

scientists were not blind to this. The authors of *The Unseen Universe*, being distinguished physicists, kept it fully in view. But the popular note of optimism was eloquently expressed by Henry Drummond in his *Ascent of Man*. 'The supreme message of the science of this age is that all Nature is on the side of the man who tries to rise. Evolution, development, progress are not only on her programme, these are her programme. For all things are rising, all worlds, all planets, all stars and suns. An ascending energy is in the universe, and the whole moves on with one mighty idea and anticipation.'

The science of to-day has shattered this naturalistic optimism. It laughs to scorn the idea that 'all things are rising.' It finds on the contrary that all things are on the wane—'all worlds, all planets, all stars and suns.' This whole physical universe, that noble vessel which carries the fortunes of the human race, is slowly sinking beneath the waves, and is doomed to carry down to oblivion all human achievements and all human hopes.

This, together with the catastrophe of the World War and the bitter years which have followed it, has sent a wave of pessimism over the modern mind. In Dean Inge's phrase, the nineteenth century, the Century of Hope has been followed by the Century of Disillusionment. The bitterness of the contempt with which man is now spoken of in certain quarters, 'that miserable microbe clinging desperately to a

grain of sand,' and such-like savage expressions, may be taken as a measure of the disappointment which followed the collapse of naturalistic optimism.

This conception of a doomed and dying world, and of man as a perishing creature in it, which has so powerfully gripped the popular mind of to-day, is not in the least disconcerting to the Christian. It is not news to him that man lives in a perishing world. On the contrary, it profoundly accords with Christian thought that this present world has the stamp of death upon it, and must pass away; and that man also is doomed to pass unless he can find some way of escape. Redemption, not evolution, is the Christian watchword. And now modern science seems to have given to the Christian preacher a profoundly impressive background against which to preach to men that while this present world is visibly perishing, and all the proud hopes built upon it must ultimately fail; 'we look for new heavens and a new earth wherein dwelleth righteousness.'

Fifty years ago Lord Kelvin expressed his astonishment at the undue haste with which teachers and preachers were re-stating truth in terms of evolution, while evolution itself remained an unproved hypothesis in the laboratories of science. And the remarkable changes in scientific theory which have taken place since then give point to the cautionary word of Karl Barth, 'Be not over-ready to baptize into the faith, all unshriven, the last daring hypothesis of science.'

Entre Nous.

The Jubilee Number.

The Editors of the magazine feel that there are many people who should be thanked in this Jubilee Number. First, perhaps, the Publishers who decided, in spite of all the difficulties of this time, to carry on the original arrangements and produce the number as planned. The only change that has had to be made is the omission of a number of photographs, and short accounts of the Editors, and others to whom the Editors, and the readers of the magazine also, are indebted for many reviews and notes of recent exposition. Of these we might

mention first Dr. Fulton, Principal of Trinity College, Glasgow; Dr. J. H. Morrison, Minister of Bucksburn Church, Aberdeen; Dr. F. J. Rae, Director of Religious Instruction, Aberdeen. In addition to these, valuable contributions have been made by Professor A. J. Gossip, Glasgow, who has specialized in Comparative Religion; Professor James Moffatt; Professor W. D. Niven, Glasgow; Canon J. A. MacCulloch; Principal Vincent Taylor, Headingley College, Leeds, and Professor T. H. Robinson of Cardiff (Old Testament). And from earlier days we would recall three firm friends of the

magazine—Professor H. R. Mackintosh, Professor John A. Selbie, and Professor J. E. McFadyen. Dr. McFadyen in 1922 refused the editorship of this magazine, writing to the only one of the present editors who was then available, 'You are the obvious choice in view of your University attainments and specialization.' He never ceased to advise and take the keenest interest in the Old Testament side of the work.

A number of special messages of congratulation have been received. We are encouraged by these and are proud to publish them.

Dr. Archibald Main, Moderator of the Church of Scotland, writes :

'I am glad that THE EXPOSITORY TIMES is to have a Jubilee Number in October, and I gladly write this note of congratulation and good wishes.

'It makes one feel old to think that your most valuable periodical has been in existence for fifty years, and many memories come into my mind. I can think of no theological magazine which has been of like service to ministers not only in Scotland but throughout the English-speaking world. Many a man must bless the memory of your father for the help which he has received from THE EXPOSITORY TIMES. On several occasions I met Dr. James Hastings in the old days, and I had the greatest admiration for his knowledge of books, for his acquaintance with scholars at home and abroad, and for his marvellous gifts as an editor. It was he who made more than one friendship for myself ; and, if I may mention it, I owe to him an introduction to Dr. Vernon Bartlet of Oxford.

'I sincerely trust that your magazine will continue its beneficent progress and that it will be even more widely appreciated during its second fifty years.'

There is a message from the Archbishop of Armagh, Dr. John A. F. Gregg :

'As one who has bound every year's issue of THE EXPOSITORY TIMES since 1896 I am very glad to send a message of greeting on the completion of its fiftieth year. By its notices of new books, its skilful opening paragraphs and its valuable occasional articles, it informs the working preacher of what is being written by the foremost theological students of every Confession. Standing as it does for the study of the Bible, it encourages its readers to seek and appreciate accuracy in its interpretation. But its work has been also to elevate the preacher himself, and to give him a sense of the breadth and exactingness of the truth it is his business to teach.

'While the intellectual and critical sides of Biblical study have had their full share of space, and THE EXPOSITORY TIMES is never afraid of letting its readers know what is being said, its own attitude has ever been that of restraint and responsible sifting of opinions. Its influence upon the teaching of the Bible which has filtered down into the consciousness of the plain churchgoer during the past fifty years must have been very great.'

The Primus of the Episcopal Church of Scotland, Dr. A. J. Maclean, says : 'I desire to send a message of hearty goodwill for the special Jubilee number of THE EXPOSITORY TIMES in October. I have greatly valued the good work of the late Dr. Hastings in his *Encyclopædia of Religion and Ethics* and his *Bible Dictionaries*, in which I had the honour of assisting.'

Principal Vincent Taylor writes : 'I began to take THE EXPOSITORY TIMES regularly more than twenty-five years ago, at the beginning of my ministry, and throughout this period I have found it an invaluable aid. Many of its scholarly articles have proved most suggestive both for study and for preaching, and in days when it was not easy to buy all the books one needed its reviews enabled me to keep in touch with the best critical and theological literature.

'I can think of no better advice to give to a student who is leaving College than to read THE EXPOSITORY TIMES regularly, and to bind its numbers for constant reference ; and I have always given this advice to my own students. Hardly a copy lacks something distinctive and informing, and there are some which are beyond valuation. May it continue, even amid these days of war, and for many years to come, to exert its educative and stimulating influence upon an increasing circle of readers !'

'I am very pleased to have a place in the Jubilee procession of THE EXPOSITORY TIMES,' Rendel Harris writes. 'Indeed I must be very near the front line of your contributors, and you will take the opportunity of interweaving the great accomplishments of the past with the bright lines of work that is to come.

'In the latter, I can hardly hope to have a share. My interest however is as strong as in the old times.

'I wish my part had been better done. We have however managed to move the exposition of Biblical and theological themes to some new point of vantage.

'If I had a motto to send you for the occasion,

there comes to my mind some words from Christina Rossetti (from which I subtract the inevitable melancholy which colours all her writings). They run as follows :

'Our lamps have burned year after year
And still their flame is strong.'

Professor J. M. Shaw, Kingston, Ontario, an old friend of the magazine, says :

'Of Dr. Hastings it was eminently true in Scripture language that he "did all things well," did them "to perfection" as we say with an infectious enthusiasm and whole-heartedness, whether it was playing a game or reviewing a book or preaching a sermon or paying a pastoral visit. The supreme end and aim of all Dr. Hastings' literary work was the encouragement of scholarly and attractive preaching. So as we look back at the very first issue of THE EXPOSITORY TIMES, that of October 1889, here are already those features which have proved so helpful to the preacher through the years. First, the "Notes of Recent Exposition," where in clear pellucid English the reader's attention is drawn in challenging fashion to the best in current thought whether in book or magazine article. Then "The Great Text Commentary," encouraging ministers to preach upon the great texts of the different books of the Bible—"the tremendous passages," as J. H. Jowett described them, "whose vastness almost terrify us as we approach them"—on these great texts supplying preachers not with ready-made sermons but with a store of rich material out of which sermons might be made. This followed by "Point and Illustration," and religious and theological articles, and the other now so well-known features of the magazine—the "Entre Nous" has not yet made its appearance!—making the results of the most recent thought and scholarship available in convenient form, and lighting up Scripture thought and text with telling illustration and apt quotation. And not forgetting the *children* !

'It is surely a remarkable evidence of how well and carefully planned the magazine was from the very start that after fifty years the main plan remains so much the same, and that "age" thus "approves of youth." And not less remarkable is it, it may be added, that the high level set for the magazine by its founder which made it from its very first issue such an unqualified success, has been so well maintained—dare we say, heightened or raised?—by the present editors, so that under daughter and son the magazine still remains what their father made it, the best preacher's monthly magazine in existence.'

From many letters of appreciation—omitting on this occasion criticism!—we quote some sentences at random.

This, to begin with, from a Church of Scotland Minister: 'Just a line from a C3 Minister—a Common Country Cleric. It seems to me—who have semi-jubileed your pages now—that the "E.T." is better than ever! Certainly no cleric, who browses in the pastures of your "E.T.," however rustic, need fear growing rusty! Thanks be to God for His many gifts, and, not least, for this modern Titus—your up-to-date Journal of scholarship, and sanity and sanctity.'

A Minister from Jersey: 'I was a student when I bought the first number forty-eight years ago, and no publication has been so useful to me in my ministry. The books have gone with me in all my wanderings. They have helped me to make many sermons, and have kept me in touch with the religious thought of the passing years. One could not find better material than they offer for a study in the change of theological outlook during the last half-century.'

A Minister from the Principality of Wales: 'I have often felt an inner prompting to write you a word expressing my appreciation of this excellent magazine . . . I have no hesitation in saying that I have derived more real help and guidance for my studies and my work as a minister from THE EXPOSITORY TIMES than from any of the other periodicals I have mentioned.'

A Minister from Texas: 'Nevertheless I add my humble opinion. Your publication is remarkable. It is thought stimulating and gripping. You maintain a dignified balance in presenting convictions without running out on tangents of extremes. I did not know I would ever find a religious publication that would follow my theological inclinations so closely, and yet it allows freedom for divergence of expression.'

From a Professor in the Western Theological Seminary, Pittsburg: 'Every year it has been my custom to call the attention of our senior students to THE EXPOSITORY TIMES, and to recommend to them that they become regular subscribers. . . . Congratulations on the jubilee of THE EXPOSITORY TIMES, with wishes for an ever increasing sphere of influences through an enlarged number of readers.'

The Principal of a Canadian College writes: 'My attention was first called to THE EXPOSITORY TIMES by Professor R. A. Falconer (now Sir Robert Falconer) when I was a student in the Presbyterian

College, Halifax, where he was Professor of New Testament. I have valued it very highly ever since, and never cease to recommend THE EXPOSITORY TIMES to our out-going students as being the most useful theological magazine in English for the minister who wishes to keep in touch with the best that is being thought and written. The Journal finds its place, of course, in our theological library, and my colleagues and myself join in wishing it and its editors continued success.'

From a Student in Rhodesia: 'May I congratulate you on the excellent standard consistently maintained in each issue, and assure you that even in Central Africa THE EXPOSITORY TIMES is invaluable, as it keeps one in touch with current thought, and is an aid to one's studies.'

And just one more from the North of England: 'May I be allowed to express my most real appreciation of THE EXPOSITORY TIMES. It is a religious periodical to which one genuinely looks forward each month. One of the main reasons why I personally value it is because its articles do so splendidly counteract the somewhat erratic and unbalanced ideas which sometimes get spread in connexion with Theology and Religion. I generally take my views of the theological volumes from the critiques in THE EXPOSITORY TIMES. May the magazine long continue its truth-loving and truth-spreading career.'

We have quoted so many of these kind friendly messages, as encouraging evidence that what we have tried to do in the past has succeeded, and as a stimulus to fresh efforts in the future.

MESSAGES FOR TO-DAY.

Faith.

Few Christians to-day can escape the question 'What should I do if I had to endure persecution for my faith? Should I stand fast if I were isolated, starved, beaten, and tortured? Would my mind hold out, would my body not shrink? Would faith glow within me? Or should I sink into despair?' In *The Mind of John Gibb*, Miss C. M. Townsend tells the story of a conversation between John Gibb and her father, Meredith Townsend, Editor of the *Spectator*. 'Once when some one at table declared the power to stand torture for a faith had left the world, and asked the editor if he supposed himself capable of it, he replied eagerly that he was a coward, and would deny anything in face of a thumbscrew. After a moment his face changed and he took back his words. "Who am I," he said, "to limit the power of God? I might stand it."

"That," said John Gibb, "is faith."

Few, if any, of us dare go farther than Meredith Townsend's 'I might stand it.'¹

The Everlasting Arms.

'Some of the most precious experiences of my life were those when I had to let everything go, to leap out into the void. I shall never forget those moments. At the very moment when I felt the immense void around me, in which my life seemed to be about to founder helplessly, I had the strange, deep sense of the support of the Everlasting Arms. I felt them. What can I say? This is a sense of certitude which cannot be assailed. What we need above all is to know that God is. Without that, life is impossible. But if one has that, it is enough.'²

Solidarity.

'You are amazed and even indignant, that you do not suffer alone, but that your sufferings involve other people. But, my dear child, that is the great, sublime mystery of our solidarity! That is just how things are, thank God! None of us is alone. We are all in it together; we struggle and suffer together. To me this thought is a source of profound consolation. It is an encouragement in seeking the Good, and it alleviates pain and sorrow. . . . This solidarity, indeed, is the hope of the salvation of the world.'³

'If this were all . . .'

If this were all . . . But when was ever Night
A monarchy eternal? Man is made
Of stuff imperishable, the heir of light,
However long the dawning be delayed:
Nor is this earth, this feud-enfestered life,
Sole stairway of his substance; still a height
Pierces the clouds for conquest, still his way
Leads up beyond the vanguard into Day.
Still is a warfare worthy of his strife.⁴

¹ *The Presbyterian Messenger*, August 1939.

² Letter of Emma Pieczynska, quoted in *Radiant Freedom*, by Olive Wyon, p. 53.

³ *Ibid.*, p. 82.

⁴ Lord Gorell, *Last of the English* (reviewed in the August EXPOSITORY TIMES).