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Miscellanea

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Miscellanea

Notes on the Revised Catholic New Testament

It was the writer's good fortune to secure an advance copy of the Catholic Revised New Testament (the Old Testament will not be ready for some time). The price (\$1.00) is reasonable, and the mechanical equipment leaves nothing to be desired. The cover is of pliable cloth (not divinity circuit); binding is strong, yet so flexible that the book stays open wherever the reader desires this. Large type, with plenty of margin and interlinear space, makes the reading both easy and attractive. The chapter heads are brief, but to the point. There are appropriate subtitles and marginal titles, the old verse form having been abolished. Chapters treating the same or related subjects are placed under general headings; the contents are properly analyzed and then subdivided into smaller units and paragraphs. The paragraph titles tell the reader exactly what he may expect to find in each.

In the fore part of the book the title-page gives complete information regarding the origin and nature of the revision of the New Testament. On the following page we find, besides the *Nihil obstat* and *Imprimatur*, a *Prayer to the Holy Spirit*: "O God, who didst instruct the hearts of the faithful by the light of the Holy Ghost, grant us in the same Spirit to be truly wise and ever to rejoice in His consolation. Through Christ our Lord. Amen." The prayer carries with it an indulgence of five years, and plenary indulgence if it is recited daily for a month. Next follows a congratulatory letter by the president of the Pontifical Biblical Commission. The next page presents to the reader a portion of an encyclical by Benedict XV (1920), "On the Reading of Holy Scripture," closing with the words: "Our one desire for all the Church's children is that, being saturated with the Bible, they may arrive at the all-surpassing knowledge of Jesus Christ." Then comes a Preface, giving a historical survey of the Bible movement in the Catholic Church, in which we read among other things: "The Church has always realized that Holy Scripture was committed to her charge by virtue of its very origin and object. *Like the Apostolic Tradition of Christ's teaching, the Bible, too, is a treasury of divine revelation*" (italics our own), repeating on this point the decision of the Council of Trent. After the enumeration of the books of the New Testament comes an "Introduction to the Four Gospels" and then a special "Introduction to the Gospel according to St. Matthew," just as there are introductions to the various books of the New Testament. As we page through St. Matthew's gospel, we find that all prophecies are printed in insert verse form, as are also the Beatitudes, the Prolog to St. John's gospel, and other prophetic and poetic portions. Matt. 6:7 ff., for example, is printed thus:

"But in praying, do not multiply words, as the Gentiles do; for they think that by saying a great deal, they will be heard. So do not be like them; for your Father knows what you need before you ask him. In this manner therefore shall you pray:

**'Our Father who art in heaven,
hallowed be thy name.
Thy kingdom come,
thy will be done
on earth, as it is in heaven.
Give us this day our daily bread.
And forgive us our debts,
as we also forgive our debtors.
And lead us not into temptation,
but deliver us from evil.'**"

Luke 1:28 is rendered thus: "And when the angel had come to her, he said, 'Hail, full of grace, the Lord is with thee. Blessed are thou among women.'"

John 2:4 reads: "And Jesus said to her, 'What wouldst thou have me do, woman? My hour has not yet come.'"

Luke 2:49 ff. is translated: "And he said to them, 'How is it that you sought me? Did you not know that I must be about my Father's business?' And they did not understand the word that he spoke to them.

"And he went down with them and came to Nazareth, and was subject to them; and his mother kept all these things carefully in her heart. And Jesus advanced in wisdom and age and grace before God and men."

Rom. 3:21-26 appears under the marginal title "Justice Comes through Faith in Christ" and reads: "But now the justice of God has been made manifest independently of the Law, being attested by the Law and the Prophets; the justice of God through faith in Jesus Christ upon all who believe. For there is no distinction, as all have sinned and have need of the glory of God. They are justified freely by his grace through the redemption which is in Christ Jesus, whom God has set forth as a propitiation by his blood through faith, to manifest his justice, God in his patience remitting former sins; to manifest his justice at the present time, so that he himself is just, and makes just him who has faith in Jesus."

Gal. 3 is divided into five divisions under the general heading "Justification from Faith Not from the Law." The marginal titles read: Proved from the Galatians' Experience (1-6); The Example of Abraham (7-9); The Nature of the Law (10-14); The Promise of God (15-18); The Purpose of the Law (19-29).

These quotations will give the reader a general idea of the Catholic revised version. The translation, though dignified, is up to date, reads smoothly, and, in general, is clear and correct. It is obvious that every attempt has been made to render the text intelligible to the reader and to impress the contents of each chapter upon his mind. The demand for the revised version is so great that not enough copies can be furnished to supply the many waiting customers. Its sale will no doubt run into millions. We can readily understand this demand, for we ourselves were so attracted by the new version that we read large portions of it and then started at the beginning to read it through

critically. It stimulates rapid and interested reading and is characterized by dignity and beauty, there being much winsome euphony in the simple, chaste, fluent sentences that are strung together like so many sparkling pearls.

On the last pages of the book the reader finds a "Glossary," explaining doctrinal and historical matters, the texts of the Epistles and Gospels for the church-year, a number of fine maps, a very valuable suggestion: Use of the New Testament as a Confraternity Discussion Club Text, recommending group reading and study of the New Testament and closing with the words: "May the Confraternity Edition of the New Testament inspire groups to come together in the Name of Jesus for the reverent study of the word of God, that they may realize the divine promise 'For where two or three are gathered together for My sake, there am I in the midst of them' (Matt. 18:20)."

From the encyclical *Sertum Laetitiae*, 1939, of Pope Pius XII the admonition quotes the following: "The needs of our age demand that the laity, too, should be able to give assistance to the clergy, and that not on a small and grudging scale; they should equip themselves with a generous grounding in theology by reading, by discussion, by circles that meet for study. It will be of advantage to themselves, and it will enable them to instruct the ignorant, to refute the objector, to help their right-minded friends with advice." How well this applies also to our own laity!

There is no doubt that much good will be accomplished in the Catholic Church by the study of this new revised version. As Dr. Pieper stated time and again: "The Bible is so clear and simple that any translation, no matter how faulty it may be in spots, will set forth the Gospel of Jesus Christ." Let us hope that the Gospel of Christ will prove itself a power of God unto salvation to many who read this New Testament.

Of course, there are the notes, some good and helpful, but others designed to keep the reader from seeing the clear Gospel-truths. Take, for example, the note on Rom. 3:21 (including also v. 28: "For we reckon that a man is justified by faith independently of the works of the Law"), which reads: "The justice of God through faith is not that holiness whereby God is just [this statement is true], but that grace which He imparts to the soul to make it really, intrinsically pleasing and holy in His sight [not true; *gratia infusa*]. The necessary condition for obtaining the infusion of this divine gift is faith, not a bare speculative faith, but a practical faith [Lutherans say an *accipere gratiam*] which through the love of God effects the observance of the commandments and the performance of other good works" [not true; *fides formata*]. These notes, which sound plausible to reason, undo the entire work of Luther's Reformation. Grace is here interpreted as a *donum gratiae*, effecting good works by which again the sinner is justified by way of sanctification. A very subtle approach indeed to teaching salvation by works despite the clear text!

Or take the note on Rom. 3:20: "It does not follow from St. Paul's statement ("For by the works of the Law no human being shall be justi-

fied before him, for through law comes the recognition of sin") that no man is justified by the works of the Law, that good works are not necessary for salvation. The justification of which St. Paul here speaks is the infusion of sanctifying grace which alone renders a person supernaturally pleasing in the sight of God. This cannot be obtained either by the observance of the Law or by any other work of unregenerate man." This is the same error as the one taught above.

Or take the note on Rom. 4:3: "We should distinguish between justification and salvation. We cannot be saved without good works, and accordingly St. Paul repeatedly insists on the necessity of avoiding sin and doing good. But justification, that is, the infusion of sanctifying grace, cannot be merited by us; it is an entirely gratuitous gift of God." This most insidious and pernicious perversion of the concept of "justification" permits Rome to teach its false doctrine of salvation by works despite the convincing text.

Or take the note on Rom. 1:17 ("For in it the justice of God is revealed, from faith unto faith," etc.): "The justice of God: the real, intrinsic holiness and justice that God imparts to man, transforming him from a sinner into a son of God by adoption and an heir to heaven." Here again is taught the *gratia infusa*, or justification in the sense of making righteous (a medical act) by good works.

The note on 1 Cor. 11:23-30 reads: "This section teaches that: (1) the Eucharist is really the body and blood of Christ (24 f.); (2) the apostles and their successors were empowered to perpetuate the act (24-26); (3) the Mass is a sacrifice (25; cf. note); (4) the Mass is one with the sacrifice of the cross (26); (5) the Eucharist must be received worthily (27-30). Proof for these statements is not given.

But to conclude. The notes in the new Catholic revised version thus are generally clear, concise, relatively few in number, but important and many of them so designed as to uphold papistic error in opposition to evangelical truth. Of course, there are also many helpful notes. Ad 1 Cor. 5:3 ff. we read: "St. Paul indicates to the Corinthian church the action they should already have taken. 'To deliver such a one over to Satan' implies (a) excommunication, (b) trials, even physical, without the normal aids of the Church against Satan [the latter we question]. 'The destruction of the flesh' the destruction of sinful tendencies." This last note is very apt, for what the apostle is thinking of is not bodily destruction or the physical death of the sinner, but his repentance. We wonder just how greatly a Lutheran edition of this kind would be appreciated in our and other circles.

J. THEODORE MUELLER

Evolution, Science, and Faith

The search is still going on for the "missing link" that is required to prove biological evolution. Each species continues the rigid formula set for it in the Bible by being "after its kind." In New York, we are close to the headquarters of the queer creed of biological evolution in the Museum of Natural History, and we delight in a membership therein, but we confess to a high degree of humor whenever we look at what

to us are caricatures in the Hall of Man, where the results of Henry Fairfield Osborn's hectic imagination are to be found. One looks at the re-constructed Piltdown Man, Neanderthal Man, and other types—great big lumbering, hideously funny-looking specimens, covered with hair, low-browed, big-jawed, and apelike in form. We are told that these legendary creations are the "missing links." In such a setting, one has to weep over the tragic fruitage of a perverted imagination or to laugh at the comedy of humanity deliberately making a fool of itself. We prefer the latter, as being more curative.

Let us not forget that there is not, nor can there be, any science of origins. We can never know enough, in fact, so as to establish one. In this field, we are dependent on revelation. That, God has provided in the Bible. In dealing with nature or biology, we need to draw distinctions carefully. Biology is a science, and natural history is a science,—that is, they are sciences as long as they stay by their facts. But when natural history and biology are subordinated to the highly imaginative theories of evolution, they cease to be sciences in the absolute sense, for they cease to be scientific. You are not in the absolute realm of science when you are hypothetical. You must go outside its door when you take up a hypothesis, and you can come back in only when you have established your facts.

The trouble between science and religion is just here. Some scientists are not consistent. They mix imagined hypothesis with their science and then expect us to swallow each hypothesis with each science. We have come to discern when a scientist is true to his facts or when he is functioning as a propagandist. For instance, we regard Dr. Raymond L. Ditmars, curator at the New York Zoological Society, as an excellent authority on reptiles and insects; but when he goes out of his way, as he recently did, to describe five living specimens of the *Peripatus*, "a lowly wormlike creature," as a "missing link" between two great groups of animal life, we know immediately that he is then functioning not as a scientist but as a propagandist. The fact is that *Peripatus* is not a "link" at all, but a distinct species. Dr. Ditmars admits this. Why, then, drag in evolution, as though it must be proved by force, since it cannot be proved by fact?

We draw attention to this not for the purpose of reviving the old controversy on evolution but for the love of truth and science. Vast academic areas are committed to the position that biological evolution is a fact and is a science. It is neither. It is merely a hypothesis. The "missing link" is still missing. The evolutionary concept has not been confined to biology. It has in a large measure got control of philosophy, morality, religion, and relative fields. It was evolutionary philosophy that produced behaviorism, that cruel creed which creates apologies for sin. It was evolutionary morality that led to the advocacy of such perilous social adventures as "trial marriage." It was evolutionary religion that produced Modernism with its sterile creed of human progress and its impossible assumption that man does not need to live by his faith.

The evolutionary hypothesis today stands discredited not only as a means of comprehending origins in the field of natural history and biology but also in its more modern recreations of philosophy, ethics, and religion. The Christian element that followed evolutionary religion is exhausted by world facts and is now returning to revelation and to faith. The venerated immorality of evolutionary ethics is now yielding to a prayed-for conviction of sin. The vapid, incomprehensible philosophy that evolutionists fed to the world twenty years ago is discounted, and philosophy is now being rewritten in an attempt to eradicate its lack of realism. But in biology and natural history we are still controlled by evolutionary faddists. The root of so much twentieth-century perversion is still preserved in our museums and in the intellectual "hang-overs" of a decadent generation.

Between true religion and true science there is no conflict. The lesson we have before us declares that a false science will create a false philosophy, morality, and religion with which to support itself. Likewise, true science demands a pure philosophy, a proved ethics, and a pragmatic faith. Between the true and the false there will always be conflict. God and His great facts will be on the side of truth. One never errs by lining up with Him. That is the reason the abiding figures of God's time are men and women who accepted His revelation in His Word and built their way of faith and life upon it with confidence, intelligence, and obedience.

Watchman-Examiner (Baptist)

Luther on Romans 16:17 f.

The question is frequently asked whether Luther ever gave an exposition of the text referred to in our caption, an interest which may readily be understood in view of the fact that the passage has been understood for hundreds of years in the Lutheran Church as referring to false teachers and errorists of every kind.

It is well known, of course, that Luther did not include Romans 16 in his first exegetical lectures on the letter, for his exposition closes with Rom. 15:20. And we have not been able to find a passage in his writings in which he takes the text from Romans and expounds it *at length*. Yet he did leave an explanation of the verse which sheds quite a bit of light on his understanding of the text. This reference is found in Luther's exposition of the first twenty-two psalms. The lectures on these psalms were begun in the fall of 1518, continued up to the time that he left for Worms, and the work (at least on Ps. 22) was completed during his stay at the Wartburg. The paragraphs which we have in mind are found in his exposition of Ps. 19:14.

The Vulgate text, which Luther followed almost exclusively at that time, reads: "*Et ab alienis parce servo tuo. Si mei non fuerint dominati, tunc immaculatus ero.*" Luther's translation reads: "*Bewahre auch deinen Knecht vor den Stolzen, dass sie nicht ueber mich herrschen, so werde ich ohne Wandel sein.*" The A. V. understood the Hebrew word to refer to things rather than to persons, for the translation reads: "Keep back Thy servant also from presumptuous sins; let them not have

dominion over me: then shall I be upright." It is now quite generally accepted that the word η (LXX read η instead of the correct η) is to be taken in the concrete and not in the abstract sense, that is, of proud or wicked persons. In other words, Luther's understanding of the text seems to be vindicated by recent linguistic studies.

In his exposition of this verse Luther writes: "In Hebrew the text reads: Preserve also Thy servant from proud persons, that they may not have dominion over me; then shall I be immaculate, and shall be innocent from the great transgression. For the translators [namely of the Vulgate, under the influence of the LXX] apparently read the letter η instead of η , for which reason they have η instead of η , that is, strangers instead of proud [*alieni* instead of *superbi*]. And what, in this instance [in the Vulgate] is expressed by *parce* is given in the Hebrew: for custody [in *custodiam*], whereby some one is restrained, lest he do or suffer something, as Gen. 20:6. . . . The emphasis contained in this word indicates the greatest danger and the most perilous battle, by which the ravening wolves, the hypocrites, in sheep's clothing try to devour the simple souls, to draw them away from the piety of faith (by which alone the Law is fulfilled and love is exercised) into the superstition of impiety and of works, by which the infraction of the Law becomes greater and greater. For such a great and important matter it is to continue in the piety of faith, that the Spirit cannot sufficiently remind and admonish us to beware of the flattering doctrines of the proud hypocrites. . . . I have stated above that our Latin translator has generally rendered the word η by *immaculatus* [without blame], which to the apostle, Rom. 16:18, means 'innocent' or 'simple,' Greek $\alpha\iota\alpha\lambda\omicron\upsilon\varsigma$. The words of the apostle which illuminate this text are these, Rom. 16:17 f.: 'Now I beseech you, brethren, mark them which cause divisions and offenses contrary to the doctrine which ye have learned, and avoid them. For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple.' Truly, this passage throws light on innumerable verses in the Prophets and the Psalms and attacks all commandments of men with marvelous power, emphasis, and with emphatic words; for that reason every Christian mind should keep them firmly and vividly in memory." (St. Louis Ed., 4:1169 f.)

P. E. K.

Bingo Gambling a National Menace and Disgrace!

Bingo has become a national menace and cannot be confined to one church if allowed to go unchallenged. The report of the Prosecuting Attorney of Bergen County, New Jersey, shows that the twenty games in operation in the county, under the auspices of certain churches, amount to over \$470,000 "take" per year, that is, door and card receipts, and does not include cash and merchandise prizes.

In such a city as Cleveland, Ohio, with more than one hundred games in operation, each attended by from 2,000 to 4,000 patrons, the "take," based upon the lower figure of attendance, would be \$13,000,000 per year, distributed to operating companies, churches, and "charity." How can

we hope to suppress gambling in the underworld with the churches sponsoring a gambling device to that extent in violation of the law? Christ said: "My house shall be called the house of prayer; but ye have made it a den of thieves." The head of this top-world monopoly is not an Al Capone, but Archbishop Joseph Schrembs, whose word is law, and above the law, in Cleveland. Prior to his leaving for his winter vacation in Hollywood, Florida, bingo was suspended during Lent. He can suspend it after Lent. (Later, owing to the great efforts of the International Reform Federation, of which Mr. Howard is the superintendent, it was ruled out permanently. — *Ev.*)

Grand Jury Action. Paterson, N. J., a city of 140,000 population, was due for a shock on Friday, March 28, when the Passaic County Grand Jury brought in a presentment against gambling, particularly with reference to bingo, which resulted in the immediate enforcement of the law by Public Prosecutor Arthur C. Dunn, who clamped the lid on bingo with the result that games scheduled to be played that night in Catholic churches were called off. Three hundred and fifty patrons had already gathered at St. Mary's Hall, and 1,500 at Goodlatto Hall, where one of the largest games in Passaic County, operated by St. Claire's Roman Catholic Church, was about to open, when the order to close arrived. Conditions in Paterson had become so intolerable that the press rebelled and demanded that the county be purged of bingo and other gambling.

Justice Harry Heber charged the Grand Jury to make an investigation based upon the charges made. The presentment handed down on March 28 caused something of a sensation. The report said: "The operation of 'bingo' and 'bunco' and like games were all conducted, we found, by churches and fraternal organizations, and in our opinion, comes clearly in the category of gambling. Feeling as we do, we have but one course open to us. No alternative presents itself. It is our considered recommendation that bingo and like games be banned in Passaic County and that the law enforcing authorities be instructed to see that this recommendation be carried out."

Bingo Stopped. Prosecutor Dunn lost no time in executing the order, and churches where bingo was the favorite form of gambling were enjoined while the crowds were gathering and busses from other parts of the county were arriving filled with bingo fans. Mr. Dunn said, "I intend to use every effort to see that the recommendation of the Grand Jury is carried out. Any violation of the law will be severely dealt with." Chief of Police James T. Walker notified the sponsors of the games that they would not be permitted. Chief Gustave Weller, of Clifton, N. J., notified Father Placid Hennecy, pastor of St. Claire's Catholic church, that the bingo party scheduled at the Goodlatto Hall could not be held. The *Paterson Morning Call*, in its leading editorial on March 29, said: "If the law enforcement officials of the county and the various municipalities follow the recommendation of the Grand Jury, those who in the past have operated bingo games, ostensibly for charity, but with rake-off, will have to 'fold their tents like the Arabs and as silently steal away.'"

The action of the authorities of Paterson has been successfully recommended to Mayor Blythin and the Public Safety Commissioner of Cleveland, where bingo churches have been flaunting the law with official toleration if not connivance, and where the blind over the eyes of justice represents "*particeps criminis*" instead of impartial justice. We commend the public officials of Paterson, N. J., for playing no favorites as between saints and sinners. What does the Bible say about the public officer? "For he is the minister of God to thee for good . . . a revenger to execute wrath upon him that doeth evil." It also says, "The wicked walk on every side, when the vilest men are exalted."

CLINTON N. HOWARD in the *Watchman-Examiner*

Diamonds in the Rough

It is a sultry evening in old St. Louis during the late autumn of 1846. In one of the dimly lit rooms of "The Planters' House" a strange scene is being enacted. A New England aristocrat, a Harvard graduate, a man of refinement and learning, is bidding farewell to the unschooled half-breed who has been his daily companion and guide throughout the strenuous months of untold hardships on "The Oregon Trail." But few words are spoken. Men of the wide open spaces have learned the art of giving expression to their inmost feelings without words. A meeting of keen eyes meaningfully moistened, that grip of the outstretched hand, which since the dawn of time has been the unmistakable token of true fellowship — and Francis Parkman takes leave of Henry Chatillon.

But Parkman, the scholar, who seldom let merit pass unappreciated, was not going to let real worth stand unrecorded. What is the pen for anyway if not to bear record of the things which really count? Before he lays aside the pen which has depicted, such as no other historian ever has, the real American Indian's character and mode of living, he pays tribute to that unschooled frontiersman in these words: "If sincerity and honor, a boundless generosity of spirit, a delicate regard to the feelings of others, and a nice perception of what was due to them, are the essential characteristics of a gentleman, then Henry Chatillon deserves the title. He could not write his own name, and he had spent his life among savages. In him sprang up spontaneously those qualities of which all the refinements and intercourse with the highest and best of the better part of mankind fail to awaken in the brutish nature of some men."

Less than a decade later, in a log cabin on the wind-swept prairies of Iowa, a scene just as strange is being enacted. A scholarly pastor of the frontier, a keen thinker and fine theologian, fresh from the universities of Europe, with mind just as brilliant as his passion for souls has made him eloquent of tongue, is conducting a meeting of his far-flung, recently organized congregation among some of the Norsemen in Northeastern Iowa.

Having passed through the better established congregations of his brethren in the faith in Eastern Wisconsin on his way to the Western frontier, having enjoyed the hospitality of the inimitable Spring Prairie parsonage (H. A. Preus, pastor), and having learned what was being done

to bring the Norwegian Lutherans under the benign influence of an orthodox synod, even as their German brethren had been gathered into such a synod under the unwavering leadership of a Walther, the young preacher was rather impatient with the stubborn resistance he met at the hands of these horny-handed tillers of the soil when he suggested to them that they join the recently founded Norwegian Synod. "Synod? What was that?" they asked in apparent alarm. "Was it perchance something which would fetter their freedom? Then they would have none of it, for they were *independent*, free citizens of a free country, and they were not going to sell their liberty to any one!" Irreparable harm might have been done by the well-meaning minister that day, had it not been for the sage counsel he was given, not by some learned university graduate, but by an unschooled rustic.

During the heat of the discussion, one of the older men in that group of hard-headed, self-reliant, perhaps a trifle *self-willed* sons of the Northmen, made motions from the rear of the crowded room that he wished to speak with the pastor outside. And making use of an intermission, the pastor heeded the call. "You asked me to give you advice when I deemed it necessary," said the farmer, "and the time is now come when I shall have to speak. You have given good reasons why we should join the Norwegian Synod. I am in thorough agreement with what you have said on that score. But this is something new for these people, and they are sceptically afraid. Do not demand a decision in the matter today. Let them have time to think it over until our next meeting. If you do that, I feel confident that the resolution will be passed unanimously." The pastor heeded the old farmer's counsel, and the congregation not only joined the Synod, but in after-years became one of its outstanding bulwarks.

But even as the historian Parkman did not fail to recognize a gentleman, though hid beneath the rough accoutrements of the plainsman, so the theologian Koren (for the young preacher on the Iowa prairies was none other than the sainted Dr. Vilhelm Koren, the Walther among the Norwegian Lutherans of America) did not fail to appreciate real worth, though it happened to be a *diamond in the rough*. The prolific pen of the pious and cultured Koren was not to be laid aside until he had paid fitting tribute to the humble farmer, Thrond Lomen, who had counseled him on yon memorable day in the log cabin.

In a dimly lit hall of the very college he had been instrumental in founding, speaking before an academic gathering, Dr. Koren, some three decades later, had the following to say about that rural class of which he, a bearer of Europe's culture and learning, had known nothing until he, as a pioneering pastor in a new land on another continent, had been thrown into its very midst: "I found more genuineness, more earnestness, more piety, more industry, a greater willingness to make personal sacrifices, greater honesty, less discontent, than I generally had met with hitherto. Differences there were to be found here also, to be sure. Here and there I would meet with questionable characters, unreliable persons, hypocrites, factious fellows, captious, self-made saints, eye-servants, and drunkards; but the average among them had the above-mentioned vir-

tues, and not a few of those farmers and their wives I found to be such genuine pearls that I had to consider it an undeserved honor to be known as their friend. And our Norwegian farmers in this country stand as a class, in my estimation, in actual worth above any other class I personally have learned to know."

Sincerity and honor, generosity of spirit, a delicate regard to the feelings of others, a nice perception of what is due them—yes, they are the marks of a true gentleman; and the perceiving Parkman no doubt remembered, with sorrow, fellow-graduates of Harvard who, measured by these standards, would have come short of the mark which the unlettered frontiersman, Henry Chatillon, had reached.

And has ever a more touching tribute been paid any one than that which the man of classics, the scion of Europe's finest culture and learning, pays the God-fearing men and women on the outposts of civilization?—"Not a few of those farmers and their wives I found to be such genuine pearls that I had to consider it an undeserved honor to be known as their friend . . . in actual worth above any other class I personally have learned to know!" **NORMAN A. MADSON**, in the *Lutheran Sentinel*

A Preacher's Source of Strength

Matthew Arnold walked through East London's squalid streets, observing the wretchedness of that industrial region in that Victorian era, on a hot August day. He made one of his most thought-provoking short poems out of a chance encounter with a preacher friend there.

I met a preacher there I knew and said:
 "Ill and o'erworked, how fare you in this scene?"
 "Bravely!" said he, "for I of late have been
 Much cheered with thoughts of Christ, the living Bread."

Watchman-Examiner

