

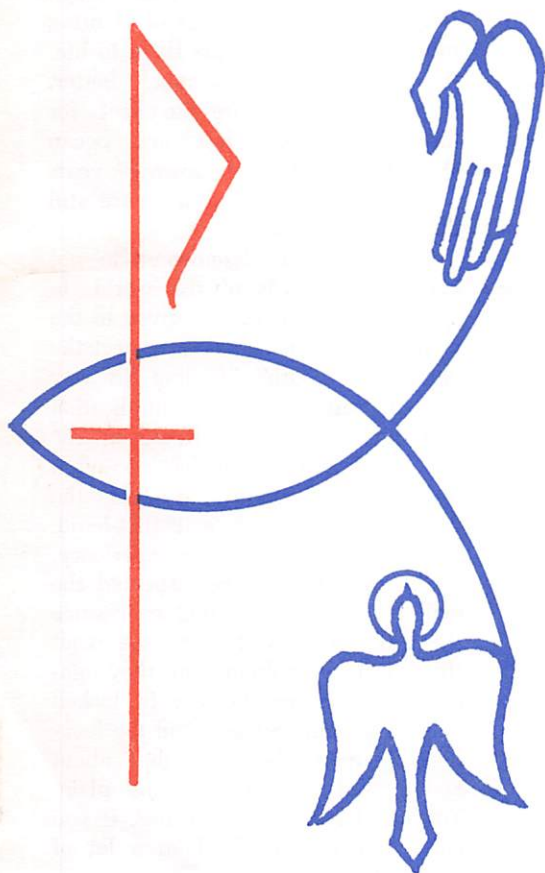
LUTHERAN

MARCH 1969

Vol. 11, No. 9

# SPOKESMAN

*J. J.  
Paul W. Schaller  
S. D. G.*



IN THIS ISSUE —

DO NOT RAKE

p. 2

WILL CHRISTIANITY SURVIVE  
THE SIXTIES? III.

p. 4

## DO NOT RAKE

We are thinking of trash that should rather be buried. Leave it covered, keep it out of sight.

But the human being is curious, he wants to look into it, even if he has been told that it is trash, even if he knows that it is trash, perhaps because it is that. He wants to see it. He wants to rake it over, just in case.

He wants to look, even when he has been told that something is bad. He does not quite believe, on someone else's word, that bad is bad. This has gotten many into trouble.

When Satan suggested that Eve should look into the forbidden fruit, she followed the suggestion that it would make her wise, knowing good *and* evil, the hint being that if she didn't dabble with evil she wouldn't really be living. She wasn't the last to believe the lie. One should "know his way around," we hear; and that expression covers quite a bit. It is generally spoken with approval, and we do know how to understand it aright.

But often it means to rake over the trash, so one can see for himself. It starts with the assumption that, of course, one is looking only for something good; or at least he *himself* wants to reject what is bad —or so he thinks as he starts.

One forgets that as he rakes over the burning garbage it begins to burn again, and it is the burning again that

is the point of our parable, not the more complete destruction of it. A friend of ours once read some labeled heresy: he said he was sorry he did. A gardener knows that every weed he pulls up has the effect of planting more weed seeds, it stirs them to life. A covering mulch is much better. Cypress shavings are excellent for this because they last, and pecan shells have kept weeds down for years around our house, and they are still doing it. Covered.

There is a wholesomeness in not knowing the evils of the world, in spite of the pious praises given to the value of "experience." We respect the value of a youth's "finding his way around," but we reject the implication that he should walk freely in the circles of temptation, which is so often the meaning. Eve was told the dangers of knowing evil first-hand, but she chose to have the experience.

She should not have inspected the evil. It has been burning ever since she did. Israel wanted to see what the pagans were doing, and they joined in the doing. Lot's wife looked back at burning Sodom, and the looking told more about her than about Sodom and the cities of the plain. You can have your suspicions, if you know human nature, about a lot of "wanting to know."

Perhaps we elders teach some curiosity that is not good. Many who

called in to protest a television program waited until it was mostly over, and we can guess how they rationalized that. Perhaps we do not emphasize the positive first. We like, just a little, to rake over the garbage.

Jeremiah tells that the people to be destroyed had *taught* their children the transgressions for which they were condemned. They loved to have it so, and they were too brazen to blush. They even had the nerve to ask, "What evil have we done?" They had looked into wrong and adopted it.

Some seem to relish the sordid details reported in the paper. Do those things need to be known? Our talk is often of our trouble. Need little ones hear that? "Mama," that many used to remember, spent her time keeping the children *unaware* of her worries. Facts of life are needed, but not the facts of *everybody's* lives, nor all of ours. Those that come a given family's way are usually enough of reality. Beyond that, the headlines are plenty to keep us aware.

The Scriptures speak to all: "I would have you wise unto that which is good, and simple concerning evil." Romans 16:19. Others have translated this, "I want you to be experts in

good, and not even beginners in evil." "I want you to be geniuses at goodness but duds at devilry." This carried the following promise that God would soon "bruise Satan under your feet," crush him and squash him. It's a filthy lie, that you get smart in the measure that you know wrong, that then you know what "life" is.

Many books and plays and pictures, and electronic devices, too, rake the rawness over and over till the sludge becomes a best-seller. A writer recently skimmed the evil of the world and said that if his article made you sick — you may be better off than you think! Precisely! You are at your best when, after you have seen such stuff, you feel that you must have a bath. Then there is hope. "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful . . . He shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season."

Must we hunt with the nose to the ground, seeking things out by their smells, though this be the way of a dog in pursuit of the game? And though our lives be laid amongst

Second Class Postage paid at Sepulveda, Calif. 91343 and at additional mailing offices. Published monthly at 8503 Noble Ave., Sepulveda, Calif., as an official organ of the Church of the Lutheran Confession. The issues appear about the 25ths of each month.

Editor . . . . . W. Schaller, Jr.  
17046 Parthenia St., Northridge, Calif. 91324

Church News Editor . . . . . Rollin Reim  
994 Emerald Hill Rd., Redwood City, Calif. 94061  
Associate Editor . . . . . N. Reim  
20120 24th Ave. W. Lynnwood, Wash. 98036

Contributors: O. J. Eckert, M. Galstad, C. Kuehne,  
D. Lau, J. Lau, B. Naumann, P. Nolting, E. Reim,  
C. Thurow.

POSTMASTER: Send notice on Form 3579 to the Lutheran Spokesman, 8503 Noble Ave., Sepulveda, California 91343.

Material submitted for publication should be sent to the editor one month before date of publication. Church and school news items and all announcements should be sent to Pastor Rollin Reim. Subscriptions and address changes and requests for sample copies must be sent to the Business Office, 8503 Noble Ave., Sepulveda, California 91343. Subscriptions are \$2.25 per year paid in advance. Blanket subscriptions are \$2.00 to congregations.

much garbage, it need not cling to our clothes. There is much among Paul's "whatsoevers," his pearls spread before the Philippians: things that are true, honest, just and pure; lovely, and of good report; they have virtue and praise. Think on these things.

In a real sense, one is what he eats. Just as much, he is as he thinks, and experience is what one experiences. If he rakes, he can easily become one.

To the bath! For that we want clean water, fountains of it flowing to refresh us, not the musty ones tanked up by "artists," *real* as their stuff may be to sinners. The clean must come from above, from the just and the pure and the right, from thinking God's thoughts after him. Beauty abounds. Have at it. It points the way to live in our world.

Martin Galstad

## WILL CHRISTIANITY SURVIVE THE SIXTIES? III.

The choice of churches facing most Americans today is most dismal. Many voters stayed away from the polls last November because they found neither Mr. Humphrey nor Mr. Nixon to their liking. How many are staying from church because they are disgusted with the choice offered them? It can be a little like choosing between a rattle snake and a boa constrictor for your child's pet.

In our last two issues we have demonstrated the extremes of the new and old Christianity in the areas of Bible interpretation and doctrinal formulations. Almost all the literature produced by both sides to convince the other side misses the mark because of the extreme reactionary positions. Since the "liberals" spend very little time even bothering with the "old" school, it is mostly the "old" Christian-

ity people who do the over-reacting. They are on the defensive.

### 1. Politics

The new Christianity people are very social conscious. They feel compelled to bring Christ into every arena of life. As a result they support what we generally term liberal politics. They advocate active participation by the churches in securing civil rights legislation, open housing laws, and fair employment laws. Some will actively support workers' groups, such as the grape workers in California. Many church leaders have joined in the battle for changes in our immigration laws. Other favorite causes espoused are student revolts, a new morality, poverty programs, busing students, an end to capital punishment, disarmament, peace in Vietnam

(withdrawal of American troops), conscientious objection to a particular war, admission of Red China to the United Nations. Some Pavlovian types begin to salivate whenever the liberal-intellectuals find something new to protest. Lately it has become theological "in" to justify violence and make it a Christian virtue.

Many Christians are very upset as they observe the clergy and the church conventions supporting such causes. What shall they do, and where can they turn? They yearn for teachers and preachers who will stand up against these perversions of the Gospel. But how have the "old" Christianity people reacted to the political and social involvements of the "new" people?

Very badly. They defend, but they defend the wrong thing. What should anger us is one thing only: the "new" people have dragged Christ Jesus from His throne of glory as Lord of all into the gutter of man's pollution. When Jesus left this world He showed His contempt for it, and Jesus promised His followers a new place, a place which He personally would prepare for them. He rejected the kingdoms of this world and determined to build a new place on the ashes of the old. This old place could only be suitable for fire. The "new" people insist on pulling Jesus back to this glorious world with glorious potential. The defenders should stick to one theme: The new people are making Jesus an earthly Messiah, a redeemer of man from earthly woes and troubles.

But, as a rule, they do the very same thing. They make the mistake of going into the political values and the

social values. Is it good for America to fight in Vietnam? That is not the question. Is it wise to bus students to the suburbs? That is not the question. Should Red China be admitted to the U.N.? That is not the question. No matter how strongly we might feel on some of those questions we dare never put Christ on the opposite side. The point is that Jesus is not a judge over these matters, as He made clear. We should condemn the "new" people for involving Jesus Christ in the salvation of men from social injustices and ills. We should insist on the big Jesus, the Jesus that wrestled not with such flimsy opponents as Tiberius or Stalin or Hitler or Ho Cho Minh, but wrestled with Satan himself. The conservatives make the fatal mistake of arguing that we *should* fight in Vietnam, that we *should* not bus students, that we should not withdraw troops, that it is *bad* economics to expand welfare and poverty programs. *Christian Economics* is typical of a publication that tries to tie Christ to a particular form of economics and democracy. The *Christian Beacon* often falls into the trap. *Christian News* sometimes makes the mistake of chiding the liberals for their stand instead of chiding them for getting involved.

"For God and fatherland" was a famous German slogan. The "old" Christianity people have adopted this slogan all too often. As a citizen a christian should work, argue, debate, and vote for what he thinks is best for the fatherland. But never let him think this has anything to do with Christ and His most perfect kingdom in which we dwell. Nationalism is a common and destructive form of idol-

atry for many people, and the conservatives who would link Christ to our democracy, or to the democracy of the McKinley era, or that of the founding fathers are leading people into such idolatry.

It doesn't leave the troubled Christian much choice. He can belong to a church that sponsors liberal politics and socialism in various forms, or he must turn to a church that fights for the political values of "the good old days." The good old days were presumably the days when Christ was honored in our country and this was a Christian nation. Forgotten is the sad truth that most of the founding fathers were deists (who rejected Christ as God) and they insisted on religious freedom because they feared people like the Puritans who would impose their brand of Christianity upon the country by force of law.

What is desperately needed today is not churches to fight for conservative politics, but churches which are bold to proclaim the fulness of the Christ who has transferred us from the kingdom of darkness into His own kingdom of light. We need a Christ who transcends all political, all social, and all national divisions and makes us all one in His family. In such congregations there will be a warm welcome for people of all political opinions — both the liberal Democrat and the conservative Republican will receive what they need: a Jesus Christ who will present them all to the President of Heaven as holy, blameless, and irreproachable through the blood of His cross.

## 2. Communism

But isn't all this social activity on the part of the new Christianity part of the socialist revolution of the 20th century? In fact, are not many of the measures the new churches support the same things the Communists agitate about? Is not the social ferment in the street and on the campus part of the communist movement? Is not the new theology which would rob Jesus of His divinity and deny creation part of the anti-Christian and anti-religious attitude of Communism?

Furthermore, isn't Communism the great danger to Christianity today? Haven't the Communists vowed to bury Christianity, haven't they murdered priests and ministers, haven't they closed the churches, haven't they poisoned the minds of the youth against religion? If Communism expands will it not destroy Christianity? Finally, if we are not alert, will Communism not take over the United States and then Christianity and our churches will be extinguished? Certainly, it would seem, our first order of business must be to fight communism.

These two assumptions, namely, that the "new" theology pursues goals that sometimes are the same as the goals of Communism, and that Communism is the greatest menace today to the Church, these two assumptions affect and even determine much of the defense put up by the defenders of the "old" Christianity. They feel they must fight communism and everything which helps communism for the sake of Christ, the Church, and the Gospel.

Since communism is for them the

number one enemy, anti-communism colors all their activity. The worst thing about the National Council of Churches in Christ (NCCC) is that some of its leaders have at some time been associated with organizations which later were included in the list of the attorney general as subversive. The worst evil of the World Council of Churches is, for them, that they have welcomed and included the Orthodox Churches of Eastern Europe whose leaders are able to work with and under the communist regimes. Whereas the Wisconsin Synod and the Norwegian Synod reacted violently to the doctrinal aberrations of the Missouri Synod from 1938 to 1958, conservative groups within Missouri found the greatest fault with Missouri when the Walther League officials permitted Pete Seeger to sing at a convention. Why? Because, according to their standards, he was of the communist fold.

Let's take a look at the assumptions above. We will start with the second, namely, that communism is the great menace to the church today. This simply is not true. Nations, physical powers, armies, governments cannot harm the people of God. God is our Refuge. God is our shield. A thousand angels camp around the child of God. Our God sits in heaven and laughs at anyone who would dare to try by force to hurt His little flock on earth. Do you really think that the Lord who sent 12 ignorant fishermen out into the Roman world and against the opposition of their own Jewish leaders, do you really think He is worried about what Marx and Lenin and Stalin and their children can do?

Calmly we join that first congregation and say to our God: "Lord, look upon their threats." And that takes care of it. For ourselves we must persistently pray: "And give Thy servants boldness." The only danger is that the witnesses become afraid. Communism may destroy the United States of America, but the King of kings and Lord of lords, who is the First and the last, and holds the keys of heaven and hell, has never needed the United States to guard and protect His kingdom. The United States needs Him, but never turn that around.

Satan is playing a very dirty trick on people. He wants them to fear communism, and to fight this menace. It serves his purposes well, for it may take eyes off dangers that lie much closer. Satan loves it if we get involved in an all-out attack against dialectical materialism and in the midst of battle forget our susceptibility to materialism in every form. Recently a Missouri Synod pastor spoke to me on the phone and was warning me that all the evils today stemmed from Marxist dialectic materialism. Since he had been damning the Missouri Synod for many years as a heretical church body, I asked him when he and his congregation were going to get out. He answered that they couldn't because they had a cheap loan with the Missouri Synod Church Extension Fund and they would have to pay high interest rates if they obtained a commercial loan for their property.

Having lost our fear for communism we can calmly assess the first assumption, namely, that there is a hookup between the communists and the social-gospel people. There is and there

isn't. Sometimes yes, sometimes no. It is true that socialism is the dominant thought in the world since 1917. Socialist thinking pervades all our universities, our arts, our books, novels, movies, and also religion. As individualism and democracy took hold the human spirit in the 18th century, as romanticism touched every human soul in the 19th century, so socialism fills the world in this century. Everyone is touched by it in varying degrees and in different ways. There is a relationship between movements and trends in government, in education, in religion, in labor, in family life, and in every aspect of human behavior — and the unifying factor is socialism.

There is a grave danger in being too ready to blame all evils in the churches on a conspiracy. It is the same danger as concentrating on the one enemy as described above. When we blame the conspiracy we are in effect comforting ourselves that we are immune to the evil. We would not succumb, because we are alert to the source, namely the conspiracy. On the other hand, if we seek to understand and recognize how *natural* these evils are, how they creep into the church without the aid of a conspiracy, then we will also realize how vulnerable each individual and each congregation is. If I blame all on the conspiracy I will feel secure if my pastor is an outspoken fighter against communism. But if I realize that false doctrine lies perilously close to the tongue of every preacher, I will prepare for battle by learning my Bible from cover to cover, so that

I can detect unscriptural teaching when it occurs. Searching Scriptures places in your hand the only sword you need to destroy all the enemies of God's people. Yes, with the Word, you not only can defend yourself against earthly threats, but even against the supernatural powers of hell. Communism is only one tiny weapon in the arsenal of the Devil and his troops. He is seeking and devouring in many other ways.

This danger is not a theoretical one. Observe the strange bed-fellows created by this unity of purpose, namely to oppose the communist conspiracy. It matters less and less whether you are Lutheran or Baptist or Presbyterian, as long as you share the central concern over the communist menace. Their publications commend one another and one another's books though they contain false doctrine. Speakers are in great demand and are accredited because they have escaped a communist concentration camp or prison, even though their theology is often contrary to Scripture. This common bond of anti-communism is uniting these various conservative groups into a fellowship which is making them callous to doctrinal differences. They have their own ecumenical movement. It reaches the point where a Lutheran will commend McIntyre and his ICCC (International Council of Christian Churches) though they are spreaders of a perverted gospel, which is not a gospel.

Will Christianity survive? Church attendance is decreasing because of growing disgust with the churches. The choice is in listening to the per-



sonal views of a minister on the grape strike or belligerent and militant tirades against communism. Neither satisfies the deep spiritual needs of 20th century man. Church attendance has decreased markedly in the past 10 years. May the Lord give us strength to make every church service a Bethel experience, where the worshiper's eyes are lifted to the very top of the ladder, where he learns of

the glory of God, the glory that reaches down from heaven and enters into the wretchedness of every human being!

Next month we hope to study some other "choices" given to the public today: the ecumenical church and the pure church; heresy-heresy hunting; change-traditionalism; relevancy and irrelevancy.

W.S.

## CHURCH NEWS



CLARKSTON, WASHINGTON — Soon it will be possible for ocean shipping to make its way deep into the heartland of the Pacific Northwest. When the lock-and-dam construction is complete a new life may well begin for the old town of Clarkston and its sister across the river, Lewiston, Idaho. The turbulent Snake will have been tamed and the area will be known more for conventional industry and shipping than for lumbering, history and wilderness sport.

New residents in this key place will find a CLC congregation ready to receive them in Christ, who long ago tamed another Snake in the great conquest of Calvary. Since November 22, 1965, St. John Lutheran Church has worshipped in a fine new chapel

at 14th and Birch in Clarkston. The structure was built during the pastorate of the Rev. Leonard Bernthal, now of St. Louis, Missouri. His special gift of ability in design has provided many handsome *Spokesman* covers, and the talent is apparent also in the tasteful church interior.

St. John Church traces its history back to April, 1912, when it was organized by a group of new citizens who found no existing fellowship of their confession. They worshipped and worked together in patience and foresight — as is evident in the fact that they dedicated a debt-free congregational center in 1965.

An area like this, which is low in population density, often encourages the share-a-pastor plan. Such an ar-

rangement exists with Peace congregation of Orofino, a smallish lumber town some 46 curvey miles away in Idaho. This congregation was formed in 1940 under the direction of Pastor M. J. Witt. Miss Esther Schwiehl had moved there from Weippe to exercise her profession of nursing and she was most diligent in bringing people together to worship the King.

### THIRTY FIVE YEARS OF MINISTRY

Although they have had him in their midst for only one year, the grateful Christians of the Clarkston-Orofino parish recently made an occasion of their present pastor's 35th anniversary in service. They timed the celebration to coincide with a pastoral conference, when the Rev. Gene Rutz of Missoula, Montana, could be present to be liturgist in the conference service which became the voice of thanks for what the Spirit has done for His Church through his father, Pastor Helmuth Rutz, during the last third of a century.



Pastor & Mrs. H. Rutz

All of this ministry has been in the West. After graduation from Wisconsin Lutheran Seminary in 1933 he was installed in First Lutheran Church of Gary, South Dakota. Subsequently he served St. Luke's of Lemmon, Immanuel of Hazel — both in South Dakota — and Our Savior's of James-



G. Rutz, R. Reim, Mrs. H. Rutz, N. Reim, H. Rutz, W. Schaller, M. Witt, J. Schierenbeck

town, North Dakota. Then at Clarkston and Orofino since November, 1967.

The last thirty years the joys and burdens of the work were shared with Rhoda Gerth. Two of the five children of this marriage are also currently active in the public ministry of the Word — Barbara (Mrs. Bob Ruegge) is teaching part time in the Day School at Cheyenne, Wyoming. Eugene is pastor of Holy Trinity at Missoula.

Pastor Rutz has been entrusted with special synodical responsibilities, especially in the supervision of home mission programs. He was a member of the CLC general mission board from 1959 to 1965. All who have worked with him will after brief reflection come on to such words as *quiet, humble, faithful* and *efficient* to describe the manner of this man's ministry.

R.A.R.

## A FLORIDA ANNIVERSARY

We have come to expect the unusual from Immanuel of Winter Haven. There is an aliveness among these Christians which often expresses itself in fresh and striking ways. So here we are with the anniversary cake, which ordinarily is a rather stereotyped fixture in such celebrations.

The idea was entirely that of the cake's baker, described by her pastor as "one of our sunshiningest people (also one of our greatest sufferers; her husband electrocuted at home 3 years ago, she left with 4 children."

What startles, of course, is the surprise reference to the Scripture of Romans 16:17. In our weakness we tend to see this mandate of our Lord in terms of heavy-duty painfully exer-

cised. Apparently our cake baker sees it rather as a way of great blessing by which a new and vital fellowship was born. When people shun what is false and contrary to the good Gospel which they have learned they become open to the discovery of "Immanuel" — God with us.

### HISTORY

The story of this congregation is best told by quoting from the bulletin of the anniversary service on November 24:

As is true in the case of all churches and schools and other visible forms in which we see the signs of God's work among the children of men,



there is always some pre-history of that which eventually appears. Three charter families began having worship services in the several homes in 1951. In 1952 the Rev. A. M. Schupmann was called as pastor, and services were held in the Legion Hall. In 1955 the Rev. Luther Hallstein was pastor for a short time.

On Christmas Day in 1956 Rev. G. W. Fischer, who had come to Florida from Immanuel Church in Mankato for purposes of rest after illness, led the group in festival serv-

ices. He was of great help and encouragement, which resulted in his congregation's sending Richard C. Kuehne, seminary graduate, as supply pastor for the summer of 1957. Rev. Kuehne was called as permanent pastor, having conducted his first service here on Pentecost, June 9, 1957, and being ordained in December 1957.

In 1958 the group purchased the present site, built its chapel, and enjoyed its first service in its own house of worship on August 31 of that year. A kindergarten was opened in September, and over the years this grew to be a school that now includes all the grades through the eighth. At one time or another, Mrs. Emil Weis, Pastor Kuehne, Irma Speerschneider, Janet Neubert, Henry Hasse, Marion Fitschen, Eunice Galstad, Kathy Grimes, and Clara Albrecht served as teachers.

Rev. Martin Galstad became pastor on the 19th of July, 1964.

Immanuel of Mankato, Minnesota, supported our Immanuel with substantial monthly subsidy for a time, and it assigned to us a \$4000 legacy for the support of our building projects. She thus became our mother-church, for which we today again express our gratitude. Others also gave much encouragement and help.

In 1959 a second building project gave us the present kindergarten room, and in 1962 the two-room grade-school was built. Since that time a number of adjacent lots have been added to the area by way of donations from Mr. Hans Fischer and by the purchase of three homesites from which the buildings are now being removed for enlarged playgrounds and whatever future purposes the Spirit of the Lord



**Charter members: R. Kuehne (former pastor), Ernest Weis, Paul Weis, Emil Weis, Jesse Shaffer.**

may put into the hearts of his people.

In 1964 the parsonage was purchased, and in 1967, a home for the teacher's family.

Not only that the record may be put down, but also because the present members wish to express their gratitude for the inheritance of Bible doctrine and education into which they and their children have come as a result of the efforts of the charter members, the names of the founders are the Emil Weis, the Jesse Shaffer, the Ernest Weis, and the Paul Weis families. God's blessings be upon you!

Immanuel became a confessional member of the Church of the Lutheran Confession in 1961 and a voting member of it in 1965. It has sent delegates to the conventions and provided for its teachers to participate in conferences. It entertained the teachers conference in August 1967, and it has taken an active part in procuring the present Immanuel College. It will help the Thankoffering building project of the CLC the next two years. Four confirmands are currently students at

Immanuel high school in Eau Claire, Wis. We see the congregation of tomorrow in the many young people in our Sunday worship services.

A conservative estimate of Immanuel's property, based partly on an assessor's appraisal made in 1963, is put at \$59,000.00.

Far overshadowing this is our possession of the truth of God unto salvation: The Word Alone, Grace Alone, Faith Alone. "Soli Deo Gloria" (To God Alone the Glory)!

### SEMINAR FOR PASTORS AND TEACHERS

A five day Seminar for pastors and teachers is scheduled for July 28-August 1 at Immanuel Lutheran College. Advance registration will facilitate the work of the Arrangements Committee. The program will be published soon.

Address correspondence to:  
Prof. C. M. Gullerud, President  
Immanuel Lutheran College  
Route 22, West Grover Road  
Eau Claire, Wisconsin 54701

### HOLY LAND TOUR

Anyone interested in touring the Holy Land under the leadership of CLC pastors, contact Pastor Rollin Reim or Pastor Norbert Reim.

## *The Bread of Life*

### **The Pastoral Letters of Paul, Teacher of the Gentiles**

Because we do not have the history-book of Acts to go on, and because there are only occasional references in his letters, we can only guess at the when and where and who of Paul's latter years. The following are educated guesses.

Paul was probably released after the two year imprisonment mentioned in Acts 28:30. Whether he ever got to Spain as he had wished remains doubtful. Neither his "Captivity Letters" nor his "Pastoral Letters" refer to any such trip. However, the writing of one as early as Clement of Rome (A.D. 96) does.

In any event, Paul revisited the Asian and Macedonian churches and spent some time in Crete. Here he left Titus in charge when he left (Titus 1:5). He also probably stopped briefly at Ephesus, where he left Timothy in charge (1 Tim. 1:3) and from there proceeded to Macedonia, from where he wrote the letter (1 Tim. 1:3) and maybe also the letter

to Titus. During the interval between Titus and 2 Timothy he went to Troas, Corinth, and Miletus (2 Tim. 4:13,20).

Paul was then arrested and imprisoned a second time in Rome. This imprisonment was much more severe than the first and he expected to die. And so he summons Timothy to him once more before the end. This imprisonment ended in Paul's death under Nero, either before (A.D. 63) or after (A.D. 67) the great Neronian persecution.

These letters are written against the backdrop of the beginnings of the great Gnostic heresy. This was more a trend in thought or outlook on life than it was a formal system. It was a view of everything in the world as either spiritual or material. All matter was bad; all spiritual good — and the world is in a constant struggle between the two forces.

It looks upon the created world and certain orders as bad and to be surely not see until He who sees and knows all unites them all in heaven.

avoided. Man is redeemed not from sin and saved to God but freed from matter by knowledge (Greek, *gnosis*), which the knowledgeable pass on to other elite.

Into this polluted air the pastors are to let rush the fresh breezes of wholesome and sound doctrine. These letters have received the label *pastoral* because they are addressed to "pas-

tors" or shepherds of the church and deal with the work and function of pastors. Timothy I and Titus are almost purely pastoral, 2 Timothy is more personal than pastoral and is Paul's "last will and testament" to his young co-worker whom he might never see again. He, in turn, is to train other children of God whom Paul will

### I TIMOTHY

- Mar. 5-1:1-7 Theologians of 20th century, give ear! 485,1  
 Mar. 6-1:8-17 "The Proper Distinction Between Law and Gospel" 485,2  
 Mar. 7-1:18-20 Fight the good fight and watch yourself 485,3  
 Mar. 8-2:1-7 Pray for the government, the order of God 485,4-5  
 Mar. 9-2:8-15 And may the women keep quiet and learn 485,6-7  
 Mar. 10-3:1-7 If you want to help, learn of God 377,1  
 Mar. 11-3:8-16 And be a good example in Christ 377,2  
 Mar. 12-4:1-5 Sex is not a dirty word, its a gift of God 377,3  
 Mar. 13-4:6-16 Apply yourself with diligence to every task 377,4  
 Mar. 14-5:1-8 Let youth respect age; practice family devotion 377,5  
 Mar. 15-5:9-16 Women should be in the home - and busy 377,6  
 Mar. 16-5:17-6:2 Deal with all courteously, fairly, firmly 377,7  
 Mar. 17-6:3-10 To teach or believe otherwise is to play the fool 377,8  
 Mar. 18-6:11-16 The good testimonial is word plus action 377,9  
 Mar. 19-6:17-21 Rich in money, good deeds, and good heart 377,10

### TITUS

- Mar. 20-1:1-16 To the pure pure is pure - 292,1-2  
 Mar. 21-2:1-10 Teach whatever befits sound doctrine 292,3-4  
 Mar. 22-2:11-15 The grace of God demands nothing less 292,5-6  
 Mar. 23-3:1-8 He saved us from everything unholy 292,7-8  
 Mar. 24-3:8-15 Insist on things which do men good 292,9

### II TIMOTHY

- Mar. 25-1:1-7 Remember with fondness your faithful forebears 366,1-2  
 Mar. 26-1:8-17 Anything is worth suffering for Jesus' sake 366,3-4  
 Mar. 27-2:1-13 Wit single minded devotion do your task 366,5-6  
 Mar. 28-2:14-19 Don't get cute or tricky with the *Word* 366,7  
 Mar. 29-2:20-26 Be the epitome of gentleness and genuineness 294,1-2  
 Mar. 30-3:1-9 Avoid the phony religionist & the obviously irreligious  
 294,3-4  
 Mar. 31-3:10-17 Rather follow the inspired sacred scriptures 283  
 Apr. 1-4:1-8 I leave the work to you - I'm going on 409,1-4  
 Apr. 2-4:9-22 I could use some comforting - the Lord will rescue me  
 410,1-4

**CHURCH OF THE LUTHERAN CONFESSION  
TREASURER'S REPORT**

July 1, 1968 to February 1, 1969

BUDGETARY

RECEIPTS:

	January	To Date
Offerings .....	\$16,177.34	\$ 71,697.65
Memorials .....	11.00	133.00
Revenue, Tuition .....	2,318.00	13,582.00
Revenue, Board & Room .....	4,140.00	25,168.00
Revenue, Other College .....	48.00	575.00
<b>TOTAL RECEIPTS</b> .....	<b>\$22,694.34</b>	<b>\$111,155.65</b>

DISBURSEMENTS:

General Administration .....	\$ 309.06	\$ 1,766.07
Insurance .....	-----	1,261.00
Capital Investments .....	1,401.28	7,152.96
Home Missions & Administration .....	4,655.27	34,956.64
Japan Mission .....	625.00	3,825.00
ILC-Educational Budget .....	5,052.97	31,690.17
ILC-Auxiliary Service Budget .....	3,651.84	23,292.20

<b>TOTAL DISBURSEMENTS</b> .....	<b>\$15,695.42</b>	<b>\$103,944.04</b>
Cash Balance .....	\$ 6,998.92	\$ 7,211.61
Cash Deficit, July 1, 1968 .....	-----	-\$ 1,387.03
Cash Balance, February 1, 1969 .....	-----	\$ 5,824.58
10th Anniversary Thankoffering .....	\$19,512.59	\$ 25,531.84

Respectfully Submitted,  
Lowell R. Moen, Treasurer  
1309 7th Avenue N.W.  
Austin, Minnesota 55912

COMPARATIVE FIGURES

Budgetary Offerings Needed .....	\$11,141.66	\$ 77,991.62
Budgetary Offerings Received .....	\$16,177.34	\$ 71,697.65
Surplus .....	\$ 5,035.68	-----
Deficit .....	-----	\$ 6,293.97
Budgetary Offerings, '67-'68 .....	\$11,101.52	\$ 62,193.80
Increase, '68-'69 .....	\$ 5,075.82	\$ 9,503.85

Board of Trustees  
L. W. Schierenbeck, Chairman

Ruth Schaller  
304 W. Broad Street  
Mankato, Minn. 56001

### ANNOUNCEMENT

Former issues of the Lance (ILC yearbook) are available for years going back to 1960. If interested, write to:

Sarah Mackensen  
Immanuel Luth. College  
W. Grover Rd.  
Eau Claire, Wisconsin 54701

### NOTICE

The Co-ordinating Council will meet at ILC April 15-16. The committee on graduates meets April 16.

Paul Albrecht, *President*

### REQUEST FOR COLLOQUY

Pastor Luther Anderson, Riceville, Iowa, desiring to enter the preaching ministry of the CLC has requested a colloquy.

Paul Albrecht, *President*

### CLC PASTORAL CONFERENCE

Place: St. Paul's of Austin, Minnesota  
Time: April 8th to 10th, starting at 10:00 a.m.

Paul Nolting, *Secretary*

### INSTALLATION

On Sunday, January 26, 1969, by authorization of Pres. Paul Albrecht, I installed L. Dale Redlin as pastor of Our Savior's Lutheran congregation of Jamestown, N. Dakota.

David Lau

### -NEW ADDRESSES

Pastor Bertram Naumann  
12145 W. Edgerton Avenue  
Hales Corners, Wisconsin 53130