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WE THANK GOD FOR ALL OUR
EARTHLY POSSESSIONS:



BUT, ABOVE ALL,
FOR THE GIFT
OF HIS SON,
JESUS CHRIST

IN THIS ISSUE

- * Thanksgiving Articles
- * The San Francisco Earthquake
- * Sharing the Gospel
- * Encourage Each Other
- * ILC President Lau
- * An Ancient Caricature

CHURCH OF THE LUTHERAN CONFESSION

“What A Turkey!”

As you know there are both positive as well as negative ways in which to use the above expression. When one person uses the words to depict another it is not meant to be complimentary. We suppose that is because there are both good and bad things to say about turkeys.

The bad news about turkeys is that they are stupid. When scared they have been known to stampede and trample one another to death. They are subject to many diseases. Some say that they tend to look upward with beaks open during a rainstorm and thus drown themselves. Hunters of the wild variety, equipped with the latest camo and weapons, must not feel much like “sportsmen” when they observe Dakota farmers who are able to lure whole flocks of this supposedly clever fowl onto their barn floors with just a trail of shelled corn.

While criticizing the bird, one could also make some stunning comparisons between it and man as he is by nature, not just subject *to* but inclined *toward*

every evil which Satan, sin and flesh have to offer. People facing disaster in crowded stadiums have fatally trampled one another. When evil rains down on them people have been known to drink themselves to death on purpose. It doesn't seem to take much to trap supposedly clever people onto the devil's slaughtering floor.

But the good news about turkeys is that they sure taste good! And no matter how much we may wring our hands over how the godless masses may misuse the day to stuff and stupefy themselves, the truth is that most of us, after the Thanksgiving Day service, will also gather with relatives and friends around a nicely browned bird with, as they say, “all the trimmings.”

Thank the Giver

It is no sin to enjoy Thanksgiving when we thank the Giver of every good and perfect gift for letting us live at a time and in a place with the highest standard of living in history. (Cf. Acts 17:24-27) Luther wrote concerning the

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one petition out of seven which asks for the *material* things we need:

“God gives daily bread without our asking, even to unbelievers, but we pray in this petition that He would teach us to realize this and to receive our daily bread with thanksgiving.” (Sydow Catechism, p. 163)

Surfeiting is out, but thankful celebration is in, even as Solomon wrote in the context of moderation: “Go, eat your bread with joy, and drink your

wine with a merry heart” (Eccl. 9:7).

All of the above says that everything is right about a special day to rejoice in our Lord’s lavish and bountiful goodness in supplying far more than we could ever deserve or even desire. May these thoughts be included behind all our words and deeds this Thanksgiving when we are privileged to exclaim in every positive way, “*What a turkey!*”

—B. J. Naumann



Suffering Loss? Give Thanks!

“We have so much to be thankful for!”

How good it is to hear this. Someone has not forgotten “all his benefits” (Ps. 103:2). The Lord’s open-handed generosity toward the children of men has been recognized. He receives the honor due his name. His children in Christ Jesus are glorifying him for his lavish grace. Wonderful!

Trouble is, that exclamation is usually heard only when things are comfortable and prosperous. The harvest got through the hail season and is safely gathered in. All in the family are enjoying good health. The payroll bonus is generous. “So much to be thankful for.” Of course.

In Trouble Time

When the *sufferer* says as much, however, he is truly speaking for the Spirit. Incidentally he is also doing

himself a grand favor. Nothing is more therapeutic when you are hurting than to be thankful, voicing your heartfelt praise of God.

Have you suffered a setback in your career? Is your body afflicted with constant pain? Are you mourning the death of someone close to you? Give thanks unto the Lord, in the very midst of your misery! Summon your soul to the task of blessing the Lord, recounting his on-going benefits and the deliverance he has promised to all who call upon him in truth.

A Christian woman gave such advice to her neighbor when this friend was deeply depressed with some frightful health problems. “Stride about in your home, hands held high in open expectation, and shout ‘Praise the Lord!’ Keep doing it until your whole



being is suffused with thanksgiving.”

It worked. As she reflected on the continued, gracious giving of God, she saw her problems in true perspective. The problems did not disappear, to be sure, but they no longer had the power to destroy her confidence.

An Attitude

Next time you are comforting the bereaved, urge them to an attitude of thankfulness. Instead of focusing on the loss they have sustained, remind them of the great benefits the Lord so graciously supplied through the deceased.

Their confidence and hope will grow as they recognize that God always *gives* more in Christ than he *takes* away. Blessed be the name of the Lord! The memorial service deserves a strong note of praise.

The enemy of our well-being, the Satanic Adversary, is intent on bringing us to despair. Let's deal him a major setback by shouting God's praises in "scenes exalted or depressed"!

"Gracious Lord, you have given us so much! Now grant us one thing more, a thankful heart."

—Rollin A. Reim



Note on the San Francisco Earthquake

The earthquake took place the week before we went to press. Pastor Rollin Reim, who wrote this article on "Suffering Loss? Give Thanks!" for our Thanksgiving issue, is pastor of our Bay Area West congregation.

In a phone conversation we placed to him the week after the earthquake, Pastor Reim reported that there was no serious physical injury among those in his congregation, and only minimal damage to their church property (tilted chimney, lamps falling off tables, clock off the wall, etc.). He spoke of how, on the Sunday after the quake, he and the congregation struggled with the "spiritually traumatic lessons" to be learned; of why it was that so many landmark churches and the posh marina district, for example, were struck forcefully rather than the "less respectable" parts of the city; of how difficult it is for a group of Christians to be "thankful" that *we* were spared when there is so much injury, death, and devastation experienced by so many others all around them; of what it did to remind many in this baseball world series town about priorities.

Pastor Reim told of one man whose house had been demolished while he himself escaped; the man's tempered response was that he had learned that "the value of my life is not dependent upon the material." Pastor Reim spoke also of how his congregation prayed to see the "spiritual growth potential" in such a disaster; that the disaster might alert them to the fact that "man is not the author of his own fate, but is dependent upon the grace of God." He referred to their being "thankful that this alerts one to the fact that arrogant human pride is so easily shattered" so that they might, in turn, keep the attitude of the tax-collector in the Savior's parable: "God, be merciful to me, a sinner."

We live in a day when the modern media brings the results and some of the effects of such disasters as hurricanes and earthquakes into the living rooms of all of us. In this sense, we are all alike "victims." We all, therefore, ought to gain from the spiritually traumatic lessons and growth potential they contain.

We could do far worse than concluding that the attitude of the penitent tax collector is what the God of judgment, of mercy, and of grace looks for from us all.

—The Editor

*An earthquake happened in Acts chapter 16. Do not miss the article treating it as it appears elsewhere in this issue.

Tracing the Acts of the Apostles (Acts 16)—

“. . . And we sat down and spoke to the women who met there . . . But at midnight Paul and Silas were praying and singing hymns to God, and the prisoners were listening to them” (Acts 16:13, 25).

SHARING THE GOSPEL DAY AND NIGHT

**Lord, in any place, any clime,
Let faith be ours, the power thine!**

One thing is for sure: The Word of our God will not return to Him void without accomplishing His saving purpose, but it will prosper wherever He sends it. This is not only the promise of Isaiah 55:11, but the experience of Christ’s active disciples from the early days of the New Testament Church until now. Yet our desire and faith do not often match the will and power of Him who sends us into the world with His saving gospel.

In Acts 16 we can easily pick out the strong desire and power of the Savior at work in Macedonia. Our Lord was directing men by His Spirit (16:6-7) and by visions (16:9). He opened Lydia’s heart (16:14), cast out a spirit of divination (16:18), and sent an earthquake to shake the jailor in his self-righteous boots. But how often do we read *OF* such powerful working of God in Acts without reading *IN* this the same powerful working in the acts of the Church today?

The Spirit of Christ still directs His disciples and missionaries, both “forbidding” them and providing them entrance here and there. It is still the Lord who performs spiritual open-heart surgery whenever a sinner is

converted to Christ. It is our Lord who maintains His power over every evil spirit, whether of false prophet or possessed. He is the One who, by various “earthquakes” in the lives of sinners, shakes the slumbering from spiritual sleep. And together with his powerful working, the same gospel of Jesus Christ shared by the early Church continues to be “the power of God unto salvation” (Rom. 1:16). The power is surely His, but the faith must be ours!

Speaking in the Day Of the Savior’s Way

It is faith in the power of the gospel which moves us to share the gospel power in any place and in any political, social, or religious climate. By the direction of the Spirit Paul and company arrived in the bustling Roman colony of Philippi (49-51 A.D.). How different this field of labor from those he had left in Asia Minor! Here the culture was clearly Roman not Jewish, the population Roman not Jewish. Here there were no Jewish synagogues where the people might be conveniently gathered to hear Paul’s message.

Perhaps he half expected to make contact with that “man of Macedonia” who had spoken to him in the vision (16:9). Instead, he, Silas, Timothy, and

Luke found neither a man nor men, but only women. Neither were these women meeting in a fine synagogue on the Sabbath, but at riverside. Could a thriving Christian congregation arise from preaching the gospel to a group of frail women on a river bank?

This question was not to be asked. The Lord had provided these four missionaries with the "day" to speak of their Savior's way. They had the freedom to come and go, and to preach the gospel to a congregation on a customary day of worship. Faith in the power of the gospel does not despise the smallest audience, nor become disheartened at the smallest beginnings. It speaks in the day! ". . . And we sat down and spoke to the women who met there" (16:13).

Singing in the Night By the Savior's Light

But if our faith speaks of the Way of salvation in the "day"—in the customary places, under the usual, peaceful, and healthful or non-threatening circumstances—then what of the "night"?

To individual Christians and congregations alike come dark nights of trouble and trial. All kinds of physical and emotional griefs descend like great black clouds to block out the day. The Lord even permits the powers of darkness to lower the night of persecution upon his faithful disciples (16:16ff). How shall our faith speak of the way of salvation even in the night-times?

We may sing in the night by the Savior's light! That is what Paul and Silas did (16:25). This was not the "hour of prayer" in the day, but it was midnight. This was not a "house of

prayer" but the darkest dungeon. Yet especially in such a night the faith of these Christ-confessors, proclaimed by their joyful prayers and hymns, carried the power of the gospel to their fellow prisoners who "were listening to them." And their prayers in the night were answered not only in the earth-quaking, but in the soul-shaking and conversion of the jailor who sat in the grossest darkness of idolatry.

Those who do not or will not hear our witness in the day may be straining to hear us in the night!

For no matter how dark OUR nights may be, the night of the poor unbelieving soul is darker. The darkness may fall upon us, but "even the night shall be light" around us, for the darkness shall not hide us from our Savior God (Ps. 139:10-12). And the light of our faith shines especially in our night to those who live in darkness.

Sing and pray in your night-times; someone may be listening!

Acts 16 tells of humble beginnings in Philippi—at the river a woman worshiper, in the dungeon some prisoners and a Gentile jailor, few in a city of many thousands.

But how powerful the gospel of our God in Word and Sacrament—saving whole households! How joyful their faith as shown immediately by their love and hospitality! (16:15, 33-34)

"Big City" missions and small congregations everywhere, take heart! Our God works through His believing people.

**Lord, in any place, any clime,
Let faith be ours, the power thine!**

—Vance Fossum

“ENCOURAGE EACH OTHER”

In the early church there was a man who majored in the encouragement of his fellow believers. Encouragement wasn't his “middle name,” it was his *first* name. Literally. Though his given name was Joseph, everyone beginning with the apostles called him Barnabas (“Son of Encouragement”—See Acts 4:36).

Barnabas lived up to his name.

“Paul said to Barnabas, ‘Let us go back and visit the brothers in all the towns where we preached the word of the Lord and see how they are doing.’ Barnabas wanted to take John, also called Mark, with them, but Paul did not think it wise to take him, because he had deserted them in Pamphylia and had not continued with them in the work. They had such a sharp disagreement that they parted company. Barnabas took Mark and sailed for Cyprus, but Paul chose Silas and left . . . through Syria and Cilicia, strengthening the churches” (Acts 15:36-41).

Paul’s missionary work could go on without John Mark or Barnabas. But Barnabas understood that John Mark would not go on without encouragement. The young man had failed miserably on that first missionary journey, but Barnabas was willing to give up his place on Paul’s second mission trip in order to make John Mark his missionary partner.

The “Son of Encouragement” thus went about encouraging Christians on Cyprus—all the while encouraging young John Mark. Paul himself would later reap the results of Barnabas’ min-

istry of encouragement to John Mark (2 Tim. 4:11); and so do we, since God eventually used him to write the Gospel of Mark.

On the Alert

We should be on the alert for people who need encouragement. Like Barnabas we may find that this will involve self-sacrifice, and that those who most need encouragement may be those we are more inclined to “chew out.” Plainly, Christian encouragement needs to be carried out under the direction of the Spirit who encourages our hearts through the Scriptures (Rom. 15:4). He encourages us so that we are equipped to encourage others.

This last should also remind us that those especially called to encourage others will themselves need encouragement. The apostle Paul did—and made a point of noting how he received it from his fellow Christians. Even our Lord Himself found Himself in need of encouragement, asking Peter, James, and John to keep watch with Him that night in Gethsemane.

Yes, pastors need encouragement—and their wives too. The care of souls is a great responsibility and the parsonage can be a lonely place. It is easy to criticize, but encouragement is far more needful—and more fruitful.

Encouragement can take different forms. Jesus was looking for a few friends just to wait up with Him. Paul was encouraged by an unexpected gift of money (Phil. 4:14-16) and by fellowship of a like-minded brother (2

Tim. 4:11). Many times spoken encouragement is needed. We need to *hear* we're loved, forgiven, that our friends care, and that our Lord will never forsake us.

"An anxious heart weighs a man down, but a kind word cheers him up" (Prov. 12:25).

"The tongue that brings healing is a tree of life" (Prov. 15:4).

With the Gospel

There is no greater healer, no greater encouragement than the Gospel with its message of God's boundless love and unconditional grace, its word of pardon and peace and new life in Christ. New life! For us! Christ did not cast us off as unsalvageable. He paid the price to reclaim us, to remake us from the heart out.

And then He put us to work in His vineyard, sending us to reach others who have been abandoned and written off. And when we, who should be strengthening others, stumble and fall like Peter—or turn tail and run like John Mark—still our Lord does not say "enough already." He seeks us out. Graciously He restores us. He "comforts us in all our troubles, so that we can comfort those in any trouble with the comfort we ourselves have received" (2 Cor. 1:4).

We of the CLC thank God that He

has preserved His gospel among us. Let us also pray God that He would use that great and glorious good news to make us "sons and daughters of encouragement." People are always going to say we're "strict." Pray we also give them reason to say: "They care." Let's specialize in Christ-like encouragement.

Jesus once commented that there was nothing remarkable about people who greeted those who greeted them (Mt. 5:47). The same holds true for encouragement. We need to go out of our way to encourage our family members, our pastor, our fellow Christians, our neighbors. We need to write the note, make the phone call, drive the extra mile, stop in even when we're "too busy."

There is a great need for this. Today. Where you live. In your congregation. Spirit-directed encouragement braces sagging shoulders, strengthens the weakening grip, draws Christ's people closer to each other—and to the One whose name is **WONDERFUL COUNSELOR**.

"May our Lord Jesus Christ Himself and God our Father, who loved us and by His grace gave us eternal encouragement and good hope, encourage you in every good deed and word" (2 Thess. 2:16-17).

—W. V. Schaller



A New President at ILC

Professor John Lau, a faculty member of Immanuel Lutheran College since 1965, was called by the ILC Board of Regents to take over the

Presidency of ILC as of June 1, 1989. (Past president Radtke had requested that the Board relieve him of his duties as president as of May 31st in order to



President John Lau

give him more time for his teaching duties and preparations.) President Lau will continue to carry some teaching hours in the areas of History, Latin, English, and seminary Church History.

President Lau is well qualified for this office. He comes with a broad spectrum of experience as a teacher, editor of the *Journal of Theology*, CLC Archivist-Historian, past member of the CLC Board of Education, and past CLC Vice President.

President Lau is a South Dakota native who began his career education with a BA degree from Northwestern College, Watertown, Wisconsin. He graduated from the Wisconsin Lutheran Seminary in Mequon, Wisconsin as a Candidate for the Holy Ministry. His first teaching experience was at Bethany Lutheran College,

Mankato, Minnesota. He later served congregations in Minneapolis, Minnesota, Osceola and Onalaska, Wisconsin.

In connection with his confessional stand during the interim years (between leaving the Wisconsin Synod and his Call to ILC), he served a congregation in Onalaska by supplementing his support by working for the Wisconsin Department of Corrections in LaCrosse. Later, he served a new CLC congregation in Chicago by supplementing his support by working as a claims and field representative for the Social Security Administration in Chicago.

In 1965 Pastor Lau was called to Immanuel Lutheran College. He received a Master's Degree in English from the University of Wisconsin, Eau

Claire. Professor Lau has stated that his goal as president would be to maintain and improve the excellence of education that has been achieved at ILC.

President Lau was married to Dorothy Mueller in Winona, Minnesota on June 11, 1954. They have two children: Jonathan, now living in Eau Claire with his wife (DeAnna) and son (Shawn); Kathryn, living in Hurst, Texas with husband (Bob Thomson) and two daughters (Janelle and Laura).

Our prayers come before our Lord in gratitude for such a gifted, dedicated, experienced, and devout administrator for our beloved and precious

Christian High School, College, and Seminary. We pray that the Lord will graciously bless the administration of President Lau. We ask that our Lord will keep him in good health, courageous in spirit, and strong in the faith.

Inasmuch as this Call expires with the present school year (the ILC President's Call is a 2-year Call to be issued anew this coming spring). Professor Lau is residing at his present address in Ingram Drive West. Plans for a move to the President's house will be made in connection with the spring Call.



Profile of a Leader of God's People—Nehemiah (4th in a Series)

A LEADER OF GOD'S PEOPLE LEADS

Good generals are those who have been under fire, who have experienced or are experiencing what the soldiers under their command experience. A leader leads into battle. Soldiers are much more willing to obey commands of an officer who says, "Forward men! Let us go forward!" and who goes forward with his men, himself in the lead. Such a leader is far more preferable over one who says, "Forward Men! I will wait for you here."

The Word Directs Us

A leader should give direction to those who follow him. *You see the trouble we are in, how Jerusalem lies in ruins with its gates burned. (Nehemiah 2:7a)* Nehemiah had seen the situation for himself. He told the

people the problem. He also stated the solution. Build the wall.

Directions must be given to people. We as leaders of God's people must point out the sins and weaknesses that beset us. And then we must point out the solution. Trust in the Lord with repentant hearts. Seek to follow God better. We must give our people direction from God's Word. It is God's Word which states the problem and gives the solution.

Come, let us build the wall of Jerusalem, that we may no longer suffer disgrace. (2:17b) A good leader also says "Let us," and carries through on his word. When Nehemiah said "us" he did not mean "them" or "you." He meant "us."

On any one of the days during which the wall was being built, you

would find Nehemiah deeply involved in the project. In studying his book we do not find a governor reclining comfortably on a couch in the governor's house. We see a leader out among the workers. We see him giving directions and showing how. We see him intent upon his task.

When we preach to our people, we must not preach one thing and do another. That would discredit our work. Peter says: "Tend the flock of God that is in your charge, not by constraint but willingly, not for shameful gain but eagerly, nor as domineering over those in your charge but being examples to the flock" (I Pet. 5:2-4). The shepherd is among the sheep leading them. He encounters what they encounter. He walks with them. He not only says, but means, "Let us."

God's Love Compels Us

The greatest direction which the leader gives is in pointing to the One from whom our help comes and reminding God's people how much and how many times He has already helped His people. *And I told them of the hand of my God which had been upon me for good, and also of the words which the King had spoken to me. And they said, Let us rise up and build. So they strengthened their hands for the good work. (2:18)*

When we point to God, as Nehemiah did, and relate His love for us, then the people will by the power of the Spirit rise up and say, "Let us build." It is the love of God which

compels, constrains, moves us. The leader of God's people knows that this good news of the love of God for us is the power of God for salvation and for a life of following Him. We know, and so we speak.

Then I replied to them, The God of heaven will make us prosper, and we his servants will arise and build; but you have no portion or right or memorial in Jerusalem. (2:20) Ah, the courage of Nehemiah! These are his words to Tobiah, Sanballat, and Geshem—the enemies of God's people. Nehemiah places his daily trust in God, that He will give success to each day's work. Nehemiah places ultimate trust in God alone, not in the wisdom, wealth, or weapons of God's people. "The God of heaven will make us prosper" is the simple childlike trust that each believer has. The governor leads his people in placing ultimate trust in the God of heaven.

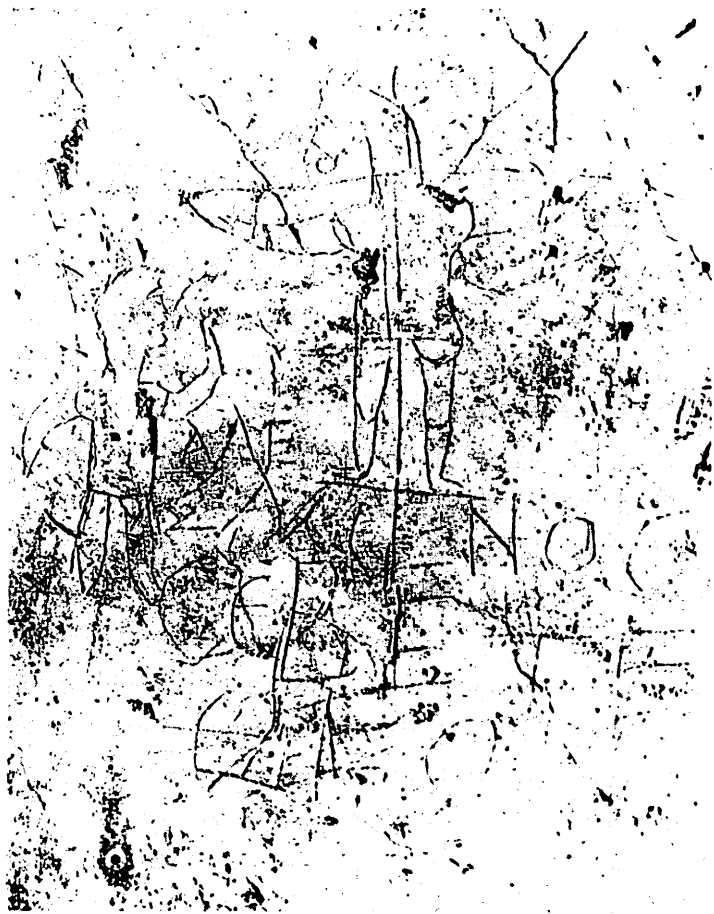
We teach our people from the catechism "Thy will be done" and what it means. As we do this we teach them to believe that God's will is done. No matter how fierce the Tobiah's, Sanballat's and Geshem's may become, His will is done. No matter how the devil may roar and scowl fierce as he will, God's will is done. No matter how weak I am, God's will is done.

Let us be leaders of God's people who lead in placing our childlike faith in the God of heaven who has sent His only-begotten Son to earth to lead us to heaven.

—Missionary Koenig

"Bless the Lord, O my Soul . . ."

An Ancient Caricature



A 75¢ book from a sale turned out to be an educational treasure. The 100-year-old volume *Ancient Rome in the Light of Recent Discoveries* describes and has a picture of what is probably one of the oldest preserved representations of Christ's crucifixion.

Discovered in 1859

The caricature was discovered in 1859 in an ancient house that had been occupied during the reign of Claudius Caesar (A.D. 41-54) and his predeces-

or Caligula. Caligula purchased the house and attached it to the palace grounds because it was close to the great amphitheater and enabled the emperor to carouse more readily with his favorite chariot drivers.

The crude drawing depicts a person with the head of a donkey. His extended arms are tied to a cross. He is clothed in a short, sleeveless tunic and has his back to the viewer. The horizontal line beneath his feet suggests a kind of foot support. At the left of the

crucified figure is a young man similarly dressed. His one arm is raised in adoration. Between the two figures and continuing downward are words written in ancient Greek: "Alexamenos prays to God."

After Caligula was murdered, the house, known as the Domus Gelotiana, became a residence for court pages who had recently completed their education. The young men, glad to be freed from their school masters, recorded these feelings on the walls of their new living quarters with Latin graffiti. One said, "Corinthus is out of school." Another indicated the hardships of school life by picturing a donkey turning a mill. The accompanying legend read, "Work little donkey, as I have worked, and you shall be rewarded."

Since it is possible that the Domus Gelotiana became a residence for court pages soon after Caligula's death, it is likely that the caricature of Christ was scratched into the plaster wall of that house about ten years after Christ's resurrection from the dead. This would indicate that the gospel of Christ had spread from Palestine to Rome in a short time and was so well known that it had already become an object of scorn among the young pages serving Claudius Caesar.

Recent Efforts

Recent efforts to verify the caricature's existence and present location also proved educational. After its discovery, the drawing was removed from the house of Gelotianus and placed in the Kircherian Museum at Rome.

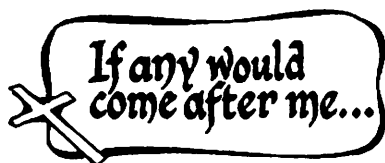
A March 1989 letter from the

Smithsonian Institution in Washington D.C. said, "Our reference information indicates that the Kircherian Museum was taken over by the state and no longer exists, at least under that name. Individuals at the Apostolic Nunciature, or Vatican Embassy, believe that the piece is now located at the Antiquarium Palatino, Piazza Santa Maria Nova, Number 53, 00186 Rome, Italy. This museum is near the site where the caricature was discovered."

A letter, in Italian, was mailed to that museum in March 1989. Three months later the museum acknowledged receiving the "courteous letter" and verified that *l'immagine blasfema* (the blasphemous image) was part of its collection. Along with other material the museum sent a photograph of the caricature. According to their letter, the piece measures 16.5 by 17.2 centimeters (about 6½ by 6⅞ inches).

Who Alexamenos was remains unknown. The youthful pages serving in Caesar's court must have known him. Otherwise there would have been little reason to use his name. His Greek name and the fact that the mocking words were printed in Greek suggest the possibility that he was a Greek slave serving in that area of the palace. Whoever he was, it would seem that he had the high honor of not only believing in Christ, but also suffering for His name's sake.

—Robert Mackensen



A "SOCIAL" CALLING

One lovely Wednesday evening this spring David Menton, Walter Stumper, and I drove to New Haven, Missouri where Dave delivered a Creation lecture. As we were enjoying the beauty of the rolling hills in Missouri's wine country, the thought crossed my mind: "How nice it would be to escape the noise and rush of the city and live out here!"

Surely many of us have had such thoughts. If only we could spend our days walking along the forest's edge. If only we could lay our city burden down and be relieved of peer and people pressures. Wouldn't we be better men and women if we could just get away and be alone? How many of us have dreamed of early retirement?

Jesus sympathizes. He knows how weary we can become of the city and the multitudes. He did too! But did He

not always return to the cities?

Truly Christ is the Christ of people and not of quiet hills, trees, and deserts—as others have also noted. From the peaceful little town of Bethany, Jesus returned to the city of Jerusalem even to die, because He is the Christ of mankind.

So also, it is not for His disciples to be ever seeking escape and solitude, but to give themselves for the sake of people.

Our calling and purpose on earth as followers of Christ is social—having to do with people. "Love one another as I have loved you." "Make disciples of all nations." "You are the salt of the earth . . . the light of the world."

How we may bear the light and love of Christ to the world is revealed in our relationships with people, by the burdens we gladly bear for them and with

Update on Missouri's Civil War

While we have no intention of regularly using *Spokesman* space to report on the on-going battles being waged in the Missouri Synod's liberal-conservative "civil war" (commented on at some length in last month's issue), we want to be factual in what we do report. Therefore we pass along the following piece of information bearing on the "forced retirement" of Dr. Robert Preus from his position as president of that synod's Fort Wayne, Indiana seminary:

"The ousted president . . . cannot be permanently replaced until he has exhausted the church's appeals procedures, according to an out-of-court settlement reached September 12. However, under the terms of the agreement, the Rev. Robert Preus agreed to vacate his post of 15 years at Concordia Seminary and allow an acting president to run the school while he carries his appeal through church channels." (Religious News Service announcement, reported in the September 25, 1989 *Christian News*.)

The synodical appeal process, a type of which is available also within our CLC, can extend over a year or two. We will be curious about the outcome of Preus' appeal, particularly inasmuch as there appears to have been no biblical reason—such as false doctrine or neglect of duty—for his ouster.

—The Editor

them. Our great calling and purpose is not accomplished when we are dead to the needs of others or when our hand is far from theirs. (Our Lord is "near" to everyone of us!)

Thursday evening was also lovely. I was back in the city, away from the quiet of the country, when an especially sober neighbor informed me of another neighbor's sudden and unexpected death. *Here* are the poor souls our Savior loves, with all their battles, burdens, and griefs—not in the alluring

peace of the woodlands and grassy hills.

Christ will give us rest as it is needed, in due time. But today there is work to do. In the cities. Among the people. Where you are. Right NOW. The most needful work is that which brings light and life and joy "before the night comes when no man can work" (Jn. 9:4).

There IS something to be said FOR/IN the city!

—V. Fossum

Daily Devotions For December 1989

Date	Scripture	Theme	Hymn
1	Romans 1:1-15	St. Paul gives thanks for the believers in Rome.	73:1-2
2	Romans 1:16-23	God's invisible attributes are known to all.	73:3-4
3	Romans 1:24-32	The judgment of God impends upon the hard-hearted.	73:5
4	Romans 2:1-16	The goodness of God calls us to repentance.	95:1-3
5	Romans 2:17-29	Jews and Gentiles are alike guilty before God.	95:4-6
6	Romans 3:1-18	"There is none righteous, no, not one."	68:1-3
7	Romans 3:19-31	Sinners are justified by faith, not by the law.	68:4-6
8	Romans 4:1-12	Abraham's faith was credited for righteousness.	67:1
9	Romans 4:13-25	They are saved who trust God's Promises in Jesus.	67:2
10	Romans 5:1-11	Christ died for the ungodly—simply believe!	67:3
11	Romans 5:12-21	Death in Adam—Life in Christ.	67:4
12	Romans 6:1-11	In Jesus we are dead to sin, alive to God.	67:5
13	Romans 6:12-23	Saved from sin we become servants of God.	67:6
14	Romans 7:1-12	We have been saved to serve in the newness of the Spirit.	67:7
15	Romans 7:13-25	Saved from sin through Jesus Christ our Lord.	75:1
16	Romans 8:1-11	What the law could not do, God did for us in Christ.	75:2
17	Romans 8:12-27	Present sufferings cannot compare with future glory.	75:3
18	Romans 8:28-39	Nothing can separate from God's everlasting love.	75:4
19	Romans 9:1-13	Pray to understand God's purpose for your life.	62:1-2
20	Romans 9:14-26	God's ways with all people are just and right.	62:3-4
21	Romans 9:27-33	Whoever believes in Jesus will be saved.	91:1-3
22	Luke 1:26-38	The birth of Christ announced to Mary.	91:4-6
23	Luke 1:39-56	Mary rejoices in the birth of the Savior of the world.	91:7-9
24	Luke 2:1-20	Christ is born of Mary.	103:1-6
25	Matt. 1:18-25	The birth of Christ a fulfillment of prophecy.	105:1-4
26	John 1:1-14	John proclaims the Word made flesh.	105:5-8
27	Hebrews 1:1-12	In these last days God speaks to us through His Son.	104:1-4
28	I John 1:1-10	The blood of Jesus cleanses from all sin.	104:5-7
29	Romans 10:1-13	Christ is the end of the law for righteousness to everyone who believes.	137:1-2
30	Romans 10:14-21	Faith comes by hearing the Word of God.	137:3
31	Romans 11:1-12	Salvation is by grace without works.	137:4



~~Mr. Mrs. Lee Perkins
Syringa MHP, Midway #18
Moscow, ID 83843~~

New Catechism Available

"Martin Luther's Small Catechism" using the New King James Version is available from Pastor Mike Sydow, Rt. 2, Box 664, Markesan, WI 53946. The cost is \$8.95 plus \$1.00 for postage and handling for single copies.

Changes of Address

Pastor L. D. Redlin
Route #4, Box 72A
St. Peter, MN 56082
Phone (507) 931-1951

Pastor Douglas A. Libby
112 Marabou Drive
Mankato, MN 56001
Phone (507) 388-5716 (no change)

Congregational Treasurers—

Please Note:

You are reminded to please send all CLC remittances to Lowell Moen, c/o ILC, 501 Grover Road, Eau Claire, WI 54701. Do *not* send them to his home address. Thank you!

Installations

As authorized by President Daniel Fleischer, I installed LeRoy Greening as teacher of Redeemer Lutheran School of Cheyenne, Wyoming on August 13, 1989.

—Rev. Norman Greve

As authorized by President D. Fleischer, the undersigned installed Rebecca Gamble, Susan Rehm, Mary Schierenbeck, and Judith Snell as teachers of Berea Lutheran School of Inver Grove Heights, Minnesota on August 27th.

—Pastor D. Schierenbeck

As authorized by President Daniel Fleischer I installed Mark Gullerud on September 3rd as pastor of Faith Lutheran Church in Ballwin, Missouri.

—Leland Grams

With the authorization of President Daniel Fleischer, I installed Norbert Reim as pastor of the Church of the Lutheran Confession at North Port, Florida (an exploratory mission of the CLC) on the Fifteenth Sunday after Trinity, September 3, 1989.

—Richard C. Kuehne