

March 15, 1952

VOL. 21, NO. 3

The Presbyterian
GUARDIAN

Religious worship is to be given to God, the Father, Son, and Holy Ghost; and to Him alone; not to angels, saints, or any other creature; and, since the fall, not without a Mediator; nor in the mediation of any other but of Christ alone.

Westminster Confession XXI.2

J. Gresham Machen
Editor 1936 - 1937

Published Monthly
\$2.00 per year

THE PRESBYTERIAN GUARDIAN

MARCH 15, 1952

Ashes

ON Wednesday, February 27, we happened to be listening over the radio to a news broadcast from New York. We were somewhat startled to be informed, as a part of general news, that certain Catholic churches would be open in the city all day, and that ashes would be given out in some of them every hour, and in others (the names were given) every half hour.

The announcer also informed us that many Protestant churches would be open for special services during the day.

Anyone who happened to be on the street of almost any city during the day was sure to see people walking about with a dark smudge on their forehead. This was the "ashes" which had been received at a Catholic church.

And so Ash Wednesday was celebrated, marking the first day of a 40 day "Lenten" period of special fasting and religious exercises, to continue until Easter Sunday.

The giving of ashes is formally supposed to remind people that life is temporary. "Dust thou art, and unto dust shalt thou return." These words were originally spoken to Adam, after his transgression in the Garden of Eden. In the Old Testament dust and ashes were the symbol of sorrow and repentance. Job concludes his words to God by saying, "wherefore I abhor myself and repent in dust and ashes."

However, the present Romanist celebration of Ash Wednesday, is a perfect illustration of the way Rome has corrupted the Christian faith. In the first place, there is absolutely nothing in the New Testament which justifies or even suggests either the observance of Lent, or the observance of Ash Wednesday. The idea of a period of fasting apparently arose in the church through making the period between the crucifixion and the resurrection of Christ a time of penitence and fasting. Originally about 40 hours, the period was later increased to 40 days, to correspond with the period that Jesus fasted in the wilderness, or with other forty day periods. But Jesus never indicated either that men should fast for the forty hours or for the forty days. The church was quite arbitrary in making this a fixed observance.

The application of ashes to the foreheads of

worshippers on a particular day is likewise entirely without Scriptural warrant in the New Testament. In fact, Scripture opposes it, for Scripture indicates that men are not to make a public show of their fasting or other religious exercises.

And especially, the Romanist idea that people who come to their churches on this day and get ashes thereby perform a work of merit and receive a certain indulgence in lieu of penance they might otherwise have to undergo for sins, is a part of the corrupt Romanist church doctrine that the church has the right and authority to save or damn souls according to their relation to it. The church stands in the place of God to the Romanist adherent, and the important thing is his relation to the church, not his relation to God.

In all of this Ash Wednesday—Lenten program there is a going beyond and a going contrary to the injunctions of Scripture concerning what is acceptable in worship. It is the more to be regretted, consequently, that many Protestant churches are following the lead of Rome in making something special of the period. The reason for this is apparent. Where Protestantism has lost its message, its gospel, it can retain the interest of its followers only by placing more emphasis on spiritual experiences and spiritual exercises. Thus where Modernism prevails, liturgy becomes increasingly important—forms, ceremonies, parades, apparel, observances—all of these receive greater attention as the central message of Christianity, the great redemptive story, ceases to have significance.

True Biblical Christianity has a real place for repentance—the Christian walks in an attitude of repentance before God, for he knows that in his every act and thought there is sin. With a high view of the majesty of God he is not fooled into thinking that a few ashes put on his forehead by the thumb of a priest satisfies God or secures merit. He recognizes all such ideas as ungodly superstition. He knows that his only hope for time and eternity is in the living Christ—the Christ who died in His place and is alive again, and in whom he can here and now place his unbounded trust and confidence.

L. W. S.

filth around the Seminary, due to the crowded condition of squatter refugee huts all around, and not sufficient water or sewage. But after visiting the Bank of Korea, and seeing the unkempt, filthy condition of the old U.S.I., which houses the American Information Service, Consulate and Embassy, I felt the Christians had not done so badly after all. The windows in the Seminary are at least pasted, where the crowd of refugees broke them, and the churches are clean, crowded, and orderly.

The Koreans ask, Is America going

to throw us over? They just can't understand why we keep yielding in the armistice negotiations. They do not feel the yielding at all necessary. Corruption is still the rule in the south. Government employees get the equivalent of \$1 a month, and school teachers 50 cents. As Han pointed out, such unrealistic salaries are an invitation to steal. In spite of this, the church repents, preaches, and hopes in Christ, and where there used to be 30 churches, there are now over 50 of various kinds in the city, and good attendance.

ners an inducement to save themselves but actually effected the salvation of those whom the Reformed theology describes as "God's elect" and who are identical with that innumerable multitude which ultimately will enter through the gates into the eternal city. And that truth is an integral part of the Scriptural teaching of salvation by grace.

The issue is simply this: does the atonement accomplish salvation or does its effect fall short of actual salvation? The Bible teaches the former. The theories of the atonement that teach the latter do so because they are not founded squarely upon the Word of God.

The Modernists of our day tell us that the satisfaction view of the atonement was invented by the apostle Paul and that the Lord Jesus knew nothing of it. Legalistic, Pharisaic Paul, we are told, foisted it upon the Christian church, and the sooner the church has done with it the better. It so happens, however, that nowhere in Scripture is there to be found a clearer statement of this doctrine than is contained in the words of the Lord Jesus. I have reference to Matthew 20:28, where He declares that *He came to give His life a ransom for many*.

In view of the exceeding broadness of my subject I trust you will bear with me if I concentrate on these words. My theme is *The Atonement According to the Bible*. It may also be worded: *The Atonement According to Jesus*.

He came to give His life

Of the many things that were unique in Jesus' birth none is more important than this one: that it was voluntary. We were passive in our birth; He was active in His. You and I had nothing to say about it where or when, or even whether we would be born: He had everything to say about His birth. As the second person of the Holy Trinity He existed from eternity in the bosom of the Father, but in the fulness of time the Word willingly became flesh. For that reason Jesus does not say in Matthew 20:28 that He was born. Most assuredly He was born, but He does not choose to express Himself thus. Rather He says that He came. And He employs this terminology because He wishes to express the truth that His birth was a voluntary act.

Much the same can be said of His death. It too was voluntary. You and

The Atonement According to the Bible

Modern theories of what Jesus accomplished compared with Scripture

By R. B. KUIPER

THERE are many theories of the atonement. The example theory, the governmental theory, the ethical influence theory and the mystical theory are some of them. However much these theories may differ among each other, they have one important aspect in common. All of them alike say that the death of Christ on the cross did not accomplish salvation, but merely presented to men an inducement to save themselves. And that is a way of saying that all of them are autosoteric and not one of them is heterosoteric. All of them teach that man must save himself. All of them deny that salvation belongs to the Lord (Ps. 3:8). Without exception they deny the most cardinal teaching of Holy Writ—salvation by grace.

The Scriptural doctrine of the atonement—which is not a man-made theory but a God-revealed truth—is commonly described by the term *vicarious* or *substitutionary*. That name is an excellent one so far as it goes. Said the evangelical prophet: "But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned everyone to his own way; and the Lord hath laid on him the iniquity of us all" (Is. 53:5, 6). And the apostle Paul wrote: "He hath made

him to be sin for us, who knew no sin; that we might be made the righteousness of God in him" (2 Cor. 5:21). A more comprehensive description of this doctrine is afforded by the word *satisfaction*. Christ's death was a sacrifice by which He expiated sin and satisfied the justice of God. The third chapter of Paul's letter to the Galatians contains two quotations from the Old Testament both of which contain the word *cursed*. The first one reads: "Cursed is everyone that continueth not in all things which are written in the book of the law to do them" (10).

AS we approach the season when men's thoughts are turned more particularly to the death and resurrection of Christ, it is well that we understand just what happened at Calvary. This article by Professor Kuiper is a clear, simple exposition of the Atonement. It is an address he delivered at the I.C.C.C. convention in Geneva. We have delayed using it because of his other articles.

That means you and me. The other reads: "Cursed is everyone that hangeth on a tree" (13). That means Christ crucified. When He hung on Calvary's cross He bore the curse of God which you and I have merited by our sins. If that is true—and it most certainly is—the conclusion is inescapable that the atonement did not give sin-

I presumably will be passive in our death; He was active in His. We are going to die because we cannot help it; He died because He wanted to. For that reason He does not say in Matthew 20:28 that He came to die. Of course, He did come to die and He most certainly died, but again He does not choose to express Himself thus. Rather He says that He came *to give His life*. And He employs that terminology because He wishes to emphasize the truth that His death, like His birth, was a voluntary act.

That explains one of the great mysteries of the Gospel. Many find it difficult to believe in Christ's bodily resurrection, but I for one find it much more difficult, from the viewpoint of human reason, to believe that He died. Had he not, during His public ministry, demonstrated that He was lord over death? Numerous individuals had been snatched by Him from the threshold of death, and on at least three occasions He brought back those who had crossed the threshold. That such a One should break the bands of death might be expected. But pray, how could the lord of death be overcome of death? How could the stronger be overcome of the weaker? That is a problem indeed. But Jesus solves that problem in our text. The truth is that He never was vanquished by death. On the contrary, He died because He wanted to and He rode into death as a victor.

And so I agree altogether with that church-father who imagined himself standing at the foot of the cross and looking up to the dying Saviour, and then exclaimed: "Who is that that dies when He wills? To die is weakness, but to die thus is power." And that great Puritan theologian John Owen was right when he wrote of "the death of death through the death of Christ."

Now let us put Jesus' voluntary birth and His voluntary death together, and we come to the conclusion that He came *to give His life*. Christ was born *to die*. That could be said of Him alone. It is true of no other man. When you and I were born it was a foregone conclusion that we would die—unless indeed we should continue until Christ's return on the clouds of heaven. But not one of us chose to be born in order that he might die. It is often said that every human being must have a definite objective in life. That is correct, though many seem to have none. But suppose that you had

the opportunity to ask Jesus of Nazareth in the days of His flesh just what He was here for, do you know what He would have replied? His reply is contained in our text. He would have said: "My great objective is to die; to that end was I born."

That makes Jesus' death more important than His birth. His birth was important, to be sure, but only in relation to His death. He had to be born a human being in order that it might be possible for Him to die. But Bethlehem was but a station on the road to Calvary, and the incarnation was but a means to the end of the atonement. As the end is always more important than the means, so Christ's death is more important than His birth. Small wonder that Scripture nowhere commands us to commemorate His birth but emphatically bids us commemorate His death until He comes.

The important question must here be faced whether Jesus saves by His life or by His death. The answer is that He saves by both His life and His death. Although Christ's passive obedience and His active obedience are inseparable, yet the distinction between the two is both valid and valuable. By His passive obedience, notably by His death on the cross, He paid the penalty of sin. By His active obedience, His life in perfect harmony with the law of God, He merited positive righteousness for His own. The latter was no less essential to their salvation than the former. The imputation of Christ's righteousness to us is as necessary for our redemption as was the imputation of our sins to Him. But more needs to be said on this matter. Modernists tell us that Christ saves, if at all, exclusively by His life; namely, by the words of wisdom that He uttered and the example of godly living that He left us. But Jesus Himself tells us that, however significant His words and His example, they were not sufficient for the salvation of sinners. All the words that flowed from His blessed lips and all the noble deeds that He performed when on earth would not have sufficed for the salvation of a single soul, had not His life culminated in His death. He came *to give His life* a ransom for many.

He came to give His life a ransom

What is a ransom? The word is used in two senses especially. Often,

for instance in old English law, it designates a price paid for the liberation of a *criminal*. Frequently too it designates a price paid for the liberation of a *captiv*e. That Jesus had sinners in mind when He uttered Matthew 20:28 permits of no doubt. Did He conceive of sinners as criminals or as captives? I dare say that He must have thought of them in both capacities.

Every human being is a criminal. A minister preached on a Saturday afternoon to the inmates of a penitentiary. The next morning he was to preach to his own congregation, which, by the way, was a very fashionable one. On looking over his audience he said: "Yesterday I preached in the penitentiary, and I can detect only one difference between my audience of yesterday and that of today. It is that my audience of yesterday had been found out." Another preacher once said to his congregation: "If you knew all about me, you wouldn't listen to me;" but he hastened to add: "Don't go home just yet; if I knew all about you, I wouldn't talk to you." To be sure, not all of us have committed every known crime, but it is true that the seeds of every crime lurk in the heart of each of us. If those seeds have not in every instance sprouted into deeds, there is but one explanation—the grace of God. Richard Baxter, great saint that he was, saw a murderer being led to the gallows, pointed to the man, and said: "But for the grace of God there goes Richard Baxter." The only difference between the inmates of penitentiaries, some of them sentenced to the electric chair, and us who are gathered in the Second Plenary Congress of the International Council of Christian Churches at the Grand Theatre and Victoria Hall in Geneva, Switzerland, is the grace of God.

By nature every sinner is also a captive. Did not our Lord declare: "Verily, verily, I say unto you, Whosoever committeth sin is the slave of sin" (John 8:34)? There is not a person in this audience or on this platform who has not struggled and struggled against some sin in his or her life, and struggled in vain. In all the universe there is but one power great enough to break the shackles of sin. It is the grace of God Almighty.

Criminals and captives—such we are. But for such Christ came to give His life a ransom.

One thing that almost all ransoms have in common is that they are large. Frequently ransoms are outrageously large. But never in all history was so great a ransom paid as that which Christ paid for the release of sinners. It did not consist of gold or of silver, but of the very blood of the Lamb of God, the very life of the God-man. It was incomparably the greatest ransom ever paid.

Why was so great a ransom required? I shall name two reasons, both of them important, but the second more important than the first.

So great a ransom had to be paid because of the value of the human soul. Modernists like to speak of the infinite value of the human soul. I much prefer to reserve the attribute of infinity for God. But who can deny that the value of the human soul is exceedingly great? Imagine that we have before us a pair of balances. Place on one side all the gold of this world and add to it all the gold of the New Jerusalem. Place on the other side a single human soul. That one soul will far outweigh all that precious metal. Only the soul of the unspotted Lamb of God outweighs the soul of man.

The other reason why so great a ransom had to be paid lay not in man but in God. That makes it supremely important. In the beginning of human history God decreed that the penalty of sin would be death. His justice demanded that. To Adam He said: "Of the tree of the knowledge of good and evil thou shalt not eat; for in the day that thou eatest thereof thou shalt surely die" (Gen. 3:17). And Paul said succinctly: "The wages of sin is death" (Rom. 6:23). Think not that God would ever compromise His justice. Think not that God would depart even a hairbreadth from the path of perfect justice. He is indeed a God of infinite love. But He is also a God of infinite justice, for, as the Westminster Confession of Faith says so well, He is infinite in all His attributes. The one all-embracing attribute of God is perfection, and He is as perfect in one respect as another. He is no less perfect in point of justice than in point of love. We all have sinned and come short of the glory of God. Consequently we must die. There is but one possibility of escape—that another should die in our stead. But the penalty of death must be paid. That is as certain as the truth that God is God.

God be thanked, He provided another to pay the penalty for us. God so loved us that He gave His only begotten Son to do just that. Thus at the cross of Christ the infinite love and the infinite justice of God meet, embrace and kiss each other.

This theology the Modernist hates with a perfect hatred. He sneers at it as theology of the shambles. He detests a God who would demand a bloody sacrifice for sin. He does not hesitate to denominate Him "a bully." But his god is not the God of the Bible. Nor is he the God of our Lord and Saviour, Jesus Christ. His god is a god of neither love nor justice. He is a figment of his corrupt imagination. His god is an idol. And his worship of that god is devil-worship.

The God of the Bible is God alone. And His Son is the only true and perfect Saviour. For He came to give His life a ransom. Without the shedding of His blood there is no remission of sins.

He came to give His life a ransom for many

Who are these *many*? Unfortunately not all Bible-believing scholars are agreed on the answer. Three replies may be briefly named.

There are those who say that *many* here stands opposed to *all*. Then the *many* are the elect, those whom God chose "before the foundation of the world" and "predestinated unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will" (Eph. 2:4, 5). The precious doctrine of election is taught unmistakably in Holy Writ. Whether it is taught in Matthew 20:28 is a question.

Others say that *many* stands opposed to *few*. Not just a few, but a great many, are saved by Christ. They are a throng which no man can number. The redeemed will be as numerous in the end as the sands of the sea, as the stars in the black-blue firmament of
(See "Atonement," p. 56)

Orthodox Presbyterian Church News

Cornville, Me.: The Rev. Charles E. Stanton reported recently that he and family were just beginning to dig out of a "lovely blizzard" which had shut them off from the outside world except by radio for several days. There are now five preaching points centering in the work at Cornville. Total attendance on a Sunday usually is well over 100 persons.

Schenectady, N. Y.: A series of doctrine classes is being held for adults on Wednesday evenings, and for young people on Thursday evenings at Calvary church. The Rev. Charles Schaufele is the scheduled speaker for the March meeting of the couple's club. The Rev. J. M. Kik is to be the speaker for a series of services the first week in April. Calvary Church is making plans to increase its Sunday school space and the seating capacity of the church auditorium.

Fair Lawn, N. J.: Grace Church has received a bell for its church steeple, the gift of the Erie railroad. The pastor, the Rev. LeRoy Oliver, is conducting a communicants' class during the Sunday school hour. The pas-

tor was guest speaker recently at a meeting of the women's Auxiliary of the Christian Sanatorium, and also at a meeting of the men's society of Sixth Reformed Church. A World's Day of Prayer service was held February 29.

Middletown, Del.: A young people's choir has been organized at Grace Church. In the Sunday school attendance contest, with the school at First Church in Omaha, Nebraska, Omaha has taken the lead.

Philadelphia, Pa.: The Rev. E. J. Young was guest speaker at Calvary Church during the month of February, while the congregation was awaiting the installation of its new pastor, the Rev. Robert L. Atwell. Attendance at Sunday morning services was over 100 on recent occasions.

Kirkwood, Pa.: Kirkwood Church scheduled its fellowship supper for March 14 this year. The supper has previously been held in the fall, and the change is to give full place to emphasis on the Thankoffering in November. The Christian School is considering plans for enlarging its facilities, and adding a second teacher next

men he meets in his work, and urged that there be a more definitely teaching ministry in the churches. People need to be taught the fundamental doctrines of God, of sin, and of salvation by grace. Even in many so-called fundamentalist churches there is relatively little solid instruction in doctrine.

Chaplain Vanderpoel stated that many times when he faced a new group of recruits, he would offer a dollar to any one who could stand up and repeat the Ten Commandments. He said he had not lost a dollar yet. He emphasized that often the chaplain has only a relatively little time to deal with the men, and their real religious instruction, if there is to be any, must come from home and church.

Berkhouwer to Lecture At Westminster

DR. G. C. Berkhouwer, Professor of Systematic Theology in the Free University of Amsterdam is scheduled to deliver two lectures at Westminster Theological Seminary, Philadelphia. On March 25, he will speak on "Modern Uncertainty and Christian Faith," and on March 31 his subject will be "Modern Relativism and the Commandment of God." Both lectures will be at 8 p.m., and will be open to the public.

Dr. Berkhouwer is lecturing in this country under the sponsorship of the Calvin Foundation. During his visit, he will also lecture at other institutions, especially Calvin Seminary in Grand Rapids.

Atwell Installed At Glenside

THE Rev. Robert L. Atwell was installed as pastor of Calvary Orthodox Presbyterian Church of Glenside, Pa., in a service held at the church Friday evening, March 7.

The Rev. Leslie W. Sloat presided at the service, propounded the constitutional questions, and offered the installation prayer. The Rev. John P. Clelland of Wilmington preached the sermon, taking as his text Job 40:4, "I lay my hand upon my mouth." He stressed that in the work of the church we are dealing with truths often too great for us. In the presence of the majesty of God, and the mystery of His providences, it is proper that we not attempt to explain, answer or criticize,

but we must submit to His Word.

The Rev. Arthur W. Kuschke delivered the charge to the new pastor. The Rev. John P. Galbraith gave the charge to the congregation. The ladies of the church arranged refreshments for the reception which followed the service.

Missions

(Continued from p. 51)

"We're due in Yokohama on Friday, the 25th. As we will skip Monday, that should be in about six days, but of course we have an extra hour each day to make up for the ones we miss.

"We're counting on your prayers as we take up our new work, and trust that you will especially pray for the Lord's blessing on Bruce as he goes alone to face the difficult situation in Korea."

The Hunts have left one daughter, Bertha, in Wildwood, New Jersey, where she is a junior in High School, and another daughter, Lois, in Wheaton College. We are asked to remember these girls in prayer as they have to become adjusted to being away from the family. Says Mrs. Hunt, "We are thankful for the way the Lord has provided for them, as He has so wonderfully for us all the way."

Atonement

(Continued from p. 48)

night. Who does not thank God for that blessed truth? But again, whether it is taught in Matthew 20:28 is a question.

Still others say that *many* stands opposed to *one*. Then the emphasis is on the efficacy of Christ's death, on the power of His blood. By the one sacrifice of Himself Christ effected the salvation of all who ultimately will inherit eternal life. That great Genevan, John Calvin, inclined to this interpretation, and as a sane and sound interpreter of Holy Writ he has no peer, but no spiritual son of his will claim infallibility for him.

Here I must make an admission. Although I incline to the third, I find myself unable to choose definitely among these three interpretations. Nor do I feel exceedingly bad about that inability. It is wholesome for a minister of the gospel to be reminded every once in a while that he is not infallible. An occasional confession of ignorance

is good for his soul. But of one thing I am certain. It is not the teaching of the Lord Jesus that He died for all men in the same sense, that He designed by His death to save all men, that this design of His is realized in the case of those who of their own unregenerate volition believe in Him, while it is thwarted in the case of those who fail to believe. That view, which, sad to say, enjoys considerable popularity, flies in the face of several of the most cardinal teachings of the Scripture which, according to our Lord Himself, cannot be broken. No creature can foil the plans of the Sovereign God. He declares majestically: "My counsel shall stand and I will do all my pleasure" (Is. 46:10). That faith is a gift of God before it becomes an act of man is taught no less emphatically in Holy Writ. Said Jesus: "No man can come to me except the Father who hath sent me draw him" (John 6:44). That you and I are believers in the Lord Jesus Christ is a fruit of the atonement, for by the atonement He merited the Holy Spirit, the author of faith. That salvation is dependent ultimately not on the will of man but on the will of God is of the very essence of the Scriptural doctrine of salvation by grace. And, let it never be forgotten, the atonement not merely gives the sinner a chance to be saved, least of all a chance to save himself; it actually saves.

For whom then did Christ come to give His life? That question can hardly be answered in a single sentence. Charles Hodge says, on the one hand, that Christ designed by His death to save only the elect and that by His death He actually saved them. That is sound Scriptural teaching. On the other hand, the same theologian asserts that in a sense Christ died for all men, for all are benefited by the atonement. As one of these benefits he names the universal and sincere offer of salvation which God makes in the gospel to each and every sinner to whom the gospel comes. And that too is sound Scriptural doctrine. That John Calvin taught the doctrine of the limited or definite atonement is generally known. It is one of the five points of Calvinism, which added together are nothing but a statement of the Scriptural teaching of salvation by the sovereign grace of God. It is not so generally known that Calvin also found in Scripture the universal and sincere offer of salvation. But he did. Comment-

ing on Ezekiel 18:23—"Have I any pleasure at all that the wicked should die? saith the Lord God: and not that he should return from his ways and live," Calvin says that nothing concerns God more than that those who are rushing to destruction should turn and live. Nor did he make any attempt to square these two teachings with each other before the bar of his keen intellect. He bowed unreservedly before the Word of God. He willingly subjected human logic to the divine *logos*.

But let us return to Matthew 20:28 for an answer to the question for whom Christ gave His life as a ransom. We failed to find a definite answer in the word *all*. Strange though it may seem, the preposition *for*, preceding *all*, is the key which will unlock this mystery.

Let it be noted that our Lord here employs the Greek preposition *anti*. It distinctly denotes substitution. Briefly expressed, Jesus teaches here not merely that He gave His life a ransom *for the good of many*, but *in the place of many*. That fact has unmistakable implications for the question for whom He died. As I seek to make that point clear and to drive it home, permit me to become personal. Are you, my friend, willing to admit that because of your sins you have deserved to suffer what Jesus suffered on the cross? If not, don't tell me that Jesus suffered in your *stead*. It doesn't make sense. But if you deserve to suffer thus, then it is conceivable that He suffered in your *place*.

Let us become more specific.

Are you willing to admit that you are a criminal worthy of death? Do you object that capital punishment is wont to be reserved for the basest of criminals? But Jesus suffered it on Calvary's tree. And if you don't deserve it, don't tell me that Jesus endured it in your *place*. That makes no sense. If, on the other hand, you deserve all that, then mayhap He endured it in your *stead*.

One more question. Are you willing to admit that because of your sins you are deserving of hell? I shudder as I ask that question, but ask it I must, for Jesus endured the anguish of hell on the cross. Did He not cry out with a loud voice: "My God, my God, why hast thou forsaken me?" (Mat. 27:46). That was hell. If you ask what makes heaven heaven, I say:

"Communion with God." If you ask what makes hell hell, I reply: "To be forsaken of God." Christ was forsaken of God on Calvary. And when He gave expression to His consciousness of that fact, all the waves and the billows of the divine wrath against sin rolled over His head and crushed His soul. Then He was at the very bottom of the bottomless pit. You and I deserve to be there. Will you admit that? If not, say not that Jesus died in your *stead*. But if you grant it, then it makes sense for you to believe that He hung and suffered there in your *place*.

In a word, for every one who kneels at the foot of the cross as an ungodly, hell-deserving sinner and abandons himself for salvation to Him who hangs on the cross it is written: "Him that cometh to me I will in no wise cast out" (John 6:37). He may say: "Christ came to give His life a ransom for me." He may sing:

"Jesus my Saviour to Bethlehem came,
Born in a manger to sorrow and shame.
Oh, it was wonderful, blest be His name,
Seeking for me, seeking for me.

Jesus my Saviour on Calvary's tree
Paid the great debt and my soul He set free.

Oh, it was wonderful, how could it be?
Dying for me, dying for me."

In his masterful little book, *The Plan of Salvation*, B. B. Warfield says that Scripture knows nothing of an "each-and-every-universalism," but that it does teach an "eschatological universalism." How true! Not every individual will be saved, but the human race will be saved. The redeemed will constitute the new humanity. In unison they will sing: "Thou, O Lamb, wast slain and hast redeemed us to God by thy blood out of every kindred and tongue and people and nation" (Rev. 5:9). The British statesman Lord Balfour was lecturing once upon a time at Edinburgh on the forces that draw the nations together. He enumerated such factors as transportation and communications, trade treaties and alliances of nations. When he had finished, the audience applauded vigorously. The applause having died down, a little voice from the balcony queried: "But, Mr. Balfour, haven't you forgotten the only force that will ultimately draw the nations together?" It was the voice of an oriental student. Balfour said:

The Christian Sanatorium

offers an opportunity for a
Christian Physician
interested
or
trained
in Psychiatry
to join its Staff

Apply to:

JOHN G. KINGMA, M.D.

Medical Director

Christian Sanatorium, Wyckoff, N. J.

"What do you mean?" The student replied: "Jesus Christ." He was right. Only Christ and His gospel can restore the unity of our race, and they surely will. No human effort or institution, the United Nations included, either will or can. The day is coming when the song will be heard: "The kingdoms of this world are become the kingdom of our Lord and his Christ and he shall reign for ever and ever" (Rev. 11:15). Even all of creation, whether they be things in earth or things in heaven, will be reconciled to God by the blood of the cross (Col. 1:20). Then will come to pass the final fulfilment of the prophecy: "Therefore will I divide him a portion with the great and he shall divide the spoil with the strong, because he hath poured out his soul unto death" (Is. 53:12). And when all things shall have been subjected to Him, then "the Son also himself will be subject unto him that put all things under him, that God may be all in all" (I Cor. 15:28).

Ft. Lauderdale Work Makes Progress

FLORIDA may be a place where elderly folk go to retire, but the work at Fort Lauderdale does not support the idea. During recent months a large number of babies have been baptized in the Fort Lauderdale Orthodox Presbyterian Church, of which the Rev. John Hills is pastor. The membership of the church has increased by one-third during the past year. During the winter season there were occasionally over 200 at the morning services, and over 100 at the evening services.

A building program is in progress, with a view to erecting an addition which will provide extra Sunday school rooms, a pastor's study, and other needed space.