

Lutheran Spokesman



**But you, Bethlehem,
in the land of Judah,
are by no means least
among the rulers of Judah;
for out of you will come a
ruler who will be the shepherd
of my people Israel. Micah 5:2**



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EPIPHANY IMPARTIALITY

We live in an atmosphere of perhaps unprecedented sensitivity to discrimination. Government, schools, employers, and social agencies are all forbidden to show preference to anyone on the basis of race, sex, color, or creed.

The very need for such social and legal emphasis shows the magnitude of this problem in this world. We are naturally drawn to our own kind. We like them, prefer to be with them, and will generally favor them when given the opportunity.

Such thinking easily spills over into the spiritual realm. One of our Lord's own disciples, the apostle Peter, wrestled with the problem of spiritual discrimination. With salvation so closely tied to his own chosen and highly favored people, Peter found it difficult to accept the uncircumcised Gentiles as full-fledged Kingdom members (Galatians 2:11-21).

Epiphany Inclusiveness

One of the striking efforts to reach and teach Peter came with his rooftop vision at Simon's home in Joppa (Acts 10:9f). There three times Peter saw a large sheet being let down from heaven, filled with all kinds of animals—ceremonially clean and unclean. After being told to kill and eat, a startled and repulsed Peter simply could not get beyond the Old Testament ceremonial distinction separating clean and unclean animals.

But now that was no more. The ceremonial laws had well served their purpose of pointing forward to Christ, but were no longer needed after Christ came. "What God has cleansed, do not call unclean!" came the voice from heaven. And Peter got the message—not just about animals, but especially about people. "I now realize," he told Cornelius and his Gentile friends, "how true it is that God does not show favoritism, but accepts men from

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every nation who fear Him and work righteousness. God's Word proclaims peace through Jesus Christ—He is Lord of all."

Epiphany, the "other" Christmas festival, is a wonderful testimony to God's all-inclusive grace and love in the Christchild. When Jesus came unto His own and they did not receive Him, the gospel thrust was directed to a growing Gentile civilization. The Glory of Israel, as Simeon had prophesied, was also a light to lighten the Gentiles.

The Magi (preceded by many in the Old Testament and followed by countless souls in the New Testament - Cf. Isaiah 60) have received our focus as the first Gentile worshipers of the new-born King. Indeed, God shows no favoritism. All other ethnic, cultural, genetic, social, economic, and personal differences (which loom so large in men's eyes) become relatively meaningless in light of the common sin and need for a Savior shared by all. This universal need has been met by an even greater divine grace and universal salvation prepared and offered to all in the Gospel. God has declared an entire unclean world "clean" in Bethlehem's holy Child. And He has commissioned us to "pass the Word" to all near and far, that many might in faith receive forgiveness and salvation.

Epiphany Today

But what about us? We understand the meaning of Peter's message; we well realize we are the blessed beneficiaries of the Epiphany message; in principle we place equal and eternal value on every soul.

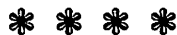
Yet how have we put this principle into practice? Is it merely coincidence that the Lutheran Church (including confessional Lutheranism) has been predominantly a middle class church? Do we harbor any racial or cultural prejudices which would prevent us from warmly welcoming into our midst those whom God has made different? Does a person's dress, financial status, or family background affect how we view them spiritually? Do we make visitors to our services feel welcome, thereby showing how much their souls mean to us?

Do we sometimes regard foreign mission work in a lesser light than other aspects of the Lord's work? Since physical life is often treated with so little regard in many impoverished, heavily populated areas, is a similar view of their spiritual lives sometimes a by-product?

It was the sage Will Rogers who once said, "I never met a man I didn't like." Every child of God should be able to say, "I never met a soul I didn't love in Christ"—and then support such lofty ideals with actions which prove the sincerity of our love.

God shows no partiality. Nor should we. Epiphany brings yet another divine reminder that we who are ourselves eternal beneficiaries of God's all-inclusive Christmas love are also to be heralds of the "good tidings of great joy which shall be to all people" (Lk. 2:10).

—*Pastor David Schierenbeck*



Epiphany—The “ME TOO!” Festival

The Epiphany of our Lord appears on the Christian calendar January 6th of every year. It was known as the *Heidenfest* in German, the festival for the Gentiles (heathen).

Epiphany is a joyous Christian celebration marking manifestations (revelations) from God. That definition prompts a number of questions: What does God manifest, reveal, make known? For whom are these God-given manifestations and revelations? Why such Epiphany joy, such Epiphany happiness? Why the special Epiphany celebration?

From the historic moment of the terrible fall of our first parents into sin, losing the image of God in which they were created, God came to the sinners and confronted them with their loss. By the fall sin, guilt, and judgment of everlasting death had come upon Adam and Eve and would be inherited by every one of their offspring to the end of time.

No Exclusions

But God's loving concern for them would not have them suffer the second (eternal) death, nor journey through their life-time at the mercy of Satan's deceptions. God came to the garden of Eden and there manifested to the sinners the good news of their rescue and sure hope: God would send a Seed of the woman (His own beloved Son) who would crush Satan's head (put to nought his power over humanity) and suffer but a bruised heel in obtaining that victory for them, as well as for the generations to come. No exclusions. Victory for all sinners—for you, for ME TOO! (Gen. 3:15)

The manifestation concerning the Seed of the woman, the Savior of all humanity, was enhanced in the many promises of the Old Testament. God revealed to Abraham: "...through your

offspring (the promised Seed) all nations on earth will be blessed..." No exclusions. The blessing of the Savior was for all nations—for ME TOO!

Through a later prophet of God (Isaiah) the promises were made even more specific: "Behold my Servant (the Seed)...He will sprinkle many nations" (Is. 52:13, 15). Not just one nation, but all—ME TOO! "Let no foreigner who has joined himself to the Lord say, 'The Lord will surely exclude me from his people'...for my house will be called a house of prayer for all nations...and I will gather still others to them besides those already gathered" (Is. 56:3, 7, 8) No exclusions. For all nations—for ME TOO! "Here is my servant (Jesus)...He will bring justice to the nations" (Is. 42:1) The promised Seed brings justification, the "not guilty" verdict, to the nations—to ME TOO!

God caused Isaiah to extend the invitation: "Come, all you who are thirsty, come to the waters; and you who have no money, come, buy, and eat! Come, buy wine and milk without money and without cost...give ear and come to Me; hear Me, that your soul may live...nations that do not know you will hasten to you because of the Lord your God (the Holy Seed)...Seek the Lord while He may be found; call

MISSIONS



GOD'S WORD

for ALL PEOPLES!

on Him while He is near" (Isaiah 55). No exclusions, but to all people—to ME TOO!

Again through Isaiah God manifests His universal love: "I am about to gather all nations and tongues, and they will come and see My glory" (Is. 66:18b). No exclusions. All nations and tongues. I TOO will come and see!

In the New Testament we hear of the Magi, Gentiles from the East who came to Jerusalem to find the long-awaited Seed, the Messiah Jesus, and worship Him. Even they believed in Him as their Savior. (Mt. 2:2) I TOO have been brought to believe!

In Luke we hear of Simeon who was waiting for the "Consolation," the promised Seed, the Savior. When Jesus' parents brought Him as an infant to the temple, the Spirit manifested to Simeon by faith that Jesus was the promised One. His heart burst with praise to God and he said: "...My eyes have seen your salvation, which you have prepared in the sight of all people, a Light for revelation to the Gentiles...." For all, to the Gentiles—for ME TOO!

The New Testament church at Galatia was reminded by God: "The

Scripture foresaw that God would justify the Gentiles by faith, and announced the gospel in advance to Abraham: 'All nations will be blessed through you'" (Gal. 3:8). All nations—I TOO will be blessed!

God's Universal Love

In the last book of the Bible the Lord manifests His proclamation to His Son: "For you alone are holy. All nations will come and worship before you" (Rev. 15:4). All nations—I TOO have come to worship! "Come, whoever is thirsty, let him come; and whoever wishes, let him take the free gift of the water of Life!" Whoever, whoever! I TOO am invited; I TOO have the free gift of Life!

All these comforting manifestations and revelations are beautifully summed up: "God so loved the world that He gave His one and only Son, that whoever believes in Him shall not perish but have eternal life...God sent His Son...to save the world through Him" (Jn. 3:16-17). God loved the world; through His Son He saved the world; taking God at His Word concerning His Son the world has eternal life. The world; whosoever—that includes ME!

Because of God's universal love, He has commissioned all who have come to love Him because He first loved them to: "...Go and make disciples (believers) of all nations" by bringing to them these wondrous manifestations and revelations. No exclusions! No need to ask if we may tell the people of China, Africa, Cuba, Russia, India, Iraq, Somalia, or of any other people, tribe, or nation; no need to hesitate with the Word of consolation to desperate sinners (such

as we are); no need to ask concerning the eligibility of any human being on the earth. All are included, not excluded, by His love. All have been saved; all have the gift of Life; all are urged to hear His Words, His manifestations, and thus believe! All—all peoples, all nations, you, and I TOO!

Upon these manifestations, revelations, these divine, absolute truths we stand back—aghast! We step back aghast and hesitatingly whisper “me too?” Am I included in such grace, such love, such divine promises? The Holy Spirit works in us a child-like trust in the epiphany of God, so that we can boldly, loudly, and joyfully respond: “Yes, for ME TOO!”

God said it: ...FOR YOU my love; FOR YOU the very body and the very blood of your Savior; FOR YOU the good news of forgiveness, justification (declared “not guilty”), righteousness, adoption as His own dear children, a heavenly home, life without death—FOR YOU, FOR ME!

Epiphany IS indeed the joyous “ME TOO” festival. May we who celebrate this festival bear the Epiphany-witness to all nations. Then when our Lord appears on the last day they, you, and I TOO will behold face-to-face the epiphany of our glorious life with our Father in heaven’s fair homes!

—Prof. Gordon Radtke



REACHING THE UNREACHED

Paul’s desire to go on to Spain, to build not on another man’s foundation, was not born of an egotistical pride to do his own thing and gather great glory to himself. We see from Paul’s epistles as well as from the record of his work recorded in Acts that he sought to reach out to “unreached peoples,” to those who had not as yet heard the Gospel. In this we should learn from Paul.

A Little Quiz

Do we look at “church” as an organizational structure or as the Word growing and multiplying (Acts 12:24)?

Are we getting so wrapped up in buildings—congregational or synodical—to the detriment of taking hearts

and minds captive to the Word of Life?

Is “mission work” gathering Lutherans and/or searching for unbelievers?

Your answers to these questions betray your attitude toward the “unreached peoples.” In northern India you could go through literally thousands of villages where you’d find *NO* Christian witness. That’s right—not some, not sporadic, but *NO* Christian witness, no way, no how, no where. Of 1883 African languages 1034 of them are spoken by unreached people (*The Hidden Half*, p. 70). Unreached people have no Christian neighbors, no local Christian churches, no missionary making the rounds.



Would you go to Spain with Paul? Would you as the sending church wholeheartedly support him?...The goal of reaching the unreached must not be changed. The Pauline fervor of launching out with Christ and for Christ must not be diminished.

The Lord has blessed us with a part to play in evangelization in India and in Africa's most populous country, Nigeria. It is humbly speaking a small part, but a part nonetheless that *should* tax our resources.

I say *should* tax our resources of offerings, talent, and manpower because of the vast unreached millions. Would you go to Spain with Paul? Would you as the sending church wholeheartedly support him? The countries have changed. The personnel has changed. The goal of reaching the unreached must not be changed. The Pauline fervor of launching out with Christ and for Christ must not be diminished.

A Personal Note

On a certain Sunday in 1964 as an unchurched soul I attended worship services. I had a choice and a rather wide one in a suburb of Los Angeles. As a matter of fact, I attended an ALC church and the CLC mission. I obviously thank the Lord that He led me to come back to the CLC and by

His Spirit's power to be in this Lutheran fellowship. But my point is that I had a choice among numerous Christian churches which preached the Gospel (of course, attended by varying degrees of error).

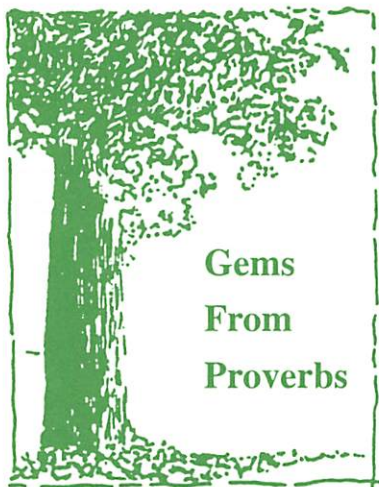
In a refugee camp of Laotians on the border of Thailand, 10,000 people have no choice except between shamans of their pagan spiritist cult. And upon any eventual release from the camp in Thailand itself one would find only 1.1% of the Thai's witnessing to Christ, a veritable needle in a haystack. One could choose between Buddhist and Muslim worship, both easily available. You know however what kind of choice that is: in which place in hell would you reside?

It takes the God-given attitude of Paul and his sending church in Antioch of Syria and of his many associates to reach the unreached. God grant that to each of us—through His Word, by His Spirit, for the unreached.

—Pastor David Koenig



"But the path of the just is like the shining sun, that shines ever brighter unto the perfect day. The way of the wicked is like darkness; they do not know what makes them stumble" (Prov. 4:18-19).



Entering a new year may seem like peering through a door down a dark and unfamiliar hallway. You have no idea what lies in your path. You could trip and fall and not even know what it was that tripped you. But for a child of God the new year is really not like that at all.

Our proverb describes the whole of our Christian life, the life of the just, of those who are justified by faith in Jesus Christ. Our path is like a way illuminated by the first light of dawn. As we continue down that path it grows brighter and brighter with the light of the rising sun.

Our Christian life begins with the light of the Gospel—of Christ who is the Light of the world. Our understanding of the Word of God, our knowledge of our Savior, may be dim at first, yet bright enough to walk by. But as we continue to hear the Word and study it, our understanding

deepens and the light for our path grows steadily brighter.

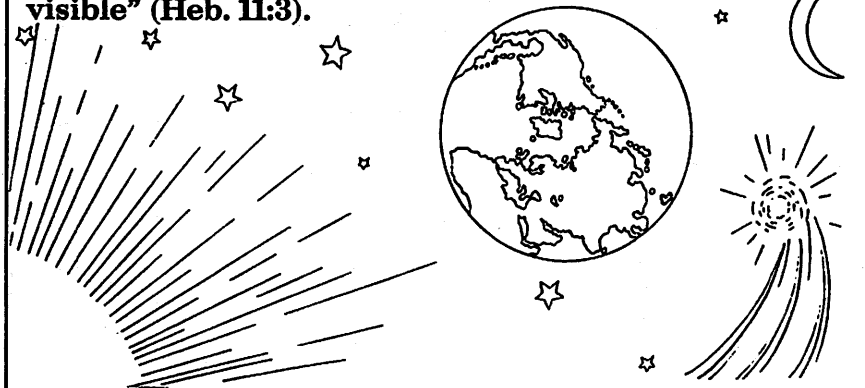
And we are heading for the perfect day, the full light of high noon, the resurrection to eternal life. The book of Revelation describes everlasting life as a life without night or darkness: "There shall be no night there; they need no lamp nor light of the sun, for the Lord God gives them light" (Rev. 22:5). Then we will have perfect knowledge of our God whom we now know only in part. We will see Him as He is (I Jn. 3:2). We will know Him even as now we are known (I Cor. 13:12). Gone will be the darkness of sin, of doubt, of uncertainty, of fear.

In contrast to all this, the path of the wicked, the unbelieving, is continual, unrelieved darkness. They stumble and fall and do not even know what it was that tripped them. This is a terrible darkness caused by the absence of the Savior in their life. It is a darkness which ends in what our Lord described as "outer darkness," with weeping and gnashing of teeth.

The new year ahead may seem dark to us because, of course, we do not know what lies in it. But that does not matter because we walk by faith and not by sight, by the light of God's Word rather than natural light. God our Father knows what the new year holds, and He will lead us safely through what to us is dark and forbidding.

—Pastor John Klatt

“By faith we understand that the worlds were framed by the word of God, so that the things which are seen were not made of things which are visible” (Heb. 11:3).



Three Major Strikes Against Evolution

(Part One of Two)

In considering the evolution problem we must consider why evolution is not a scientific theory or a science; and above all it is not a fact as the evolutionists repeatedly claim.

Evolution has three major scientific strikes against it: I.) there are at least seven reasons why evolution goes contrary to a number of proven laws of science; II.) there are at least four reasons why evolution is scientifically not possible; III.) there are at least ten reasons why evolution is not a science or a fact.

I. Strike One: Evolution goes contrary to a number of proven laws of science.

1. Evolution goes contrary to two basic laws of science called the first and second laws of thermodynamics. According to the first law, nothing has been created or annihilated or totally destroyed since the beginning; but according to the second law everything that has been existing has deteriorated or degenerated and not evolved.
2. The first law of thermodynamics can be summarized in the scientific words: from nothing comes nothing. In other words, the big bang, the universe and life could never have happened by themselves. The second law has proven that everything is degenerating, deteriorating, decaying, dissipating, or going downwards; this stands in direct opposition to the belief of evolution that the universe and the things of this earth have evolved and progressed upwards and are still doing so today.

3. Evolution goes contrary to the law of biogenesis, which states that life comes only from life. According to this law of science, life could never have evolved by itself.
 4. Evolution goes contrary also to the proven evidences of geology, as is evident in the sedimentary rock all around Mankato, Minnesota and elsewhere on this earth; and also in the sedimentary rocks that evolutionist Richard Leakey in Africa is digging around in for fossils of human beings and animals. It is very obvious that these sedimentary rock layers were not laid down either here or in Africa or anywhere else gradually over millions of years, as the evolutionists claim. Otherwise there would be only a layer of dust as there is on the moon.
 5. Evolution goes contrary to the scientific laws of cause and effect: every effect—everything that exists in this universe—must have a superior cause. Evolution has no superior cause.
 6. Evolution goes contrary to proven laws of science also because it ignores and rejects the history given in the first eleven chapters of Genesis. Science demands that every bit of information be considered, including the historical and scientific statements made in religious books.
 7. Evolution also ignores the geological statements and other facts given in the book of Genesis which explain much of the geological features of this earth. There is more factual science regarding geology in one brief statement in Genesis (“all the fountains of the great deep were broken up”) than you can find in all the geology books of this world.
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(From the Editor: *Spokesman* readers were previously introduced to the book *From Eternity To Eternity* by Albert Sippert {cf. issue of February 1992}. Lately the author—as an ardent 84-year-old student of the Creation/evolution debate—has put an article into our hands which we feel deserves a wider reading. It itemizes reasons in support of what he terms “the three major strikes against evolution.”

Due to space considerations we will run the article in two installments. This first installment itemizes the reasons given to support the first two “major strikes....” Next month we plan to print the reasons behind “strike three.”

The author concluded his article with the “summary” words which follow. If the words sound like a commercial, we feel the compelling content of the article, based on the book, merits the appeal to (purchase and) read it. After presenting his reasons exposing the fallacious arguments of evolutionists, the author concludes:

“I would like to repeat: the problem with evolution is not between evolution and creation, but between evolution and science. Neither evolution nor creation belong in public institutions because both are religions, plus for other good reasons. What devastating effect some evolutionists could have in teaching creation—ridiculing what we believe regarding the Bible, creation, the fall of man, Adam and Eve, and so forth, referring to them as being mere myths.

II. Strike Two: Evolution is scientifically not possible.

1. Evolution does not consider the extreme complexity that exists in the cells of plants, animals, and human beings. According to real scientists there is zero possibility that these cells could have developed by themselves.
2. Evolution does not consider the complexity of the human body. If our bodies and the bodies of animals depended on mutations or changes taking place by chance, as the evolutionists believe, some of us could have our noses on top of our heads, or our noses could be where our ears are. We could have legs and arms all over our bodies. With the mutations or changes of the evolutionists running wild to evolve different kinds of animals, we could also be seeing all kinds of freakish people. You would never know what your next child might look like if it depended on chance.
3. Evolution does not consider the vast differences between the different kinds of animals—from small ants and bugs to huge elephants and whales. They could not have evolved one from another.
4. Evolution is scientifically not possible because there is no evidence that any animals—and above all, that apelike animals—ever evolved into a higher kind such as man.

—Albert Sippert

(to be concluded next month)

“The facts (in the “Major Strikes...” article—Ed.) were taken from my book *From Eternity To Eternity—Evolution Is Not a Science*. The book consists of 410 pages, 25 chapters, and 270 parts. It is available for the bargain price of \$6.95 which includes shipping, from Albert Sippert, P. O. Box 1913, No. Mankato, MN 56002.

“A broker in Mankato said I could not sell a book like this for such a low price, but I am. I am not out to make money on the book. I just want the world to know why evolution is not a science and why it is so extremely harmful. It misleads people and destroys the beneficial morality of the world, corrupting and confusing true sciences such as geology, biology, zoology, history, astronomy, etc. and also corrupting the former Christian beliefs of many Christian churches. Because of this I would like to see the book in every home.

“Because of evolution the devil is having a field day throughout the world. Most evils of today can be traced back to evolution. Evolution questions many facts of the Bible just as Satan questioned statements of God in the garden of Eden: ‘Yea, hath God said?’

“After people see and appreciate the contents of the book, the falsity of the evolution beliefs and what horrible effects evolution is having on morality, Christian teachings, and the sciences of this world, congregations, pastors and people are buying the book by the boxes full at the bargain price of \$5.00 each in quantities of 20 books or more.”

FROM A SUNDAY BULLETIN*

In last Sunday's sermon your pastor said: "God...made Jesus...to become sinful in our stead...." That statement is not correct because it teaches that Jesus had a sinful nature. Scripture declares that Christ did *not* have a sinful nature. He was "holy, harmless, undefiled, *separate* from sinners" (Hebr. 7:26). Your pastor should have said: "God made Jesus bear our sins in our stead" or, "God laid all our sins on the sinless Jesus." Your pastor regrets making this unintentional error and prays that no one was misled by it.

We can learn valuable lessons from all this. 1) Sincere pastors are human and can make doctrinal blunders. 2) When this happens, congregation members are *duty-bound* to bring it to the pastor's attention in a respectful and yet firm manner. 3) The pastor must *promptly* admit the error, reject it, and do all he can to counteract any possible harmful effects caused by the error.

It is important for a pastor to write each word of his sermon and to stay with his manuscript when preaching. This helps him to express himself carefully, and also the accuracy of what he said can be verified.

The pastor must also guard against letting his sinful pride keep him from admitting and correcting his error. Such haughty pride will lead him to defend the error and continue teaching it. He then makes himself a false teacher and must be avoided. His refusal to correct his error is actually his refusal to obey God's Word which says: "He that hath My Word, let him speak My Word faithfully. What is the chaff to the wheat? saith the Lord" (Jer. 23:28).

The Christian congregation must also guard against becoming spiritually lazy by allowing their preacher to say whatever he wants to say from the pulpit so long as the sermon is brief and entertaining. Jesus tells His sheep to "beware of false prophets" (Mt. 7:15). They are to remain alert and to be like the congregation in Berea. That congregation "received the Word with all readiness of mind, and searched the Scriptures daily, whether those things (which Paul and Silas preached) were so" (Acts 17:11). A congregation's refusal to protect the true teachings in their midst is actually a refusal to obey God's Word.

(* Pastor R. Mackensen sent this information to the Spokesman with the hope that it might be helpful to pastors and congregations of the COC.—Ed.)

A Buffalo Bill In Mankato

Following last year's NFL Super Bowl game the students of Immanuel Lutheran Grade School and High School in Mankato, Minnesota had an

opportunity to hear a speaker who had been one of the Bowl game's participants. This was, as may be expected, quite a thrill for the



Lining Up Opposite A Defensive End—What Courage!

students.

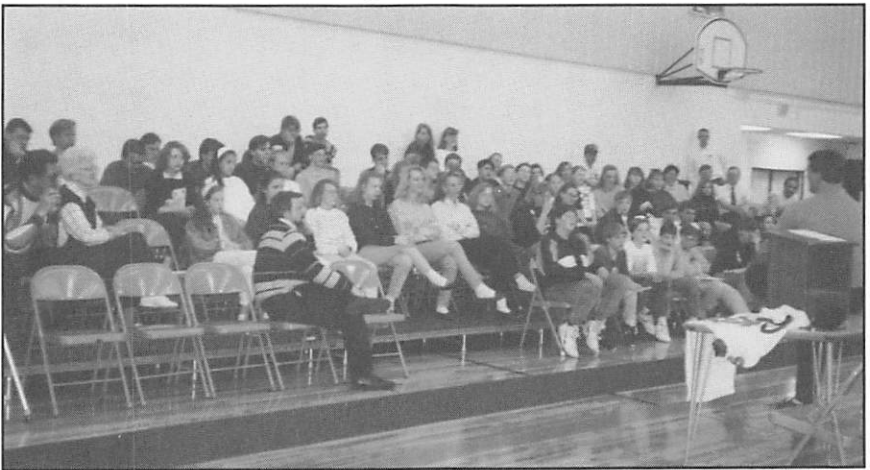
The speaker was #90 for the Buffalo Bills—Defensive End, Phil Hansen. Phil and his family have for many years been members of our CLC congregation in Hecla, South Dakota, Prince of Peace Lutheran Church. The Hansen family lives just across the border in neighboring North Dakota.

Phil has family in the Mankato area, and visits from time to time. In February of last year, following the Super Bowl match-up between the Buffalo Bills and the Washington

Redskins, Phil agreed to couple a family visit in the Mankato area with a speaking engagement at Immanuel Lutheran School.

When the afternoon scheduled for the special assembly arrived, the excitement for the student body was heightened by the fact that the local newspaper had sent a photographer, and the television station had sent its sportscaster accompanied by a cameraman.

As Phil spoke to those gathered for the occasion, it became clear that the Lord has given him a balance in his life that will serve him even better than his considerable athletic abilities. Of course, the students were very much interested in hearing a little about the life and experiences of a professional athlete. And Phil did not disappoint them in this regard. In the process of sharing his experiences with them, though, he reminded the students that no matter what your calling or position it is important to rely on your faith wherever you go.



Young People from Immanuel, Mankato—most of whom are Viking fans—enjoying a confrontation with their special visitor from the Bills. The setting is the new multi-purpose facility at Immanuel.

Every person, whether well-known or little-known, needs to be guided by the life-saving Word of God. Phil pointed out to the students that while there are temptations which confront the professional athlete, the students themselves have faced and will face many temptations. The students were reminded, as well, that people see the examples we set.

Time was provided at the end of the presentation for the students to ask questions. The young people eagerly took advantage of this opportunity,

inquiring about a wide range of matters.

At the end of the day Phil and some of Immanuel's basketball coaches and a few others played a basketball game against Immanuel's High School Varsity boys' basketball team. The outcome? Let's just say it helps to have somebody on your team who stands 6'5" tall and weighs about 280 lbs. Like Bo, Phil knows sports other than football. Basketball is one of them!

—Pastor Douglas Libby



Report on Roughrider Camp—1992



A beautiful June day in North Dakota. Two camp teams vie in the tug-o-war competition. Spiritwood Lake and the custodian's home are in the background.

“A Christian And Teamwork”

Off and on for the last twenty years Our Savior's Lutheran Church of Jamestown, North Dakota—the Roughrider State!—has sponsored a summer camp for CLC youth. It had been an annual undertaking in the '70's, though lately the week-long camp at the National Guard camp on

Spiritwood Lake (15 miles northeast of Jamestown) has alternated years with the camp held at ILC, Eau Claire.

For those who have been involved with Roughrider Camp over the years—yours truly is one of those—it is not only interesting but encouraging to notice that, in recent years, the crop



In the main lodge (“mess hall”) campers enjoy a singing time, with Pastor Krause at the piano.

of campers include many familiar names—children of former campers. And as paths cross in the course of synodical life and activity, how good to hear: “Do you remember me? Remember when I was at camp? I hope you don’t remember when I...”

One of many members of the Jamestown church who has lately played a big part in organizing the camp events is Phyllis Schuler (and especially this last summer when the pastorate at Our Savior’s was vacant). To summarize the 1992 camp, “editor” Phyllis wrote the following in this year’s edition of the camp newsletter, “Roughrider Ramblings”: “The main goal of the Roughrider Youth Camp is to bring young people together for Christian fellowship. This fellowship is centered around our Savior.”

As an idea of what goes on at a church-sponsored camp such as this, she continued: “The theme presented to these young Christians during the week was teamwork. Pastors Paul Fleischer and Paul Krause used the books of Romans, Galatians, Ephesians, Colossians, Philippians, and Corinthians to teach this theme. The campers were also divided into

teams, named after these six books, so they would have an opportunity to apply the lessons learned.

“Throughout these six books, examples were given on how to serve their Lord. A Christian has a responsibility to his Lord to spread the Word and work together to keep the church functioning. Illustrations presented relate teamwork to a body, building, and a tree. For instance, each part of the body has a special function just as each member of a church has a vital role. We need to work together as Christians to maintain our church and its teachings in the same way a team works together to attain a certain goal.”

After reporting on the lighter side of camp activities, the Newsletter reported: “On Thursday we were blessed with the opportunity to have as our special guest, Missionary Paul Gurgel. Missionary Gurgel spent an evening talking to the campers and answering questions in regard to his work in Nigeria, Africa. He stressed the need for each Christian to do mission work in our own country as well as abroad.”

Besides the North Dakota and Wisconsin CLC youth camps, we

know of—and in the past participated in—a similar camp in Washington state. In each of these camps the goal and aim is similar (as Miss Schuler concludes in "Roughrider Ramblings"): "The campers were reminded constantly throughout the week of their Savior; whether it was through the Bible study, music, crafts, the 'teamwork' of athletic events or the beauty of the camp surroundings. It is our hope that Christian friendships developed along with a closer relationship to our Savior."

—Paul Fleischer

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Announcements

Thankful Acknowledgement: Our artists have recently been alternating responsibilities for cover copy roughly according to the calendar year. Waldemar Bernthal produced most of the cover line drawings for 1992 (which were then scanned by computer). Last month's cover and those for the balance of this year are scheduled to reflect the computer graphics artistry of Matthew Schaser. The cover makes every magazine's "first impression" on the readership. We thank both of these men for their excellent contributions to the cause of our publication. - *The Editor.*

Commemorative Tapes

In commemoration of their 125th anniversary, Immanuel of Mankato announces the availability of a Reformation cassette tape. Music sung by the Minnesota District mass choirs of 1983, 86, 88, and 90 are included. Tapes may be ordered by sending \$9.00 (includes postage) per tape to Immanuel Lutheran Church, Spring and Second St., Mankato, MN 56001.

Other commemorative tapes include: **1983-84** - Selections from regular church services were recorded; includes *I am Jesus' Little Lamb; Hail Thee, Festival Day; Faith of Our Fathers*, and many more. **Christmas Selections** - Immanuel Church Choir as well as solo selections on flute and organ recorded during the years 1980-92.

Pastor Paul Schaller
N. 4724 Wall
Spokane, WA 99205

Pastoral Conference

January 9-10, 1993

Spokane Corners, WI

Agenda:

1. OT Exegesis, Ecclesiastes 4:1ff—John Ude
2. NT Exegesis, 2 Corinthians 5:11ff—Mark Bohde
3. Homiletics, a Lenten Series—Egbert Albrecht
4. Book Review of Walther's Theses on Law and Gospel, Part one of a series—ILC Professor
5. Study of Romans 13:8 "Owe no man anything"—Arthur Schulz
6. Scriptural word study for the concept of personal worth and human dignity—Paul Tiefel
7. A "Mission Thrust" Bible Study—Theodore Barthels
8. Counseling the Victims of Sinful Abuse—Michael Sydow

Conference Speaker—John Johannes

Conference Chaplain—David Koenig

Alternate—Arthur Schulz

—David Reim, Secretary

1993 DAILY BIBLE READING GUIDE

The *Spokesman's* annual Bible Reading Guide, with suggested Bible readings for each day of the year, was included as a removeable supplement to the December 1992 issue. Individual copies may be ordered from the Business Manager - Benno Sydow, 2750 Oxford St. N., Roseville, MN 55113. Please enclose \$2.00.