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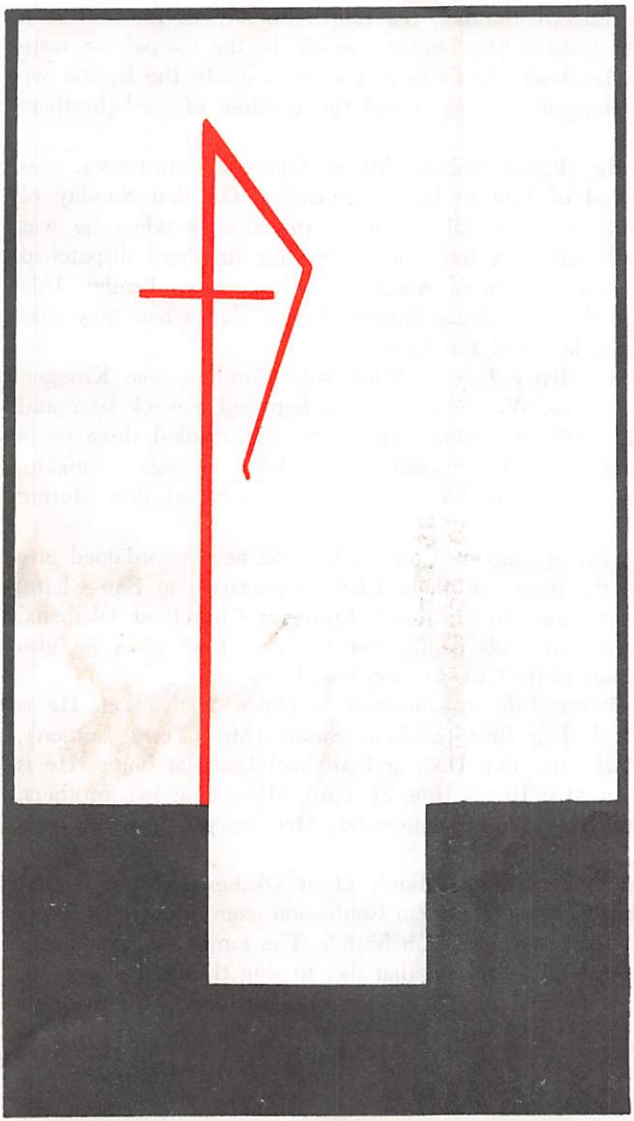

IN THIS ISSUE —

Ruben Ude

In the midst of earthly life
Snares of death surround us;
Who shall help us in the strife
Lest the Foe confound us?
Thou only, Lord, Thou only!
We mourn that we have greatly erred,
That our sins Thy wrath have stirred.

Holy and righteous God!
Holy and mighty God!
Holy and all-merciful Savior!
Eternal Lord God!
Save us least we perish
In the bitter pangs of death.
Have mercy, O Lord!

Sunday, March 8, was Laetare Sunday, the fourth Sunday in Lent. It is a joyful break in the solemn texts of the Lenten Season. In the Gospel we taste again the goodness of our Lord who feeds us and satisfies us. In the Epistle we are assured that through Baptism we are indeed the children of God, brothers of Jesus, sons of Abraham.

That was the last Sunday Pastor Ruben Ude of Okabena, Minnesota, was permitted to give the Bread of Life to his congregation. On that Sunday of rejoicing he, his wife, and son, were taking an afternoon walk when he was suddenly stricken with a coronary. A few hours later the Shepherd dispatched a messenger to bring yet another son of Abraham to his bosom. Brother Ude learned a new meaning to that morning's Introit: "I was glad when they said unto me: Let us go into the house of the Lord."

Ruben Ude was born to Henry Ude and his wife Caroline, nee Krueger, January 25, 1923 at Stone Lake, Wisconsin. He was baptized a week later and was confirmed March 21, 1937, at Gibbon, Minnesota. He studied three years at the University of Minnesota and four years at Bethany College, Mankato, Minnesota. His education was interrupted by service as a Naval Pilot during World War II.

Pastor Ude taught one year at Bethany College. In 1952 he was ordained into the ministry and assumed the pastorate of an ELS congregation in Eau Claire, Wisconsin. In 1957 he was called to St. John's Lutheran Church at Okabena, Minnesota, where he served until his death. For the past four years he also served His Master as chairman of the CLC Mission Board.

On January 29, 1945, Pastor Ude was married to Helen Michaelson. He is survived by his widow and their four children: Susan (Mrs. Terry Luitjen), Deborah K., and John Mark attending ILC, and Michael Louis at home. He is also survived by his mother, Mrs. Henry Ude, St. Paul, Minnesota; two brothers, Gilbert and Harold, also of St. Paul; and one sister, Mrs. Joseph Bluslodt, Iowa Falls, Iowa.

The funeral and burial took place on March 11 at Okabena. Pastor Robert Reim, president of the Church of the Lutheran Confession, comforted the sorrowing family with the Gospel message of Isaiah 55:8-9. The family, the congregation, and many pastors of the CLC learned that day to sing the praises of God; for they learned anew how much higher and more glorious are God's thoughts and God's ways.

W.S.

"HE IS RISEN INDEED"

John 20:1-10

Through the years many excuses have been given by unbelievers for not believing that Jesus truly rose from the dead. One commonly held view has been that Jesus' disciples and the women who loved Him were people of keen imaginations, who knew Jesus' prediction of His resurrection, believed in it strongly, and therefore began to have visions and dreams that it had come to pass even as they believed. Proponents of this view would have us believe that the wish was father of the fact. They would have us believe that even though there was no evidence of Jesus' resurrection, his disciples began to think and pray about it so much that eventually they believed it had actually taken place.

If this view is correct, our Christian faith is worthless, based on delusion and not on fact. As the apostle Paul has said, if Jesus Christ the Crucified did not rise from the dead, we are yet in our sins.

Let us look at the veidence. Were Jesus' disciples and the women who went to His tomb dreamers or visionaries or deluded schemers who created the resurrection in their own minds and then convinced themselves and others that it had really happened?

Certainly this is not the impression we get from the accounts of Matthew, Mark, Luke, and John. According to these witnesses every last one of the disciples was a doubter, not a dreamer. *And it is just this doubt of Jesus' disciples that strengthens our faith in His resurrection.*

Of course Jesus' disciples should not have been doubters. Jesus had certainly prepared them for His resurrection. Even His enemies knew His predictions. They told the Roman governor Pontius Pilate: "Sir, we re-

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member that that deceiver said, while he was yet alive, 'After three days I will rise again'." This was common knowledge.

The Old Testament also predicted Christ's resurrection. After Pentecost the apostles used Psalm 16 to show that the resurrection was part of God's ancient plan. The second Psalm also shows that God could not let His enemies triumph over the Anointed Christ. The disciples had confessed Jesus to be the Christ, the promised Messiah. Therefore they should have known that Jesus could not be defeated. Psalm 110 declares that . . . Christ's enemies would become His footstool. Even Isaiah 53, that chapter that depicts the humiliation of . . .

So the disciples should not have been doubters. They had their Old Testament. They had Jesus' own words. But there is no indication that either the disciples or the women really believed that anything would happen on the third day.

On early Sunday morning, the third day, some of the women went out to Joseph's garden. Were they making that trip so that they could be the first witnesses of a resurrected Christ? Of course not. They were going to anoint the body of their dead friend. They did not believe Jesus was going to rise again.

Mary Magdalene was one of the women that went out there that morning. When she saw that the stone was rolled away, did she say: "Look! The stone is rolled away. That must mean that Jesus is risen, as He said"? If she had been a dreamer anticipating Christ's resurrection, she might have spoken that way. But she was a doubter. She immediately assumed someone must have stolen Jesus' body, and she ran to notify Peter and John. She said to them: "They have taken away the Lord out of the sepulcher, and we know not where they have laid Him."

Later on, when Mary returned to Jesus' tomb, she saw the empty sepulcher, she saw the two angels, she saw Jesus Himself, and still she did not believe that Jesus had risen from the dead. It took the voice of Jesus Himself, saying "Mary," to convince her that Jesus was really alive.

Are these the actions of a dreamer or visionary who invented the resurrection in her mind because she was so sure it was going to happen? No, Mary did not believe, even after she had ample evidence. Jesus had to overcome her doubts, not only by appearing to her but by calling her by her name.

What about Peter and John? Mary Magadalene told them the stone had been rolled away.

Peter and John were hard-headed, slow-thinking men, in whom the truth of Christ's resurrection had to struggle for a long time before gaining the victory. They were not dreamers or visionaries.

Nevertheless Peter and John went out to investigate. John reached the grave first, but he was not bold enough to enter. Peter came a little later, and he walked right in. The tomb was empty, but there was no sign of any struggle or haste. It looked as though the dead one had gotten up, put the clothes on a neat pile, and left. Everything was in order.

Then John took courage, and entered the tomb. We are told that at this time "they knew not the scripture, that He must rise again from the dead." John was Jesus' closest friend. He was the one who knew Jesus' thoughts best of all. He was the quiet one who meditated deeply on Jesus' sayings. Yet even John had to confess that he did not expect Jesus to rise from the dead. But when he entered the tomb, "He saw and believed."

If John now believed that Jesus was alive, his faith must have been very weak. For after he returned home, he did not convince the others that Jesus had risen. Cleopas and his friend later that afternoon told the mysterious Stranger (Jesus) that John and Peter reported only this: "We found it even so as the women had said; but Him was saw not." John had not convinced these two disciples that Jesus had risen, for they were still sad and sorrowful. Why didn't John speak up, after he saw the empty tomb and believed Jesus was alive? His faith was weak; he was still cautious and quiet. There was still uncertainty in his mind. Jesus Himself would have to overcome his doubts later on.

With regard to Peter we hear only this, that after he saw the empty tomb, he was "wondering in himself at that which was come to pass." Of impetuous Peter we might expect a quick decision, a hasty conclusion. But no, this was too serious and important for quick decisions. Peter still did not believe Jesus had risen. He was puzzled by the whole thing.

So this is the conclusion we reach. Neither Mary Magdalene, nor John, nor Peter believed in advance that Jesus was going to return to life. Even after there was ample evidence that He was alive, they questioned it. Theirs was no unshakable faith in the resurrection of Jesus at first. Jesus Himself had to overcome their doubts by visible appearances to them. They had to become eyewitnesses of His resurrection. Only slowly did they become convinced of the truth.

Afterwards they were unshakabley. After Jesus' many appearances to them, after His gift of the Holy Spirit on Pentecost, then Peter boldly proclaimed Jesus' resurrection. "This Jesus hath God raised up, whereof we are all witnesses." "Ye killed the Prince of life, whom God hath raised from the dead, whereof we are witnesses" "God raised Him up the third day, and showed Him openly to us, who did eat and drink with Him after He rose from the dead."

Are you convinced that Jesus rose from the dead and that He is now alive? Why should you doubt it? We don't have the word of dreamers or visionaries, but the report of cautious John, puzzled Peter, and sorrowing Mary Magdalene. We have the testimony of doubters, not dreamers, doubters whose doubts could be overcome only by powerful evidence, in fact only by repeated appearances of Jesus Christ Himself in the flesh.

"Christ Jesus lay in death's strong bands,
  For our offences given;
But now at God's right hand He stands
  And brings us life from heaven;
Therefore let us joyful be
And sing to God right thankfully
  Loud songs of hallelujah.
    Hallelujah!"

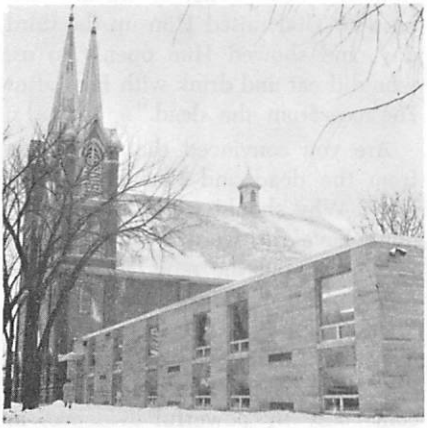
D. Lau

SURELY THE LORD IS IN THIS PLACE

For 102 Years

Immanuel Lutheran Church of Mankato, Minnesota, is out of step with the times.

Church schools all over the country are being closed for lack of funds, which is to say, for lack of interest. Some hold-outs dream of massive federal aid to solve their problem.



The New School

Yet this church continues to bear its own burden, doing impossible things in the strength of God as they intensify an already intensive program of Christian nurture. This is the church that mothered the Immanuel College and Seminary now located at Eau Claire, Wisconsin. This is the church that established an area high school for local needs when the CLC moved the high-school-college complex from Mankato. This is the church that has provided a Christian day school during all 102 years of its history.

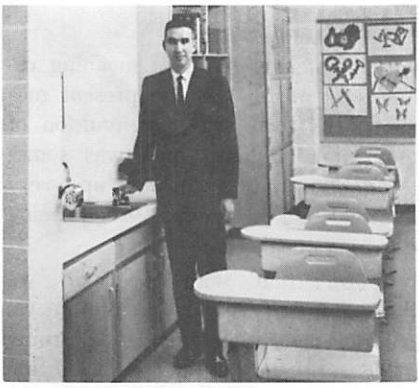
Now Immanuel has dedicated a new $200,000 classroom building for that day school.

Boldness

What makes this story particularly stimulating is the fact that the decision to build was made when there was an operating fund deficit that wasn't going away. The burden of supporting a large church building, two educational plants, and nine full time workers — a taxing load, even for a large congregation, when it is carried without neglect of synodical responsibilities.

When logic would have favored some curtailment of the program, Principal Robert Rehm cheerily planted an idea at the October, 1963, congregational meeting: "Shall we wait until the fire marshal condemns our present building and then hastily try to make plans and begin a fund, or would it perhaps be wise to take such an occasion as the 100th Anniversary of our congregation to set in motion the building of a new school?"

The idea stuck and grew into a centennial program which would first



Principal Robert Rehm

retire the current debt, then build the classroom structure, and finally plan in the direction of an auditorium-gymnasium. The obvious success of the program is evidence that the congregation truly extended itself in financial support. This, in turn, seems to prove that there is a pervasive gratitude for what the Spirit can do through education by a dedicated staff of Christian teachers.

They are a rare breed in these materialistic times, these teachers. Willing to do work of high professional caliber while subsisting on a fraction of what their services would command in the market of public education. Without exaggeration one might speak of endurance along with charity, and service, and faith.

Mr. Rehm joined the staff in 1957 and became principal the following year. He is a graduate of Bethany College and Mankato State College, where he took his degree in education. The other teachers are: Miss Ruth Schaller, a veteran in her specialty of pre-primary education; Mrs. Lola Lyndgaard, a widow who maintains a home for two sons, one in high school and one in college; Mrs. Roger Hagen, who teaches the first and second grades while also managing a family of three young children; and Miss Karen Garrett, a 1969 graduate of Immanuel College in Eau Claire.

The present enrolment of the school is 100.

"A Life-giving Unit"

The sermon at the morning dedication service of January 25 was given by Professor Gordon Radtke of Immanuel College and Seminary, pastor at Immanuel Church when the idea of the new building was conceived. He exulted in the fact that the power of God had made it possible to dedicate a "life-giving unit" that day. He found the heart of all truly Christian education in the promise of God," "I shall put my Spirit in you, and ye shall live."

The Reverend Robert Reim, presently pastor of Immanuel, came to this ministry when the gathering of funds was to get under way. He performed the rite of dedication.

The Rev. Daniel Fleischer of Watertown, South Dakota, also served the church here at the time of preparation. He spoke at the afternoon service, reminding the worshipers of the vanity of all building where the Lord is not builder. At that service children of neighboring CLC congregations brought a fraternal touch to the occasion by joining the choirs of Immanuel in their special music.

All in all, a happy chapter in the story of the church school struggle.

To be out of step with the times can be to step ahead.

R.A.R.

STUBBORN HOPE

Something permanent speaks out from the desolation of the Holy Land. One gets the feeling that the place is not finished. He senses things present and remaining, despite the long-gone history and the ruin of it all.

The Church is immortal, by God's gift of life, and as one walks there he hears over his shoulder sounds like these from the prophets: "Rejoice not against me, O mine enemy; when I fall, I shall arise. When I sit in darkness, the Lord shall be a light unto me. I will bear the indignation of the Lord, because I have sinned against him, until he plead my cause . . . he will bring me forth to the light, and I shall behold his righteousness." (Micah 7:8-9)

We felt that events are no less real because they are distant: the Savior speaks the same to us in John 4 as he did when "being wearied with his journey, he sat thus on the well" of Jacob near Sychar in Samaria. It wasn't the winch that we wound, nor the good water from the deep well that we drank, but rather that "we have a more sure word of prophecy, whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts." (2 Peter 1:19)

At Sychar, as when we sailed over the Lake from Capernaum, we were glad for good Lutheran upbringing in right attitude toward the written Word. One tourist from Iowa made a "testimony" as to how he felt, and we feared for a while that his ecstasy would be more than he could contain, whereas we were consumed by what it meant, and that meaning remains as modern as the present moment. His thrill was a convulsion of momentary delight; ours was something else, that pushes us up every morning. Palestine, like Abel, being dead yet speaketh.

It isn't that, with *our* mind, we don't also feel with deep emotion; we confess to choking up and turning aside so others shouldn't sce. The first was in driving through Bakaa, the rich valley in Lebanon where our guide said that Abraham came through in search of the land God would show him. For a moment we wished that God had told him. "This is the place," but patriarchs couldn't have it that easy. So lush was that little valley still today that we understood why the imperial Romans used it as a bread-basket of the empire. We "saw" Abraham push through with his flocks and herds, for he must go on to the Moriah of Isaac's sacrifice, to the place where God would "set his name there" for a witness at the crossroads of the world. What one sees is something, but what that same thing means is much more. Not what one feels, but what one knows for very truth.

In retrospect, it maybe was as well that we arrived in Jerusalem at four in the morning, well-worn in body from rumbling by bus from the airport of Tel Aviv in Lod, the Lydda of Aeneas healed by Peter in the Acts. What it means at such times takes precedence over what one may be feeling.

For hope, stubborn hope, is born

of the events that abide. Those who tour are often disappointed with this land, we have been told. We feel that such saw the surface, which is not impressive, and not the foundations, for they had not done their homework. We don't mean crash-programs of reading tour-guides and maps. But their preachers have neglected the Old Testament, and their teachers didn't know Kings and Chronicles. To them the prophets meant little more than millenium, and a battle some day at Armageddon, at the foot of a hill called Megiddo, a few miles inland from Carmel on the Mediterranean coast — or Judgment of all that ever lived, in the valley of Jehoshaphat, which is Kidron near Jerusalem's wall.

So they rushed to the souvenir shops, and their pastor-tour-hosts cooperated, while we burned with indignation to get on with what we were there for. What people don't much know they rather little care for, so we couldn't get a stop at Kishon, where Sisera's horses mired down, and where Elijah chopped up the prophets of Baal after fire showed who was God in the contest on Carmel. When we told a few travelers these things they gaped in wonderment. The children of our Immanuel Lutheran school would have been more enthusiastic, for this would have been familiar to them. You see, faith that is largely nice attitude isn't much.

Our Palestine guide was a Jew, come to a Palestine kibbutz from Poland and a concentration camp as a boy. "So you know all about it?" he asked, when at Tiberias we frankly bubbled with glee at the sight of Capernaum, Bethsaida, and the land of the Gadarenes atop the cliff across the Lake. "Well, it's all in the Gospels," we said, but that was the wrong remark. To the credit of Mr. Zvi, however, let it be said that he read from the Gospels as we passed many sacred places, but it was obviously for tour-guide purposes. They don't seem to *know* these things.

So they do not have our stubborn hope, our knowledge of what these things mean: that salvation came on these grounds, an objective thing that the hand of faith takes, eternal life; with Abraham we look for a city which hath foundations, whose builder and maker is God; that, rooted and grounded in the facts that are dated and testified by the rocks, "we know in whom we have believed." We have reason to hope with firmness, and the reasons are recorded in the Word. You don't need to go there to see them, but it is good, indeed, if you can.

It was good to see signs of what once happened, but more important is to know what was going on over the centuries.

The contingent of CLC tourists was marked, and many were astounded at our doctrine, the certainty of salvation complete. Our witness did not go unnoticed, and some asked if they could sit in on our devotions. They had heard about what was being said in them, and none of the others was "prepared," when Sunday overtook us in Caesarea — in Caesarea where Paul sat as prisoner three years. But he, too, had stubborn hope, a hope that did not make him ashamed.

MARTIN GALSTAD

THE PROPHET HOSEA

(Continued from last issue)

Fire will devour her cities and strongholds, the peopel shall fall by the sword, their little ones dashed in pieces, and their pregnant women ripped open (8:14; 10:14f; 11:6; 13: 16). Ephraim's glory shall fly away like a bird – no birth, no pregnancy, no conception! Israel shall be wanderers among the nations (9:11-17). They shall return to Egypt, to a land of bondage. Assyria shall be their king, because they have refused to return to me, the LORD declares (9:3; 11:5). God's people lived without mercy, they will be scattered among the nations without mercy. Their kings will not save them (13:9f), much less will idols made with their own hands save them: "The calf of Samaria shall be broken to pieces" (8:4-6). Their altars will be broken down and their pillars destroyed (10:2; 12:11). The people shall tremble and mourn, "and they shall say to the mountains, Cover us, and to the hills, Fall upon us." (10:8).

In the place where it was said to them, "You are not my people," it shall be said to them, "Sons of the living God." (1:10). Mercy triumphs over judgment. "For I am God and not man," the LORD declares (11:9). He will still save His own and gather a holy people to Himself. So He promised to Abraham, so it shall be. The people of Israel shall be like the numberless sand of the sea. The people of Judah and of Israel shall be gathered together (1:10f). In truth, God is a God in whom the "orphan finds mercy" (14:3). The orphan cut off from support and thrown upon the mercy of others, the one who has nothing and needs everything, the one most in need of help and the least able to repay, finds mercy in God. God's grace is as wide as mankind's need for it. Because of His grace the Gentiles, who are not God's people, can have the sure hope that they have this wondrous name, "Sons of the living God." (Rom. 9:24ff).

Hosea's gospel of redeeming love is presented most graphically in endearing words and figures, it is set forth most dramatically in the very life of the prophet himself.

How wretchedly Israel flouted her LORD's saving mercy when she pursued her lovers. Though she outraged her husband with her shameless affairs, yet this did not lessen her husband's love for her. His love grew more intense. "I will allure her, and bring her into the wilderness, and speak tenderly to her" (2:14). He will make love to her as in former times. And she will respond as in the days of her youth. "And in that day, says the LORD, you will call me, 'My husband,' and no longer will you call me, 'My Baal'" (2:15f). The LORD will make a covenant for His bride on that day, a confirmed promise to deliver His creation from the bondage of sin and to restore it to its glory. He will make His beloved lie down in safety, for He will abolish the bow, the sword, and

war from the land. "And I will betroth you to me forever; I will betroth you to me in righteousness and in justice, in steadfast love, and in mercy" (2: 18f). With what precious jewels He adorns His bride – forgiveness of sins, righteousness, and salvation in the promised Messiah. The very blessings He confirmed to Abraham and his descendants and which, therefore, He can never keep from His people. "And I will betroth you to me in faithfulness; and you shall know the LORD" (2:19f). In that day unity and harmony between Creator and creation shall prevail. The LORD's pity on 'Not pitied', and His naming 'Not my people', 'You are my people', will bring forth the response, "You are my God." (2:21-23).

God will have His redeeming love made known to His people, made known in a living symbol: "Go again, love a woman who is beloved of a paramour and is an adulteress" (3:1). Hosea is not only to take her as his wife, he is to love her. Love her who outraged her husband with her love affairs. Love her who broke the most sacred union by flouting her husband's affection and gave her body, which is her husband's alone, into the arms of another. Hosea's love for his unfaithful wife was to be so strong and sure that all her adulteries could not kill it. His love was to demonstrate God's unswerving love for His idolatrous people: "even as the LORD loves the people of Israel, though they turn to other gods and love cake of raisins." (3:1).

With incomparable words Hosea makes known just how warm and tender and how persistent is the LORD's affection for His rebellious people. "How can I give you up, O Ephraim! How can I hand you over, O Israel! How can I make you like Admah! How can I treat you like Zeboim! My heart recoils within me, my compassion grows warm and tender. I will not execute my fierce anger, I will not again destroy Ephraim; for I am God and not man, the Holy One in your midst, and I will not come to destroy." (11:8f)

God's heart which was driven to wrath because of Israel's sin is not His true heart. God's visitation was not meant for Israel's eternal destruction. Since He is a God of grace He visits in saving grace in order to save man from eternal damnation. In His wrath God is in truth a fearful lion who rends and devours and goes away, like a bear robbed of her cubs who tears open the breast (13:7f; 5: 14). But He tears that He may heal, He kills that He may make alive (6: 1f). After He will rend His people like a lion, He will again return to His place, "until they acknowledge their guilt and seek my face, and in their distress they seek me saying, Come, let us return to the LORD" (5:14ff). The LORD wants His people to seek Him that He may come and rain salvation upon them (10:12).

The LORD pleads with Israel to be like their namesake. Jacob had a great desire to acquire the promise given to the fathers. Already in the womb he struggled to obtain his right of the firstborn. "In the womb he took his brother by the heel, and in his manhood he strove with God. He strove with the angel and prevailed, he wept and sought his favor. He met God at

Bethel, and there God spoke with him — the LORD the God of hosts, the LORD is his name" (12:3-5). So Israel, by the help of their God, is to return to the LORD and say to Him, Take away all iniquity. So will they no more say, Our God, to the work of their hands. In Him the orphan finds mercy (14:1-3).

Although faithless Israel like a silly dove formed alliances with Egypt and Assyria (7:11); although faithless Israel trusted in her chariots and the multitude of her warriors (10:13); although faithless Israel skilfully made idols of silver and gave reverence to their idols with such zeal that "men kiss calves!" (13:2); yet God is such a God that He can say: "I will heal their faithlessness; I will love them freely, for my anger has turned from them" (14:4). Although the stubborness of Ephraim makes him like an unwise son who will not present himself at the mouth of the womb and he therefore endangers his very life, yet God is a God who can and will save: "O Death, where are your plagues? O Sheol, where is your destruction?" God will not ever change His mind — He will save His own from death, hell, and the grave (13:13f).

The mercy of God is Israel's salvation even though the nation shall surely perish because of her wickedness. They who reject God's saving grace turn that grace into wrath for themselves. "Whoever is wise, let him understand these things; whoever is discerning, let him know them; for the ways of the LORD are right, and the upright walk in them, but transgressors stumble in them" (14:9).

L. BERNTHAL

THE SABBATH—III

The Era Under the Law

The era during which God's people lived under the Law began with the establishing of the covenant at Mt. Sinai. It was then that the Ten Commandments were given. We may fail to realize that the Ten Commandments, as reproduced in our catechism and memorized in our youth, are an abbreviation of the original Ten Commandments. We also should be aware of the fact that the numbering of the commandments varies in different church groups. In Catholic and Lutheran usage the first two commandments, forbidding idolatry and iconolatry, were combined into one, while the commandment forbidding coveting was separated in our Ninth and Tenth Commandments. The Reformed churches kept the commandment forbidding idolatry as the First, making the commandment forbidding the making and worshipping of graven images the Second, while combining the commandments against coveting into the Tenth. This accounts for the fact that in our catechism the Sabbath Commandment is the third, while in

Reformed usage it is the Fourth. If the commandment forbidding idolatry is separated from the commandment forbidding iconolatry, the Sabbath Commandment is the longest and most detailed of all the commandments. It reads as follows:

> Remember the sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work: But the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter,thy man-servant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath day, and hallowed it.
>
> Exodus 20:8-11.

The emphasis on the rest of all from all labor was very explicit. The commandment of rest from labor was not optional. A test case soon presented itself. A man was found gathering sticks, presumably to build a fire, on the Sabbath. He was brought before Moses and Aaron and the entire congregation. His guilt was established. But the nature of his punishment was not revealed, so he was kept in prison until the Lord provided guidance. The Lord did speak to Moses:

> The man shall be surely put to death: all the congregation shall stone him with stones without the camp. Numbers 15:35.

The entire congregation proceeded to carry out the sentence. In our age of pampering criminals in the hope of rehabilitating them, this punishment seems to be entirely out of proportion with the crime. It would surely be considered "cruel and unusual punishment," forbidden by the 8th Amendment of the Constitution. This judgment is natural, for the perverse will of man never sees things the way the Lord sees them. But we must remember that this was Old Testament law when God's people lived under the Law. The modern Sabbatarians transpose the Old Testament Sabbath laws to the New Testament Sunday. Their error is exposed by their failure also to advocate capital punishment for Sabbath violations.

Remember The Sabbath. The reason for the Sabbath rest is clearly stated. After God had finished creating the world, He rested the seventh day and hallowed it. God wanted His people to "remember" that day and rest from their labors.

> The significance of the Sabbath, therefore, is to be found in God's blessing and sanctifying the seventh day of the week at the creation, i.e., in the fact, that after the work of creation was finished on the seventh day, God blessed and hallowed the created world, filling it with the power of peace and good belonging to His own blessed rest, and raising it to a participation in the pure light of His holy nature. Keil & Delitzsch, Pentateuch, Vol. II, p. 120.

With the advent of sin man's work became wearisome for both his body and his spirit. God prescribed the keeping of the Sabbath so that man might rest from his labors, elevate his spirits, and so gain a foretaste of the blessedness of that eternal rest in heaven.

P. Nolting

High Fidelity Preaching

Many excellent albums have been released in the past months. We shall yield in the matter of detailed discussion, permitting us to list many of these albums:

St. Matthew Passion, by J. S. Bach. *LONDON OSA-1431,* 4 records, $23.90. *St. Matthew Passion—Excerpts* (highlights of the above). *LONDON OS-26008,* $5.98. This now ranks best, but all the other albums are good. If you have another, keep it; invest in other music. The only English performance is still *COLUMBIA M38-692,* $18, slightly abbreviated, good if one is satisfied with a translation. Somewhat late for lent but, since it deals with the very heart of our faith, precious at any time.

Cantata No. 31: "The heavens laugh, the earth rejoices," and *No. 105: "Lord, enter not into judgment with thy servant."* The former is a splendid Easter cantata, pealing out the Easter victory with trumpets, oboes, and timpani, ending with the 5th stanza of the comforting chorale, "When my last hour is close at hand." (LH:594). No. 105 is based on the Gospel for the 9th Sunday after Trinity, Luke 16:1-9, The Unjust Steward. If you do not cherish this album you can return it.

Sacred Music in the Royal Chapel at Versailles, MHS-931, $2.50. About 1700. By Nivers and Marchand, for organ (Marie-Claire Alain at the console); by Bernier and Lalande, for chorus. Sacred works, colorful and scintillating, as only French works can be.

A Festive Evening with Hermann Prey. LONDON OS-26055, $5.98. Some of the best known sacred solo arias of Bach, Beethoven, Brahms, Handel, Mendelssohn, and Mozart, by today's foremost European singer. Orchestra and chorus included. Excellent, festive.

Wolfgang Amadeus Mozart—Sacred Music, MHS-840, $2.50 "Short Mass" (liturgy); "Exsultate, Jubilate," for soprano and orchestra, which concludes with what is considered by many as the grandest alleluia in music; and the "Misericordias Domini," for chorus, orchestra, and organ. Good!

LAUDATE DOMINUM, Sacred Music of Mozart. TELEFUNKEN SLT-43094, $5.95. Two different versions of the title number; the same "Exsultate, Jubilate" as above; four other works, all for chorus, orchestra, and organ. Soprano Giebel's voice ranges over this taxing music with soaring ease and beauty.

Giovani Pergolesi—Sacred Works. MHS-965, $2.50. Psalm 111, in a sublime setting for soprano, contralto, chorus, and orchestra. Second side: a motet and two antiphons for similar forces. An opportunity to hear this great Italian composer in some of his finest works. Psalm 111 is a joy that will be often repeated.

C. Thurow

CHURCH OF THE LUTHERAN CONFESSION
TREASURER'S REPORT

July 1, 1969 to March 1, 1970

	February	*To Date*
RECEIPTS:		
Offerings	$ 7,602.91	$ 86,990.51
Memorials	126.00	304.00
ILC Revenue, Board & Room	7,496.00	40,516.00
ILC Revenues, Tuition	3,096.00	18,356.00
ILC Revenues, Other	111.00	486.00
TOTAL RECEIPTS	$18,431.91	$146,652.51
DISBURSEMENTS:		
General Administration	$ 71.23	$ 2,073.18
Insurance	(–39.00)	2,231.00
Emergency Support	340.00	1,020.00
Capital Investments	870.00	8,022.96
Home Missions & Administration	5,640.50	42,279.89
Japan Mission	575.00	4,600.00
Missions, Extra-budgetary	–––	800.00
ILC, Educational Budget	5,161.67	37,188.11
ILC, Auxiliary Services Budget	4,968.76	26,076.31
ILC, Extra-budgetary	–––	9,330.00
Loan to Book House	500.00	500.00
TOTAL DISBURSEMENTS	$18,088.16	$134,121.45
CASH BALANCE	$ 343.75	$ 12,531.06
CASH DEFICIT, July 1, 1969		(–4,007.15)
CASH BALANCE, March 1, 1970		$ 8,523.91
10th Anniversary Thankoffering	$10,681.60	$147.373.23

Respectfully Submitted,
Lowell R. Moen, Treasurer

COMPARATIVE FIGURES

	February	*8 Months*
Budgetary Offerings Needed	$11,288.50	$ 90,308.00
Budgetary Offerings Received	7,602.91	86,990.51
DEFICIT	$ 3,685.59	$ 3,317.49
Budgetary Offerings, '68-'69	$ 5,450.03	$ 77,147.68
Increase, '69-'70	$ 2,152.88	$ 9,842.83

L. W. Schierenbeck, Chairman
Board of Trustees

NOMINATIONS

The following have been nominated for the office of president of Immanuel Lutheran College:

Prof. C. M. Gullerud
Prof. Roland Gurgel
Prof. John Lau
Prof. Gordon Radtke

Please have communciations with respect to the candidates in the hands of the undersigned by April 30, 1970.

Marlin Beekman, Secretary
3708 Halsey
Eau Claire, Wisconsin 54701

NEW ADDRESS

The Rev. L. W. Schierenbeck
2015 N. Hastings Way
Eau Claire, Wisconsin 54701

The Rev. Harold Duehlmeier
460 75th Ave., N.E.
Minneapolis, Minnesota 55432

INSTALLATION

As authorized by the CLC president, I installed the Rev. Harold C. Duehlmeier as pastor of Grace Lutheran Church of Fridley (Minneapolis), Minnesota, on February 15, 1970.

M. Eibs

APPOINTMENT

I have appointed Pastor Carl Thurow chairman of the CLC Mission Board, to serve the unexpired term of Pastor Ude, until the 1970 convention.

Robert Reim, *President*

ANNIVERSARY AT MARQUETTE

Fifteenth Anniversary celebration of Calvary at Marquette, Michigan, will be on April 19. Guest service at 4:00 P.M. Former pastor E. Albrecht will speak. Fellowship supper following.