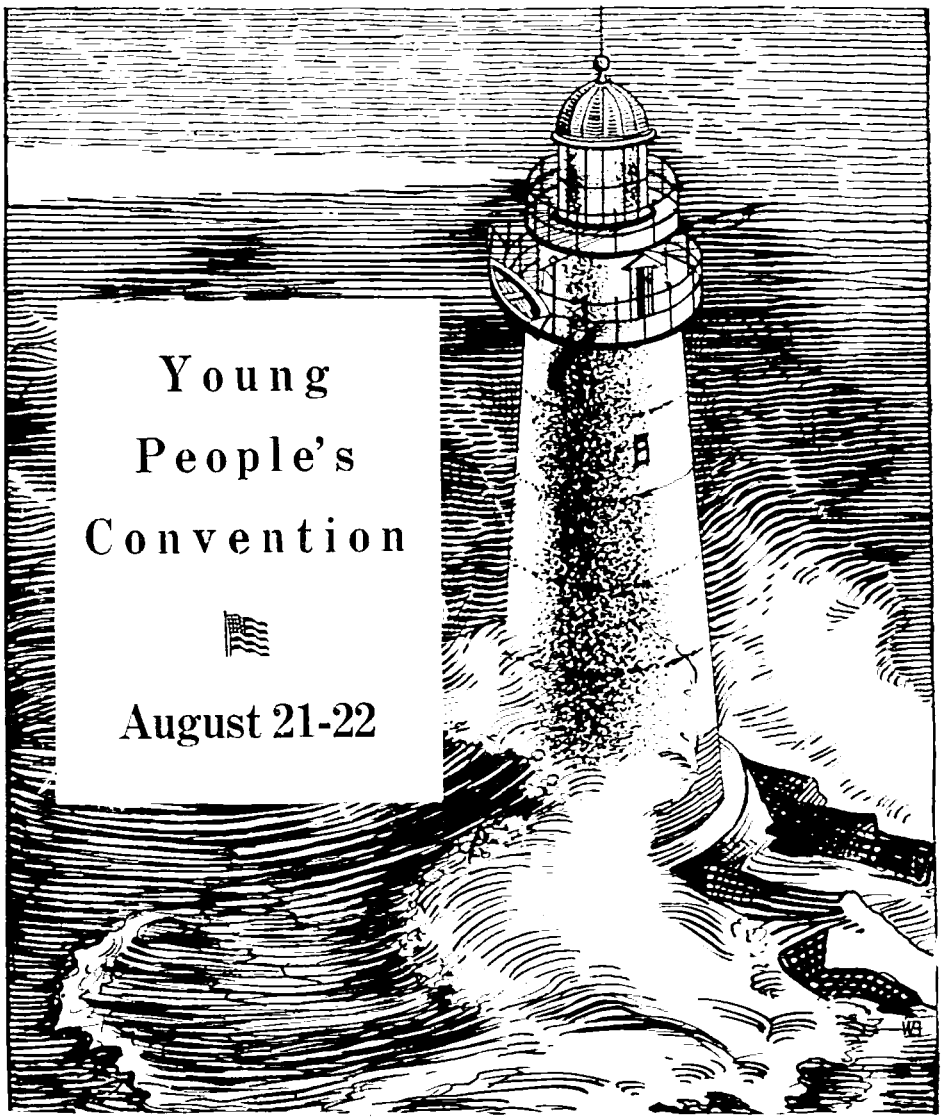
BEACON LIGHTS

For Protestant Reformed Youth

VOLUME VI JUNE — 1946 NUMBER 9



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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.

For further information regarding any phase of of the Convention or for details in respect to housing, write the Convention Secretary: Miss Frieda Miedema, Byron Center, Michigan.

For information regarding membership or Federation business matters, write the Federation Secretary: Wilma Pastoor, 939 Sigsbee St., S. E., Grand Rapids, Mich.

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For Protestant Reformed Youth

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An Appeal To Our Youth Or. . . Choosing An Occupation

MISS WILHELMINA WOUDENBERG — Grand Rapids, Michigan

Take my life and let it be
Consecrated Lord to Thee.

PINE REST

No doubt the lines of this familiar song has attracted many of you, and perhaps you often have sung it, either in group-singing or by yourself. Indeed, there is something attractive in it, a sound of perfect submission, and it strikes a chord within us, that is appealing for the Christian youth.

Today there is so little seen of that spirit. Life has become so involved, so complicated. There are new developments on every side. Positions of every kind are open for the taking. How flattering for our human nature, when asked, for instance, "Where are you working, or, what are you going to be? And the reply is: O, I am studying for scientist, doctor, lawyer, engineering, philosophy, or, bookkeeper, private secretary, stenographer, etc. etc. To work in a big bank building, or to go to college, raises the shoulder.

And do not misunderstand, we would not dare to say that such ambition is sinful or superfluous. Young people have their life before them and must choose a worthy occupation. Besides, we are living in a time of highest opportunities to go ahead. Highschool, College, University is open for every one who is able to learn and to develop the God-given talent.

When we see such brilliant young people in our day, and hear of their comprehensive minds, to search and develop the things which God had laid in the earth, or in the sky, when mysteries are unfolded in science of which we never dreamed before, we are apt to ask our-

selves the question: Are these people at heart really happy in their work; does it give satisfaction to their soul? The answer is inevitably a definite *NO*. Any work apart from God cannot give the desired happiness. All things, whatsoever we do, must be done to God's honor and glory. Then only can we find real joy in it.

And so especially as Christian young people, we must have a definite goal in mind when choosing an occupation. We must ask ourselves often the question, "In which way can my future life be most consecrated and devoted to my Lord?" This is a serious question, for then we stand immediately before a choice and a great responsibility.

Here is a challenge for our youth:

We have Christian institutions of benevolence, where help is needed very much. At present there is in Cutlerville a very modern and well equipped new wing added to the Pine Rest, and there is also an ever growing list of patients waiting to be taken in. But the strange phenomenon is: there is no help! What, ask the world? Have you no help among your own young people? What is your Christianity worth if there is no spirit of devotion and consecration to help those sufferers?

Let us search ourselves, young people. Is there probably a misunderstanding about this line of work? Why does it not appeal to you?—I know some people think you have to act like a guard in a prison-house, be stern and firm with the patients, prevent them from danger and doing wrong. But what a cold conception of such a beautiful work of mercy. It is true, the work at Cutlerville requires determination of purpose and sympathy toward the sufferer, for Christ's sake. Let me tell you there is a hidden joy, a secret in that work which nobody can taste but he or she who throws themselves wholeheartedly into it. When we, by the grace of God, may look upon these patients as originally created after God's image, endowed with soundness in mind and body, and then to behold what havoc sin has wrought in the mind of some of these people, then we begin to wonder and become humble and thankful for what we have received. Then we try, if possible, to eleviate their suffering. By winning their confidence you become their friend, and they in turn become your friend, ties of friendship are created between nurse and patient, especially when you watch the golden opportunity, when in their bright moments or days you can comfort and encourage them with the only comfort in life and death, our Lord Jesus Christ. And remember, most of these patients come from Christian homes, used to go to church, sing

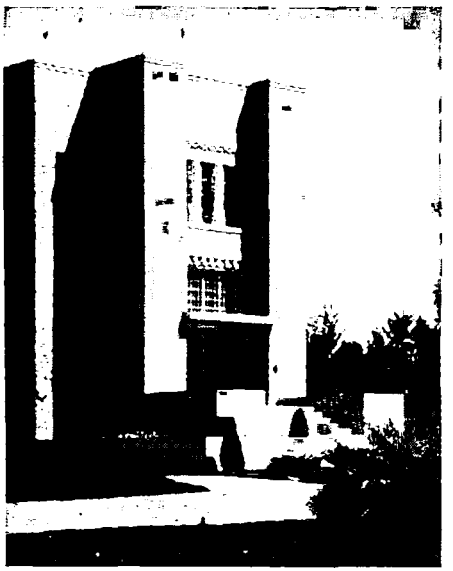
the Psalms and still know how to sing them. They are part of the Church, members of the body of Christ, of which you also confess to be a member.

I am sure there are here and there young boys or girls growing into man or womanhood. You are perhaps physically strong and mentally able to take upon you this work. Ask yourselves the question? Could I perhaps be of help to these afflicted brothers and sisters in the Lord? Could I bring them some cheer in their gloom? Try it! Ask those who have spent part of their life in this work of mercy, how they have benefited and they will assure you the reward in this work was not material gain, but the work, though often difficult has always been worthwhile and a great pleasure. Not when we look for a big bank account, for a name, for honor in this world, but if you may by faith look forward to that unseen reward which we believe shall be the portion of all those who faithfully have served here on earth in the cause of God's Kingdom, we would suggest that you . . . .

Try It!

NOTE:—

Miss Woudenberg spent ten "glorious" years serving the sick in the Cutlerville Hospital. Even now, as she looks back on those years, she says with enthusiasm, "I would not exchange those years of blessedness for all the honor or money in the world. To be able to do little deeds of mercy for those who must receive mercy, to be able in some little way to help those who are helpless, teaches one to be grateful, to be humble and meek, and above all to give God the glory for all His benefits to us and His marvelous ways. This is a wonderful work!" Miss Woudenberg can go on for hours in the most interesting fashion. I am sure she would be glad to give anyone any details about her work as nurse in this institution. If you are interested write to: — Miss Wilhelmina Woudenberg, c/o Beacon Lights, 706 Franklin St., S. E., Grand Rapids, Mich.



PINE REST

Arguing With Asaph

By GEO. TEN ELSHOF — Grand Rapids, Mich.

Asaph, I must complain about you. And though you have centuries ago been lain to rest in the earth, yet I would have a word or two with you. For, I am almost on the point of calling you a fool, but before I do so I would hear what you have to say in your defense.

You see, Asaph, we have one of your psalms in what we call the Bible. That is the word which we use to denote the Holy Scriptures, and since your time many other writings by inspired authors have been added. And we love those Scriptures and are indeed happy that our God has through the ages preserved these writings for us. For, we use them daily for our instruction, comfort, edification, rebuke and correction. And, since your time many have suffered greatly because of their steadfast faith in the things revealed to us in those Scriptures. And every Sabbath we sing songs based on the Psalms which must have been dear also to your heart. So much, then, as explanation for your benefit.

And now, Asaph, you would know the nature of my complaint? And you would perhaps consider presumptuous that I would at this late date question your wisdom and lodge a complaint against that which has been accepted by the church as a canonical writing? Very well, then, all I ask is an attentive and sympathetic ear and I on my part will reciprocate and listen with undivided attention to such explanation as you may have.

Very well, Asaph. But, allow me first to explain that since your time the material contained in the Scriptures has been neatly arranged in book form instead of long and cumbersome rolls. And this Book has been divided into two parts called the Old and New Testaments. Your writings find a place in the Old Testament under the heading "Psalms". These are divided into 150 chapters and the chapters are in turn divided into verses. We find it very convenient to have them arranged in such a manner.

And the portion concerning which I complain and of which you are

the author is known as Psalm 73 and it contains 28 verses. Listen to me then, Asaph, as I extract portions from the first sixteen verses and explain if you can. First of all, you confess in verse one that God is good to Israel, to such as are of a clean heart. A beautiful confession, Asaph, and one which I too am willing to make. But, in verse two, you say that you're losing your footing and your steps almost slipped? How come, Asaph? And I find your explanation in the verses which follow. Permit me to touch on a few of the thoughts which you express from vss. 3 to 16.

You say that you were envious at the foolish when you saw the prosperity of the wicked? You say that there are no bands in their death and their strength is firm? They are not troubled and plagued as other men? They are proud, their eyes stand out with fatness? They are corrupt, speak wickedly and speak loftily concerning oppression? They set their mouth against the heavens and their tongue walketh through the earth? And because of these things Israel is persecuted? That Israel concerning whom you made that beautiful confession? And you say that they question as to whether God knows about it, yes, and whether there is even knowledge with the Most High?

Quite correctly, in verse 12, you state that these are the ungodly who prosper in the world and increase riches. And now, Asaph, I must speak a harsh word to you. For you really slipped and went down a long long way in vss. 13 to 16. How dare you, Asaph, say that it has truly been in vain that you have cleansed your heart and washed your hands in innocency? Because, so you conclude, you have been plagued all day long and chastized every morning and you are hesitant to express what you feel should be said because you would offend against the generation of thy children. And then in your despair when you thought to know this you found it too painful! That is as far as I read, Asaph. I could hold it back no longer. For that is not the way I learned it, Asaph.

Now, listen to me, Asaph. Could it be that you do not know God's dealings with the world and with His people? How is it possible, Asaph, that I, a weak and uncomely vessel in the Temple of God, should know those things which trouble you? Asaph, Asaph, listen to me! Do you not know that God is not gracious to the wicked? Do you not know that our God fattens them as sheep for the slaughter and that He has set them on slippery places? Can it be, Asaph, that you have never read the comforting and explanatory words of David in Psalm 37? I can very well understand that these things are too painful for you if you do

not correctly understand God's dealings with the world and with His people. And, Asaph, if you do not understand and never came to that understanding, you were a fool and life must always have been a puzzle to you. And, Asaph, you were not the only one whose feet were almost gone and whose steps had well nigh slipped. For many have gone down that same perilous and confusing way even one thousand nine hundred and forty six years after the birth of the Messiah. There are still many many people who will say that truly God is good to Israel but that He is also good to those terribly wicked men which you so aptly describe. And, Asaph, if you would still be stubborn and maintain your position in respect to this matter, then I on my part would feel justified in asking the question: Is there knowledge in the Most High? Come, come, Asaph, God is no fool. He cannot be mocked. Won't you see it, Asaph? Won't you confess with me that God is truly good and only good to Israel? You'd better do that, Asaph, or life will be a confusion and you can never hope to even somewhat understand the ways of the Lord.

What did you say, Asaph? You are going to complain to me? Very well. I promised to listen, didn't I? What have you to say? Oh, yes, I heard you now. You say I should read the rest of your psalm? They are vss. 17 to 28. Just a moment, and I'll read them. There! Say, Asaph, that's wonderful! I see that you have, as it were, reversed yourself. You have gone into the Sanctuary and understood their end. Oh, Asaph, I am glad with you. We agree perfectly. In vs. 18 you even say what I said, that God set them on slippery places. And when you understood, Asaph it was like awakening from a dream. You admit that you were foolish. And I am so happy that you have come to that same conclusion.

I am sorry, Asaph, that I judged you so prematurely without reading all that you had to say. And I'm so happy that you wrote that Psalm. Why? Because all through the ages this same thing has troubled the church. Always there have been those who look to that outward state of the wicked and doing so they say that God is blessing them with rain and sunshine, wealth and health, lands and houses, wives and children, gifts and talents and have concluded that God is gracious toward them. And then, they are even as foolish as you were, Asaph, before you went into the sanctuary of God. And we, Asaph, in our generation, shall continue to pray that their eyes may be opened, that they may even as you and I, enter that sanctuary and find there that we were foolish and as a beast before God when we entertained such thoughts concerning the wicked. And when we

truly understand, Asaph, it will be as a dream when one awaketh.

And so, Asaph, I'm sorry I condemned you so hastily. I can very well understand how you could fall into depths of despair and come to such foolish conclusions. For, that error still abides with us. But, dear reader, if it abides with *you*, will you go with me into the sanctuary of God, close your own mouth and the foolish utterances of your lips, and in that sanctuary be instructed and become wise?

The Publican and The Pharisee

Two sinners to the temple went of old, one, to perform a service (to this day with looks demure, and attitude devout, performed by thousands)—disallowed of Him Who tries the reins, and knows the hearts of all. With hypocritic eloquence he tells how much he'd done of worthless deeds, nor dream to acknowledge humbly what he'd left undone!

But mark the contrast—see the lowly soul of him who'd naught to plead, and self condemn'd "afar off" stands, nor will his eye to heaven so much as raise; when smiting on his breast—Ah! there the evil raged—in grief of soul, in bitter grief, admitting not a pause. Hear his petition and his countenance see—"O God be merciful! be merciful to me!"

—Selected.

— AN OPPORTUNITY TO HELP —

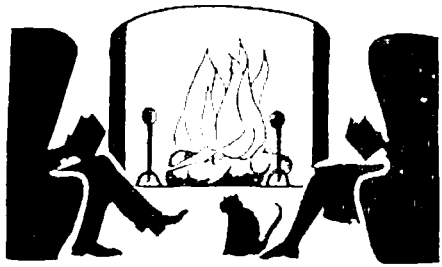
In order to give all those who are interested in the welfare and activities of our Young People, an opportunity to help in a financial way, to make the coming Young People's Convention a success, we are dedicating a page of the Convention Souvenir Booklet to all those who make a financial contribution for this cause, listing them as patrons.

Give or send your contribution to the following:—

Fuller Ave.....Mr. Ed. Knott
Miss Wilma Pastoor
Second.....Mr. Donald Ondersma
Creston.....Mr. Richard Bloem
Fourth.....Mrs. John Koster
Hope.....Mr. Melvin Engelsma
Holland.....Rev. Walter Hofman

All others may send their contributions directly to our Convention Treasurer: — Miss Betty Zwak, R. R. 2, Hudsonville, Michigan.

P.S.—A copy of the Convention Souvenir Booklet will be mailed to all the Patrons.



Christian Living. . . .

By REV. R. VELDMAN — Grand Rapids, Mich.

Pentecost and Christian Living.

This month, only a few days ago, we were privileged to celebrate another of our great Christian festivals—Pentecost. Were you happy, Christian friends? Was your inmost heart filled with the joy of your salvation?

That Pentecost is by no means the best understood and most enthusiastically celebrated of our Christian feastdays is a matter of common knowledge and experience. Compare it with those other great festivals, Christmas and Easter. How all the church looks forward to them for weeks and months. But Pentecost, the feast of the firstfruits,—that's different!

Yet, far from being least in importance, Pentecost is one of our most significant holydays. It was then that the Spirit was poured out into the church to unite us forever with the glorified Redeemer, to fill us with all the heavenly fulness of that blessed Saviour, to take it all out of Him and give it to us, to bring the living Christ to us and us to the living Christ, to instruct us, to fight for and thru us, to comfort and sanctify us and to abide with us forever,—in short, to make us partakers of Christ and all His benefits.

Also for our present subject, "Christian Living", this wonder of God's grace is of paramount importance. It is because of Pentecost that we can speak of "Living" at all, for apart from the Holy Spirit there is no life from above. To live is to possess the Spirit; to possess the Spirit is to live. He is the exclusive source of all that belongs to life eternal. It is because of Pentecost that we can speak of "Christian" living, for the life which the Spirit bestows is a Christian life, the life of Christ Himself, a Christ-like life, because the Spirit Who gives it is the Spirit of the risen Lord, Whose one and only task it is to bring the living Christ with all His fulness to the church. Finally, it is because of Pentecost that this "Christian Living" represents the life, not of the slave, characterized by slavish terror, but of the child, marked by filial devotion and the consecration of true love. "For

we have not received the spirit of bondage again unto fear, but we have received the Spirit of adoption whereby we cry, Abba, Father." Rom. 8:15.

He is not a "spirit of bondage again to fear." Of course not! We know that by experience. If He were, we should now be mere slaves of God; we should, in the measure that Spirit controlled us, learn to know ourselves more and more as slaves instead of children. For as is the Spirit that fills and directs us, so is man's life. A spirit of pride would make one increasingly proud. A spirit of freedom causes men and nations to desire and seek independence. A spirit of love engenders love and a spirit of truth leads into the truth. Likewise a spirit of bondage, if such the Holy Spirit were, would make us slaves, and a slave is not a child, neither an heir.

A slave is one who serves a certain master for reasons other than choice and desire. His attitude is not that of a child toward his father. His service is not motivated by filial devotion. He does not obey his master because it is his inmost delight. He does not even labor as a mere employee, who offers his services voluntarily and for wages mutually satisfactor. A slave serves only because he *must* and because he is the property of his master, body and soul. It is not that he does not desire something else, that he cannot conceive of a more ideal state, but he *cannot* and *dares* not do anything else. Meanwhile, he hates his master with all his soul, and if he could he would certainly do away with him. His predominant motive is that of selfish fear and dread of punishment.

Thank God, the Spirit we received is not such a Spirit, that belongs to such a state of bondage. If He were, we too should be serving our Master only because of fear of the whip. Such a Spirit would not make one feel happy and contented in the presence of one's father, but make one sulk and cringe in mortal terror in the presence of a dreaded master. It is true, that when the Holy Spirit opens our eyes we do fear hell and damnation. However, it is equally true, that the more the Spirit works in us, the more we worship God in love, not fear; for His Name's sake, not our own.

The Spirit of Pentecost is "the Spirit of adoption, whereby we cry, Abba, Father."

Adoption makes us children, not slaves. It implies that God makes children of them who are not children; that He makes His own them, who by nature are not His own, but children of the devil. This adoption, as such, is a legal act, a declaration of God, as Lord of all, on the basis of the finished work of our Lord Jesus Christ, whereby he receives the elect out of the children of Satan as His own and

bestows on them all the rights of a child. With God, however, adoption also implies that He actually makes such objects of His grace real children. This is not possible with men. With God, however, the legal is followed by and crowned with the spiritual. Of adopted children He makes actual children, who possess the life and image of their heavenly Father, by the operation of the Spirit within them.

Therefore He is the Spirit of adoption. He completes that adoption. He is the fruit of adoption and the Author of that spiritual relationship that is realized in all the adopted. As such He comes to make our hearts His home, to make us faithful children of God, to impart unto us all the benefits of God's covenant, to make us partakers of the very life of God in Christ, to give faith and hope and love, peace and comfort and the desire to serve God in love and walk according to all His precepts.

Therefore the Christian's life is necessarily that of a child, not a slave. Always that Spirit teaches us to say: "Abba, Father", that is: Father! Father! To, cry this means, that with our whole being we know our God, love Him, trust Him, yearn for Him, serve Him, obey Him, live with Him as His children. Then our whole being breathes, "Abba, Father." In a word, He makes us all that the perfect child can and must be. And thereby we can know, that all is well and that that Spirit of adoption has made our hearts His dwellingplace, when that filial devotion and life is our experience and we serve Him, not because we fear His wrath, but crave His love; not because we are afraid of hell, but because it is our deepest desire that His covenant of friendship with us may be made perfect.

Thus Christian living is childlike living, and knowing that all depends on the Spirit alone, that without Him there is only enmity and death, we pray:

"Dwell in me, O blessed Spirit!
How I need Thy help divine!
In the way of life eternal,
Keep, O keep this heart of mine!
Let me feel Thy sacred presence;
Then my faith will ne'er decline,
Comfort Thou and help me onward;
Fill with love this heart of mine."

YOUNG MEN AND WOMEN — PLAN TO ATTEND —
Young People's Convention. . . .
: : AUGUST 21-22 : :

The Wonder Drug (cont.)

By MR. C. DE BOER — Kalamazoo, Mich.

In our last article we discussed the twofold approach of the Northern Regional Research Laboratory (United States Department of Agriculture) to the problem of increasing penicillin production; namely, by finding more productive strains of the organism and by improving the medium with the introduction of corn-steep liquor and lactose (milk-sugar).

In this article it is our purpose to discuss the methods of producing penicillin. You will, perhaps, recall that Florey and Heatly being unable to obtain enough in flasks ingeniously grew it in enameled bed pans. Our pharmaceutical houses also stretched their imagination and resorted to milk bottles. Yes, nearly all the commercial penicillin produced in 1943 and 1944 was done in the Sheffield milk bottle—a two quart rectangular shaped bottle which was eight inches high, five inches long, and two inches wide. An industrial milk bottle washing machine was used to clean the bottles.

Culture Bottles in Incubator Room

After being plugged with either cotton or paper stoppers the bottles were placed in a large oven for sterilization. When they were cool, they were placed on a conveyer and filled under sterile condition with sterile media. Then they were inoculated with the penicillin spores (seed) and placed upon shelves, on which the mold spores germinated, forming a very wrinkled leathery pad (greyish-green in color). This process of growth averaged from six to nine days, after which the bottles were harvested; that is, the media was poured off and the leathery pad discarded. The mold had secreted the penicillin into the medium on which it grew. The liquid medium is then treated with carbon which absorbs the active substance from the brew and is further treated with solvents to remove it from the carbon. Finally, it is frozen, dried, and packaged in the form of ampoules containing 100,000 units each. The growing of penicillin in bottles is designated as the *surface method.*

This method was chosen because the materials as bottles and wash-

ing machines, were available and considerable experience had been gained in the surface culture work. Industry realized that this method was much too costly; and, consequently, scientists began research work in submerged fermentation, that is, growing it in large tanks.

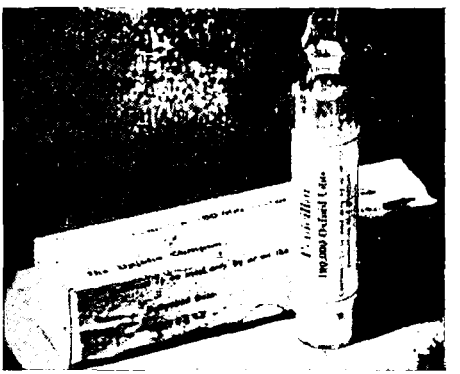
Many problems now confronted them. First of all, the strain of penicillin used for surface cultures would not grow when it was constantly agitated in these tanks. After diligent research Roper found special strains that would grow in submerged media.

Another problem was to find men trained in fermentation work —particularly, the operation of tanks. Probably, the most difficult task, however, was to obtain the tanks in which to grow it. Frequently, six precious months were spent waiting for the delivery of a tank, in spite of the fact that the project had the highest possible priority rating. Machinery designated for warships was diverted to penicillin plants.

Months were spent adjusting and experimenting with these tanks before successful results were obtained. A large supply of sterile air had to be constantly furnished for the growing organism. This, indeed, was a very perplexing problem for the chemical engineers. During the course of a year the activity rose from a few units per millimeter to over 300 units.

Today large concerns are producing penicillin in batteries of 5,000 and 10,000 gallon tanks. The results of introducing submerged fermentation are threefold: a tremendous increase in production, great saving in man-hours, and a slash in the retail price of penicillin. (Within two years the price was reduced from $32.00 per ampoule to less than $2.00).

Penicillin in its pure form, is not yellow, as many suppose, but it is white. Up to the present time



The Final Product.

at least three chemically different penicillins have been isolated and are identified as penicillin F, G. and X; each of which shows noticeable difference in activity against specific organisms.

Thus far, penicillin is the most effective therapeutic agent against staphylococcus infection, tetanus, pneumonia, certain streptococci, gonococcus, and anthrox. Much experimental work on other di-

(Cont. on page 20)

EARLY CHURCH HISTORY

The Apologists (4)

By REV. J. A. HEYS — Grand Rapids, Mich.

Origen. As we remarked in an earlier issue of Beacon Lights, the Apologists were divided into those of the Greek School and those of the Latin School. We will now single out one of those in the Greek School for our consideration in this sisue. Naturally we select Origen, for he was indeed the outstanding Apologist of the Greek School. Prof. Kurtz in his Church History has this to say of Origen, "Celebrated as a philosopher, philologist, critic, exegete, dogmatist, apologist, polemist, etc., posterity has with equal right honored him as the actual founder of an ecclesiastical and scientific theology, and reproached him as the originator of many heretical opinions."

Origen was born of Christian parents (in contrast to Justin Martyr whom we considered last time) at Alexandria about the year 182 A.D. His father died as a martyr for the truth in 202 A.D. leaving Origen to support his mother and six sisters. In the following year he was called by Bishop Demetrius to be a teacher in a Catechism School. Origen studied philosophy diligently to qualify himself for the task.

In a very short time he advanced from one position to one of a higher degree, and his fame soon surpassed that of his Bishop who had given him a start in his career by appointing him teacher in the Catechetical School mentioned above. In 211 he was appointed a missionary to Arabia. In 218 he was appointed to Antioch, and in 230 he went to Palestine where the bishops of Caesarea and Jerusalem admitted him to the rank of Presbyter. Before this he was not ordained. His own Bishop, Demetrius, now revealed his jealousy for this pupil of his who had surpassed him in fame, and had Origen excommunicated for heresy, self-mutilation—he misunderstood Matthew 19:12 and had himself made a eunuch for the kingdom of heaven in the literal sense of the word but later confessed his wrong—and contempt of the ecclesiastical laws of his office.

Origen now went back to Caesarea and under the protection and favour of the Arabian Emperor, Philip, he opened a theological school. He wrote a commentary on John, one on the book of Genesis, one on the first 25 Psalms and

one on the Lamentations of Jeremiah. In all he is credited with having written 6000 works. Some of them are only a chapter in length while others are books of many volumes. Some claim this to be exaggeration and maintain that he wrote but 2000 books. Even then it will be plain that he was a very capable man and an industrious one.

As to his value for the church, it may be stated first of all that he was the first to present to the Church a system of Christian Doctrine. He also sought to set forth all the sciences of his day from a Christian viewpoint. To give you an idea of how the church in the third century explained the truth of the word of God which it found in His Word (we must remember, that the infallibly guided Apostles have been dead for over a century and that these Apologists do not even have the word of these Apostles as some of the Apostolic Fathers might have had) let me give you seven points which Origen taught. The fundamentals of Christianity according to him demand belief (1) "in one God. . . . the Father of our Lord Jesus Christ" (2) "that Jesus Christ Himself. . . . was born of the Father before all creatures. . . . became man, and was incarnate although God, and while made a man remained the God which He was. . . . was born of a Virgin . . . . was truly born and did truly suffer. . . . and did truly die. . . . did truly rise from the dead"; (3) "That the Holy Spirit was associated in honor and dignity with the Father and the son"; (4) "in the resurrection and in the future rewards and punishment": (5) that the world will "be destroyed on account of its wickedness"; (6) that the "Scriptures were written by the Spirit of God"; (7) "that there are certain angels of God, and certain good influences which are His servants in accomplishing the salvation of men". These quotations are all taken from his work entitled, "De Principiis" in which he presents the principles of the Christian doctrine.

As an example of the heretical ideas of Origen of which Prof. Kurts made mention in the quotation above, we present just this one, that the Bible was the inspired Word of God but that even the New Testament has defects in it which will be overcome only by the revelation we shall receive in eternity.

Perhaps many of his heretical opinions were due to his method of interpreting Scripture. He maintained that there was the obvious sense of the text for the simple, there was the moral meaning for those more advanced and finally a mystical meaning for the perfect man. This allegorical interpretation of his enabled him to *read into* the Scriptures practically anything he pleased.

Current Events

By MR. JACK BOELEMA

Grand Rapids, Michigan

The Railroad Strike: - - - -

As this is written the great event on the National scene is the Rail strike; at the time of your reading this will be a review and probably other strikes such Anthracite Coal, Chemical Plants in South, Shipping, and others will be actuality.

This great Rail strike is not the first of its kind in history. Extensive railroad strikes occurred thruout the Northern States during the administration of Rutherford B. Hayes. In Pittsburgh a mob of strikers took advantage of the strike to plunder freight cars and even to set fire to the railroad machine-shops and other buildings, destroying nearly 10 million dollars worth of property. The President finally sent troops to Pittsburgh to prevent further destruction. This was in 1877 and called in protest of a 10% reduction in pay. After two weeks the strike ended with the arrest of many of the leaders. In 1894 a Pullman Co. strike was called against working conditions and wage cuts and President Grover Cleveland sent out troops on grounds that there was a stoppage of mail.

In the recent Rail strike there were no riots, fires, bloodshed, or destruction of property. It was due to an attempt to get wage increases and to get about 45 changes in working conditions; it was properly called and apparently broke no laws. Of the twenty Brotherhoods, eighteen of them were ready to go to work according to President Truman's proposals but two unions, engineers and trainmen, flatly refused. 18 to 2 in favor—yet the rail strike went on because of the 2. Concerning these two unions it may be said that they are highly paid; I don't remember the exact figures but I do recall that the Passenger engineers received close to $5,000 in 1945, the Freight engineer a little over $4,000, the Freight brakemen and flagmen around $3,000. These were offered good increases yet they struck! One at once jumps on the fact that the strike was called by really high paid workmen who have made money their god. Cash-happy is their philosophy of life. Besides, they included 4, de-

sired changes in working operations, some of which are: extra pay for the crew called to duty fifteen minutes in advance of train schedule departure time, more pay for time spent at terminal points, ice water and awnings for the engines and cabooses (think of an economic tie-up including such a demand), watches supplied at cost by carriers, management to pay for cleaning and repairing of their watches, free uniform and free cleaning and pressing of uniforms, proper size coal provided for firemen and put in the coal tender at easy reach, passenger trains to be held to maximum of 14 cars and freight trains to 70 cars, not less than one engineer, one firemen, one conductor, and two brakemen to be employed on most runs, paid sick leave up to 30 days pay, time and a half pay for Sundays and Holidays, etc. etc. etc.

The recent rail strike was called by Johnston and Whitney. The ire of the public was aroused. Would Truman do nothing? In fact, what has he done up to date? The reader must remember that this strike is different than those of '77 and '94 in that this one represents labor unions and labor leaders with great power. Since the New Deal of F.D.R. labor has gone to town as it were, gaining one right upon another. Its power has become great. Unionization has given labor high wages and has found the government favoring their demands. Labor unions represents votes and today finds them organized with 14,000,000 members. That has been the progress of Labor in the last 13 years. The Rail strike brings up this alternative: Union interest or National interest? Shall the President accept the union terms or assert the power of the nation? Which? Should a group of men totaling less than 900,000 strike and directly interfere with the lives of 140,000,000 people of our nation? The Rail strike brings this question to the head and an answer to it is of historic significance.

President Truman went to bat and settled this question. On that Friday night he informed the nation that the Rail strike was against the government and that the army would take over on Saturday at 4 p. m. if the strike had not ended. In no uncertain terms he told the nation what he thought of Johnston and Whitney. The President took the initiative; he was positive; he was angry. On Saturday he addressed a joint session and went to this extreme: "I request the Congress immediately to authorize the President to draft into the armed forces of the U. S. all workers who are on strike against the government". During the speech a notification was given the President that the strike was called off. The settlement was evidently made on the President's proposal of 18½ cents an hour in-

crease and improvement in some working conditions as demanded. In the settlement of this strike we find a new phase on labor control. Since '33 labor has received its favors but today in the Truman administration the organized labor has received its first blow. Labor leaders will be checked who, as did two in this case, could bring much suffering and hardship to our nation. Congress is now busy in long range planning regarding a revision of labor laws and procedure.

"Don't Be Like That!"

By Edward J. Knott — Grand Rapids, Michigan

It may be rather presumptuous on my part to write on this subject, and I may be trespassing in another's territory, but I feel constrained to utter a word of warning and encouragement to our young people in this matter. According to the congregational statistics on page 7 of the Church Directory of Fuller Ave. for 1946, we find that in the past year 28 individuals left that congregation and that 3 were received. Undoubtedly, young people were in the majority of those that left.

"Why shouldn't she leave your church, you left your church when you were married", it was recently protested by a member of another denomination to a member of our churches. "A girl should always go with the man."

"But he belongs to the ..... church."

"Well, it doesn't make so much difference, does it? That is a church too."

And in another case, where the young woman belonged to a different denomination, the matter of which church they would attend was not discussed until the young couple was married, and then it was stated to me that they were going to see which church they liked best. And a strict attitude over against the situation was protested with, "Don't be like that."

Shame on us!

The question of the purest preaching of the Word of God and of the sacred obligation to affiliate with the most faithful manifestation of the true church, is no longer considered. Change in church membership for *principle* reason is almost unheard of. Church has become a matter of indifference and of social importance. The vitality of those who were willing to die on the scaffold, and suffer imprisonment, who were willing to endure the stake and the rack, for what they considered the purest manifestation of the truth, is no more. This generation has fallen into a spiritual apathy, without enough moral backbone to say,

"I dare to be a Daniel,
I dare to stand alone,
I dare to have a purpose true,
I dare to make it known;",

without sufficient spiritual acumen to recognize the difference between truth and error, and without the stamina, vigor, or the quality of endurance to say, "Here I stand, so help me God, I can do no other."

Shame on us!

Shame on the parents who have failed to impress on us the particular significance and undoubted privilege of membership in a Protestant Reformed church; on the parents who have failed to make a Christian home, with all that implies, for us; who have failed to take us on the knee in our early youth and educate us in the things concerning the kingdom of heaven, who have not insisted that we attend church and catechism regularly, who have failed to exercise the proper discipline and authority over us and left us to shift for ourselves, who have failed to watch the friends we made, and neglected to insist that we pick out a Protestant Reformed young man or young woman to be our life's partner or insist that we do not leave the church.

Young man, young woman, don't be like that. Be cognizant of the grace of God which has given you a place in the fellowship of the Protestant Reformed churches. Look around you in selecting a mate. The grass is not always greener on the other side of the fence. And if you do select a Christian partner from another denomination, have enough moral courage and spirituality to insist that he or she come to your church. Do not lightly cast aside the truth. Religion is not a vain, impersonal, dead, thing which has no vital place in your life. The Word of God, and the pure preaching of the Word of God, must be the very center of your life, and the decisions you make, be motivated by it.

Do not lightly change your church membership!

THE WONDER DRUG

(continued from page 14)

seases is still being carried on at our leading clinics.

Penicillin may be administered by way of mouth, by muscular or entravenous injections, and topically (surface application). Today it can be purchased in the form of lozenges, ointment, ampoules, and intestinal tablets. The beauty of this drug is that it is non toxic.

When we pause to consider that this lowly fruit contaminant, held in disrepute by man, produced a life saving drug of immeasurable value effective against many diseases formerly considered fatal, we cannot help but be reminded of the fact that God uses the insignificant things to confound the wise.

To Our Boys In Service

Grand Rapids, June, 1946

Dear Fellows:—

It is never easy, for the flesh, to be faithful as a confessing believer in this world. Everywhere we are warned in the Bible that we must expect suffering and reproach for Christ's sake, if we would be faithful, and that we must not seek to save our life, but rather be ready to lose it.

I have no doubt that you experience the truth of this in the service of the country. If you want to confess your Lord, you will have to suffer reproach, and be mocked at many a time.

But with us, here at home, it is no different.

The place for the Christian that wants to be faithful, and that knows of no compromise between light and darkness, between Christ and Belial, becomes smaller and smaller. Everything stands in the sign of big and powerful organizations, whose purpose it is to seek and to maintain their own worldly interests over against one another. Business and industry, as well as labor are more and more so organized that, outside of them, one can hardly find a place to stand. The purpose is, of course, to develop power, force by which to maintain oneself.

The result is that, if you cannot subscribe, as a Christian, to the principles and methods of such organizations, you confront the alternative of becoming unfaithful to your Lord, and denying Him by joining them nevertheless; or of remaining faithful, and discovering that you have no place, or that, for the present, at least, your place is very limited. In the one case, you try to save your life, apart from Christ, and will lose it; in the other, you are willing to lose your life, with Christ, and will surely save it.

But it is not easy for the flesh. Besides, the world is so alluring, so deceitful! Especially in cities like Grand Rapids, the representatives of such organizations make it extremely easy for a Christian to join, and to become unfaithful to his Lord. O, you do not have to swear an oath, you don't have to attend the meetings, you don't have to agree with the principles of the union or association of which you become a member; you don't have to participate in strikes or boycotts. All you have to do is join and pay your dues, and even this can be done for you, if you object!

In the meantime, you know quite well, of course, that if you yield to the temptation, you seek the world and deny Christ. He that will be a friend of the world is accounted an enemy of God!

Blessed is he that has his hope and trust in the God of Jacob! He will surely give grace to stand, and preserve His own till the end!

May you richly experience the blessing of that preserving grace!

As ever your friend,

Rev. H. Hoeksema.

Letters From Our Boys

Edgerton, Minn.

Dear Friends,

Just a line to let you know, I'm home, and discharged, and wish to take this opportunity to thank you very much for the Beacon Lights you have sent me while in service. I appreciated them very, very much and they were a great help to me.

Sincerely,
Joe De Koekkoek.

* * * *

May, 1946

Dear Miss Reitsma,

In a few weeks now I'll be discharged from the Navy. I want to thank you for sending me the Beacon Lights during the time I was in service.

I am enclosing a small gift for appreciation.

Yours truly,
Tunis Dykstra,
Hudsonville, Mich.

* * * *

San Diego, May, 1946

Dear Miss Reitsma,

In view of the fact that I will soon receive my discharge from the Navy, I am taking this opportunity to thank you for sending the Beacon Lights to me. Each edition has been welcomed heartily and your efforts in making them available to us is greatly appreciated. My sincere thanks to the Editorial Staff of Beacon Lights and to all those who have made this paper possible.

Sincerely yours,
Charles Stienstra,
Hull, Iowa.

* * * *

June 9, 1946

Dear Editor:

I have now been in the Army 17 months and as yet have never written to Beacon Lights, so I will do so now. For a while the Beacon Lights came to me quite regularly, but now it seems to have slacked up. The last one I received was in March. I certainly did enjoy reading them as there is nothing else to do or read here of any spiritual value. The Stardard Bearer I have not received since December.

I have been seeing quite a bit of Europe since I've been over here. I have been as far east in Germany as one can go, as far west as the English Channel, on the border of Italy and on the North Sea. I have travelled approximately 20,000 miles while I've been over here.

Your friend in Christ,
Tom Rhoda.
Grand Rapids, Mich.

Junior Journal . . . .

David Society

Fuller Ave., Prot. Ref. Church
Grand Rapids, Michigan.

Although the David Society of the First Protestant Reformed Church does not have much news to tell, we wish to give the readers of "Beacon Lights" a general description of our society.

Our society meets every Wednesday evening at 7:00. The meeting is opened with the singing of a Psalter number, after which the president opens with prayer. Then we have Bible study from the Gos- we have Bible study, at present from the Gospel of John. After discussing and answering questions that arise, we have a short recess. After recess we have our business meeting and sometimes a short program. This is followed by the closing prayer by the vice-president.

Under the able leadership of our president, Mr. A. Vermeer, and our vice-president, Mr. W. Brummel, our society now numbers about thirty-five members. The society this year has enjoyed and taken an active part in the Bible discussion, and much cooperation has existed between the president and members.

One of our main features this year has been our Father and Son Banquet. After enjoying a fine chicken dinner, we had a short program, the main part of which was a speech by Rev. H. De Wolf on the topic: "A Wise Son Maketh a Glad Father."

The David Society hopes to see all its old members back next season and invites all other boys from the ages of 13-16 to meet with them.

Tom De Vries, Sec'y.

* * * *

— SERVICEMEN'S FUND—

Recently Donations have been received from the following:

Mr. and Mrs. Albert Zuidema (In memory of their parents, Mr. and Mrs. Martin Zuidema, who passed away last year).	$200.00
A Friend in the Navy	$ 5.00
Mr. G. Van Tuinen (G. R.)	3.75
Andy Van Vorthuysen, (Calif.)	2.00
Tunis Dykstra, (Hudsonville)	1.00
Esther Society (Fuller Ave.)	10.00
Frank Wierenga, (G.R.)	10.00
E. Howerzyl, (R. 5 Grand Rapids)	1.75
A Friend, (G. R.)	3.75

Seeking The Lord

ELIZABETH ZYLEMA — 2nd Prot. Ref. Church, Grand Rapids

Psalm 27:4. — "One thing have I desired of the Lord, that would I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to enquire in his temple."

There are three thoughts which I will bring out in this verse. The first is that one desire; secondly, who seek it; thirdly, the final thought and its beauty.

This is a Psalm of David, the man after God's own heart. In this Psalm he clearly shows his confidence in God. David here is not in fear of what man shall do unto him. There was only one thing which he desired, above anything else, and that was to seek the Lord, and to dwell in His tabernacle all the days of his life.

Therefore it should be our earnest desire also, as the Psalmist, and it is if we truly love the Lord. We must in this wise seek the kingdom of God, not this world which is corrupted with sin. Also that means we must stay away from worldly amusements.

We must at all times be on our guard for we young people would oh so quickly fall into temptation. So let us by all means pray unto God for His divine guidance, and to ask Him "Lord, what wilt Thou have me do."

We must seek Him early, then when we are older we will not depart from His ways. To seek the Lord implies that we acknowledge and magnify Him in all our ways and strive to reflect His glory.

Whenever we sing or speak or do anything else we should use it all to God's glory. David also experienced suffering and grief of enemies and of war—so likewise we. Therefore he longed for God's house to see the goodness of the Lord, and to be instructed in His ways.

So must we also long for the Sabbath days, to be admonished and instructed in the Word of God, not only on the Sabbath days, but in all our Christian activities to be led in the paths of righteousness and to study His Word, to be builded up in the most holy faith.

And we should do this in order that we may be able to fight the good fight of faith, conquering over sin and leading a godly life, well-pleasing unto God. Yes, he was longing for the Sabbath day or earth, to be sure, but above all for that eternal Sabbath, when all this weary night of sin shall be past, when he shall be satisfied with his likeness. So we know that only God's people seek Him whom He has loved from eternity. For the world does not seek Him

—they seek an earthly king. But the time is coming when the world will be judged and they shall forever be in death, for, to live apart from God is death. So let us, therefore, as covenant young people, labor while it is day ere the night cometh in the which no man can work.

The beauty of that seeking of the Lord is to be in the Father's house with its many mansions, to be like Him, and then we shall be free from sin and we shall perfectly love, serve and adore Him. So often here our best works are polluted with sin. But then we shall ever be with the Lord and shall rejoice in that great heritage which Christ in His amazing love and grace has given unto us. So let us walk and pray for the coming of that kingdom.

The Protestant Reformed Young Peoples Convention

August 21-22

THE COMMITTEE HAS GREAT PLANS SUCH AS:

—PANCAKE BREAKFAST AT HUGHES PARK

—TRIP TO LAKE MICHIGAN BY BUS
(tentative)

—BANQUET AT THE HUDSONVILLE SCHOOL
(Across from church)

Signs Of The Times

MARIAN VANDER WERFF — Redlands, California

Matthew 24:6-8. — "And ye shall hear of wars and rumors of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet. For nation shall rise against nation, and kingdom against kingdom; and there shall be famines, and pestilences, and earthquakes, in divers places. All these are the beginnings of sorrows."

We were again reminded of this by an event of a few months ago. Swift, towering waves that sprang from a sub-sea earthquake, battering the shores from Hawaii to the Aleutians to Chile, causing thousands of deaths, and millions of dollars worth of damage. In this we see the mighty power of our God bringing forth His judgments upon the wicked and sinful world. When we inquire into the reasons why God works such terrible disasters in the earth, the world will find many and various answers. Are they accidents also to God? Is and was God an idle spectator to all these horrors, groans of millions, and crying of the homeless? Of course, there are no accidents and there is a reason. It is this: The heathen raged, the kingdoms moved: He uttered His voice, the earth melted! All these horrors, groanings and utmost sufferings are God's voice, uttered against the God-forsaken world in His terrible wrath; it is His vexing of the world "'in His sore displeasure". Even the world had to admit that the atomic bomb was of minor importance in comparison with the earthquake. Of course, they do not recognize that God is the power behind these movements. Nor do they once recognize that the atomic bomb is but a tiny reflection of God's power. No, the world never does this. Christians see in this invention another step that God is rising to direct the world to the certain determined end.

The peace promised us during the war has still not become a reality. But today, after much bloodshed and death, we are reminded more than ever by the words of Scripture: "The wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt." We are told of new uprisings and revolts daily both on the homefront and abroad. One would think that after all this bloodshed and grief of the past few years the peoples of the earth would choose to live in peace. But the opposite is the case. And how could it be different? "There is no peace," saith my God, "to the wicked." At the present time meetings are being held to iron out

these difficulties. The world all agree too, that the world's only hope of survival and an only way to prevent wars is for the nations to join hands and to live together in unity and peace. Hence, they all recommend to have but one world with one government. Thus it is evident that things are ripening fast for the coming of the kingdom of Anti-Christ. Scripture tells us that when that one world becomes a reality, he will be at its head and the ends of all things will be at hand. It may not be immediately but it is in the making and those making it are filled with fear and are working fast.

Quite a contrast to that one world is the relationship at present with Russia and to the labor front at home. Strikes have reached such proportions that it is indeed alarming. One places the blame here, another there, but so far things are getting worse. Whatever the outcome may be, the present conditions in our nation must be a terrible spectacle for a holy and righteous God to behold. We have just been delivered from a bloody war and are here in a land of plenty, still fighting for more wealth and luxuries. But we can expect that for those whose God is their belly and whose goal is the earth there is no peace. For man never rests until he rests in God.

In contrast to our many luxuries we may take a look at the countries across the seas who suffer from starvation and famines. We do not have to ask what the lot will be of those countries. They will suffer from the aftermath of this war for a long time to come. Shall we then bathe in luxury and simply look on?

All these things show the signs of the time when the "heavens and the earth shall pass away and He shall appear on the clouds of glory." The world is going through all these sorrows, but the end of it shall be that by God's grace the new heavens and new earth will be brought forth for the children of God. These things must come to pass—wars, rumors of wars, and persecutions. It must be revealed to the wicked world that there is no peace apart from God. These same things must bring our salvation. God knows what He is doing for His Church.

Don't be afraid. Be of good cheer—I have overcome the world.

In conclusion may we repeat these lines:

Our life is but a constant death,
All earthly ties do break,
How privileged His creatures are
To suffer for His sake.
When life is o'er, we'll be with Him
And may we ever pray,
For that perfect and abiding peace
"Oh, dear Lord, haste the day!"

I Have Resigned

By Alice Reitsma — Grand Rapids, Michigan

After serving Beacon Lights as its Business Manager for five years, it is impossible for me to lay down my task and title without a word of appreciation to all our loyal subscribers, a word of thanks to my co-workers, and a word of encouragement to my successors.

All in all it has been a pleasant task. It was interesting to watch the mailing list grow from less than 100 names to over 1000. And as the mailing list grew, naturally the work increased. To record corrected addresses and to change the Addressograph plates for mailing, (especially those of servicemen), to make the necessary bookkeeping notations, to write agents and notify "past due" subscribers, and to acknowledge receipt of donations, has become an all absorbing work which carries with it a unique satisfaction. The recompense is embodied in the work itself.

A feature which always adds to the enjoyment of a service of love to a cause is the cooperation of fellow workers. This cooperative spirit in the interest of Beacon Lights reached its zenith in the efforts of the Editor-in-Chief and the Printer. Our editor, Mr. Ten Elshof, was definitely "Beacon Lights conscious", and was always working on some new and rare approach by which to awaken and stimulate his readers. To work with him was a pleasure. Mr. Bult, the printer, better known as "Art", should be commended for his patience, his remarkably calm and tolerant attitude, and his helpful suggestions. We often needed guidance, someone to tell us "how", and I dare say no other printer worked so willingly in the interest of a publication as our friend Art has done for Beacon Lights. Often it was the three of us who put our heads together and worried and worked till late hours so that Beacon Lights could be mailed on the 5th.

After the August issue of Beacon Lights, all subscriptions will be taken care of by the new Business Manager. I wish I could tell you who it will be, but I don't know as yet. The Federation Board, which is also the publication committee for our magazine, is planning to enlarge the staff.

I am going to miss being stopped on the street to receive $1.25 from some lady, or a $10.00 donation from some gentleman. I am going to miss receiving mail every day with enclosed contributions and subscription fees, and little notes of appreciation which gave new courage to go on with the work. I am going to miss the satisfaction which always accompanies a work which is done whole-heartedly. I worked hard at putting Beacon Lights across, but a great deal more can and should be done, both as to improving the contents and enlarging the mailing list. This task I leave to my successors with the hope that they will enjoy their work as I did mine, and that they will succeed in gaining new readers for our magazine which has as its aim the edification of our young people.

Banquet given at Fuller Ave. Church, Grand Rapids, Michigan, on the evening of May 23, in honor of returned servicemen.

From the Editor's Desk

We acknowledge comments and criticism from the following:

Thank you Kalamazoo for your kind remarks about the poetical endeavors of Beacon Lights and your prayer for the Lord's blessing on our work.

And from a Reverend out west we also take note of your criticism. The entire contents will be referred to the board. We recognize the fact that our work is always done in weakness and if the editorials have failed to make contact with the problems of your young people we are very sorry. We do not all have the privilege of being cosmopolitan and hope you realize that during the past two years of my service in this capacity you have always had the opportunity of suggesting what you would like to have. You would have done both me and this periodical a great service. Whether you voice the opinion of a group or whether it is your private observation, we do not know. Thank you too for your interest in improvement. The interest is mutual you may be sure.

And from another Reverend thank you for your words of encouragement and your complete agreement with our humble efforts. Our hands have been strengthened by your letter.

And from a friend in Holland thank you for your comment. Yes, we try to keep our material very practical and related to the issues of the present time.

And to the writer of a letter voicing objection to giving too prominent a place to certain attractions of the coming convention: We see your point and hope that those who attend will be primarily interested in the spiritual benefits to be derived from such gatherings. Sorry you won't be coming this way at that time.

My minister recently in one of his sermons made a remark which I can't forget. It was that "Christ did not come to make better people of us." Instinctively you say: "Just a minute, Reverend, isn't that a universal belief amongst Christians?" And, as if sensing our interrogation, he asked if you could improve anything which has as its father, the devil? And so, we discovered that Christ did not come to make better people but rather other people of us. An important distinction!

A little boy asked us to repair his broken globe. In doing so we inadvertantly replaced it upside down. When he called our attention to it we replied that that was apparently the present state of the world and you'd almost begin to think so too. What a despair it must be for those who have nothing else but this world. And it is indeed a comfort to know that in an upside down world all things are operating "according to plan".

The next issue of Beacon Lights will appear August 20. Deadline for copy—August 1.

The Works Of Father Chiniquy

Translation and Condensation by G. T. E.

Introduction: — Karl Chiniquy, a young man studying for the priesthood, has been disputing with his instructor concerning the vow of celebicy. Father Leprohon, his instructor, has vainly attempted to overthrow the Scriptural proofs which young Chiniquy sets forth. Last time we left him busily and successfully overthrowing the interpretation of his instructor concerning the words of Peter, "See, we have left all and follow Thee. . . ." Shall we again listen to this interesting debate?

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Does not Paul state in I Cor. 9:4, 5 'Have we not power to eat and to drink? Have we not power to lead about a sister, a wife, as well as other Apostles and as the brethren of the Lord, and Cephas?' Clearly the words of Peter means that the Lord has attained first place in their hearts and all other relationships such as wife, sister or brother, father or mother have now a secondary place. Your argument concerning being like the angels, who neither marry nor are given in marriage is not as strong as it appears. If you will read the text you will find that Jesus says: 'After the resurrection ye shall be as angels. . . . If the church had the same rule for us, after the resurrection as is now the state of the angels, we would have no fault to find. You say that the state of celebicy is the best insurance against the lusts of our corrupt nature, but aren't you afraid that that is exactly the opposite teaching of I Cor. 7:2: "Nevertheless to avoid fornication let every man have his own wife and let every woman have her own husband.'? Is it not strange that God says to avoid fornication let every man have his own wife and the church says to avoid it become as a eunuch?"

At these words the instructor could contain himself no longer. Springing to his feet he said, "I am very sorry I let you speak so long. This is the most heretical teaching I have ever heard! Are you not ashamed of yourself when you give us your interpretation of the H. S. instead of that of the church? Hast Christ promised to you or to his church the inspiration of the Holy Spirit? Are you going to instruct the church or must the church instruct you? It is true that Paul states that the apostles had wives with them but the church teaches us that there were holy virgins who travelled with the apostles, prepared their meals, washed their garments and kept house for them. It is Protestant ungodliness to think and to speak otherwise. Dear Chiniquy, you must repent and be sorry for your statements. Tomorrow morning you must appear before the priest and make confession of your grievous sins!" The instructor then left the room. Some of the students laughed and complimented Chiniquy for his brilliant defense and victory. Two students were so convinced that the instruction

was illogical that they quit the seminary. Chiniquy, however, felt badly that he had offended his instructor and the church so the next morning he made confession at the feet of his priest and on May 4, 1832 he took the vow of celebicy and was elevated to the office of under-deacon.

On September 21, 1833 he was ordained a priest in the cathedral of Quebec. He tells us how seriously he took this ordination and how earnestly he believed all the rituals and duties which he was now called upon to perform. When he was ordained he threw away his pipe and snuff-box feeling that they had no place in his holy service and consecration to the church. When people later asked him how it was possible for him to believe all this idolatry, he says that he knows not, but one thing I know, that I was blind but now I see. Joh. 9:25.

It is impossible to give you all the details concerning the various charges which he held. Space would not allow it and from a doctrinal point of view they are not altogether essential. Let it suffice to state that he served numerous congregations in Canada. It was more or less customary at that time, even as it is now, that when a priest through his drunkeness and immorality acquired an evil reputation in the community his bishops would conveniently transfer him to another congregation where his misdeeds were not known, however such was not the case with Chiniquy. He walked uprightly and was beloved by his followers.

While stationed at the Marine Hospital in Quebec he came in contact with Dr. Douglas. It was here that he became acquainted with the evils of liquor and very specifically so when Dr. Douglas performed an autopsy on a dead man who had been a drinker. He showed Chiniquy exactly how the alcohol affected the lungs, heart, vital organs and tissues. How it burned holes in the inner flesh and poisoned the entire body. Hereafter Chiniquy became an absolute prohibitionist and formed numerous temperance societies. He was for a time relieved from his office and devoted his time to the organization of temperance societies. He became noted for that throughout all of Canada and the U. S. He was even awarded a sum of 500 lbs. from the Canadian Parliament as a token of appreciation for his work. He became known as the Apostle of temperance.

It was during this time that the Mississippi Valley basin was being settled and Bishop Vandeveld of Chicago requested him to leave Canada and come there to assist in establishing Catholic Churches among the emigrants who were speedily populating that area and who, because there were but few catholic churches, were all too often being converted to Protestantism. It was this Bishop's goal to acquire this rich territory for the Roman Catholic church that she might rule there in all her power and majesty enslaving the people under the yoke of Rome. Chiniquy left Canada and went there. It is here that we first read of his doubts concerning the church he served and if you will bear with me I shall endeavor to continue from this point, D. V., in a future issue.