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scrupulous exploitation, therefore, was undoubtedly one—if not the chief—of the causes of poverty.

But poverty, besides being connected with indolence as effect with cause, is sometimes threatened as a Divine punishment for sins with which it is not causally connected, just as sins which might be expected to lead to poverty are sometimes punished otherwise. The individual, for example, is occasionally threatened with hunger, and the people with famine, for sins not directly specified (cf. Pr 13^{25}), or for transgression of the law (Dt $28^{15ff.\ 47f.}$). Where the connexion is causal and obvious, the attitude to life tends, as in Proverbs, to become utilitarian, and the particular sin which may issue in poverty may be avoided from no higher a motive than prudence. But where the connexion is not causal, the obligation to submit the whole of life to the will of God and to a genuinely ethical standard, becomes more keenly felt. The *jus talionis*, which ordains that he who reduces others to poverty, shall himself end in poverty, finds pictorial expression in Mic $6^{13ff.}$ Job $20^{18ff.}$, and elsewhere. The frequency of the references to poverty as a Divine punishment shows that the good things of this life have value in the sight of God and, ideally at least, fall to those who do His will. In this context an interesting question is raised by certain words of two widows. Naomi laments that her lot is bitter and that the hand of Jahweh is against her (Ru $1^{13.\ 20f.}$), and the widow of Zarephath confesses that the presence of Elijah calls her sin to remembrance (1 K 17^{18}). What idea underlies these words? So far as the record goes, the lives of both these women were irreproachable. Yet we cannot suppose that, overwhelmed with grief for the loss of her dead son, the Phœnician widow was, in an hour for her so solemn, uttering only an empty phrase. Perhaps her words are to be explained by the consideration that it is the deeper and more sensitive natures that are most keenly conscious of their sinfulness. Among such natures both these women may be reckoned. They are not bowing before an inscrutable or capricious Force! they—especially the foreign woman—say what they say, because they are genuinely conscious of their sinfulness in the sight of God, though this thought would doubtless not be felt by them in all its fulness.

To conclude: the OT does not show, on the economic side, how poverty is to be overcome. The prophets never deal technically with the economic reconstruction of society, even the legislators have not always a clear glimpse into what is practicable. It has been argued that all the eloquent and passionate appeals of the prophets were unavailing, because they made no attempt to create an organization for the administration of justice which would be independent of the caprice of individuals; but, as Duhm points out, this was the task reserved for European peoples, and the prophets, had their words had only a narrow reference to their own people and their own time, would have had no more than an historical interest for us to-day. It is their imperishable glory that they laid bare the ethical and religious foundations of human society, without which no merely economic reconstruction can be permanently satisfactory or stable, and that they passionately insisted upon the indefeasible importance of personal worth.

This is but an imperfect sketch of a highly suggestive and thought-provoking book. The broad outlines of the argument are here presented, but numerous incidental points have been necessarily omitted, points as interesting as those which have been recorded.

Recent Foreign Theology.

German Impressions of the Stockholm Conference.

THE German press, both secular and religious, has paid great attention to the Stockholm Conference on Life and Work. Criticism of its proceedings has not been lacking, but it is pure gain that the German public should be fully informed concerning all that took place at this remarkable gathering.

A place of honour must be given to *Die Christliche Welt*, for its recognition of the significance of the Conference. Its editor, Dr. Martin Rade—a friend of all international Christian movements—pub-

lished a special 'Stockholm' number before the Conference assembled, and, in two successive issues (October 1st and 15th), lengthy reports have been given by four different writers, each stating fully and frankly his own impressions.

A valuable conspectus of German opinion is supplied in important articles contributed to *Die Christliche Welt* by two Marburg Professors—Dr. Friedrich Heiler and Dr. Heinrich Hermelink. Dr. Heiler is Professor of the Comparative History of Religion, and the author of an important work in which he pleads for the reunion of Christendom in an 'Evangelical Catholicism.' On this subject he gave, a few years ago, a series of lectures[1] in the Swedish Universities with the approval of the Archbishop of Upsala. Dr. Hermelink is Professor of Church History; he has written also on *Catholicism and Protestantism in Germany*,[2] differing from his colleague in that he regards the evangelical-catholic ideal as impracticable, and hopes for a deeper tolerance which will not exclude Catholics. All the more valuable are the judgments on the Stockholm Conference arrived at by these two broad-minded scholars inasmuch as their point of view is not precisely the same.

Both agree in regretting that too large a proportion of the German delegation consisted of representatives of official German Protestantism. It is true that in a few addresses nationalist rather than internationalist motives seemed to dominate the minds of the speakers. Concerning his compatriots, Heiler says that 'doubtless many were overcome by the sincere, deeply sympathetic, and helpful brotherly love with which they were approached by delegates from nations formerly our allied enemies; the prejudices with which they came to Stockholm were dispelled.' Of others, however, he affirms that they were 'cold, and indeed hostile, observers, . . . swayed by a spirit which was quite contrary to the spirit of the Conference.' Hermelink's comments support these statements, though he does not confine his criticisms exclusively to Germans when he declares that sometimes political considerations unduly obtruded. This frank discrimination in the judgments upon their fellow-delegates by the two professors supplies the necessary qualification to the adverse party criticism of some German journals; it also lends additional weight to the hearty commendation of the papers and addresses of Bishop Ihmels, Dr. Simons, President of the Supreme Court of Justice, Dr. Deissmann, Dr. Richter, and others. Dr. Deissmann is about to publish his impressions of the Stockholm Conference, with criticisms and suggestions. Two sentences from his striking address worthily represent the many German delegates of whom he was the gifted spokesman: 'The deeper and purer is her patriotism, the more will the Church cultivate that spirit which Copec has described in the wonderful word "neighbourliness." . . . If the relation of nations one to another is poisoned by centuries of hatred, or by modern catchwords, the Christian churches must act as clearing-houses bringing order out of confusion.'

It is a happy augury that Heiler and Hermelink should vie with each other in their praise of the spirit which animated the speakers who represented France. Heiler quotes, with enthusiastic admiration, the words of Professor Wilfred Monod, the grandson of 'the ever-to-be-remembered Dr. Adolf Monod'; in one of the opening addresses he said: 'The "practical Christianity" which is to be the theme of our discussions has its source in our religious fellowship with Jesus Christ, as the old painters represented golden rays as streaming from the wounds of the crucified Christ. The *Magna Charta* of universal Christendom is the Lord's Prayer, upon which Christendom should meditate at the foot of the Cross. The words "our Father" necessitate a reconsideration of the idea of Fatherland. The word "patriotism" derived from *pater* implies the reality of a great family of brothers, *i.e.* all mankind. The petition for "our daily bread" demands a new presentation of the conception of property, for this petition will remain unanswered until our brothers' needs have been supplied. Therefore, "life and work" must have its roots in faith and love.' No adequate response, it is lamented, was given to the appeal made to Germans by Pastor Elie Gounelle at the close of his 'heart-stirring' address: 'Brothers from the other side of the Rhine, I reach out my hand to you. . . . We are waiting for you; come and help us. . . . Not for mutual hatred, but for mutual love have I come.' Hermelink goes so far as to say that 'of all the thirty-seven nations represented in Stockholm, the French made the best impression.' He makes special mention of an address to German youths in which 'the present

[1] See THE EXPOSITORY TIMES, xxxiii. p. 179 ff.

[2] *Ibid.* xxxvi. p. 24 ff.

peace' was described 'as not to be identified with the kingdom of God. As little contented with it as you Germans, are we, the victors.'

As was to be expected from the previous writings of the two professors, 'the common worship' is held to have been the most significant part of the Conference. Both refer to the fine rendering of the *Credo Symphoniacum* composed by a Swedish musician as a prelude to the Liturgy. The programme of the Conference contained the startling announcement that the 'Credo *Nicænum* Symphoniacum' would be played on the organ by the composer. The Nicene Symphony is a combination of words not to be forgotten, but it was explained that the word *Nicænum* should be omitted, though the symphony was based on the three sections of the Confession. Heiler regards the impressive opening service in the Storkyrkan as 'a remarkable symbol of a higher synthesis of catholic and evangelical,' for whilst the liturgy was, for the most part, derived from catholic sources, the opening and the closing hymns were evangelical. The Conference was brought to a close in the Cathedral of Upsala, and the comment on this service is: 'The Nicene creed recited in an evangelical cathedral by a Greek patriarch is for me a prophecy of the return of Christendom to unity of doctrine.' Heiler, who is on intimate terms with the Archbishop of Upsala, states that it was Dr. Söderblom's desire that the representatives of the various Christian Churches should unite in the service of Holy Communion. This intention could not, however, be carried out, owing to the opposition of the Greek clergy, the Anglo-Catholics, and the Old Lutherans. But a service was held in the Engelbrektskyrka, the full significance of which has not been generally perceived. 'Though many were absent, it was, nevertheless, a comforting and inspiring thought that adherents of the Lutheran, Reformed, and Anglican Churches met at the table of the Lord as members of the body of the living Christ.'

There is much more in these two articles upon which it is tempting to dwell, especially the sections in which Englishmen and Americans may see themselves as Germans see them. The tone of the criticisms is friendly and they are often instructive. Hermelink agrees with the Archbishop of Dublin that the chief gains of the Conference were *imponderabilia*, and that these imponderables were the uniting forces which held together elements diverse in nationality and in mentality, and often in unstable equilibrium. He is also of opinion that the influences which united Christians in a real fellowship, in spite of ecclesiastical and national divisions, are to be classed under the heading of Pietism. 'The watchword was neither the Christian creed nor Christian doctrine, but Christian love; but it was more than a watchword, it was a fact.'

On the maintenance of this spirit Hermelink holds that the future of the Conference depends; but, in contending for this description of 'the mentality of Stockholm,' he is not pleading for a World-Protestantism such as Romanists and others have imagined, but for a 'super-Protestant Union' in which the Protestantism of the Reformation shall have its place alongside the Orthodox Eastern Church, Anglicanism and what he quaintly calls 'Methodist-American Pietism.' The basis of all 'Life and Work,' *i.e.* of all 'practical Christianity,' is, in his view, the Reformation doctrine of justification by faith with all its implications. 'From the world-platform provided by Pietism, the Reformers' Gospel of the *ira et misericordia Dei* must sound forth its summons to "life and work" for all mankind.'

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Entre Nous.

The Twelve Take Stock of Us.

Many things are admirable in a sermon, but one thing is essential—that it should grip. This power is found in *The Twelve Take Stock of Us*, by the Reverend A. Boyd Scott, M.C., B.D. (Hodder & Stoughton; 7s. 6d. net). Mr. Boyd Scott speaks in his preface of 'borrowed thought,' but these sermons, which are in the form of character sketches of the twelve apostles, are strikingly original. The author gives the scope