

city," straightway has taken ship to flee unto Tarshish from the presence of the Lord, because he does not like the words which God has given him to say.

Who was to face this menacing power? Who was to destroy the fear it created in the fields of philosophy and historical criticism? Who was to reply when it changed the truth of God into a lie? Dr. Machen has been opposing Modernism boldly for twenty years. He has opposed it as a whole. He has opposed all its parts. And he has fairly completely demolished its entire intellectual structure. When the Presbyterian Church is ready to set up its ancient banners again, some of Dr. Machen's ringing statements will be emblazoned on the standards of the battalions and regiments. None will speak the truth more clearly or more bravely.

Dr. Machen has received his share of personal abuse. He accepts it calmly. He is not contending for an immediate verdict. In London this summer he is reported to have said: "Defenders of the Bible are called extreme and bitter men; their opponents usually are called kind and tolerant. I am reminded of an article I saw in an American magazine, *The Saturday Evening Post*, in which an intelligent American Indian humorously characterized descriptions in histories of the wars between white men and the men of his race. 'When you won,' said the Indian, 'it was, according to your histories, a battle. When we won, it was a massacre.'" So much for transient verdicts. We will do well to rest our case with the more mature judgment of time, and with the permanent judgment of God.

Westminster Theological Seminary has the right to be proud of the hard working scholar who is the chairman of its vigorous Faculty. He is a born leader of men and his major achievements may still be ahead. Meanwhile he is a remarkable Christian teacher. We wonder if a teacher in any American school attracts the loyalty and devotion which has been Dr. Machen's portion from the students of the old Princeton and in his present position. It is a rich reward.

And a bright hope for the Presbyterian Church of the future is that an increasing army of young men, who are preparing for the Gospel ministry under his guidance, will learn from him not only the abundant evidence

which makes the Christian faith sure, but the joy, the zest, and the secret of spiritual power that will take the truth of the fixed and final religion come down out of heaven from God, and once more carry it across America and Europe, and to every nation under

the sun. Then the Church we love will become a blessing again. Then our Church's forty years of wandering in the wilderness will cease, and with strength and good courage Presbyterians will resume the march to the Promised Land.

An Interview With Dr. Machen on the National Preaching Mission

The Text of an Interview at the Inauguration of the Radio Broadcasts, Which Are Sponsored by "The Presbyterian Guardian," on Saturday, December 12th, over Station WIP

DR. MACHEN, what do you think of the "Preaching Mission" which is now being carried on under the auspices of the Federal Council of Churches?

I think that it is a manifestation of the current Modernism, which is but a poor substitute for the Christian gospel.

But, Dr. Machen, do we not read that conservative as well as "Liberal" preachers are taking part in this mission?

Yes, but the trouble is that a conservative preacher who will take part in a preaching mission together with Modernist preachers is not really a conservative preacher at all. The Bible says: "But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed." A man who disobeys that injunction cannot possibly lay claim to be a faithful minister of Christ. And a man certainly does disobey that injunction if he makes common cause with the Modernist leaders of this preaching mission. A true Christian preacher must preach Christ not only in his own words but in all his associations.

But, Dr. Machen, are we not told that this preaching mission is a splendid expression of united Protestantism and that Protestantism must unite against communism and the totalitarian state and other anti-Christian forces?

Yes, I know we are told that; but, in the first place, the union of Protestantism, supposing just for the sake of the argument that it is a good thing in itself, must be a union of real Protestantism and not a union between Protestantism and something that is really opposed to Protestant-

ism. At the foundation of real Protestantism is the Bible—the Bible as the very Word of God, completely true in what it says regarding matters of fact and completely authoritative in its commands. That belief in the complete trustworthiness of the Bible is the foundation upon which any real Protestant union must stand.

But suppose the union of Protestantism were a union of real Protestantism—Protestantism really faithful to the Bible. Do you think that in that case it would be a good thing?

Well, that supposition is very remote just now. Most of the larger Protestant churches are dominated now by a Modernist unbelief or indifference which is contrary to the heart and soul of the Christian religion. But since you have asked me the question, I may just say in reply to it that even were the Protestant churches much nearer to the Bible than they really are, still I doubt whether union of them in one great monopolistic church organization with one monopolistic set of committees or boards would be a good thing at all. I am inclined to think that such a church union would be the deadliest enemy of real Christian unity and an instrument of the most outrageous tyranny.

Well, but if you reject the remedy for the evils of the day which is more or less being promoted by the Federal Council of Churches, what remedy do you propose? The condition of the world is certainly bad enough, is it not?

Yes, the condition of the world is certainly bad enough. There is no doubt whatever about that. Civil and religious liberty has been completely destroyed in many countries of the

world and it is rapidly being destroyed in this country. The sweet and delicate things in human life are being trampled under foot. Decency is being openly despised. Every indication is that mankind is over an abyss.

Well, then, Dr. Machen, what is the remedy?

The remedy is God. Not God as He is found in human experience, but

God as He has been pleased graciously to reveal Himself in the Bible which is His own most holy Word. The remedy for the evils of the world is not to be found in man. It is not to be found even in any pooling of man's ecclesiastical resources. It is not to be found in teamwork among the world's most eloquent preachers. It is to be found only in the Word of the living God.

But even where there is light, not all people can see. Some are blind. And even where there is such a clear shining light, casting its rays upon the great questions of eternal importance, as has been given this world, only such persons as are able to see, spiritually, can make use of it. Until we are born again, we simply cannot see the Kingdom of God. Consequently, Jesus goes on to state that only those who follow Him are freed from the engulfing darkness. "Following" Jesus involves (1) recognizing that He is able to care for and guide aright His followers in time and eternity, (2) recognizing that He is willing to do this for us individually, and (3) actually entrusting the salvation and welfare of our souls and selves to Him. This is faith. Through faith we have life (3:16). Having life, we are able to see. Hence we no longer need walk in darkness. We have light without, and light within,—the light of life. And thus we ourselves become lights, reflecting His light (Matt. 5:17).

31, 32. *Jesus therefore said to those that believed on Him,—if ye continue in my words, then are ye my disciples indeed, and ye shall know the truth, and the truth shall make you free.*

But even after we do become able to see in the light of the revelation that has been given, it is necessary for us actually to observe. Some people spend years with the Bible, true believers, yet never really enter into the full richness of its glorious contents, and never apply to their own life and experiences its sanctifying light. Only those who "continue" in His words really become His disciples. Only they really know the truth. Only they are indeed free from the blindness of sin. Only they really walk in the light as He is in the Light. (I John 1:7.)

The Jews proceed to reveal how much they need to look at things in His Light, by suggesting that physical descent from Abraham is all that is necessary for eternal well-being. To which Jesus replies that sonship to Abraham means absolutely nothing unless accompanied by sonship to God. Being disciples of His is a far more important thing, for "before Abraham was, I AM."

9:1-11. Healing of the man born blind. This miracle provides (1) a perfect illustration of the necessity of being able to see, before one can ob-

The Sunday School Lessons

By the REV. LESLIE W. SLOAT

February 7th, Jesus, the Light of the World. John 8:12, 31, 32; 9:1-11.

A GAIN therefore Jesus spake unto them saying, *I am the Light of the world. He that followeth Me shall not walk in darkness, but shall have the light of life.*

The incident of the woman taken in adultery, including the passage 7:53 to 8:11, is omitted in many of the best early manuscripts. In some it is even found misplaced, in one instance coming at the end of the Gospel, and in another following Luke 21:38. While the event itself may actually have occurred, we are forced to conclude that our knowledge of it comes from tradition, rather than from John himself.

We must, therefore, treat the present passage as following immediately 7:52. There may, however, have been an interval of time between the events recorded. This seems implied since 7:45 suggests a break in the narrative; and the mention in verse 20 of the place where Jesus was now speaking supports the view that this was on a later day than 7:37. Moreover, the words would seem most appropriate if spoken in the evening darkness, when people would be moving about the temple area in groping fashion, with only the flickering light from candles to guide their steps. It may well have been in such a setting that Jesus chose to declare Himself "the Light of the world."

Light is that which enables us to perceive objects in their true character and proper relationships. When we walk in the darkness, vaguely outlined masses loom dimly near us, and

our feet are constantly stumbling. But with light we are able to distinguish houses, and trees, and stones, and we can choose a smooth path, or at least know what is in the road.

The same is true of the deeper matters of life. We continually face the questions of the origin of the world, the nature of its Creator if it had one, the purpose and destiny of mankind, and how we can have contact with the Creator God. We are utterly in the dark about these problems, as long as we are dependent upon our own wisdom. We can form opinions, but they have only the authority of opinions. We need light on these matters.

And this is exactly what Jesus provides. Through His spoken revelation of truth, and through His personal manifestation of the character and attributes of Deity, He has shed light upon the world. Moreover He alone is truly this Light. To the prophets and saints of the Old Testament there came truth, and through the writings of the apostles we have clearer understanding. These works are indeed authoritative,—the very Word of God. But we know they are so, in the last analysis, because Jesus placed His stamp of approval upon them. The final authority and touchstone of truth, whereby we are enabled to have a correct understanding of the questions of eternal reality, is none other than Jesus Christ, the eternal Son of God, who in human flesh walked upon this earth. He it is who has shed light upon the great matters of existence, about which otherwise we would still be in darkness.