



Morning Glory

“The Coming of the Lord Draweth Nigh” — James 5:8

EXPERIENCED SALVATION • CHRISTIAN FELLOWSHIP • SIMPLICITY IN WORSHIP

Hauge Lutheran Innermission Federation • January 2024

The Harvest Is Past

“The harvest is past, the summer is ended, and we are not saved.” (Jeremiah 8:20)

Thus reads the lamentation of Israel, a people in bondage, waiting for deliverance that did not come. One bright season after the other had come and gone, but it brought only desolation and distress to them: and now they faced the dread of winter with no hope. No wonder they cried in desperation.

Our emotions are deeply stirred by their plight: our heart goes out to them. We have seen other smaller nations in similar sad situations, under the iron heel of tyrannical governments, often promised freedom but never getting it.

Bitter as this is among small, oppressed nations, it is not half as tragic as the error of human hearts that have sinned away God's best seasons of salvation. Our text mentions two of the three major seasons of life - summer and fall; the third, springtime is not mentioned here, but being it is the first season, standing for the time of youth, we cannot omit it in our thinking. It is the time of sowing of seed, the time of beginning, the time when a right start will spare one from remorse in later days. My how fortunate young people are who early sought the Lord! I recall a young man who had just returned from a Bible Camp where Jesus had found and saved him. It was wonderful to see his new-found joy. He gripped my hand as if he'd known me a lifetime, and we had a grand time talking about the benefits of being early saved. As I left him, I walked down the street, thanking God for every boy or girl saved in the springtime of life. We feel sorry for all who waste those precious years of youth, neglecting and rejecting Christ! Theirs is a loss nothing can restore. Oh, young people, let Jesus save you now, before the evil

days come when you lose the desire to be a Christian.

Yes, Springtime is a time of decision. Would to God all decisions were in harmony with the Gospel. But sad to say, it is in the Springtime of life that many decide to enjoy the pleasures of sin for a season. They follow the line of least resistance, “follow the crowd”, concluding that there will be time enough later to be saved. People are lost because they don't want to be saved! No! I've met very few who do not want to go to heaven. But I've met so many who don't want to start on the way to heaven now! It's always that procrastinating word 'Tomorrow' that gets in their way. But “tomorrow” never comes to some; to others it comes, to be sure, but it comes with new objections, added delays and further postponements, until the springtime is gone... and then comes summer.

Summer is the time of growth, under the drawing power of the sun, when what was sown now develops. Summer tells us there is no such a thing as a stand-still in plant, animal nor human life. We are developing and growing along the lines we earlier determined. In the Christian life, summer is a wonderful season when the believer develops into a normal, healthy Christian, of clean habits and Christ-like character. It's a beautiful sight to see young people growing in grace and knowledge, turning their backs on sinful alliances, and setting their faces toward the heavenly home! We often marvel at the transformation of lives that were once dominated by sin and Satan: now under divine control! These young people are born again; they are going on with Christ in a clearer insight into man's total depravity and God's unlimited grace, provided full and free, at Calvary! Drunkards have become sober, dependable per-

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Volume CVII – Number 1
January 2024

MORNING GLORY (ISSN0745-5968, USPS 887-740) is published in January, March, May, June, August, September, October, November and December, by the Hauge Lutheran Innermission Federation, 808 Martha Lake Court, Shoreview, MN 55126, and printed by Send-It Shipping & Mailing Center, 1026 West Alcott Ave., Fergus Falls, MN 56537. Periodicals postage paid at Fergus Falls, MN 56537.

POSTMASTER: Send Address Changes to: Morning Glory, c/o Send-It Shipping & Mailing Center, 1026 West Alcott Ave., Fergus Falls, MN 56537.

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Internet Web Site: haugeinnermission.com.

Facebook: [Facebook.com/Haugeinnermission](https://www.facebook.com/Haugeinnermission)

Electronic version available – Send email to: morningglorymagazine@gmail.com

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sons, good neighbors, with clean habits. Thieves have turned from their thievery to restitution and righteous living: harlots and adulterers have confessed and been converted, to become faithful life partners. And self-righteous, religious people have repented and turned from their imitation religion to true salvation by grace, through an experience of receiving a new heart. Now they love prayer meetings, testimonies and evangelistic meetings. Oh, what a change!

But Summertime is also a time when the ungodly develop in their ungodliness. The decision earlier made, to neglect and reject Christ, now becomes a more permanent decision! It takes on the appearance of developed resistance. In the springtime of youth, the unsaved are, as a rule, not bitter in their attitude toward Christ. They are, rather, careless and indifferent, not making salvation much of an issue. But when they come to the Summertime of life they have seen more of God’s demands, they have tasted more of sin – they can’t go on merely neglecting. Now, unless they surrender to God, their next step will be that of rejecting! They will openly take a stand against the truth, deliberately choosing to continue in sin, ignoring or refusing to heed God’s calls. It is in the summer season that the grain in the field “comes to a head” - it is no longer a mere blade of grass - now its identity is apparent to all who pass by. And be-

fore very long, it will be ripe for harvest!

My friend, you are still young, but you've come to the Summer-season of your life. It is apparent to your parents, to your pastor to your friends; yes, it is apparent to yourself - you have now developed in your resistance against Christ, to the extent that your decision is dangerously close to being a permanent decision! The warmth of the summer sun brings out the best in a Christian, but the worst in the unsaved. Do you not see that "there is danger and death in delay"?

Next comes the harvest, the fall season, when days become shorter, activities are speeded up to gather in the ripened grain. In the Bible the harvest is spoken of as the final state of development - the time of judgment! "Whatsoever a man soweth, that shall he also reap." And you reap more than you sowed. Christians shall come rejoicing, bringing in the sheaves. But the ungodly shall depart, weeping, into "outer darkness, where there shall be weeping and gnashing of teeth." "The harvest is past, the summer is ended, and we are not saved."

Finally comes the cold, freezing winter, when all hope is forever gone! During the lifetime, spring, summer, fall and winter come, one after the other each year, but in the soul-life they come once only. Therefore, "how shall we escape if we neglect so great a salvation?" Friend, you know it - there is no escape when the harvest is past - judgment and death come at last. To the abiding Christian there will never come a winter season. He knows the meaning of spring, summer, and fall, and rejoices to experience new and greater things in the closer walk with God and the final "Harvest-Home", when the saints go marching in. The Christian, safe at last, within the pearly gates of heaven, shall never know the meaning of winter. Eternal spring, summer and fall, in all fullness shall be his portion forever.

Oh, my friend, hear me today: let not Israel's last cry be yours - "The harvest is past, the summer is ended, and we are not saved." Cry out right now to Jesus for pardon and peace.

October, 1968 R.Norheim,
The Lamplighter, Lutheran Gospel Hour

Another Year of Grace

"And he answering saith unto Him, 'Lord, let it alone this year also, till I shall dig about it, and dung it: and if it bear fruit thenceforth, well; but if not, thou shalt cut it down.'" Luke 13:8, 9.

Today we are at the sunrise of another year. We ask ourselves, what will this year bring us? When a humble Christian looks back over years that are past, he sees

God's love and grace woven into his life; and from the depths of his soul comes the confession: "Lord, Thou hast done all things well!" But even as you thus give thanks you have an anxious sigh. Through the corridors of time cold winds blow that seem to warn us of storms, punishments, and hard days. It is as though we heard the flapping of the wings of the angel with the vials of wrath that are to be poured out on us.

And yet in the midst of all that causes us to fear difficult times, there stands a Man who until this day has always prevented the worst from happening. When the righteous hand lifted the axe for stroke, and when the vials were to be poured out on us, then He interposed and prayed for a time of respite: "Lord, let it alone this year also. True, I have offered the same prayer before; but oh, grant this year, too, Lord! Let me dig about it and dung it one year more."

In this way, the Vinedresser has not only prevented the worst from happening, but He has also given years of grace in which many have been saved.

This year, too, He prays the same prayer for people and country, and because of this Savior love, God will again give us a year of grace for grace. If this shall prove to be the last year here in time for some of us, then He will take such believing sinner and carry him through death into eternal day.

*"A few more years shall roll,
A few more seasons come,
And we shall be with those that rest,
Asleep within the tomb.
A few more suns shall set
O'er these dark hills of time,
And we shall be where suns are not-
A far serener clime."*

Ludvig Hope, Oslo, Norway
Morning Glory Dec 31, 1942

Stay on the Trail!

At the beginning of a hiking path I read this warning; Stay on the established trails. What a needed word for this generation that has lost its way! Indeed that is the meaning of perplexity, one of the characteristics of the last days mentioned by our Lord. We have left the old paths and the good way, and we have no rest for our souls.

Vance Havner

New Year's Day

“Lo, I am with you always, even unto the end of the world. Amen!” (Matthew 28:20)

We can well begin the New Year with faith in the ascended Savior's promise at the close of Saint Matthew's Gospel, “Lo, I am with you always, even unto the end of the world. Amen.” Amid our personal perplexities, national problems and international difficulties, we need the Savior's constant companionship. How better can we cross the threshold from the Old to the New Year than with a repentant, contrite plea beseeching God's pardon for our unnumbered sins, His help in the many needs that will confront us during the coming twelve months, His comfort for the afflictions that may be multiplied in the days ahead? Thank God on the first day of 1946 (2024) that we can have this light for all future darkness, this direction for all the gloom that may encircle our hearts and homes, in the constant companionship of His Son. He, our atoning Savior, not only removed our transgressions, when He paid their penalties and satisfied divine justice, but He continues to love us with such devotion that we need tread no unknown path alone. In prosperity or pain, in success or sickness, in life and through death, He, whose promises never fail, will continue to guide, support, encourage all who trust His mercies. In His name we begin 1946 (2024). God help us end it in the same way!

PRAYER

Heavenly Father: In Thy name we begin this new year. Because of our human weakness and limited strength we are too ready to behold the future with misgiving and fear; yet strengthen us against faltering and help us lean wholly on Thee, trusting in our Redeemer's promise, “Lo, I am with you always, even unto the end of the world!” We need Thee every hour during 1946 (2024). Therefore, may Thy Son, our Savior, be our constant Companion and Support in all dangers which may await us, the never-failing Pardon for every sin! Let Thy Holy Spirit direct us during the coming year! We ask this in the Savior's name. Amen.

THOUGHT FOR THE DAY

Charles Lamb said that the man must be very bad or very ignorant who does not make a good New Year's resolution. No set of resolutions will suit all, but the following may help:

1. Do well the duty next to us! Prepare for a large work by doing a small one well!
2. Never trifle with conscience! If we have a doubt about a thing being right, let it alone!
3. Appreciate our families! Do not expend all our

kind words on others!

4. Do some good for Christ or make somebody happy in Jesus every day!

5. Daily study God's Word, pray regularly, attend God's house faithfully and repeatedly partake of the Lord's Supper!

6. If we fail in these duties, let us come to Christ daily and humbly confess our sins, ask His forgiveness, and with the Spirit's help, try again!

HYMN

*Our God, our Help in ages past,
Our Hope for years to come,
Our shelter from the stormy blast,
And our eternal Home!*

Walter A Maier (The Lutheran Hour),
Day by Day with Jesus, 1946 Calendar

Sow the Word

You can seldom argue a person into the Blessed Little Flock that Jesus Calls His Own and that is because the real reason for not wanting to enter-there-in is not because of *disbelief* in God; but their emotions and their will forbids them. The preaching of the CROSS *is foolishness to them!* (*They don't see themselves as lost sinners!*)

In other words they refuse to believe (trust, come, rely) as they don't want to believe IN Jesus; because they want to run their own lives!

But when the opportunity is there, we must do our best to deal with this precious soul with gentleness, firmness and respect. Even if we don't know if the person is sincere or if this person is seeking to put us on the spot; for if we don't sow the Incorruptible Seed, God most likely can not harvest it either.

“Let your conversation be always full of grace, seasoned with salt, so that you may know how to answer everyone.” (Colossians 4:6). (*Naturally your words, character and life-style must be consistent*).

God promises: “Those who sow in tears Shall reap in joy. He who continually goes forth weeping, Bearing seed for sowing, Shall doubtless come again with rejoicing, Bringing his sheaves with him.” (Psalm 126:5-6) – Pastor Rodney Stueland

Pastor Rodney Stueland went home to be with the Lord on November 6, 2023 at the age of 85. We thank the Lord for Rodney's many years of service in Evangelism and Pastoral work and being a central force in the Hauge Innermission.

Editorial

Wayne Almlie

Happy New Year

“Who understands the power of Thine anger, And Thy fury, according to the fear that is due Thee? So teach us to number our days, That we may present to Thee a heart of wisdom.” (Psalm 90:11-12)

Charles Dickens’ introduction to “A Tale of Two Cities” goes like this:

“It was the best of times, it was the worst of times; it was the age of wisdom, it was the age of foolishness; it was the epoch of belief, it was the epoch of incredulity; it was the season of Light, it was the season of Darkness; it was the spring of hope, it was the winter of despair; we had everything before us, we had nothing before us; we were all going directly to Heaven, we were all going the other way.”

That’s kind of how I approach 2024. There is a sense of excitement; there is a sense of foreboding. It could be a year in which we as Christians might start to get a taste of the persecution that many in the world are already experiencing. It will also be an exciting time, a time when hopefully the Gospel will ring stronger and clearer than it has for many a year.

It is a new year after all, a chance to start over fresh. The world sees that too and people make all kinds of New Years Resolutions, the only problem is that probably 95% of them are broken within a short time, because it is man’s attempt at self improvement which seldom works. They are works of the flesh and your flesh always betrays you.

But yet as a Christian I cherish the opportunity to a fresh start. I find great comfort in Lam 3:22,23. “Through the Lord’s mercies, we are not consumed, Because His compassions fail not. They are new every morning; Great is Thy faithfulness.”

It is a great comfort as a Christian, who is chief amongst sinners, to know that the mercies of the Lord are new every morning. That is God’s declaration; His mercies are new every morning. It does not matter how today goes, how many times you feel you fail

God, His mercies are new every morning. The same holds for the New Year. His mercies are new. If you are his child and you hate your sin and strive and desire to be free of it, His mercies are new.

It’s a new year, it’s time to look back on last year as well as look forward to the new year. We are reminded in this new year that we are one year closer to the day of our death, or the day of the Lord’s return. We sadly said goodbye to some of our family and friends last year. Who will be the next? It could be anyone of us, from the oldest to the youngest; no one has a guarantee of their next breath.

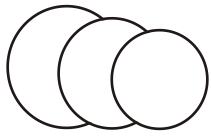
We are a year closer to standing before Christ at the Judgment Seat. (2 Cor 5:10,11) “For we must all appear before the judgment seat of Christ, that each one may receive the things done in the body, according to what he has done, whether good or bad. Knowing, therefore, the terror of the Lord, we persuade men.” That’s part of the problem in the church; we don’t understand the terror of the Lord. Most have never come to grips with the fact that “It is a fearful thing to fall into the hands of the living God.” Yes, we are a year closer to standing before God, are we ready?

We are a year closer to the day that the Lord will say to us either, “Come, you blessed of My Father, inherit the kingdom prepared for you from the foundation of the world”, (Mt 25:34) Or “Depart from Me, you cursed, into the everlasting fire prepared for the devil and his angels”. (Mt 25:41)

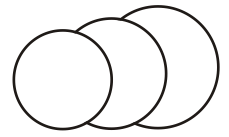
Since we are one year closer to that day when our final destiny will be forever determined, (Rom 13:12) “The night is almost gone, and the day is near. Therefore let us lay aside the deeds of darkness and put on the armor of light.”

“When God puts the period at the end of our life, we ought not change it to a question mark.”

Dr. Carl McIntyre – Spoken at his wife’s funeral



From the Fellowship Circle



M. B. **Jamestown, ND**
I read every word of every issue. Often inspiring, always thoughtful, scriptural, poignant, sometimes sad, grounded in the desire to encourage the believer and get the skeptic off the fence, powerful preaching, excellent Biblical study, and timely articles.

J. H. **Blue Earth, MN**
I love reading Morning Glory... After I finish with it, I pass it on to a friend, a retired pastor, who has macular degeneration, but uses a lighted magnifying glass to read Morning Glory.

B. R. **Lacrosse WI**
“Hello, please will you send a copy of “Spirit and Power” to my friend at ... Thank you and God bless you.

K & F. C. **Sebring, FL**
Enclosing a check for \$..., \$... for donation and \$12.00 for the book *Spirit and Power*. Prayer for a very good Morning Glory to continue. We all need to be more “God Inspired” and this newsletter is a leader in keeping us aware of the truth of evil in our world. May God-inspired people continue to share God’s Good News!

E.G. **La Crosse, WI**
Please send a copy of Spirit and Power at ...

J.K. **Dilworth, MN**
Please accept this donation in memory of Rodney Stueland. Thank You.

P.H. **Crystal, MN**
In memory of Pastor Rodney Stueland.

E.H. **Sisseton, SD**
The enclosed gift is in memory of Rod Stueland.

L.P. **Osakis, MN**
The \$... is for the Innermission. \$... is for Altar Steps. Mirror of the Heart and Sinners in the Hands of an Angry God. God’s Blessings.

G. & J. D. **Felton, MN**
Enclosed is a check to Hauge Innermission for \$... The \$... is a Thanksgiving offering and the \$... is a memorial for Pastor Stueland who just died. Blessed be his memory. They were good friends of ours and she still is. Our sympathy goes out to the family.

We pray for Israel. It is so sad the way they were attacked.

As we think of Thanksgiving, we reflect on how much we have to be thankful for. The Lord has blessed us abundantly.

A. & D. H. **Twin Valley, MN**
Have a Blessed Thanksgiving. What a Wonderful Savior is Jesus our Lord. All our love and friendship to all of you in Christ Jesus.

Testimony

“Therefore, since we have so great a cloud of witnesses, (not eye witnesses but testimonies) surrounding us.” (Heb 12:1 NASU)

Editor: This verse in it’s context is about all the saints the writer mentions in Hebrews Chapter 11. But I think it’s fair to also think of all the saints who went before us to glory. They have left their testimony as well, for our encouragement.

TESTIMONY of OLE ANDERSON

Brother Anderson and his wife Gertrude, nee Vaagen (Wagner), gave their hearts to God some years ago. By nature he was very quiet and peaceable. His life corresponded with his confession of Christ. The writer had many edifying conversations with him during his illness which lasted for some years. We read God’s Word and prayed together, Jesus was near. When Ole Anderson prayed you could feel the presence of the Spirit. Not because he was so gifted, but because as a helpless sinner in himself, he trusted in the finished work of Jesus for a full salvation and talked with God in a humble, child-like way. “As your days, so your strength shall be,” is His promise. This Ole experienced as he waited patiently until his soul was released.

Ole Anderson was born in Etne Parish, Norway, Sept. 22, 1871. He came to America in 1883. He married Gertrude Vaagen in 1902. God called him home Aug. 25, 1942. Age 71. Wife and three children survive. The family belonged to Holmes Luth. Church, Holmes, Ia. It has been the aim of this church to lead souls to a real and true life in the Son of God. Ole was a faithful sharer of the burdens and the blessings of the church. He is very much missed both in the church and in the home. His memory is a blessed one.

John T. Wagner, *Morning Glory* 1942

My Testimony

I am led to give my testimony in the Morning Glory. It is about five years ago since Jesus saved me. But at that time the devil came along with all his tricks and lies. I was foolish enough to listen to him and try his ways. He told me so many lies in which I tried to find peace. At last the devil's lies and ideas came to an end. The burden of sin being heavier than I could bear.

How good it was to enter the Way. Yes, it's a narrow way, but it is a sure way; it is the only way that will bring us safely to yonder shore. God spoke peace to my soul. Glory to His name. And truly I can say: "Take the world but give me Jesus."

The boys at the camps surely need to learn more about Jesus. The devil surely is to be found with all his tricks and lies.

My prayers go back home to my dear wife, father, mother, brother, sisters and families, that we shall meet in heaven and never part any more. What a great day that will be! Please pray for me. In Jesus' name. Amen.

Pvt. Joseph Larson, 906 Qt. Master & Aviat. Service,
Miami, Florida. *Morning Glory* Oct. 1942

Editor: would you consider sending us your testimony so we might rejoice together in the goodness of God.

The Blessedness Of Walking With God

A Precious Experience

"And Enoch walked with God: and he was not; for God took him." (Gen. 5:24)

This is perhaps the shortest life-sketch in the Bible. But how wonderfully significant it is!

Enoch walked with God. He not merely met God once or twice. He became well acquainted with Him. There developed an intimate loving friendship between Enoch and God, a fellowship productive of increasing holiness, steady poise, victorious power, infinite peace.

So intimately did Enoch come into communion with God that after a presumably long and useful career the comradeship on earth opened into the more glorious fellowship beyond, without the agency of death.

Perhaps this latter experience is not for us, in exactly the same form, but "Walking with God" is a blessed experience possible for each one of us and holds within it stores of treasure for the life that is and for the life to come.

... [This] is intended to suggest that every day of this year upon which we are entering we should walk in a loving, trusting fellowship with God.

May this be the longing of our hearts:

*"O for a closer walk with God,
A calm and heavenly frame;
A light to shine upon the road
That leads me to the Lamb!"*

Heavenly Father, bless for us this year. May it be a year rich with the blessed experience of walking with Thee. May we begin each day in Jesus' name, and may we close each day with gratitude in our hearts and praise upon our lips. Grant this for Jesus' sake. Amen.

Walking With God by Martin Hegland
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Life Eternal

"And this is life eternal, that they should know thee the only true God, and him whom thou didst send, even Jesus Christ." (John 17:3)

To know Christ is the salvation and life of the soul from first to last. To behold Jesus, that is the beginning of man's salvation. A soul has not been awakened spiritually in a Christian sense until the Spirit has brought it face to face with Christ.

Then sin becomes bitter and distasteful. Then man begins to see the selfishness and spiritual coldness of the human heart. Then a reckless sinner is transformed into a despairing sinner.

And this despairing sinner never becomes a free and a peace-filled Christian until the Spirit draws aside the veil, and enables him to see Christ as his Savior in the Word. Then slavish fear of God is banished; like wise fear of men.

A believer strives daily against his old sinful habits and the wickedness of his old heart. Oftentimes he strives and loses, makes good resolutions and fails again. What is it that can give him victory in this unequal struggle?

A glimpse of the Savior is enough to make sin loathsome. Then temptation loses its enticing power, and the sinner feels that it is blessed to say no to sin.

We live in a world of suffering. We all suffer. Children of God should suffer willingly, in fact, thank God for suffering, and rejoice in tribulation. But, as a rule we are afraid of suffering, even long before it comes. And when it does come, we sigh and complain.

But a glimpse of the suffering, bleeding Savior is enough to set our impatient minds at rest. We become ashamed of our impatience and our complaining. Verily this is eternal life: to know Him whom Thou didst send, Jesus Christ. O God be praised!

DR. O. Hallesby, *Morning Glory*, Nov. 1951

Believable...Yet Unbelievable

Pastors Denying the Second Coming

In the July 6th issue of the MORNING GLORY, some excerpts are quoted from one of the messages I gave recently at the Hauge Conference. A pastor wrote to me asking about one of these statements – namely: “We have seminary professors who absolutely deny the second coming of the Lord Jesus.” I desire to change the first two words of this statement to make it read, “There are seminary professors who absolutely deny the second coming of the Lord Jesus.” I have no documentary evidence that this refers to Luther Seminary in St. Paul. Many years ago when I attended our seminary, the Lord gave me a mighty spiritual experience through the teaching at the seminary and the prayer groups I attended there. And recently I talked to a pastor who graduated from Luther seven years ago. He said he had attended another Lutheran seminary before he came to Luther. At this seminary, higher criticism prevailed. Professors seemed to go out of their way to pick flaws in the Bible, and evangelical piety was ridiculed. When this student got to Luther, he found the seminary a wonderful place, he said. This was seven years ago.

Concerning our seminary today, Dr. Schiotez in his report to the closing ELC Convention quotes Dr. Rogness’ letter to a certain pastor, in which he says, “But the enemy is at work, and the whole church needs to pray that the seminary can be a place where the Holy Spirit is powerfully at work.” Let us heed this earnest request of the President of Luther Seminary.

Apostasy has struck the Lutheran Church. Pastor Hax, in a recent issue of Evangelize, quotes from a book written by Joseph Sitler, a Lutheran Seminary professor. The book is entitled “The Doctrine of the Word,” and the quotation reads, “If we equate the Word of God with Scripture, we are confusing things heavenly with things historical. If, as is commonly understood, the identification of the Word of God and the Scriptures means to equate the living Word of God with the words of the Bible, a manifestly wrong statement is made.”

This is the view of neo-orthodoxy that tells us “that part of the Bible which speaks to you, is the word of God to you.” What a terrible attack this is on the Scriptures. Any amount of heresy may hereby be introduced (if we are to assume the written Word is full of error) and it becomes a book for the mystics.

I am very thankful to God for the strong statement on the inspiration of Scripture as found in the Constitution of The American Lutheran Church. It reads: “The

American Lutheran Church accepts all the canonical books of the Old and New Testaments as a whole and in all their parts as the divinely inspired, revealed, and inerrant Word of God, and submits to this as the only infallible authority in all matters of faith and life.” (*As we read in the November Morning Glory, they made sure they got rid of this strong view of scripture when they created the ELCA.*)

I wish that every professor in all our church schools would be required to sign a statement every year stating his faith in this doctrine of the inspiration of Scripture. Furthermore, I wish that everyone of our church schools might be filled with the atmosphere of prayer. I am sure there would then be no demand for social dancing in our colleges. Nor would young ministers leave our seminary with the belief that dancing and social drinking are all right. May God have mercy on us in this apostate age where men are lovers of pleasure rather than lovers of God. Desperately do we poor sinners need the grace and forgiveness of the Lord.

Editor: then in the 1990’s the fruit of that slide into liberalism reared its head, so it’s entirely believable where we are today, Even the Presbyterian USA is afflicted.

Morning Glory, Aug. 1960,
Pastor L. C. Masted, DeKalb, Illinois

Editor: I was told by some old Lutherans years ago that the slide into liberalism didn’t start in the 1980’s and 90’s but it started in our seminaries in the 50’s. Pastor Masted lays it out for us here.

God Lied to Eve?

Rebecca Todd Peters is a professor, author, and Presbyterian Church (USA) Pastor. She has been “active denominationally and ecumenically for over twenty-five years.” She represents the PCUSA as a member of the Faith and Order Standing Commission of the World Council of Churches.

She was recently invited to First Presbyterian Church of Mankato, ... to give a sermon on the virtues of abortion and its biblical justification, and she did not disappoint.

Spinning a progressive yarn, she claims that God lied to Eve in the garden and that it was a GOOD thing for her to eat the fruit, bringing knowledge and clarity to the world. And because we can trust her to eat the fruit, we can trust her to have moral agency over her own

body and her decision to murder her baby through abortion.

From **NotTheBee**, OCT 25 2023

Editor: It is impossible for God to lie. (Heb 6:18) Thou Shalt Not Murder. (Exodus 20:13) The Hebrew and Greek words for a born and unborn baby are the same.

Just so you know what the world thinks of us.

“Real Time” host Bill Maher compared newly-elected House Speaker Mike Johnson, R-La., to the Maine mass shooter responsible for murdering 18 people and injuring 13 others.

During Friday night’s show, Maher repeatedly railed against Johnson’s devout Christian faith as a red flag but went even further by suggesting the Republican leader is mentally ill.

“When you’re this much of a religious fanatic, there is no room for real democracy. That’s not what you believe in. He said it today. ‘Look in the Bible. That’s my world view,’” Maher said during the panel discussion. “And I was reading about this horrible shooting in Maine. And, you know, we don’t know much about the guy yet, but apparently he (The shooter) heard voices and I thought ‘Is he that different than Mike Johnson?’”

Editor: At this writing we don’t know much about Mike Johnson either, but what he is being criticized for is basic Christianity, so we need to take note how the world views us.

THE WORLD IS HUNGRY!

PEOPLE are hungry today. They are hungering for meaning in their troubled lives. They are seeking peace in their sin-sick, anguished hearts. Increasing church attendance is a symptom of people’s troubled search for something. But often they do not even know for what they are searching.

The writer had the experience of seeing a young Japanese man believe in Christ the very first time he came to church. In his testimony he said he had been seeking a true friend for many years. When he heard about Jesus, he knew he had found that Friend!

The hunger of the multitudes is evident, but the uneasy question remains: “Are they being fed?”

Philip and Andrew faced the same problem. Jesus pointed out the need of feeding the multitude, Philip, in spite of all his calculations, was unable to solve the problem. Andrew fared little better, although he did locate a young boy with a lunch of five loaves and two fishes. Facing failure, the disciples turned to Jesus.

Jesus then took command of the situation. Following a prayer of thanks, he passed out the food and the supply never ran out. Everyone not only received enough to eat, but they received more than they could eat.

Today the same impossible task faces the Missionary, Richard V. Nelson, ELC church: “How shall the multitudes be fed?” The world still has many places where the name of Christ has never been heard. The heathen population is increasing much faster than the number of people who are becoming Christians.

In this country, too, millions of people know about Christ, but cannot confess Him as their Saviour. To feed these people, beautiful church buildings with lovely music and worship services, though they can be a help, do not substitute for a Christ-centered message. Christ alone can feed the hungry hearts of men.

How can He do this? Christ can lift the burden of sin and guilt from man’s heart. He can lighten the afflictions of this life with the promise of eternal joy with Him in heaven. He offers this eternal life to all who will simply accept Him as their Saviour.

Even as Jesus used the disciples in handing out the food to the 5,000, He also uses men to give out this “Good News” of the Gospel. Where are the faithful Pastors and Evangelists who can not only preach eloquently, but who can lead men to repentance and faith? Where are the men and women who will go out to the ends of the earth with the gospel of Christ? Where are the parents who are bringing up their children in the “nurture and admonition of the Lord”?

Christ depends upon us to reach the fainting multitudes. Though the task seems impossible, we know that Christ has abundant resources for our every need. “*And my God shall supply every need of yours according to his riches in glory in Christ Jesus.*” (Phil. 4:19)

May we all be faithful in presenting Jesus to the hungry hearts of men!

Missionary Richard V. Nelson
Morning Glory, March 1959

The Gospel Was Given for a Time Like This

There are days when it is hard to read the news. I open my browser and see another set of headlines, I open my blog reader and see another collection of stories, and I despair. If it is not wars and rumors of war, it is other indicators that this world is sick and dying and in its death throes. I enjoy Al Mohler's daily podcast and often listen to it while preparing and eating my breakfast, but a scan of recent headlines reminds me why I sometimes just want to climb straight back in bed: "Dolls for boys? Christians must recognize that even the toy aisle reflects a worldview." "For celebrities, saving the elephants is the latest fad. Unborn babies? Not so much." "When it comes to sexuality, what happens when a society's only moral factor is consent?"

I am not convinced that things are a whole lot worse now than they were tens or hundreds or thousands of years ago. Rather, we have learned to move information faster and farther while at the same time making the world grow smaller. This has left us trapped in what Neil Postman told us is as an endless cycle of cynicism and impotence where we learn all kinds of news and information but have no ability to do anything about it. We hear it all, we feel it all, but we can take no action. All that's left to do is despair.

Whether or not the world is worse today than it once was is a matter for historians to debate, I suppose. What is clear enough to any observant Christian is that it is bad right now. Really bad. The world seems hell bent on bringing hell to earth. Millions of unborn children are viciously slaughtered in an infanticidal holocaust that now spans the globe. Marriage is being redefined so broadly that the very institution has nearly lost its meaning and significance. The good plan and purpose of God displayed in male and female is denied while transgenderism and androgyny are celebrated. The politicians we admire are belittled and beaten by ones who frighten and grieve us. Science proclaims that this world came into being without design or designer, that it exists without purpose, and that it will end with a meaningless fizzle. It's hard to read it all and it's agonizing to feel it all.

Locally, children I love and pray for are identifying themselves and their sexuality in ways that I know will lead only to their harm. Provincially, our Premier is planning to redefine the very notion of parenthood while at the same time increasing oversight of Christian education and homeschooling. Federally, our Prime Minister is advancing legislation to increase and celebrate the rights of transgender individuals while inevitably decreasing the

freedom of anyone else to critique or deny such identifications. Everywhere I look it looks like evil is winning.

The truth I preach to myself again and again is this: The gospel was given for a time like this.

Is evil winning? I don't believe it. I can't believe it. Not when I break from the bad news to focus on the good news. The despair retreats in the face of truth. The truth I preach to myself again and again is this: The gospel was given for a time like this.

When God gave us the gospel, he knew the times that would come. He knew that just months after the culmination of the gospel in the cross of Christ, people would turn on Christians and begin to persecute them. But that was okay, because the gospel was for a time like that. When those early believers scattered from Jerusalem to Judea and Samaria they took the gospel with them. They proclaimed it, they lived it, they fed off of it, and it sustained them. Later the whole Roman Empire turned on those Christians, but that was okay, because the gospel was for a time like that too. Through times of persecution the gospel spread to new lands and took deeper root in the lands in which it had already been planted. The blood of the martyrs proved to be seed that sprang up into a great gospel harvest. And so it has gone in age after age and era after era.

The gospel is for times of hardship and persecution, but also for times of moral confusion. The church in Thessalonica was unsure how to live for Christ in a culture that both tolerated and celebrated every kind of sexual sin and peccadillo. But the gospel was for a time like that, and Paul reminded them of the instructions he had given them through the gospel of the Lord Jesus: "For this is the will of God, your sanctification: that you abstain from sexual immorality; that each one of you know how to control his own body in holiness and honor, not in the passion of lust like the Gentiles who do not know God" (I Thessalonians 4:3-5). If they would just understand the gospel and live in consistency to it, the confusion would give way to clarity.

The church in Corinth was allowing full-out sexual perversion to infiltrate its church and even its membership, but Paul did not panic, because the gospel was for a time like that. He reminded that church of the gospel and their new unity with Christ, he insisted that such immoral behavior was incongruous with people saved by such a gospel, and told them to live as they had been called. Their problem was not first addressed by panic or prohibitions but by better understanding the meaning, purpose, and freedom of the gospel. It was the gospel they needed! It was for them, for there, and for then.

The gospel was given to a world like this one, a world marked by every kind of pain and perversity.

The gospel was not given to a world without sin, without confusion, without difficulty and persecution — that world needs no gospel. The gospel was given to a world like this one, a world marked by every kind of pain and perversity. This world needs a gospel and, praise God!, he gave us one. He gave us the gospel of his Son. No matter how bad the news around us gets, that good news gospel is better. It was given for a time like this.

Tim Challies, blogger, author, and book reviewer.
Canadian, June 6, 2016

Editor: I have strived to focus on writers that are Lutheran, for we are a Lutheran ministry. But, other traditions also have truths to share that can challenge and bless us. I thought this article was especially meaningful considering the times in which we live. Our country and even our world seems to be ruled by demons, but we need to be faithful, we need to persevere, for the Gospel was given for such a time as this.

Now

“Now is the acceptable time” (2 Cor. 6:2).

Much of our Christianity tends to be “futuristic.” By that I mean that we are so apt to transfer into the future what God wants to give us and do for us in the present.

For example, when we ask God to bless us, do we expect the answer now? Are we not rather prone to look for it at some later indefinite time?

We pray for deliverance from sin’s power, confidently assured that God is both able and willing to deliver. But do we look for His deliverance right now? Do we claim it is a present possibility and reality? On the contrary, we tend to pray for it as something to be received at some uncertain time in the future.

Crushed by our defeats at the hands of sin and our flesh, we implore God for victory. We believe His promises are reliable, and that our resources in Christ are fully sufficient for victory over sin. But we find it so hard to think of this victory in Christ as possible now. If, after prayer for it, we were to ask if victory now is ours, many would doubtless answer, “Not yet.” O yes, victory is possible and real. But not now. It is something we expect to have some time, some future day.

And, then, how often do we not ask for God’s grace? There is perhaps nothing we plead for as much as His abundant and sufficient grace, and there is perhaps no prayer we so little expect to be literally answered right now as this one. We, not God, so often defer the answer. We do not look for it now. We believe, indeed, that God’s grace is sufficient and is intended for us, but we are so slow to grasp that it is meant for us, in all its abundance, at

this present moment.

But What Does God Say?

“Now is the acceptable time.”

Again there is God’s call to surrender. He asks us to yield ourselves fully to Him. We hear the call, admit God’s right to claim us wholly, want to yield ourselves and pray about it. But so many do not think of it as something that is to happen now. They hope and expect some day to become wholly yielded Christians, but that this can and should happen now does not even seem to occur to them. To pray about surrender belongs to the present time, as they see it, but the actual committal of themselves to God waits for some future day.

Again what does God say?

“Now is the acceptable time.”

Our tendency to transfer into the future what is intended for us in the present is more serious than it appears. In the first place it shelters an unrecognized unwillingness to have at once what we so fervently ask God for. For example, what is it that actually lurks behind our failure to look for and accept victory over sin right now when we ask God for it? Nothing other than a subtle unwillingness to have victory. We do not want at once that which we request of God—at least not fully. But it does salve our conscience to ask for it. We can then comfort ourselves with the fact that we have prayed about it—even shed tears, perhaps, and since we experience no victory, it must be that we cannot expect to have it right away. And very subtly now the flesh helps us to an excuse for defeat and dulls the sense of guilt over our defeats,

In the next place transferring into the future what God means we should have now is nothing but down-right unbelief. It is asking but not taking what God offers to us. Such praying is an affront to God. It is a subtle way of sidestepping God and His answer to our prayers. How weary God must be of all our praying which is not followed by accepting right now what He offers us. You do not have to beg and beg God for that which He is offering you now. He wants you to take it, accept it by faith and then thank Him for it. When God offers you His grace do not put Him off by insisting on begging for it. What God gives you now He wants you to accept now. Do not transfer into the future what God means you should have now.

When does God want you to have forgiveness? Now. When would God deliver you from your sins? Now. When may you have victory? Now. When may you receive God’s grace unto a full committal to Christ?

Now. “Now is the acceptable time.”

H.G Randolph, *Bible Banner* (LBI) December, 1940

Scripture and the Gay Christian Movement

This is the third in a series of articles about the movement to accept the gay lifestyle within the Christian church, including same-sex marriage and ordination of openly gay clergy. Scriptural texts will be looked at first from the Gay movement's analysis of them and then from the exegetical approach of what the verses are saying.

Sodom and Gomorrah

"Before they lay down, the men of the city, the men of Sodom, surrounded the house, both young and old, all the people from every quarter; and they called to Lot and said to him, "Where are the men who came to you tonight? Bring them out to us that we may have relations with them." (Genesis 19:4-5)

"Then the LORD rained on Sodom and Gomorrah brimstone and fire from the LORD out of heaven, and He overthrew those cities, and all the valley, and all the inhabitants of the cities, and what grew on the ground." (Genesis 19:24-25)

Gay Response #1

In this passage, the men of Sodom threaten to gang rape Lot's angel visitors, who have come in the form of men, and so this behavior would at least ostensibly be same sex. But this is the only connection that can be drawn between this passage and homosexuality in general, and there is a world of difference between violent and coercive practices like gang rape and consensual, monogamous and loving relationships. No one in the church or anywhere else is arguing for the acceptance of gang rape; that is vastly different from what we are talking about. But the men of Sodom wanted to rape other men, so that must mean that they were gay, some will argue. And it was their same-sex desires, and not just their threatened rape, that God was punishing. But gang rape of men by men was used as a common tactic of humiliation and aggression in warfare and other hostile context in ancient times. It had nothing to do with sexual orientation or attraction; the point was to shame and conquer.¹

Biblical Response

The people of Sodom & Gomorrah were already wicked exceedingly before Lot or the angels ever showed up. *"Now the men of Sodom were wicked exceedingly and sinners against the LORD." (Genesis 13:13)* This was spoken to Lot when he was considering where to live.

"And the LORD said, 'The outcry of Sodom and Gomorrah is indeed great, and their sin is exceedingly grave.'" (Gen. 18:20) The people of Sodom and Gomorrah already had a lifestyle that was absolutely evil in God's eyes before the angels in human form ever showed up. The demand of the people to Lot to *"bring them out to us that we may have relations with them,"* shows that this was indeed homosexuality that had long been the standard of the town. It is even more obvious because Lot, in turn said, *"Now behold, I have two daughters who have not had relations with man; please let me bring them out to you, and do to them whatever you like; only do nothing to these men, inasmuch as they have come under the shelter of my roof."* (Genesis 19:8) Even in his debased thinking, Lot wanted to try and satisfy the overt lust of these men by giving his virgin daughters to them so that they might satisfy their desires and leave the angels alone.

Would this have been rape as the gay response claims, and that this alone is what was being judged? No, because had the angels consented to this, then it would not have been rape at all. To state that to practice a "consensual, monogamous and loving relationship" between 2 members of the same sex makes this alright is to completely ignore God's standard of marriage as stated in Genesis 2:23-24 as between a man and a woman and nothing else. We need only look at other Scripture to verify that God was judging homosexuality here. *"And if He condemned the cities of Sodom and Gomorrah to destruction by reducing them to ashes, having made them an example to those who would live ungodly thereafter; and if He rescued righteous Lot, oppressed by the sensual conduct of unprincipled men (for by what he saw and heard that righteous man, while living among them, felt his righteous soul tormented day after day with their lawless deeds)." (2 Peter 2:6-8)* God calls these people "ungodly" and "sensual" and "lawless." It is clear that God is judging homosexuality that had gone rampant in the town because all the people there were this way. *"Before they lay down, the men of the city, the men of Sodom, surrounded the house, both young and old, all the people from every quarter."* (Genesis 19:4)

Gay Response #2

That is the appropriate background for reading this passage in Genesis 19, which, notably, is contrasted with two accounts of generous welcome and hospitality – that of Abraham and Sarah in Genesis 18 and Lot's own display of hospitality in Genesis 19. The actions of the men of Sodom are intended to underscore their cruel treatment

1 *The Gay Debate: The Bible and Homosexuality* by Matthew Vines on YouTube.

of outsiders, not to somehow tell us that they were gay. And indeed, Sodom and Gomorrah are referred to 20 times throughout the subsequent books of the Bible, sometimes with detailed commentary on what their sins were, but homosexuality is never mentioned or connected to them. In Ezekiel 16:49, the prophet quotes God as saying, "Now this was the sin of your sister Sodom: She and her daughters were arrogant, overfed and unconcerned, they did not help the poor and the needy" So God Himself in Ezekiel declares the sin of Sodom to be arrogance and apathy toward the poor. In Matthew 10 and Luke 10, Jesus associates the sin of Sodom with inhospitable treatment of His disciples.²

Biblical Response

To state that God judged these people with death and reduced the city to ashes simply because of inhospitality is absurd. The passage quoted from Ezekiel 16:49 is taken completely out of context. The prophet Ezekiel is addressing the Israelites who are in captivity in Babylon and he is drawing a parody between these unfaithful people and how God dealt with unfaithful people from times past. This chapter contains numerous references to God's Judgment against those in captivity and states that He will judge them more severely than even Sodom or Samaria (the capitol of the Northern Kingdom). "*As I live,*" declares the Lord God, "*Sodom, your sister, and her daughters, have not done as you and your daughters have done. Behold, this was the guilt of your sister Sodom: she and her daughters had arrogance, abundant food, and careless ease, but she did not help the poor and needy. Thus they were haughty and committed abominations before Me. Therefore I removed them when I saw it. Furthermore, Samaria did not commit half of your sins, for you have multiplied your abominations more than they. Thus you have made your sisters appear righteous by all your abominations which you have committed. Also bear your disgrace in that you have made judgment favorable for your sisters. Because of your sins in which you acted more abominably than they, they are more in the right than you. Yes, be also ashamed and bear your disgrace, in that you made your sisters appear righteous.*" (Ezekiel 16:48-52 Please read the whole chapter to see how graphically God condemns these people in captivity saying they are worse than even Sodom).

Again, we need only look at other Scripture that addresses the sins of Sodom in a straight forward way without using a parody. "*Just as Sodom and Gomorrah and the cities around them, since they in the same way as these indulged in gross immorality and went after strange flesh,*

are exhibited as an example, in undergoing the punishment of eternal fire. (Jude 1:7) It was not inhospitality that was judged in Sodom, it was "Gross Immorality," and "going after strange flesh," meaning going after the same gender for sex instead of going after the opposite sex which would be fornication or adultery.

One argument that the Gay Community brings is that Jesus never addressed the issue of homosexuality. Yes He did! "*And you, Capernaum, will not be exalted to heaven, will you? You shall descend to Hades; for if the miracles had occurred in Sodom which occurred in you, it would have remained to this day. Nevertheless I say to you that it shall be more tolerable for the land of Sodom in the day of judgment, than for you.*" (Matthew 11:23-24) Jesus is doing the same thing that Ezekiel did. He is drawing a comparison between the sins of Capernaum and the sins of Sodom, which was homosexuality. So Jesus did address the sin of homosexuality referring to the sin of Sodom and God's Judgment against it. The Gay Response that states that Matthew 10 and Luke 10 support inhospitality as the sin of Sodom is wrong. "*And whoever does not receive you, nor heed your words, as you go out of that house or that city, shake off the dust of your feet. Truly I say to you, it will be more tolerable for the land of Sodom and Gomorrah in the day of judgment, than for that city.*" (Matthew 10:14-15, see also Luke 10:10-12) Jesus is stating that whoever does not receive the disciples because they do not "heed your words"; namely, the words of the Kingdom of God in Jesus Christ. This is what Jesus commissioned these disciples to go out and bring to people, and whoever rejects that message will be judged by fire and brimstone by God, just as Sodom and Gomorrah were.

The destruction of Sodom and Gomorrah stands as a graphic example of how God will deal with unrepentant sin and especially sex sins. It stands as a warning to everyone of the danger that awaits any and everyone who will practice such things. It is also a warning against true believers from getting sucked into believing and living in that kind of environment. Lot lost his wife who became a pillar of salt when she looked behind. Lot also lost his moral compass when he offered his two daughters to a mob of lust ridden men. Lot also lost his daughters' souls, because they ended up committing incest with him. (See Genesis 19:30-38) Out of these two acts came the Moabites (out of the father) and the Ammonites (son of my people). These people became enemies to Israel.

So dear reader – Heed the Warning!

Pastor Jim Haga

2 Ibid

Now He Belongs to the Ages

IT IS NOT the purpose of this article to serve as a biographical sketch of Ludvig Hope, that great layman of Norway who recently went home to be with the Lord; nor is this an evaluation of his ministry. That we shall have to leave to those who knew him more intimately and have access to the records of his rich life.

But as a free movement within the Lutheran Church, the Lutheran Evangelistic Movement wishes to pay tribute to one who throughout his life stood forth fearlessly as the champion of such movements and whose battle cry challenged friend and foe: "We will be Lutheran in doctrine and practice, but we must be free from domination!"

An "Eagle Saint"

Hope has been referred to as one of Norway's greatest laymen, if not the greatest, since the days of Hans Nielsen Hauge. His life was a living illustration of Isaiah 40:31-"They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint." He was one of the "eagle saints" who constantly exchanged his strength with that of God. And because of this, his life was vigorous and productive to the very end.

Writing in *Sambaandet*, Anker Goli says of him: "Hope could soar to great spiritual heights and his vision compassed the world. It is significant that his last book was entitled *Runt Jorda* (Around The World). His whole life was dedicated to the cause of missions, and not only foreign missions, but the whole of God's program.

But Hope was not only an idealist; like his great forebear, Hans Nielsen Hauge, he was also a true realist.

Writing in the Norwegian periodical, *Fast Grunn*, under the topic "Strong Christian Realism," speaks of the literary work of Hope. (Hope's complete works have been printed by A. S. Lunde & Co. S, Forlag, Bergen, 1948, in 9 volumes.) He says: "It is unusual in the field of literature that a man who has never learned grammar and who scarcely knows the difference between subject and predicate, should be able to write books that have a circulation of 240,000 copies."

One of the secrets of his success, both as a writer and speaker, was that he always wrote his entire sermons word for word. His defense of this practice was that "it is easier for God to get in touch with the preacher when in solitude than when in the pulpit."

When you read the writings of this man, you hear him preach, for he had the unique ability of projecting his personality into the written word. He was the same in his writings as in the pulpit.

His writings are full of poetry. The "Landsmaal" which he used is full of idiomatic expressions which make it very difficult to translate. In his preaching and writing, the dualism of secular and sacred is abolished. All is of God and for God. Mountains and valleys, fjords and forests, birds and flowers, live in his sermons, and the sadness of the sea and the whisper of the wind in the pines form a sweet cadence.

Hope was not only a layman, says Eide, but a new type of a layman. As soon as he entered the pulpit, the audience became conscious of the fact that here was no ordinary preacher which stood before them. As he began speaking slowly and calmly, the words had a remarkable power over the audience and penetrated to the very heart of each hearer.

His preaching had the liberating message of the Rosenian emphasis, but also the searching quality of the old Haugean line. Of him it could be truly said, "The common people heard him gladly.

While visiting in America, he one time spoke to a large audience on the word, "Ye are the salt of the earth." His emphasis was different from that so often heard among American-born preachers: ye "must" be salt, and ye "ought" to be salt. His constant affirmation was ye "are" salt. When a Christian mother with a large household to care for constantly occupied with washing and mending and cooking, and cooking and mending and washing, she is often tempted to feel that she is doing so little for the kingdom of God and that her life is so useless. But just then, cried Hope, she is the salt of the earth. When a father takes the Bible and reads a portion, and prays, and perhaps feels that his prayers do not amount to much, then he is the salt of the earth.

As Hope walked down the aisle after the service, the old lay people thronged around him. Somehow the sheep had heard the voice of the Shepherd and they responded to it.

When Tormod Vaagen, Secretary for the China Mission Society of Norway, spoke at the LEM Midwinter Conference some years ago, he brought a greeting from Hope, who had charged him, "Be kind to the Christians in America. They get so much whipping! (Dei faar so mykje bank)." Perhaps with that statement he wanted to put his finger, keen analyst that he was, of the weaknesses of our preaching of sanctification.

In the Center of the Battle

The early years of Hope's life and ministry were during a time of turbulence in Church and nation. The old Conventicle Act had not only forbidden the laymen to preach but also to meet in the homes for mutual edification (opbyggelse). To be sure, the Act was abrogated by

law on July 27, 1842, but a great many battles remained to be fought after that. And Hope was often found in the center of the battle.

It is said of him that he was devastating in debate. When he contended for the rights of the people, he was as unyielding as the mountains of Norway. Once in a discussion on the Church, he spoke for three full hours, and it is stated by those who were present that people sat as if nailed to their pews.

"There are few in the nation who dare to say that they have triumphed over Hope in debate," says Eide. The reason for this prowess was that he would carefully put himself into the place of his opponent, become thoroughly familiar with his arguments and then, by keen analysis, show up his opponent's errors.

Because of his sharp insight and his warm Christian spirit, he gained the confidence of the Christian people and was one of the leaders in guiding the free movements in Norway into the deep channels of blessing and power which they have been.

To begin with, Hope, as well as the whole Innermission Movement in Norway, was violently opposed by many of the clergy. In fact, they classified him as a "Vampire sucking the blood out of the Church."

Instead of this being the case, however, the Innermission and foreign missions sponsored by the Christian people of the land became, as Oscar Handeland has said, "not a separate tree, but a new branch on the old tree. And this branch has made the whole tree bigger and stronger."

When Hope came to the eventide of his rich and fruitful ministry, instead of being called a "Vampire," he was recognized by Norway's leading ecclesiastics as one of the greatest sons of both the nation and the Church.

In his view on the Church, it was the life, not the polity, that was the important thing. As he was ready to embark for Norway after his first visit to America, he said: "Before I leave I would like to cry out as far as my voice can reach: You people of the Norwegian American Church, give life a greater place in your midst! Love life more than form!

"Let the Church be No. 2 and the life No. 1!

"Do not commit the old sin of quenching the spiritual life under a beautiful Church program.

"That sin will be your death!

"Let the life have its rightful place!"

To this we say a hearty "amen," and recognize that his voice in this matter was also the voice of a prophet.

"How can we explain the contribution of this man in its diversity and its scope?" asks one. And he answers his own question by saying: "The only answer is, Hope was a gift of God to the Church, and was used both as a whip and

a pillar."

Characteristic of the man was the last statement he made to his son-in-law and daughter, Missionary and Mrs. Eikli, as they were ready to leave for Japan: "If I am gone when you come back, I will not come down again to greet you."

We who have been blessed by this man's life and work would reverently say of Ludvig Hope those words that were first given utterance at the death of Abraham Lincoln- "Now he belongs to the ages."

Editor: If you want to know more about this man, his faith and his teachings, we have recently reprinted his book "Spirit and Power". We will mail you a copy for a \$12 donation to the Hauge Lutheran Innermission. Use the envelope included with your copy of the Morning Glory to request your copy.

Pastor A.E. Windahl, *Evangelize* (LEM) Jan. 1955

The Flippant Preacher

*Oh preacher man with your flippant jokes
have you ever been to Hell?*

*Have you heard the anguished cries of the lost
like the ocean's moaning swell?*

*Has your conscience burned with the guilt of sin
and you felt it would never cease?*

*Have you wept over those who died without Christ
who will never know rest or peace?*

*Have you stood on the brow of Calvary
by the Savior's open side?*

*Have you tasted His God-forsakenness
when for sinners He bled and died?*

*Were you there when He bore the sin of the world
and He cried: "My God! My God!"*

*While His strength ebbed out and His blood dripped
down on Golgotha's cursed sod.*

*When you rise to preach to the waiting throng
is the hush of His presence there?*

*Do the people know that you've been with God
in the sacred place of prayer?*

*Have your lips been touched by God's altar flame
till you cry: "O Lord, here am I?"*

*Has the oil of gladness endued your soul
with power from on high?*

*Then go in the strength of the risen Christ
and preach to those who die;*

*Tell them He lives to intercede
for those who mourn and sigh.*

A.E. Windahl

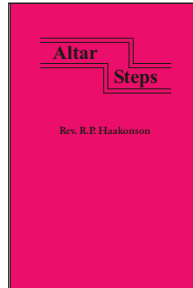
Poems from the Northland

The Hauge Library

We have the following publications available for you. They can be ordered using the envelope in the center. Postage will be paid by an anonymous donor.

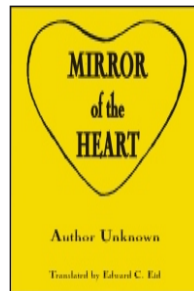
Altar Steps

This daily devotional was written by Pastor R.P. Haakonson and was published in 1947. It is suitable for families with children. It has illustrations from daily life, and a strong salvation emphasis. Suggested offering: \$8.00.



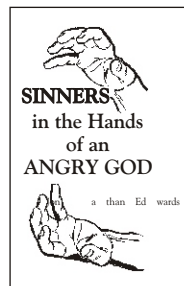
Mirror of the Heart

This book was published in 1900 by an unknown author. It contains some very earnest meditations and fervent prayers. It also contains ten very graphic pictures of the human heart. Inside the heart, the devil is visualized and also seven animals representing some of the most prevalent sins found in the heart of the impenitent sinner. These pictures show how these animals as sins are driven out of the heart when the sinner is converted to God, but how they can re-enter the heart if a person falls away from grace. One picture visualizes the fearful death of the ungodly, and another shows the blessed death of the righteous. Suggested Offering: \$3.00.



Sinners in the Hands of an Angry God

Jonathan Edwards preached this remarkable sermon at Enfield, Conn. on July 8, 1741. It was at night while he was reading it to a large congregation, that the lights became dim and he read with difficulty, and the influence was so great on the congregation that strong men and women cried and screamed for mercy and even grabbed their seats for fear they would slide into hell that very moment. Suggested Offering: \$1.00.



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Volume CVII • Number 1 • January 2024
(USPS 887-740) Shoreview, MN 55126

Spirit and Power

Ludvig Hope was a Norwegian lay preacher, writer, teacher and organizer. He was a popular preacher from the late 1890's and would gather up to 5,000 listeners at his meetings. During World War II, he was imprisoned at the Grini concentration camp, after having signed a protest letter together with other church leaders.



This book is filled with solid Biblical meat for those who want to walk in depth with the Lord. It is written from a Lutheran pietistic perspective and contains 40 chapters of exposition on different aspects of how God works to bring a lost sinner to be saved and then to follow Jesus in the Power of the Holy Spirit. This is not casual reading, but earnest direction for anyone wanting to take up their cross and follow the Lord. Suggested Offering: \$12.00