Saviour they now

gave joyful testimony to their friends and neighbours.

In January, 1931 Israel Martin and his sister Susannah attended the Sunday School in the old log church at



*Zion Methodist Church at Wallenstein*

Wallenstein for the first time. Israel was impressed with the need of a similar effort at Hawkesville and in the fall of that same year decided to start a Sunday School in the house of his brother Nathan in Hawkesville. He was encouraged in this by Onias Weber who proved to be a most faithful helper and an encouragement to the work from that time on. They little realized to what proportions God would allow this work to grow but they simply gave of the loaves and fishes in their possession to feed the spiritually hungry.

On the first Sunday in October, 1931 they gathered in Nathan's little house for the first Sunday School. Israel taught the adults in the living room while Susannah (now Mrs. Urias G. Martin) taught a class of about a dozen children (including her ten year old nephew Addison Bauman and his sister Alma) in the kitchen. Seats for the first Sunday were planks placed across field tile but these were soon replaced by benches from the St. Jacobs Mennonite Church which were no longer needed there. The first lessons were about Paul's first missionary journey. The first golden text was Mark 16:15 "Go ye into all the world and preach the Gospel to every creature." The little Sunday School grew and prospered and very soon became the fathering centre for the constantly increasing number of converts in the area. Aware of their need for food and fellowship, they were attracted to this place in spite of cramped quarters and inadequate accommodations. While records of this early period are almost nonexistent we are indebted to a combination diary and record book written by Nathan Martin for the following information concerning the organizational structure of the Sunday School after a few years of operation.

### **Dec. 30. 1934**

- *Reorganization of Hawkesville Sunday School. Israel Martin, Chairman*
- *Moved and carried that Israel Martin be our superintendent and Jacob Martin be our assistant*

*superintendent for the coming year.*

- *Moved and carried that assistant teachers be appointed for all classes.*
- *Moved and carried that sister Maryann Martin be the teacher for the primary class. Sister Selina Bauman named assistant.*
- *Moved and carried that Mrs. Israel Martin be the teacher for the intermediate class, with brother Henry Martin assistant.*
- *Moved and carried that brother Henry Bauman be the teacher for the adult Bible Class with brother Jacob Martin assistant.*
- *Moved and carried that brother Israel Martin be secretary for the Sunday School with brother Israel Hoffman as treasurer.*
- *Moved and carried that Israel Martin be the chorister for the Sunday School. Henry Bauman for assistant chorister.*
- *Moved and carried that Nathan Martin be continued as caretaker.*

The Sunday school was soon expanded into an evening preaching service as well and different preachers from various denominations were invited. Among these was a Russian immigrant who came to Canada in 1925 as a result of persecution which followed the Bolshevik revolution. Mr. Henry Jansen was a faithful man of God whom all the believers came to love and respect. Also among the visiting speakers was Frank Guthrie, a baker

from Guelph who perhaps more than any other, was instrumental in teaching the young converts the simple truths of the New Testament Church. At this time too, John Martin and his wife and others visited the Elmira assembly where John's uncle Emmanuel gave appreciated teaching along similar lines. In the spring of 1934 the believers met for the very first time to break bread in the farm home of John and Melissa Martin. The patient teaching of these simple truths was

slowly but surely bearing fruit. The Christians realized that, as in the early church the disciples met together to break bread Acts 20:7) so it was their privilege and duty to do likewise. God was at work and while the believers could not foresee the future they were willing to follow the path as the light of the Word shone upon it.

But we never can prove the delights of His love  
Until all on the altar we lay  
For the favour He shows and the joy He bestows.  
Are for them who will trust and obey!

## **Part Two**

### **Hawkesville Gospel Mission**

Sunday, Sept. 9, 1934 was a milestone of great importance in the life of the young assembly. It was on this date that the first public meeting for the observance of the Lord's supper was held in Nathan Martin's house. Previously it had been held only occasionally in private homes. From this point on, it was held regularly every Lord's Day and this marked, in a very real way, the

transition from Sunday School to assembly status. On this same Sunday afternoon, a group of some fifteen local believers was baptized by immersion in the river at Wallenstein. Such a service was a new and almost unheard of thing in this district and it attracted a large crowd of onlookers. Frank Guthrie preached the Gospel to the assembled multitude, estimated at more

than 1, 000, and Henry Jansen baptized the young converts on a simple confession of faith in Christ.

This event marked a turning point as some who had been coming to services at the mission now ceased to do so. While rejoicing in assurance of salvation through faith in Christ, they did not wish to be identified with such strange teachings as baptism by immersion and the simplicity of remembering the Lord every Lord's Day. The teaching of the eternal security of the believer also proved a stumbling block to some. Not willing to abandon their Mennonite name and customs, some of the believers now affiliated with a Mennonite group in the area who were much more evangelical than the group from which they had come. Those who continued at the mission at Hawkesville held numerous meetings and discussions to try to find the mind of the Lord as to His will for His people and how they should gather. The following notes from minutes of a meeting held Sept. 13, 1934 as recorded by Nathan Martin show something of the deep concern which they all shared.

Sept. 13, 1934

1. Moved by Israel Martin that a definite procedure be instituted in regards to communion. After discussion it was unanimously agreed that we as Christians observe the ordinance of communion

every Lord's day.

2. Discussion of feet washing. Recommended to observe the rite of feet washing once a year. |
3. Recommended by Israel Martin to have the Mennonite women wear the distinctive head covering but not make it obligatory for women of other customs from other denominations. Unanimously approved by j all present. Required of women believers that a head covering of some type be worn during worship.
4. We believe that Christians should abstain from combatant service in case of military service.
5. Agreed upon that we are definitely in need of a pastor to take charge of shepherding the local assembly of believers. The appointment of such a pastor to be commended to God and deferred for some future time.
6. Discussion on baptism. Proposed that the three different and prevalent forms of baptism namely immersion, pouring and sprinkling be all recognized as valid or scriptural under different circumstances. Unanimously agreed upon, by the assembly, that baptism by immersion is the mode to be observed and most clearly indicates what the rite of baptism is to signify. Rom. 6:4

Discussion on church organization. Explanation of the topic by Israel Martin. Proposed by Israel Martin that we be incorporated with the Russian Mennonite

Brethren (Brueder Gemeinde) by reason of several very obvious advantages. Objections to church organization raised by brothers John Martin, Noah Martin and Jacob Martin. Agreed upon to discuss this problem at some future date, also to bring in amendments on other points if deemed advisable by the assembly.

Numerous meetings were held by the brethren to discuss the right way of gathering. The subject of organization and oversight weighed heavily upon their hearts. Listed as present at a meeting with regard to oversight matters on Dec. 10, 1935 are the following: Onias Weber, Martin Bauman, John Martin, Noah Martin, Henry Bauman, Ezra Frey, Jacob Martin, Urias Martin, Israel Hoffman, David Hoffman, Amos Hoffman, Samuel Martin, Israel Martin, Nathan Martin, and Elias Martin. The assembly was not without problems and trials. At times it seemed as if Satan would succeed in his efforts to overthrow it, but the Lord Who promised that, "I will build my church and the gates of hell shall not overthrow it," was faithful and the assembly grew and prospered in spite of the scorn, derision and persecution which was heaped upon it.

Another event which has had a continuing influence upon the assembly occurred on Victoria Day, 1934, with the opening of the Guelph Bible Conference Grounds. The main speaker at the opening conference

was the late Dr. Harry Ironside. No doubt the folk from Hawkesville were easily identified by their Mennonite garb which they were slow in discarding. The 25 mile trip from Hawkesville to Guelph was no small undertaking in those days when highway 86 was little more than a dusty country lane and the Essex Super Six was considered an ultramodern method of transportation.

Some hardy souls occasionally made the trip from Elmira by truck and at least one young couple made the trip to Guelph by horse and buggy. Cars were usually filled with passengers and a hearty lunch was taken if they planned to stay for the day. Those with older cars provided for emergencies by taking such items as a can of water, some oil and, of course, equipment for changing or repairing tires.

The young Christians were not slow to realize the privilege which was theirs of sharing the news of salvation with their friends and neighbours. They were soon active in their witness to others and it might well have been said of them as Paul addresses the Thessalonians, "For from you sounded out the Word of the Lord not only in Macedonia and Achaia, but also in every place your faith to God ward is spread abroad."

On Saturday evening, June 9th, 1934 they went out for the first time to a neighbouring town to conduct an open air meeting and distribute Gospel tracts. For



many years it was a common occurrence during the summer months for the Christians to be out on Saturday evening, if weather permitted, to preach the Gospel in the neighbouring towns and villages.

As in apostolic times the Holy Spirit spoke to the church at Antioch, saying, "Separate me Barnabas and Saul for the work to which I have called them, " so now he seemed to be calling two of their number to the work in more distant fields. On Good Friday, April 19th, 1935 a farewell service was held at the farm home of John Martin for John Martin and Sydney Hoffman who were exercised about doing missionary work in the Peace River District in Alberta. Casting their lot together in one common treasury, they set with older cars provided for emergencies by taking such items as a can of water, some oil and, of course, equipment for changing or repairing tires.

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Visiting brethren who ministered to the assembly during this period included Frank Guthrie, Charles Major, Samuel Taylor, Archie McLellan, Louis Germain, Wm. Belch and others. Under date of Oct. 4, 1934, Nathan Martin writes as follows:

Four days (Tues. to Fri.) Oct. 25th evening

meetings were held with good attendance. Brother Ernest Tatham preached with the exception of Tues. when Brother Edward Harlow of Toronto gave the message.

Under date of April 6, 1935, Nathan records the following:

This evening we had a blessed hour of prayer with Brother Edward Harlow in our midst, accompanied by his bride. Brother Harlow gave us an account of his activities in the missionary cause preparatory to leaving for the Belgian Congo. May 4 is set for the day of his departure from New York. There is a strong mutual regard and fellowship between Brother Harlow and the Assembly and we especially pray for his success and welfare, believing that he is a vessel especially prepared of God for a useful service.

An account of this period would not be complete without a brief reference to assembly finances. As we read these records, let us remind ourselves that this was the time of the great depression when thousands were unemployed and money was scarcer than the proverbial hen's teeth. Their giving reflects a deep concern for the support of the Lord's work at home and abroad. We have previously noted that Israel Hoffman had been appointed to serve as S.S. treasurer on Dec. 30, 1934 and it would appear that he also served as

assembly treasurer for some time. Again we quote from Nathan Martin's diary where he records the following:

Feb. 24, 1935

Discussion about whether offerings should be taken from a mixed congregation of saved and unsaved, led to a decision by the brethren that offerings should be taken at the worship meetings every Lord's Day at the breaking of bread in remembrance of the Lord. First Communion offering received today.

Mar. 3, 1935

About fifteen partook of communion today.

Offering at Communion	Offering	Balance
Sun. Feb. 24	2.20	2.20
Sun. Mar. 3	1.85	4.05
Sun. Mar. 10	1.15	5.20
Sun. Mar. 17	1.71	6.91
Sun. Mar. 24	1.95	8.86
Sun. Mar. 31	2.90	11.76

	Offering	Balance
\$5.00 to Samuel Taylor Fri. Apr. 5		6.76

Offering to support

Bro. Edward Harlow Sat. Apr. 6	9.29	16.05
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\$16.05 given to Edward Harlow

Offering at Communion

Sun. Apr. 7                    2.25    2.25

Sun. Apr. 14                  1.35    3.60

Sun, Apr. 21                  3.62

Evening Y. P. Sun. Apr. 21    30.35

\$33.97 given to Brothers John and Sydney

April 21                                    3.60

Take my moments and my days, let them flow in |  
ceaseless praise,

Take my silver and my gold; not a mite would I  
withhold

Take my intellect and use every power as Thou shalt  
choose.

Take my love; my Lord, I pour at Thy feet its treasure  
store;

Take myself, and I will be ever, .only, ALL for Thee!

Take my life and let it be consecrated. Lord, to Thee:

## Part Three

### Hawkesville Gospel Hall

The Church's one foundation is Jesus Christ her Lord; She is His new creation  
by water and the Word; From heaven He came and sought her to be His holy  
bride; With His own blood He bought her and for her life He died.

As the years rolled by and as their numbers increased, the assembly became acutely aware of the inadequacy of their rented quarters in the little house down by the riverside. Nathan's house had served them well but it became increasingly evident that if the assembly was to grow, a building of their own with adequate facilities was absolutely essential. To buy property and erect a new building was no small undertaking for the little

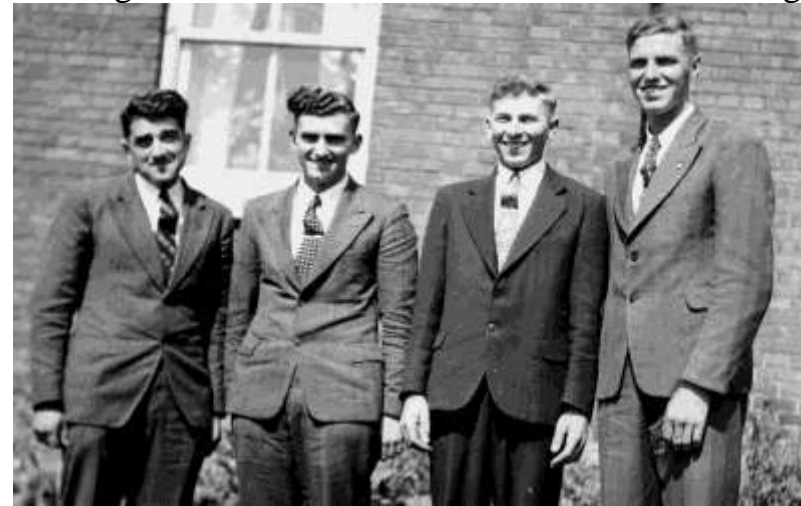
assembly but, in faith, they made plans to do so. A suitable property was procured in the centre of Hawkesville and it is of more than passing interest to note that the very property on which the saints erected their new Gospel Hall, was once the location of a two-story brick building owned by an avowed atheist. In October, 1939 the building got underway. The brethren pitched in with a will to work and by late fall

of that same year, a small but attractive hall with seating for about 125 had been erected at a cost of about \$2, 200.00.

Opening services for the new hall were held on Sunday, Dec. 17, 1939 and proved to be a time of great rejoicing as John Martin and Frank Guthrie, who had been such a powerful influence for good to the assembly in its early days, now preached in the new building for the very first time. They were joined on this occasion by Ross McConkey who stayed on for a few weeks of special meetings. Lanson Martin, the oldest son of Noah Martin, was saved at these meetings. The Christians brought their children to the meetings as a matter of course and have had the joy of seeing many of their young people grow up to love and honour the Lord.

Another feature of the years immediately following was the radio ministry of brother John Martin over CKCR, Kitchener. The first program was aired on Nov. 1, 1940 and continued every Sunday for a half hour program known as the Evangel Hour. John was assisted in this by the Evangel Hour Quintet comprised of Sarah Weber, Alma Bauman, Ezra Frey, Elam Weber and David Martin, Tape recorders were unknown in those days so it was necessary to put on all programs live at the studio. Week after week, John and the quintet would hurry away from the morning meeting at the Hall and after a hasty lunch at the

hospitable home of Mr. and Mrs. O.M. Weber, they would make their way to Kitchener in time for the broadcast at 1:30. Valuable and appreciated help was also given by Christians from Galt including Bob Gowing and his fiancée Miss Jean Reid. The Evangel



*Young Men's Quartet, Hawkesville, 1946 (L to R David Martin, Elam Weber, Allan Weber, Adin Bauman)*



*Evangel Hour Quartet (L to R John Martin, Ezra Frey, Sarah Weber, Alma Bauman, David Martin, Elam Weber)*



*Hawkesville Young People's Group 1945 (L to R seated Adina Weber, Edna Martin, Salome Martin, Leah Martin, kneeling David Martin, Allan Weber, Leonard Martin, Christian Martin, Elam Weber, standing Amanda Eby, Alma Clemmer, Adison Bauman, Alma Bauman, Sarah Weber)*

Hour continued for some six years. From October, 1953 to June 1957, the Bible Exposition Hour was

aired from Kitchener with John Martin again as speaker. Many souls were blessed as a result of this Christ-exalting ministry. Radio Rallies were also a feature of this work when interested listeners gathered to see and hear Mr. Martin in person.

In September, 1945, Emmaus Bible School first opened its doors for day school classes in Central Gospel Hall, Toronto. Among those attending that year were five young men from Hawkesville. Adin Bauman, Allan Weber, Elam Weber and David Martin who enjoyed singing together as a quartet and Leonard Martin received great blessing from the lectures and activities at E.B.S. The founders of the school, brethren Harlow, Tatham, and Smart were resident teachers and were joined by such visiting faculty as Alfred Gibbs, George Landis, David Long, Peter Pell, Neil Fraser and others. Since those early days a goodly number of young men and women from Hawkesville have attended E.B.S. classes in Toronto and Chicago. Some have gone into the work of the Lord full-time in the mission fields of the world. Many have returned to secular life to be a testimony in their home assemblies at Hawkesville and elsewhere.

One year after Emmaus opened its doors, the first Young People's Rally was held at Hawkesville in September, 1946. Usually two well-known speakers are invited to participate in the rallies on Saturday afternoon and evening and all day Sunday. Numbers

and interest have increased from year to year so that this year (1968), it was necessary to rent the spacious facilities of the Elmira District Secondary School to accommodate the more than 500 young people who came from all over southern Ontario to hear ministry from Dan Smith of Emmaus Bible School and Fred Zimmerman of Waterloo University.



*Hawkesville Bible Chapel. 1939 - 1968*

In the goodness of God the Assembly grew and prospered. By 1951 the little Gospel Hall was again becoming very crowded, and the need was felt for a modern heating system and washrooms. In the winter and early spring of 1952, a 12-foot extension was

added to the east end and a gallery built into the west end of the auditorium. The extension in the basement was utilized as washrooms, a furnace room and a small kitchen. The upstairs was used to enlarge the auditorium and increase the seating capacity to about 200. The cost of these improvements came to about \$8,000.00. The new facilities, of course, gave better accommodations for the growing Sunday School under the capable leadership of Ezra Frey, who retired as Sunday School Superintendent after serving in this

capacity for seventeen years or more. He was succeeded in this position by Reuben Brubacher, for a short time but in August, 1955 Reuben and his family moved to Clinton, believing that the Lord had a work for them to do in helping the small assembly there to maintain and expand its Gospel outreach. Later Reubens were followed to Clinton by Menno Martin and his family who still reside on their farm near Clinton.



## **Part Four**

### **Hawkesville Bible Chapel**

As the 1950's gave way to the '60's many assemblies reported some blessing as a result of changing from the traditional form of Sunday morning meeting to what is commonly known as the Family Bible Hour. In November, 1960 the name of Hawkesville Gospel Hall was officially changed to Hawkesville Bible Chapel and in January, 1961 the Family Bible Hour was started. The saints began to meet at 9:30 a.m. for the Breaking of Bread and at 11:00 a.m. for ministry of the Word and Sunday School.

Another innovation in 1961 was the introduction of the open-air drive-in services on brother Melvin Weber's farm a few miles east of Hawkesville. These meetings are still held every Sunday night through the summer months and have attracted large numbers of people. Through this means, hundreds have listened to the Gospel as it was preached at the drive-in by the Lord's servants.

In October, 1961, Emerson Martin and his wife, Anna, felt led to move to Parkhill where in fellowship with several local Christians they conducted children's

meetings and soon gathered some believers together in their home to remember the Lord. They have seen some blessing and have been joined by others from this area including Manassah and Barbara Weber and Clarence and Eva Martin. They have recently moved into a fine new chapel which has been erected in Parkhill. Another young couple, Gerald and Sarah Martin, have moved to Chapleau in northern Ontario and are giving much appreciated help in the small assembly there. It is beyond the scope of this brief paper to mention all who have left Hawkesville to help in the Lord's work elsewhere. May the Lord bless them.

From its very inception the assembly recognized the need of elders to oversee and shepherd the flock and possibly the most important thing to happen in recent years, is the revival of an exercise in this regard. Reference has been made to numerous meetings held in the early days in an effort to solve this problem. Efforts to select elders among themselves led only to embarrassment, seeing all were young in years and



most certainly young in the faith. However, this lack of a proper oversight became an increasing burden to the brethren. In 1963 two brethren met together and after prayer to God for wisdom and direction and after much discussion they decided to invite a few others to join them in this burden. The decision was made to make a public announcement that those who had an exercise and a burden for the spiritual welfare of the assembly were invited to a special meeting for consideration of this important matter. To this day most of those who attended that first meeting still continue to attend the oversight meetings which are held once or twice a month as the need arises. Routine problems considered include correspondence relating to the assembly, especially concerning preachers and missionaries who occupy our pulpit. When spiritual problems arise in the assembly they are prayerfully and confidentially considered and visitation is planned and performed if considered necessary. Visiting applicants for baptism or assembly fellowship is also considered a duty of the elders. This godly concern and the desire for unity has resulted in much blessing. "So I exhort the elders among you...tend the flock that is your charge, not by constraint but willingly, not for shameful gain but eagerly, not as domineering over those in your charge but being ensamples to the flock. And when the Chief Shepherd is manifested you will obtain the unfading crown of glory. " 1 Pet. 5:1-4 (R.S.V.)

Soon after beginning to meet for matters relating to the oversight of the assembly, the brethren felt led to write to Allan Weber in P.E.I, and suggested that he and his wife give prayerful consideration to the possibility of moving to Hawkesville to do visitation work in the surrounding district. To the Webers, this came as an answer to prayer as they too had been exercised about this very thing. Thus it was that, in August, 1963 they moved to Hawkesville, being fully persuaded that this was God's will for them. Allan soon started to visit throughout the area and wherever possible he gave a witness concerning his faith in Christ. Colportage work and the sale of Watkins products proved to be a means of access into many homes, as well as contributing to the support of his growing family. After some time the Lord opened the doors of a home in nearby Linwood for a home Bible study, and this later resulted in several families coming into assembly fellowship at Hawkesville. This proved to be only the beginning as other Bible studies were started in various homes, resulting in the salvation of some and a deepening of the spiritual life in others. Not a few have seen the truth of God's Word concerning the New Testament principles of gathering for the church and have expressed their desire to gather simply as believers to the Name of our Lord Jesus Christ. In 1967 about 25 believers were received into assembly fellowship and others have been added since. "And the Lord added to their number... those who were being saved." Acts 2:47

(R.S.V.)

## Part Five

### Wallenstein Bible Chapel

By the fall of 1967, it was apparent to all that the facilities at Hawkesville were again inadequate for the constantly increasing numbers in attendance at the meetings. This called for much discussion as various plans were advanced for meeting the urgent need for more room. A survey revealed that the assembly was overwhelmingly in favour of building a new and larger chapel in a central location with Wallenstein as the preferred site. A building committee was appointed, composed of the following seven brethren:

Noah M. Martin, Chairman

Amos Hoffman, Vice-Chairman

Urias S. Bauman

Urias Brubacher

Ezra H. Frey

Aaron M. Martin

David M. Martin

Through the kindness and courtesy of Mr. Arthur

Wilkinson, a suitable site of 2 1/2 acres was made available to the assembly who authorized the building committee to proceed with plans for a new chapel. The committee spent many hours in consultation and investigation. Their objective was to plan a building that would be functional and attractive. The services of C. L. Martin & Co. Ltd. of Floradale were procured and their help was of great value in finalizing the plans as well as undertaking the actual construction. The committee has appreciated the whole-hearted support of the assembly in this undertaking, and it is with gratitude and praise to God that we acknowledge His goodness in supplying for the material needs of this new chapel through His faithful servants. Truly we can say, "Ebenezer... hitherto hath the Lord helped us."

How good is the God we adore,

Our faithful, unchangeable friend

Whose love is as great as His power,

And knows neither measure nor end.

'Tis Jesus the First and the Last,  
Whose Spirit shall guide us safe home;

We'll praise Him for all that is past  
And trust Him for all that's to come,

## Epilogue

We turn and look the other way to see the road that winds ahead; And falling there in golden ray we see God's precious promise shed.

History, that is true history, does not have definite beginnings and most definitely has no ending in Time. What has just been read is part of the history of the Hawkesville Bible Chapel but not the complete history. Locations and buildings change and decay but a local church is made up of a fellowship of individuals. In a figurative sense, pages should be added to this history every day until our Lord returns. No local church can use their past successes and failures as an excuse for present stagnancy.

We would implore saints everywhere to join us in

asking God to continuously bring before our eyes the truth and admonition of I Cor, 15:58. "Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your work is not in vain in the Lord." Pray with us that we may run well; that nothing shall hinder us from the work of the Lord. Let us be encouraged, by looking at God's blessings in the past, to press forward into the future until the day break and the shadows flee away. Song of Solomon 2 :17.

Keep us from turning back.

Our eyes with tears are sometimes wet; We suffer, toil  
— and yet, and yet —

Keep us from turning back!