CONVENTION THEME SONG

(Psalter No. 393)

O happy land, whose sons in youth,
In sturdy strength and noble truth,
    Like plants in vigor spring;
Whose daughters fair, a queenly race,
Are like the corner stones that grace,
    The palace of a king.

O happy land, when flock and field
Their rich, abundant increase yield,
    And blessings multiply:
When plenty all thy people share.
And no invading foe is there,
    And no distressful cry.

O happy people, favored land,
To whom the Lord with liberal hand
    Hath thus His goodness shown;
Yea, surely is that people blest,
By whom Jehovah is confessed,
    To be their God alone.
The record of Christ’s suffering, death and resurrection is preserved for us in the Gospels.

In this connection I might add that the entire Word of God is the revelation of God in Christ as the God of our salvation.

Why was the Bible written, what is its purpose?

Different answers can be given to this question, and your answer depends upon your point of procedure. The Bible was written for more than one purpose.

My point of procedure and the key to my subject you find in John 20:30, 31, where we read: “And many other signs truly did Jesus in the presence of his disciples, which are not written in this book: But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that, believing, ye might have life through his name.”

In this particular text the apostle tells us why he wrote his gospel. His purpose is limited, of a doctrinal and of a practical nature, he wants to preach the Christ, strengthen the believers in their faith.

In order therefore to fully appreciate the meaning of John’s statement we must clearly understand that John’s primary purpose in writing his gospel was not to win new converts for the Christ, but his gospel is addressed to converts from the Gentile world. In other words, his gospel is addressed to the already existing Church, to believers, and that for a definite purpose.

And as such these words are also directly addressed to us, because we are members of the Church and confess to believe the truth of the Word of God. In that sense we are no objects of missionary labors. (I am sorry that I cannot elaborate on some of these points, but time does not permit).

However, keeping the foregoing remarks in mind, I believe this text contains a vital message for you and me, while at the same time we deal here with a funda-
mental principle which can be applied to all of Scripture.

The apostle tells us that he could have written much more because Jesus did many other signs. And they, of course, did have their significance for the people of His own time. The Lord wasted no energy. And all the signs He did proved that He was the Christ. But for the future record John, under the infallible guidance of the Holy Spirit, did not deem it necessary to write more than he did.

Now, one who is at all acquainted with the gospel of John knows that many things about Jesus' life and work are not mentioned in it at all. John's gospel is in no sense of the word a biography, neither is it meant to be a "Life of Jesus".

To prove the foregoing, let me call to your attention the fact that John does not at all record the birth of Jesus. His baptism, the selection of the apostles. Very little is said about Jesus ministry in Galilee. In vain you look for the parables. But a few miracles are mentioned. There is no Sermon on the Mount, and nothing is said about the institution of the Lord's Supper.

And thus we might continue to prove that John's gospel is not at all a complete record of the words and works of Jesus. But let me add immediately: this was never John's purpose either.

And the same is true of the other gospels, although in a less striking manner. The signs enumerated are but a selection.

And it is rather remarkable that soon after the completion of the Bible as we know it today, a host of spurious gospels were written. People knew that Jesus had done many more signs, and they tried to fill up what they considered to be gaps, incomplete records.

Now why, we ask, are the gospels so brief considering the importance of their subject material? This is due to the purpose for which they were written, the key of which we have in the text I quoted.

And, let me add, they were perfectly suited for the purpose for which they were written, and the main and central theme of them all is as clear as crystal.

But what is true of the gospel of John and the Synoptics is equally true of all of Scripture. The Bible takes a good many things for granted. Does not at all give a direct answer to many questions that may arise by us in our quest for knowledge. The Bible is no dogmatics, no system of theology, it is not at all an encyclopedia of religious knowledge.

Many relationships it takes for granted, many doctrines it teaches but does not explain: many historical events it does not mention or
elaborate upon them. Often there is no sequence at all where we would expect one.

The purpose of the written Word is limited. But centrally the Bible is the revelation of God in Christ Jesus our Saviour. That's why it is unique in what it says and in what it does not say.

Dealing with Scripture and studying Scripture we must always keep this in mind. If we don't, we will be disappointed in the study of Scripture.

Scripture elaborates upon its own central theme, and we must ever again approach Scripture in faith.

That brings me to my second main thought.

The chief purpose of John was to picture Jesus as the Christ, the Son of God.

As Christ He is the office bearer.

That He is the Son of God denotes Him as to His Person. He is God, co-eternal with the Father and the Holy Ghost.

And to make this plain was John's purpose in writing His gospel. This explains why he wrote and what he wrote and how he wrote it. He could have written much more, but he wanted to proclaim that Jesus is the Christ, the Son of God, in His work, wonders, suffering, death, and resurrection.

However, this fundamental principle is true with respect to the entire New Testament, which is but a working out of this gospel theme. This is true of the Acts, the Epistles, the book of Revelation.

Jesus Christ the Son of God is the very essence and heart of Scripture, the beginning and the end. Take Him out of it and you have no Scripture left. That's why we too must always read and study Scripture from the viewpoint of Christ.

But what we said of the New Testament is also true of the Old Testament which looked forward to Him. spoke of Him. proclaimed and pictured Him in sacrifice and ceremony.

And all the incompleteness about persons, events, historical records are intended to emphasize the excellency of that one central Figure Who towers above all and everything, upon Whom all lines converge.

However, these things are not merely written for our information but, says John, that ye may believe.

That explains why the Bible is written the way it is written. and why it pictures Christ the way it pictures Him.

And to merely admit that Jesus is the Christ. the Son of God, is not sufficient. That is but historical faith. And mere historical faith brings a man deeper into destruction but never leads to heaven.
In order to be saved we need to believe in Christ, the whole Christ, the full Christ, the Christ of the Scriptures, and not the idol which modernism has made of Him.

We must believe that Jesus Christ is the Son of God with all that this implies. And that this Christ is our Christ, our personal Redeemer. He must be the object of our faith. If He is then we have life through His name.

And that brings me to my last thought.

The ultimate design of Scripture for the people of God, for Christ's sheep is: that they may have life through His name.

Life, true life, is essentially a living, covenant fellowship with the God of our salvation. And if you believe that Jesus Christ is the Son of God you have life in His Name, through His Name. You have that now, you will have it eternally.

If you do not possess this saving faith, if you do not believe in Him, all your knowledge of Scripture of Jesus Christ is vain.

There are a good many people who speak loftily of Jesus Christ, who claim to adore Him as a hero, a martyr, a champion for the under privileged, a great example. However, unless we have learned to see in Him the divine Saviour of our souls, we have no solid ground to stand on and we do not confess Jesus as the Christ, the Son of God.

We must know where we stand here. Many learned men have studied the Bible for years and died in their sin. Many a humble peasant who never was privileged to have a higher education has found in the Scriptures Jesus Christ, the Son of God, as his personal Saviour.

In the name of Jesus Christ as the object of faith, the possession of life is causally founded.

May you in your quest for knowledge ever and again read and study the Scriptures as God's revelation in Christ. We stand on holy ground when we deal with Scripture.

Indeed: Scripture does not satisfy our curiosity, it leaves many questions unanswered, its silence is remarkable, its purpose is limited.

Many other signs truly did Jesus which are not written in this book: But these are written, that ye might believe that Jesus is the Christ. the Son of God: and that, believing, ye might have life in His Name.

Thank God for His marvellous revelation.

Ed. Note: Rev. De Jong is the first of our Protestant Reformed ministers to receive an invitation to lead devotions in Calvin's Chapel.
Independence! A beautiful word! A word which immediately calls to mind many wonderful visions and highly desirable situations.

Independence! A goal for which we strive both as individuals and as a nation.

Independence! A shrugging off and a casting away of bonds of servitude and obligation. Oh, but to attain thereto! What freedom would be ours if we were but independent. No more would we then be obliged to ask for help from others. No more would we be required to repay for services rendered. And how we strive for that goal! How paramount, so it seems, is independence.

Shall we look at a few illustration before we proceed to analyze and define what we mean by a strange independence?

We all recall learning how some one hundred and seventy years ago the fathers of this country drafted that historical document known as the Declaration of Independence. The chains of servitude and obeisance to the mother country had become irksome. No longer would they bow under what was felt to be the tyranny of the British. They would be independent and be responsible to themselves alone. Hence, the natural result of what is also an individual urge in the heart of man.

And again, to recall a recent case, during the last war (or perhaps more correctly stated “latest war”) one of our most critical materials was rubber. For, you see, again it was a question of dependence and we were dependent upon imports from other countries. And here, too, that desire for independence revealed itself and the research for suitable substitutes and synthetics was accelerated both from the standpoint of necessity and desireability.

Neither is there a dearth of evidence that this striving for independence may also be found in the individual. Take note, for instance, of the hard-working and industrious farmer. Is it only for that daily bread that he rises early and toils late? Is it only to lift that
mortgage and acquire for himself a few of the luxuries of life? No. He has his eye on the future. He wants to be independent. He would acquire enough so that he will no longer be dependent on a fluctuating market price. He would not be dependent on a good crop, rain, sunshine and fertile field.

And the urban dwellers? Also in his breast is that urge for independence. How many are there not who would unfetter themselves from the chains of servitude be it in shop, office or business? How desirable they deem it to be free from the obligation of satisfying a capricious boss or pleasing their customer. Many of them dream of a day when they can move out of town and imagine that, with a few acres of land and some chickens, they would be independent! The city-man's Utopia!

And neither is that urge for independence limited to adults. It finds its expression equally well, though it be in other forms, among all ages. Also the child learning to walk is delighted when he no longer needs to support himself by holding on to the furniture or mother's hand. And young people too, look forward toward their day of independence when they no longer need rely for their support upon father and mother. Yes, even churches if they retain a healthy outlook should strive for independence especially in relation to the matter of supporting themselves in as much as that is possible. They too should not find it desirable to always and forever hold mother's hand and never attempt to walk alone. The industriousness of the child who earns some of his own spending money and gradually increases his income so that he is able to aid toward the support of the family, is never to be condemned. Such a striving for independence is to be commended.

No doubt, but that the cause of at least some of the indolence which grips us (could add an "e" to grip, and make the word serve a double purpose) is that we have in the past become so accustomed to our national policy of granting subsidies for almost every project imaginable and instead of visualizing Uncle Sam with striped trousers, we have, in our minds, clothed him in a red suit and whiskers! We would do well to rid ourselves of such conceptions and also as churches learn to stand alone. Even midgets and undersized livestock learn to walk, you know.

But, all this by way of introduction and lest I weary you with a multitude of examples, it would be well to analyze and define what is the strange independence which captions this article.

And then, our thoughts are not directed primarily to that basic urge of the individual for independence but rather to a new principle
which gives us an independence which makes the former fade into insignificance. For it is the Christian and alone the Christian who according to the measure of his faith reaches a desirable degree of independence. The farmer, the city man, the child and the youth never attain their goal. Even tho they lift mortgages, retire to their “Five Acres and Independence”, relieve themselves from dependence on elders and learn to walk alone, yes, though they attain all this, yet are they dependent upon an innumerable host of conditions which they can never escape. All their life long they are dependent on air for their very breath and food for substance. The conditions are innumerable and defy escape, for thus has man been created and he shall never attain to that lying promise. “Ye shall be as gods.”

This Christian independence however is something wholly different. It does not find its origin in a carnal desire to shake off the chains of servitude. It is not dependent upon the conditions of his material state. It is unaffected by poverty or riches, for it is not of this earthy.

It is this independence which you young people so sorely need as you start out in life. For it is this independence which makes you able to stand not only but also assert yourselves and manifest by your walk and conduct that you are different and separate from the world. It is this independence which enables you to resist evil and flee temptation. It is this independence which makes you to know that the arm of flesh is truly an arm of flesh and that your strength does not lie in joining yourselves to a union or association and seek by combined endeavors to attain a materialistic goal.

Oh, it is a beautiful independence for it liberates and makes you free. Let the world do with you what they will, let them afflict and persecute. Let your old nature rise up and condemn you. Let even your works testify against you and yet, in that independence you will and can stand. Your spirit is free even though your body be in fetters. You may in a changeable world and under all circumstances be independent and with your sanctified heart and mind commune and enjoy the fellowship of your God.

Truly that in the eyes of the natural man is a strange independence. For its perfect attainment means that you are unaffected by conditions round about you. You do not fear as the world and nations fear; neither are you troubled and anxious about the future.

But that which makes this independence more than passing strange is also the fact that it is so utterly dependent for it reckons
and it alone with the Maker, Giver and Sustainer of all things. And, whereas the natural man in his search for independence and in his foolish imagination believes that he has somewhat attained thereto and ascribes all things to his own cunning and ingenuity, the Christian knows that his independence did not spring from his own diligent search and labor but found its source and finds its sustenance in the God who has called him out of the darkness of sin and has given him a hope eternal and an utter disregard for that which is material in so far as it hinders him from attaining the goal set before him.

A strange independence for it is a completely conscious dependent independence.

Happy are ye if ye posses it!

The Protestant Reformed Young Peoples Convention

— ACTIVITÉS —

— PANCAKE BREAKFAST AT HUGHES PARK

— TRIP TO LAKE MICHIGAN BY BUS

— BANQUET AT THE HUDSONVILLE SCHOOL (Across from church)

August 21-22
The Pathway of the Pilgrim

The pathway of the pilgrim
Is oft a rocky road;
Sometimes it seems that he would fall
Beneath his heavy load.

The pathway of the pilgrim
Is sorrow along the way;
But ever he looks upward —
Longs for that perfect day.

The pathway of the pilgrim
Is with temptations fraught;
But oh the blessed assurance
In the work which Christ has wrought.

The pathway of the pilgrim
Grows darker with each day;
Oh pray for great and glorious grace
Nor falter on that way.

The pathway of the pilgrim
Leads at last to heavenly home;
There we shall sing His praises
Fore'er around the Throne.

by Jennie Weessies.
Kalamazoo, Michigan.
BEACON LIGHTS

An Other Approach

By GEO. TEN ELSHOF — Grand Rapids, Mich.

Perhaps one of the things which will most plague you young people who have entered upon or are about to enter upon a life's vocation in the midst of the world, is the matter of membership in a labor organization. And much has been written concerning this question, both by officials of the church and various laymen. High ideals have been set forth and have been ably substantiated by proof from Holy Writ. And I do not believe that anyone whose confession agrees with ours would care to gainsay the ideal. And that ideal is, briefly, that we are a peculiar people called to live as shining lights in the midst of the world and to manifest both by our walk and conversation that we can have no fellowship with the unfruitful works of darkness. For, you see, our hope is other than their hope; our aspirations are other than their aspirations and our ultimate goal is other than their goal. This we consider to be axiomatic.

But, without in the least bit intending to detract from this ideal, let us take another approach which in no way detracts from the foregoing but rather would seek to appeal to you as an individual. Have you ever considered that by affiliating yourself with such an organization be it then a union, association or any such thing, you have wilfully placed yourself in the embarrassing position of serving two masters? You have a dual allegiance in that particular sphere. It could even be likened to the sin of bigamy. And, to which "wife" will you hearken? Upon which will you bestow your affection and filial devotion. Do you see the picture?

Your duty over against your employer is clearly set before you in the Scriptures. But now, you have also another master who will endeavor to direct your actions in a manner which may be diametrically opposed to that of the employer. To which will you hearken? To which, of the two, do you owe allegiance? You know the answer as well as I and you know too that you must not hearken to the comely mistress who will eventually dandle you upon her knees and seek to learn wherein your great strength as a Christian lies. She will entreat you, she will entice you and by flattery and promises will seek to ensnare you and alas, too late, you will discover that she will call in her Philistine henchmen who will pluck out your eyes and you will spend your days treading on her grist-mills.

Have you never considered that as a workman, even though it be
in the humblest of positions, you are an individual with an individual mind and will and a dignity (in the good sense of the word) all your own? And will you cast that all away for the promise of material gain? Will you be delighted by Delilah and be flattered by her lips?

What happens to your individuality? It is well-nigh destroyed. No longer can you meet your employer as man to man. You are now not only a cog in the industrial wheel but you also have thrown overboard your individuality, prestige and dignity as a workman and craftsman.

You too have perhaps noticed that the sphere of influence of these organizations has been extended so as not only to include wages and hours and working conditions, but now they also advise their members as to what they should eat and drink! And as a bunch of dumb sheep they do as they are told and when the price of milk goes up, they must boycott that product and you as a member must subscribe to it too. What will be the next step? Will it be, what clothes you shall wear, how many children you should raise and—to which church, if any, you should belong?

Oh, if only they would go so far. Then, it would be well! Well? Yes, that would be well. For then the issue would be crystal clear and would stand out, as it were, in bold relief. Gone forever would be all our silly excuses and arguments and the answer would not be in doubt. But, alas, it has not gone that far. The devil is no fool. Will you allow yourself to be enticed?

Think it over, young people. will you?

---

**Young Peoples Convention. . . .**

**August 21-22**

**THEME:** — *The Strength and Beauty of Youth."

The Rev. H. Hoeksema will give the Inspirational Address at Hughes Park, 1 mile west of Hudsonville Church, as the customary opening meeting and the theme will be further developed by other speakers on the following day. Attend these meetings for mutual edification.
The Divine Pattern.

The prime requisite of all Christian living is the glory of God. In last analysis this is all that matters. Ultimately the sole, all-determining question is: Is the purpose of all our activities, of every issue of the heart, of every thought and word and deed and inclination, with respect to anything and everything God Himself and the adoration of His blessed Name? Are we seeking God, consciously and exclusively? Is it our sole delight to be pleasing to Him and to extol His perfections? When you eat or drink or sleep, when you study or work or play, when you go fishing or swimming or skating or bowling, when you go to church or catechism or society or glee club, are you doing it all to the glory of God? That is the one question. make no mistake about that. If your answer if positive, affirmative, your life is truly Christian. Whatever falls short of this mark is not merely un-, but anti-Christian.

This being so, our next question is: but when are works to the glory of God? What determines this? With what standard must they comply? Scripture supplies the answer. The criterion, standard, pattern is God Himself, His perfect law. God must be the end. the exclusive purpose of our lives: our works must be unto God. But He Himself is also the pattern, the standard: our works must be according to God in order to be unto Him.

Nor could there be another pattern, standard, than the law of God. God’s law is the expression of the will of God, the living, all-embracing, omnipotent will of God, for the spiritual-ethical life of the moral creature. In this law God reveals Himself, His own perfections, and hence what is pleasing to Him. what the creature must do to satisfy Him, to carry away His benediction, to glorify His Name and to be holy as God is holy. To live in harmony with that law is life: to transgress it is death.
Therefore there can impossibly be another standard of good works, of godly living, and whatever falls short of this divine pattern is not merely un-, but positively anti-Christian. Man may set up his own standard of life, walk accordingly, and imagine that he is pleasing to the Highest. The truth is: whatever is not subject to the law of God is enmity against God and by that token damned of Him.

When is my life according to this divine pattern of the law of God? When there is some external agreement between the one and the other? When my works conform to the mere letter of the law, outwardly, formally, technically? When we do not bow our knees before idols in the same way the heathen do? When we do not break out in all manner of cursing and swearing? When we do not profane the Sabbath as do the children of the world by seeking the amusements of the flesh, but instead attend the services in God’s house, pay our budget, sing, pray, etc.? When we do not murder, commit adultery, steal or bear false witness in that crude and extreme sense of the word, but instead lead a formally decent, irreproachable life? If we do all these things, are we then living according to God’s law?

Reformed young people, you know better than that! You should by now. You know that God is not deceived by mere appearances but judges the inmost heart. You know that one can be in external agreement with the law and still be void of all grace. You know that in the most incorrigible criminal there is still some regard for virtue and conformity to the letter of the law, because this is beneficial to themselves, because they perceive that God’s law can serve their purpose, because God has decreed it so that also this earthly life is possible only in the way prescribed by that law. Wherefore two people may appear to be doing precisely the same thing, yet one may be doing it for God’s sake and the other for himself. one may be subjecting himself to the law of God and the other the law of God to himself, one may be mindful of serving the Lord while the other will have God serve him and his purpose. Don’t you suppose, covenant friends, that it is exactly this that makes all the difference to God Himself?

Only then do we live according to the law of God when our lives conform to its deepest principle. God’s law, after all, is not composed of a mere list of do’s and don’t’s. Its deepest principle and content is LOVE, love for God above all and our neighbor as ourselves.—true, unadulterated, self-denying, God-seeking love. Only a life that is permeated throughout by this love, without mixture and corruption by any foreign motive or consideration, may bear the

— 15 —
name “Christian”.

Applying this test to your lives, what do you find? Are you satisfied? Do your lives conform to this divine pattern? That those of the unregenerate do not, we know. The natural man is carnal and only wicked in the sight of God. However pleasing of character he may be, however polished and refined, decent and helpful, for God he has only disdain and implacable hatred. He is not pleasing, refined, well-mannered when it comes to his Maker. With respect to God he is an uncouth beast and Jehovah despises him with all His infinite soul. Can’t you understand that? How would a parent feel about a child who is exceedingly friendly to everyone else, but never does anything but snub father and mother? Would such a parent praise such a child? How is a wife expected to feel toward a husband, who is oh, so affectionate and attentive toward other women but never has one kind word for his own wife? Would such a wife be expected to praise such a husband? That’s the way God feels about the ungodly. “For the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God.”

Yes, but how about ourselves? What is our “living” when seen in the light of this divine pattern? It behooves us to cover our faces in shame, does it not? Indeed, we have a principle of the true obedience. But, taking our lives at their face value, how little love there is also in us. How true is the word of the apostle, “Out of the law is the knowledge of sin”, and that other confession of the same man of God, “To will is present with me: but how to perform that which is good I find not. For the good that I would I do not: but the evil which I would not, that I do.”

Well may we close our remarks by thanking God: a) That our salvation does not depend on our works as we perform them; b) that there is abundant pardon in the blood that flowed from God’s own heart on Calvary; c) that the principle of the new life which we have is acceptable to God in Jesus Christ and will never perish but he preserved unto life eternal; and d) that we have the blessed promise that what is now in part will soon be made perfect, when all that is of sin will be no more and we shall be holy as the Lord our God is holy.

YOUNG PEOPLE’S CONVENTION
AUGUST 21-22 - - - - DON’T MISS IT!

16
"IN SEARCH OF MATURITY". —
by Fritz Kunkel, M.D.

The author of this book, dealing with religion, psychology and growth, came to this country from Germany about the time of Hitler's ascension to power. He was a professor at the Berlin University. He is now a professor of psychology at Columbia University.

While he has written several books on psychology, in this book is the first attempt to present the whole problem systematically.

Dr. Kunkel is the founder of the psychological system called We—Psychology and its essence is We—Experience, by which the author means one's humanity toward one's fellowmen. Here the author draws a sharp distinction between his beliefs and those of the humanitarians. We—Psychology is an outgrowth of Depth—Psychology, C. G. Jung being one of its founders.

The author condemns all non-religious psychologism as being largely worthless, "because it does not admit man's futile and dangerous position caused by our negative relationship to God."

Dr. Kunkel accuses the church of ignoring psychological development, thereby cutting itself off too much from practical everyday life to help people with their problems. According to his opinion, the church, forced to reject most psychologism because of its irreligious base, should have developed its own psychological system. The author might have mentioned the fact that if Christians lived closer to God, they would have no need of psychotherapy.

In this book the author attempts to accomplish the above mentioned system and calls his We—Psychology a "theo-centric" psychology, the New Testament one of its main sources and Jesus its central point of orientation.

The Scriptural quotations are
from the Moffat Bible; a new translation. Speaking from the psychological viewpoint, he describes the New Testament as "the only book revealing to us the full description of the human situation and of the way leading through all troubles and frustrations and finally to utmost light."

In his psychological approach to religion, which he stresses as the fundamental need of man, he uses terms and expressions which true believers can readily translate into ones more familiar to them. To give a few:

"Anxiety is the expression of the distance between God and man." (Divorced from God).

"Hatred, fear and lack of love in one's generation produces the same attitudes in the next." (Original Sin).

"We have to pay the debts of our parents, our century and our whole race. . . . and so back to Adam's fall." (Original Guilt).

"Theology has always explained the world by God, the creature by the creator". (God First).

In a book of this kind, only the salient points can be touched upon; as for instance his description of conversion, which in this particular instance (page 8), he calls the clarification process. "It begins with the decision not to fight against our vices, not to run away from them, nor conceal them, but to bring them to light, and this confession enables us to confess.

Confession: Here is stressed the need of bringing into the open and confessing those sins in our consciousness, which we are more readily inclined to confess than those which he calls our unconscious and repressed desires and tendencies, the which we are most anxious to hide and bury into the Unconscious. In relation to this, Dr. Kunkel quotes Matthew 23:27, Moffatt. "You are like tombs whitewashed: they look comely on the outside, but inside they are full of dead's man's bones and all manner of impurity." The author also states that he regards Jesus as "the greatest psychologist of all times."

In his discussion on the "Self" he states: "the human Self's imperative need is to search out the will of God and is not only human love and brotherhood; it is the creativity of the Creator working through individuals. "He who really finds himself, finds God." And he may say as St. Paul said, "It is no longer I who live, Christ lives in me." (page 76).

In this sense our true Self is the final goal of our religious development. "But we are inclined to deny and repress our real Self and set up an insincere mask which overlays the real Self." (page 79). He calls this the Ego which makes us egocentric and selfish. Using
BEACON LIGHTS

religious terms, we would say we turn our backs upon the Lord and go everyone his own way.

The purpose of the author is to show how we must educate ourselves back to a true relationship to God, our real Center. This, he says, is accomplished through Grace from above and the Spirit of God (Romans 8:14) also called the Spirit of Christ (Romans 8:9). He seems to be sincere in his belief that man is burdened by sin and guilt and can only through grace from above, as he calls it, accompanied by much suffering and soul searching, with faith, hope, and love in our hearts, come to repentance through a whole hearted and complete confession.

In the last chapter the author, through diagrams, illustrates the "psychological facts" described in the foregoing chapters. They are rather interesting and illuminating. These "psychological facts" are the author's or as he interprets them. Naturally we do not have to accept them as the last word on psychology. In reading this book one gets the impression that Dr. Kunkel has studied the Bible, theology, and various religious literature rather thoroughly.

The writer does not, in his psychological approach to religion, touch upon election, reprobation, the deity of Christ, or the sovereign grace and will of God; leaving his readers in the dark as to what his stand is on these important doctrines. The writer is convinced that most psychologists and laymen will consider his book sheer folly and will find not the slightest meaning in it. He states this book to be of use only to believers and seekers. He is modern in his conception of creation and believes in evolution, also that there is a second chance after death. These contentions he cannot and of course does not prove.

He describes the way of salvation from man's point of view, seeing it through the eyes of his psychological convictions, something which is unavoidable in this type of book.

To a reader conversant with our reformed doctrines it is immediately apparent that there is a strong tide of Arminianism running throughout the book.

In conclusion, the writer of this review is of the opinion that there is much of value and interest in this book and is well worth reading. A christian reader will not forget that "In Search of Maturity" is man's work and with Holy Writ as the touchstone may find much interesting material within its covers.

In vain we call old notions fudge, And bend our conscience to our dealing, The Ten Commandments will not budge. And stealing will continue stealing.

—James Russell Lowell.
To Our Boys In Service

August, 1946.

Dear Fellows:

In the absence of your regular correspondent, I have been asked to write this letter. I'm glad to have this opportunity to write you, although I have been pondering for some time just what I ought to write about. To write about home and the things that happen at home is well nigh impossible seeing that you men come from so many different places. That probably isn't necessary anyway, since the folks at home undoubtedly keep you pretty well posted on what is taking place. It is much better therefore that I write about some subject that concerns all of us as Christians and as brothers of the same faith.

I don't know whether you men think a great deal about the reason for things being as they are; perhaps you just accept the circumstances as they are and make the best of them without giving much thought to the reason why they exist. Nevertheless I can hardly imagine that you men who are thousands of miles from home, as some of you are, never think about the conditions that have served to bring you there. But, no matter how that may be, whether you are from home or only a short distance, I think it is a good thing to give these things some thought. The one thing that always strikes me, that becomes evident over and over again in the history of the world, is the foolishness of the wisdom of man. Man in his wisdom boasts great things and promises much but never seems able to realize his ideals. He may go a long way but inevitably falls short of the goal.

Scripture tells us that God makes foolish the wisdom of the world. We see that again in our day. They cry, "Peace!" and there is no peace. And there isn't really any prospect of peace, even tho men still vainly speak of its possibility. If there were, you fellows wouldn't be where you are right now: you wouldn't be needed. If we ever needed any testimony apart from the Word of God itself that that Word is true, (which we don't because we live by faith, we believe that Word regardless of the appearance of things) we have it in the things that happen before our very eyes. God's Word tells us that there is no peace for the wicked and all the events of this present time loudly proclaim that fact. And it all shows how foolish man really is because he casts that Word of God far from him and blindly butts his head against the solid wall of God's Word in a vain effort to accomplish his purpose.

And what a testimony this is to us who, by the grace of God, believe!

God's Word shall stand!

Blessed is the man who trusts in Him!

May you experience that in all your way and may the peace of God, which the world cannot know, dwell in your heart.

Yours in the Lord,

Rev. H. De Wolf.
In Appreciation

In the previous issue of Beacon Lights we were obliged to take note of the fact that Miss Reitsma was resigning from a position which she so capably handled for a number of years. And to this publication it is a loss which only those who have been close to the work can fully appreciate.

The by far greater part of it, the monotonous part, the part requiring untiring devotion to duty and love for the cause, that part could not be discerned on the written page. It received but scant and sketchy recognition, yet, without it, the publication could not have continued. It was not by accident that we always managed to get the paper out on time. It was not by accident that there always appeared a feature article for every issue. It is not by sleight of hand or by accident that all those copies were addressed, changes made in addresses, recognition given to receipt of subscriptions and contributions. Those things require work,—hard work and work which very very few will voluntarily take upon themselves and—stick to it!

Time after time she has postponed other tasks and pleasures to spend a long evening at the printer's to help us. Comparatively, I am a button-pusher.

The machinery was all installed when I stepped in two years ago. The wiring had been completed and the switch-board was all set up. All I had to do was to push the buttons. Oh, yes, I'll admit I pushed some strange buttons and sometimes fooled around a bit with the wiring just to see what would happen. And sometimes it appeared as though there were a short circuit and the sparks would fly. But then, we'd push a few other buttons and everything would come out right and the lights would go on again.

Sometimes we'd push a button supposing that it would set off a charge of dynamite only to find that it was a dead wire. But that was all right. Next month try another combination. Maybe that would prove to be a live wire.

And so, Miss Reitsma, as a button pusher to one of the original electricians. I say, thank you for all your help which you have so cheerfully given. If there is a reward in the satisfaction of having done a job well and to the best of your ability—you have your reward.

And may you as you embark for your teaching position in our school at Redlands, Calif., think back with pleasant memories upon your work as business manager of Beacon Lights.

G. T. E.
From the Editor’s Desk

This month brings to a close another season of publication of Beacon Lights. It also brings to a close my second term as Editor of this publication. I have thought it best to decline the request of the Board to serve again next year. There are many reasons why I have declined but among them was not lack of time. I have found upon more than one occasion that there are three splendid hours every night between 12:00 and 3:00 A.M. which may be utilized to good advantage when diurnal tasks fill the regular day. I can give you the same reason which I gave to the Board. It is a harmless one and by it I avoid the unpleasant scene of hanging someone else’s dirty wash on the public line. (I’ll leave those clothes in the basement and dry them by the furnace). My reason, then, is that on the basis of the response which we receive it is quite evident that my small efforts are of not enough worth to be considered as essential to the welfare of this publication. I have tried various ways of provoking interest and comment and I could perhaps utilize other means but, for the welfare of Beacon Lights it would seem to be wise to have someone at the head who can write and direct it in such a fashion that all will enjoy it and derive benefit and so that whether you hail from east, west, north or south, your problems will be touched upon. I, however, am not that psychic.

We also trust that your new editor will really receive the cooperation and support of his staff and that those whose regular contributions are to be in on the fifteenth will consider themselves honor bound to abide by such regulations. In regard to this I would like to publicly thank the Revs. Heys and Veldman for their strict adherence to this rule.

It would also seem to me that it would not only be courteous but also advisable if the various societies would make it a point to invite your new editor to some of your meetings and gatherings. Some people are not at all averse to going where they are not asked but—some are.

It also seems to me that it would be well if the Staff were advised as to decisions or actions of the Board. At present I know absolutely nothing concerning the constituency of either the Staff or the Board for next season, so I cannot make any comment except to make the general remark that I wish them the Lord’s blessing.

And so, my friends, I bid you farewell and trust that you may continue to support this publication and find it worthy of your comment and criticism. G. T. E.
Appreciation and Introduction

In view of the fact that both Miss Reitsma and Mr. George Ten Elshof have resigned from the staff of Beacon Lights, the Board would, at this time, like to be able to present an entire new staff to the readers of Beacon Lights, but due to various circumstances is unable to do so. We have however, been able to partially complete our new staff, and we would like to introduce them to you.

First, however: the Board wishes to extend its sincere thanks and appreciation to Mr. George Ten Elshof for his effort and undoubted contribution to Beacon Lights. Mr. Ten Elshof was our first "lay" editor and he has very capably filled the position. His editorials were usually well chosen and to the point. He has the "knack" of being able to find pertinent titles for his articles and Mr. Ten Elshof's ability to write was very evident. The past two years have been, in many respects, trying ones for the editor and business manager, and they both have carried on very magnificently as the success of the paper testifies.

And to Miss Alice Reitsma. The Board realizes only too well that without the identification of Miss Reitsma so closely with Beacon Lights in the past years, the paper would not be what it is today. When one thinks of the time and effort and plain hard work that "Alice" has unstintingly given to the cause of Beacon Lights over the past five years, one wonders that she has not given up long ago. And we have not let her go without a struggle. But Redlands is too far from Doorn Printing Co. And therefore the Board wishes to express its very sincere appreciation to Alice Reitsma for her connection and contribution to our magazine and wishes for her God's blessing in her new endeavor.

We also wish to express our appreciation to Mr. Jack Boelema and Miss Jeanette Wiersema for their work in behalf of Beacon Lights. Mr. Boelema has written Current Events for the past two years and Miss Wiersema has written Book Reviews for the past year. Our thanks to you both.

The Board, in replacing these people has attempted to spread the work and responsibility over a larger number of persons. Rev. Walter Hofman has consented to act as our Editor-in-Chief. And the purpose of the Board is to have two Associate Editors. Only one, however, has thus far been selected, viz., Mr. Dick Vander Wal, 1100 Sigsbee St., S. E., Grand Rapids 6, Michigan. All matters relative to contents of Beacon Lights must be sent to Editor Vander Wal. Our new business manager is Mr. Wm.
Stuursma. 951 Dunham St., S. E. Grand Rapids 6, Michigan, and our associate business manager is Miss Winifred De Vries, 354 Diamond St., S. E., Grand Rapids 6, Michigan. All matters pertaining to the general finances of Beacon Lights should go to Mr. Stuursma, and all Grand Rapids subscribers (including Fuller Ave., Second, Creston, Fourth, and Hope) should send their subscriptions to Mr. Stuursma. All other subscriptions (including the remainder of Michigan, Illinois, Iowa, Montana, Wisconsin, Minnesota and California, and any other) should be sent to Miss De Vries. We ask the cooperation of everyone in this matter to avoid as much confusion as possible. Changes in the addresses of service men should also be sent to Miss De Vries. More editors and more detailed information concerning them will be given in the following issue of Beacon Lights.

The Board would also like to introduce a new department in Beacon Lights. One in which various problems, social, religious, or any other can be discussed and answered by some competent person. However, to have such a department we must have questions. And therefore if any of you have a problem or question which you think could be discussed with profit for our young people, we would like to have you send it in to our editor in chief. Rev. Walter Hofman, 105 West Nineteenth St., Holland, Michigan.

In closing we would like to say that Beacon Lights is our young peoples' magazine and we always welcome your contribution to our Open Forum department. Let us hear from you.

See you at the Convention in Hudsonville.

The Board.

Young Peoples Convention . . .

: : AUGUST 21-22 : :

Hudsonville, Michigan
Attention! - Young People

The following program has been scheduled for the Young People's Convention, to be held at Hudsonville on Wed. and Thurs., Aug. 21-22.

Wednesday — August 21, 1946

10:00 Registration and assignment of lodging.
12:00 Luncheon will be served at the church.
1:30 Business meeting. (Election of officers, discussing and passing upon new proposals, etc.)
8:00 The inspirational Mass Meeting at Hughes Park.
Music — The Hudsonville Christian School Band.
Speaker — The Reverend H. Hoeksema.
Theme: “The Strength of Youth”.

The public is cordially invited to the Inspirational Mass Meeting, to be held at Hughes Park. There will be ample room for all. Come and bring your friends. (Hughes Park is 1 mile west of Hudsonville Church).

Thursday — August 22, 1946

7:15 Busses will leave from Franklin and Fuller for Hughes Park.
7:45 Pancake Breakfast at Hughes Park.
9:00 Busses will leave Hughes Park for Tunnel Park.
12:00 Luncheon at Tunnel Park.
12:30 Speech by the Rev. J. De Jong.
2:00 Busses leave Tunnel Park.
2:45 Business meeting resumed (if there is any unfinished business) at the Hudsonville Church.
6:15 Banquet at the Hudsonville High School.
Speaker — The Reverend Walter Hofman.
Theme — “The Beauty of Youth”.

ATTENTION — GREYHOUND BUS SCHEDULE

Leave G. R. for Hudsonville: Leave Hudsonville for G. R.:

<table>
<thead>
<tr>
<th>Time</th>
<th>AM</th>
<th>Time</th>
<th>AM</th>
</tr>
</thead>
<tbody>
<tr>
<td>8:45</td>
<td>A.M.</td>
<td>7:48</td>
<td>A.M.</td>
</tr>
<tr>
<td>11:45</td>
<td>A.M.</td>
<td>10:48</td>
<td>A.M.</td>
</tr>
<tr>
<td>2:45</td>
<td>P.M.</td>
<td>1:48</td>
<td>P.M.</td>
</tr>
<tr>
<td>4:45</td>
<td>P.M.</td>
<td>3:48</td>
<td>P.M.</td>
</tr>
<tr>
<td>6:45</td>
<td>P.M.</td>
<td>5:48</td>
<td>P.M.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>7:48</td>
<td>P.M.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>11:48</td>
<td>P.M.</td>
</tr>
</tbody>
</table>
“Say, Christian!”

“Say, Christian, have you traveled long
Upon life’s weary road?”
“No, only thirty years or so
I’ve borne my little load.”

“Say Christian, has the way been hard
And filled with dark despair?”
“No, I wouldn’t say exactly that
For I have One who cares.”

“Say, Christian, do you think that we
Shall gain the victor’s crown?”
“Oh yes, you may be sure of that
For One from heaven came down.”

“Say, Christian, do you wish that He
Would hasten His return?”
“Oh yes, but time must run its course:
That truth we all must learn.”

“Say, Christian, what then must we do
Before we see that day?”
“That answer is not hard to find:
It is — work, watch and pray!”

G. T. E.

Young People’s Convention
AUGUST 21-22

THEME: — “The Strength and Beauty of Youth.”

Convention Speakers

Rev. H. Hoeksema — “The Strength of Youth.”
The Inspirational Mass Meeting will again mark the opening of our Young People’s Convention. This meeting will be held Wednesday evening, at 8 o’clock in the Hudsonville Protestant Reformed Church. The public is cordially invited to attend.

Rev. J. D. De Jong — will address delegates and friends Thursday afternoon.

Rev. W. Hofman — will speak at the banquet, Thursday evening. The banquet will begin at 6:30, and will be given in the Hudsonville High School Auditorium.
The Latent or Late in Church

Perhaps you recall that in catechism you learned about the three classifications or names of the church—triumphant, militant, and latent? We shall not enter into a discussion concerning these three but rather pause for just a moment at the last one. It, of course, is the name given to the church which is yet to be born, hence, it is called latent — dormant, inert. Or, to put it another way, it is the church which has not yet arrived.

Without meaning to be “smart” or sacrilegious, have you not noticed the similarity between the latent and the late-in church? For also the late-in is that portion of the church which has not yet arrived.

Sometimes circumstances absolutely beyond our control make our late-in church unavoidable. If such be the case, please take no offense at this material although it is possible that something contained herein may also apply to you.

Those who arrive very early just to “get a back seat” will, of course, feel entirely left out. But, just so you won’t feel too neglected, we might mention that at one time (and it may still be the practice in certain countries) the “back seats” were for the very poor whereas the wealthy were classified according to the distance which they were seated from the front! And it would also be charitable to believe that your very early arrival is for the purpose of meditation or a quiet study of the Scriptures and Confessions of the church. It would be very unkind to assume that your purpose in securing a “back seat” was so that you could see what this one or that one is wearing. Or, worse still, that you intended to whisper and visit before the service.

But a word now to the “late-in” church. You know, you shouldn’t do that intentionally or have it as a bad habit. All right, why write about it then? For this reason: Whether or not it is unavoidable, please remember that even at best you are distracting the attention of others. That is the very least that can be said. But, if you deliberately and wilfully march down the aisle and find yourself a seat without waiting for an interruption you are being very irreverent. Is it too much to ask that you wait a moment (you’re late already, you know) and find your seat when it will cause the least possible disturbance? And for the sanctity of God’s House and His Word, please, if you must be late-in church, do not come in while the law or Scriptures are being read or at any such inopportune time. It is the least you can do toward the observance of the rudiments of good behavior.

Contributed.
"One, Two, Three!"

It was an old, old, old, old lady,
And a boy that was half-past three:
And the way that they played together
Was Beautiful to see.

She couldn't go running and jumping,
And the boy; no more could he;
For he was a thin little fellow,
With a thin little twisted knee.

They sat in the yellow sunlight,
Out under the maple tree;
And the game that they played I'll tell you,
Just as it was told to me.

It was Hide and Go Seek they were playing,
Though you'd never have known it to be—
With an old, old, old lady,
And a boy with a twisted knee.

The boy would bend his face down
On his one little sound right knee,
And he'd guess where she was hiding,
In guesses One, Two, Three!

"You are in the china closet!"
He would cry, and laugh with glee—
It wasn't the china closet;
But he still had Two and Three.

"You are up in Papa's big bedroom,
In the chest with the queer old key!"
And she said: "You are warm and warmer;
But you're not quite right." said she.

"It can't be the little cupboard
Where Mama's things used to be—
So it must be the clothes-press, Gran'ma!"
And he found her with his Three.

Then she covered her face with her fingers,
That were wrinkled and white and wee,
And she guessed where the boy was hiding,
With a One and a Two and a Three.

And they never stirred from their places,
Right under the maple tree—
This old, old, old lady.
And the boy with the lame little knee—
  Henry Cuyler Bunner
It was not without sorrow that Chiniquy left his congregation in Canada. For, as we have seen before, he was loved by all the churches which he served. His unselfish devotion to his flock and his ardent love for them had won for him a place in their hearts. Truly he was a shepherd to his flock and even beyond his common duty and obligation toward those whom he served. During the terrible epidemic of Cholera which swept throughout Canada and literally wiped out whole families, he took his place. disregarded the danger to himself and labored to his utmost without sleep for hours at a stretch in order to relieve and comfort the sick and bereaved. He trusted solely in his God to keep him and it also pleased God to preserve his life during those perilous days.

But now he had been called by his superiors to work in the Mississippi Valley basin and set up Catholic churches among the thousands of immigrants from France and Belgium who were speedily populating this region. On his way to Chicago he stopped in Detroit and conducted a series of four temperance lectures. However the drunkeness and immorality of the clergy at this place showed him that although they thought his temperance campaign was good for the common folk they felt that they themselves did not need to heed his words. Doubts entered his mind for he saw that the corruption of the clergy was universal and the more he travelled the more aware of it he became. Nevertheless, he journeyed on to Chicago and went to the home of Bishop Vandeveld who was stationed there. It was decided to send Chiniquy to Bourbonnais which was a three day journey over the prairies from Chicago. A priest named Courjeault was stationed there and when he heard of Chiniquy's intentions he became extremely jealous and later signed Chiniquy's name to letters of abuse of the bishop. It was near Bourbonnais that he set up his first church. The place was named St. Anna. He personally took charge of the work to see that the colonists had houses for the winter. They also erected a meeting place which they speedily outgrew and it was twice necessary to make large additions to the building. Soon, however, Bishop Vandeveld called for him and asked him to go back with him to Bourbonnais to see the priest Courjeault. Here it was discovered that it was this priest who had written and published abusive letters under Chiniquy's name. At the same time he was found guilty of having misled a young woman of the congregation. The town was in uproar against him so he was sent away and the woman was sent to a home which was especially built to care for the victims of the lustful priests. Again, even as oft before, he was shocked and an inner voice seemed to say, "Don't you see that in the Church of Rome the Word of God is not followed but rather..."
BEACON LIGHTS

the word of man? Don't you see that
the vow of celibacy of your priests is a
snare and an institution of the devil?"
The full daylight of his conversion had
not yet come but the dawn was indeed
beginning to break.

After this incident many people asked
him to show them in the Gospel where
Christ had instituted the law of celibacy.
"I shall even do better than that", he
answered. "I'll give you the Gospel in
your hands and you may read the truth
for yourselves". So he sent to Montreal
for a large chest full of New Testaments.
A short time later he re-ordered a similar
quantity from New York. Truly, the
Lord was here paving the way for a
great conversion!

One Sunday in May in the year 1853
a small boy came running to Chiniquy's
house and cried, "Fire! Fire!" His
church was burning. He dashed out with
a pail of water but it was too late.
Flames were everywhere and within two
hours it was burned to the ground.
Chiniquy and the bishop deducted that
this dastardly act had been contrived by
Courjeault and a certain priest named
Lebel of Chicago. However, within an
hour after the church was burned the
people had pledged $4000 in cash and
$5000 in labor and material to erect a
church made entirely of stone.

Bishop Vandeveld came to console him
on the lose of his church. He spent the
night with Chiniquy and during the night
he got hold of the communion wine and
drank a whole quart. The next morning
it was impossible to awaken him. Again
Chiniquy was deeply grieved. Soon Bis-
hop O'Regan replaced Vandeveld and
promptly accused Vandeveld of having
stolen $100,000. They both hired the
best lawyers and fought the case in
court. It developed that O'Regan was
supposed to have received half of the
embezzled amount and when he did not
he accused Vandeveld of embezzlement!

Bishop O'Regan became notorious thru
his lust for money. He stole costly robes
from one of the churches, sold a church
parsonage and put the money in his poc-
et and even sold the ground of a Catho-
lic burial plot, bones and all, to men
who needed the dirt for fill-in purposes.
When Chiniquy agitated against his cor-
rruptions O'Regan, through false witness-
es, had Chiniquy thrown in jail. His
friends advised him to secure as a law-
ner Abraham Lincoln who had the reputa-
tion of being the best lawyer and most up-
right man of that time. Lincoln agreed
to take Chiniquy's case and he was sub-
sequently freed and the false witnesses
were punished. O'Regan was so angry
that he used all possible means to divide
Chiniquy's flock and had many false
rumors circulated about him regarding
his character. However, after a time,
O'Regan was replaced by Bishop Smith.
Because of these many false rumors
Chiniquy found it advisable to go before
the new bishop and take an oath of
allegiance to the Church. I now freely
translate the oath in its entirety: "My
lord Bishop Smith, bishop of Dubuque
and director of the bishopric of Chicago:
We wish to live and die in the holy,
catholic, apostolic, Roman church, and
to prove this to your lordship we prom-
ise to obey the authority of the church according to the Word and commandments of God as we find them expressed in the Gospel of Christ."

It is well to keep this oath in mind for it is, as it were, the last straw which caused Chiniquy to leave the Catholic Church. But more about that presently. This oath was accepted by the bishop and peace and harmony were apparently restored. However, two weeks later Chiniquy was called again to Dubuque to again face Bishop Smith. The bishop accused him of having fooled him with the oath of allegiance. "How so?" asked Chiniquy, "certainly it was written in good clear English and you read it several times before accepting it. How can you now say I have fooled you?" "Well", answered the bishop, "you state here that you will submit on the basis of the Word and commandments of God as we find them expressed in the Gospel of Christ. I want this clause left out and you must submit without it or I shall be forced to excommunicate you." What a struggle then took place in Chiniquy’s soul. He must decide between Christ or the church in which he had a place. The choice, as such, was not difficult to make and he flatly refused to sign on those terms. He was, of course, promptly excommunicated. Back in his hotel room in Dubuque he spent hours in prayer and struggled with his problem. He felt, of course, that his choice was the only possible one but what must he do? Where must he turn for he felt alone in the world. With trembling hands and a prayerful heart he opened his New Testament at random. His eyes fell on the words of Paul in I Cor. 7:23: "Ye are bought with a price; be not ye the servants of men."

He returned to his congregation and they were already at the station awaiting his arrival for news of his excommunication had already reached them and they were eager to know the meaning of it. He bade them all to come to the church and there explained to them his conversion and how that now he could no longer be their shepherd. He asked them to arise and tell him to leave. But not one of them stirred. Suddenly it dawned on him that God could also convert their hearts even as He had his! Then he asked all those who thought it better to serve Christ rather than the pope to arise. As one man the entire audience arose and in that moment more than 1000 people severed the bands of the Roman Catholic Church! Within a few days 405 out of the 500 families of St. Anna were converted and a few months later a priest had to admit, under oath, that there remained only fifteen families in all of St. Anna.

Of course this sudden conversion and transformation brought with it some difficulties. Many still clung to a greater or lesser degree to the superstitions and customs of the Roman Catholic church. The first thing that Chiniquy did was to see to it that the people studied the Bible. This in turn spurred them with a desire to learn to read. He established day schools and held lectures exposing the false doctrines of the Catholic church. He had to teach them to forever cease
worshipping their images or contributing to funds for masses for the souls in purgatory. He also felt it advisable to affiliate himself with a particular Protestant denomination. Hitherto they had called themselves Catholic Christians. But he did not want to be called a separate sect so they affiliated themselves with the Presbyterian church. At this time they numbered 6500 souls.

Space would not permit me to tell you of all his activities after his conversion. However, let me state that he was asked to come to Scotland to lecture. From there he went to Great Britain, France and Switzerland. Soon after his return he was again asked to come back to Great Britain and while there they asked him to write a book exposing Roman Catholicism. He did so and the book entitled “The Priest, the Woman, and the Confessional” enjoyed no less than seventy-five publications and was instrumental in showing many the error of Catholicism. He travelled and lectured in many cities of Canada, went to the west coast to Oregon and Washington, the Sandwich Islands, Australia and New Zealand. However, these were by no means pleasure trips. The enemy was beside itself with rage and almost every place he preached they had their henchmen lying in wait for him. Thirty direct attempts were made on his life and on many occasions he was painfully stoned and narrowly escaped death. At one place in Canada the mayor had to call out 500 British troops who with fixed bayonets escorted him through the streets to the place where he was to speak. In Australia one whole city was placed under military rule due to the uproar and fierce fighting between the Catholics and the Protestants which broke out when Chiniquy was lecturing.

At the age of seventy six, when Chiniquy finished this book, he felt that he has almost come to the promised land and that only the small river Jordan separates him from the new Jerusalem; He writes: “I hear already the great voice out of heaven, saying—“Behold the tabernacle of God is with men and he will dwell with them and they shall be his people and God himself shall be with them and be their God. He that overcometh shall inherit all things.”

THE END.