



Morning Glory

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

EXPERIENCED SALVATION • CHRISTIAN FELLOWSHIP • SIMPLICITY IN WORSHIP

Hauge Lutheran Innermission Federation • June 2024

Sex and Culture

From Kirk Durston’s Summary of
J.D.Unwins book *Sex And Culture*

Unwin examines the data from 86 societies and civilizations to see if there is a relationship between sexual freedom and the flourishing of cultures. What makes the book especially interesting is that we in the West underwent a sexual revolution in the late 1960’s, 70’s, and 80’s and are now in a position to test the conclusions he arrived at more than 40 years earlier...

So what did he find?

Here are a few of his most significant findings:

Effect of sexual constraints: Increased sexual constraints, either pre or post-marital, always led to increased flourishing of a culture. Conversely, increased sexual freedom always led to the collapse of a culture three generations later.

Single most influential factor: Surprisingly, the data revealed that the single most important correlation with the flourishing of a culture was whether pre-marital chastity was required or not. It had a very significant effect either way.

Highest flourishing of culture: The most powerful combination was pre-marital chastity coupled with “absolute monogamy.” Rationalist cultures that retained this combination for at least three generations exceeded all other cultures in every area, including literature, art, science, furniture, architecture, engineering, and agriculture. Only three out of the eighty-six cultures studied ever attained this level.

Effect of abandoning premarital chastity: When strict premarital chastity was no longer the norm, abso-

lute monogamy, deism, and rational thinking also disappeared within three generations.

Total sexual freedom: If total sexual freedom was embraced by a culture, that culture collapsed within three generations to the lowest state of flourishing — which Unwin describes as “inert” and at a “dead level of conception” and is characterized by people who have little interest in much else other than their own wants and needs. At this level, the culture is usually conquered or taken over by another culture with greater social energy.

Time lag: If there is a change in sexual constraints, either increased or decreased restraints, the full effect of that change is not realized until the third generation.

How does this compare with our culture today?

Unwin published his findings in 1934, long before the sexual revolution that occurred in the West. We now have an opportunity to test his conclusions by observing if our own culture is following the predicted pattern. Unwin’s “generation” appears to be approximately 33 years, so it should take about a century for us to see the cultural changes take full effect, but we are far enough along in the process that we should be able to observe certain predicted effects.

Prior to the sexual revolution which began in the late 1960’s, premarital chastity was still held in strong regard by Western culture. But, starting in the 1970’s, pre-marital sexual freedom became increasingly acceptable. By the early 2000’s, the majority of teens were sexually active, to the extent that remaining a virgin until marriage was regarded with disbelief if not ridicule. At the same

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time, our culture moved from a social norm of absolute monogamy to “modified monogamy.”

Unwin’s predictions for our culture:

Thanks to the rationalist generations that preceded them, the first generation of a society setting aside its sexual restraints can still enjoy its new-found sexual freedom before any significant decline in culture, but the data shows that this “having your cake and eating it too” phase lasts a maximum of one generation before the decline sets in.

Unwin wrote: “The history of these societies consists of a series of monotonous repetitions; and it is difficult to decide which aspect of the story is the more significant: the lamentable lack of original thought which in each case the reformers displayed, or the amazing alacrity with which, after a period of intense compulsory continence (sexual restraint), the human organism seizes the earliest opportunity to satisfy its innate desires in a direct or perverted manner. Sometimes a man has been heard to declare that he wishes both to enjoy the advantages of high culture and to abolish compulsory continence. The inherent nature of the human organism, however, seems to be such that these desires are incompatible, even contradictory. The reformer may be likened to the foolish boy who desires both to keep his cake and to consume it. Any human society is free to choose either to display great

energy or to enjoy sexual freedom; the evidence is that it cannot do both for more than one generation.”

Looking at our own sexual revolution, the “having your cake and eating it too” phase would have lasted into the early 2000’s. We are now at a stage where we should begin to observe the verification or falsification of Unwin’s predictions.

Unwin found that when strict premarital chastity was abandoned, absolute monogamy, deism, and rational thinking disappeared within three generations of the change in sexual freedom. So how are we doing as we enter the second generation since our own sexual revolution at the end of the 20th century?

As predicted, absolute monogamy has already been replaced with modified monogamy. Common-law relationships are becoming the norm. Although divorce occurred prior to the 1970’s, the mainstream of our culture still maintained the view that marriage should be for life, and common-law relationships were regarded with some distaste. That has clearly changed. Those who actually practice life-long commitments in marriage have become the minority, with couples born prior to the sexual revolution much more likely to maintain a life-long commitment in marriage.

Deism is already rapidly declining, exactly as predicted. Prior to the 1960’s, a combination of rationalism and a belief in God was the norm for mainstream culture. Not only has belief in God greatly decreased since the 1960’s, but there has been a trend to remove the concept of God from government, the educational system, and the public forum...

The swiftness with which rational thinking declined after the 1970’s is astounding. In its place arose post-modernism, characterized by “scepticism, subjectivism, or relativism” and “a general suspicion of reason.” But it gets worse ... post-modernism is giving way to “post truth.” In direct contrast to rational thinking, a post-truth culture abandons “shared objective standards for truth” and instead, stands on appeals to feelings and emotions, and what one wants to believe. People can now “identify” themselves as something which flat-out contradicts science and rational thinking and in many cases, receive the full support and backing of governments and educational systems. Not only do people feel they have a right to believe what they want, but any challenge to that belief, even if supported by truth and logic, is unacceptable and offensive...

Summary of where our culture is going, given Unwin’s findings:

For the first part of the 1900’s, mainstream Western culture was rationalist and experienced enormous technological advances — from horse-and-buggy to cars;

from hot air balloons to supersonic flight and spacecraft landing people on the moon; from slide rules to computers. Unwin’s three main predictions — the abandonment of rationalism, deism, and absolute monogamy — are all well underway, which makes the ultimate prediction appear to be credible ... the collapse of Western civilization in the third generation, somewhere in the last third of this century.

Will our culture be the exception?

I suppose we can hope, but there is always a tendency to want to believe “it cannot happen to us.” Unwin describes this attitude as a “pardonable egocentricity” and a “quaint and comfortable doctrine,” that flies in the face of data, which indicate that the pattern of decline happens with “monotonous” regularity. That’s another way of saying that “insanity is doing the same thing yet again but expecting different results.” The primary predictions are already unfolding with alarming “alacrity.”

The original book is *Sex and Culture* by J.D. Unwin, © 1934 by Oxford University Press. This summary is from Kirk Durston: kirkdurston.com

Editor: Unwin was not a Christian. He is looking at this from a historical secular viewpoint. What do you think? Will America be the exception to the rule? It is not looking good, barring a revival akin to the great awakening, I fear America is in trouble. According to Unwin’s timeline, we have at most 50 years left. And with the speed with which we see cultural collapse happening in the last ten years, I fear it could be much less.

All through the Bible there is a warning of God’s judgment connected to sexual sins.

In Gen 18, God could not find even 10 people who were not totally consumed by homosexuality in Sodom and Gomorrah. So they were destroyed.

The whole chapter of Leviticus 18 defines what type of sexual relationships are immoral. It’s a whole long list of incestuous relationships, bestiality and homosexuality. After listing all of these immoral relationships and actions, God says: “Do not defile yourselves by any of these things; for by all these the nations which I am casting out before you have become defiled. For the land has become defiled, therefore I have brought its punishment upon it, so the land has spewed (vomited) out its inhabitants.” (Lev 18:24-25) Their sexual immorality was such an abomination in the eyes of God, that their judgment was to be vomited out of the land.

Read Rom 1:18-23, The Romans 1 judgment was that God removes His restraining hand, and lets us do the wickedness we want to do and much of it is sexual, and we suffer the consequences of our own actions, and our

actions became our judgment.

Col 3:5,6 is especially interesting. Paul lists 4 specific sexual sins, then he adds greed which is Idolatry. If you analyze sexual sin it is Idolatry, it is the worship of self. *“Therefore consider the members of your earthly body as dead to immorality, impurity, passion, evil desire, and greed, which amounts to idolatry. For it is because of these things that the wrath of God will come upon the sons of disobedience.”* From Paul’s perspective there is a specific judgment of wrath on those who are involved in sexual sin.

REPENT AMERICA, BEFORE IT IS TOO LATE!

The Cross-Divider Of Men

By Nels Pedersen

When I was out at an evangelistic conference, a phone call came one day to the home where I was staying from a lady who had a great concern for a man who was sick in the hospital. The wife of the sick man, concerned because he had no church affiliation, had called her friend and wondered if the visiting evangelist would consider making a hospital call. As she was talking to me, I asked some questions about this man, and found that he not only had no church affiliation, he had told his wife and others he was an atheist. His wife thought that perhaps now when he was sick he would be open to spiritual counsel.

I consented to go and went during visiting hours so there would be no distractions. Before going, I prayed that the Holy Spirit would somehow prepare the way before me to open this man’s heart to receive the Gospel. It was not an easy visit to make. Here I was a stranger in

Agreeable to Man

“To this day you will find many who seek to please men in order that they may live in peace and security. They teach whatever is agreeable to men, no matter whether it is contrary to God’s Word or their own conscience. But we who endeavor to please God and not men, stir up hell itself.”

-A Commentary on Galatians, Martin Luther

town, going to call on a strange man who said he was an atheist. How was I going to explain how I found out he was there and why I was coming to see him? I was not a little tense as I walked down the hall to his room.

As I entered the room, the first bed was my man. I asked his name and told him mine. I proceeded to tell him I was in the area for a few days speaking in a certain church, and a friend had told me of his misfortune and wondered if I would call on him. “I am so glad to meet you,” I said, and spoke some about his illness, a heart attack. After some conversation, I told him about Jesus and how we are all sinners in need of a Savior. As soon as I mentioned Jesus, the man turned his face to the wall. I continued to read from the Word of God several passages, some with stern warnings, as the Spirit gave me guidance. Then I told of Jesus’ love and forgiveness and closed with prayer.

WHEN I ENTERED this room I did not notice the others in the room. As I turned to go, I saw a man sitting in a chair with very little clothes on. His body was almost one big mass of sores. As the poor man looked at me, he began to cry and then to tell me how he had been burned. Then in a pleading way, he said, “Can you tell me how to find God? I need God. I have been praying but I can’t find God.”

I opened my Testament to some of the same Bible verses I had used while talking to the other man. A more hungry soul I have never met. When I asked him to pray with me, how he pleaded that God would save and forgive him. He experienced release and peace of soul. As I left the room, the man I came to see still had his face to the wall, and the other man continued to say, “Thank you for coming!”

YES, THE CROSS is the divider of men. There were those who cursed and ridiculed, while the religious stood in unbelief the day Jesus died on the cross. On that day also there was a poor man with a need - “Lord, remember me ...” He did not want to die alone, and he didn’t. My experience with the two men is a striking parallel as to what happened the day Christ died on the cross. Some rejected while one poor sinner sought salvation. Today, as always, the cross is the divider of men. Some bow in repentance and faith and receive Christ and His provided salvation; others pass by giving no repentant vow.

My friend, who is reading this, what will you do with Jesus? Today, at this moment, you can surrender your heart to Christ and be saved from sin to a new life in Him.

Evangelize, Lutheran Evangelistic Movement
April 1971

Editorial

Wayne Almlie

A Pain in the Belly

*“For a wide door for effective service has opened to me,
and there are many adversaries.”*

(I Cor. 16:9)

It was said many years ago by a leader in the Church: “We shall gobble the pietists [Hauge Synod] in a tremendous outward organization.” “Yes, it was answered,” such an attempt can surely be made; but then the Church must be prepared to take the consequences. If the attempt is made to gobble the pietists for the purpose of getting rid of them, then it is to be feared they will cause tremendous pains in the belly of the Church.”

-Theodore Graebner, *The Ghost Of Pietism*. Concordia Theological Monthly, April 1932.

This is quoted at the opening of a book published this year that bears the same name. It is a book that takes a thorough look at the history of Haugeanism in America from the days it was first brought to America by the followers of Hans Nielsen Hauge. The Book was written by Thomas E. Jacobson, and was birthed out of his Doctoral thesis in 2018 for Luther Seminary.

As the quote from Graebner says, one of the things the sacramentalists and Missouriians hoped to achieve with the 1917 merger was to swallow up and once and for all be done with those pesky Haugeans. There was a warning given about not being too quick to exclude them from the table so to speak. “If the attempt is made to gobble the pietists for the purpose of getting rid of them, (Editor addition: too quickly) Then it is to be feared they will cause a pain in the belly of the church.” They meant to get rid of us, that was their intention, but they knew they had to be patient.

The Scandinavian Lutherans fought back. It was right after that 1917 merger, where they hoped to get rid of us, that several Ministries were started. The Lutheran Bible School movement and the Hauge Innermission both started in 1920, the Lutheran Evangelistic Movement in 1937, the World Mission Prayer League in 1945, and Lutheran Youth Alive in the late 60s. I’m sure they had hoped to be rid of us by now.

As I read “A Pain in the Belly”, the history I saw

was the continuous attempt by the High Church Sacramentalists to rid itself once and for all of those pesky Pietists.

Now being a Haugean, growing up in what would be called a Haugean church, and then going to CLBS, what would be called a Haugean Bible school, my take on what he wrote would be different from probably most people’s. Although my pastor never called his theology Haugean, and I never heard anyone call the LBI movement Haugean until I read this book, I always thought that what I grew up with was normal Christianity.

He criticized the Hauge Innermission for some things that I thought were unfair. He seemed critical of our views on baptism and conversion, ordination of women, dancing, young earth theology and thought we leaned towards legalism, which he called the dark side of pietism. I think our views are pretty easy to defend Scripturally, and with Pontoppidan’s catechism. I will deal with some of these issues one by one in future issues of the Morning Glory.

Although I disagreed on Dr. Jacobson’s take on many of His critiques of Haugeanism, I do want to thank him for this historical account, the most detailed one I’ve ever seen or heard about on the history of Haugeanism. If you are a history buff, maybe teach church history in a church, Bible School or seminary setting, this is a book you will want to get. It is available on Amazon, also Kindle and now I see it on most of the online book sellers. Again the title is [A Pain in the Belly](#).

To My Haugean friends, something I learned from this book, the high church sacramentalists don’t like us. They tried to silence and kill Hans Nielsen Hauge in Norway. Partially succeeded, definitely shortened his life by jailing him over and over and then finally a 10 year unjust imprisonment that broke his health and led to an early death. Then his followers came to America, and it is said that pre-civil war, the Lutheran Church was predominantly German pietists. After the

Civil War, the sacramentalists came and took over and mostly eliminated that pietistic wing of the church. Then the Scandinavian Haugeans came, and they tried to eliminate them with the 1917 merger, but much to their dismay they weren't so easy to get rid of. One

Hundred years later we are still here. But the effort is still out there to be rid of us once and for all. We must resist, we must be determined to remain a "Pain in the Belly" calling the church to Experienced Salvation, Christian Fellowship, and Simplicity in worship.

Only

"Only let your conduct be worthy of the gospel of Christ." (Phil 1:27)

Paul starts this section with the word "only." That is a word of exclusivity, it is a word of single-mindedness. Back in 1955, the Platters had a hit song, "Only You." "Only you can make this world seem right, Only you can make the darkness bright." Only, it narrows the field. Only you, the song says. For most of us, there comes a time in our lives when we narrow the field and stand before God, friends, and family, and look into the eyes of someone we've fallen in love with and say, "Only You." Some of the older more traditional wedding vows put it this way: "Will you love her, comfort her, honor and keep her, in sickness and in health; and, forsaking all others, be faithful to her as long as you both shall live?" Only you, forsaking all others.

That's what Paul is talking about here, "Forsaking all others, let your conduct," the Greek word here for "conduct" is the word we get the English word politics from. It's a civics word, it's a government word. So we could read it, "Only let your politics be worthy of the Gospel of Jesus Christ". That's a handful right there, isn't it? I wonder how many politicians out there, of either party could say that their politics is worthy of the Gospel of Jesus Christ? That's a good question for us as well in this election year.

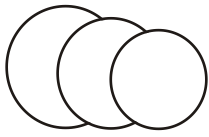
Now I'm going to leave that right there because I think Paul's emphasis goes far beyond simple politics. This was a word the people were familiar with. Philippi was a military town and as the military personnel left the service they were encouraged to stay at Philippi. Many in the military were not Roman-born, but they served in the Roman Army because it would improve their chances of being offered citizenship. And with so many foreigners, they were admonished to "Live as citizens of Rome". So when Paul uses the word here, he's telling them to "Live as citizens of heaven". We are to frame our lives by the Gospel. The gospel should affect our conduct, our conversation, our business transactions, our clothing, our entertainment, our style of living, nothing we do or say is exempt.

He throws another interesting word in there, and that's the word translated worthy. It means "weighing as much as." It's a word from the marketplace. With an old balance scale, if you wanted five pounds of apples, you would take a five-pound weight and put on one side of the scale, and fill the bucket up until the arm was balanced, then you knew you had five pounds of apples. You filled the bucket up until the apples weighed as much as the weight you used to balance it. With singleness of heart, let your manner of life weigh as much as the Gospel you profess to believe in. If God put your life on the balance, if you were weighed in the balance, if the Gospel was on one side, and the way you lived as a citizen of heaven was on the other side, would you be found wanting?

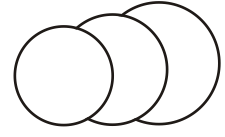
What is the Gospel of Jesus Christ worth? It is worth more than the total wealth of the whole Earth, all the precious metals, all the gems, all the oil will hardly scratch the surface of the value of the gospel. Jesus said: Matt 16:26 For what profit is it to a man if he gains the whole world, and loses his own soul? Or what will a man give in exchange for his soul? Jesus said your soul is worth more than all the wealth of the world. If you gained the whole world, if you sold your soul for the fortune of Bill Gates times 1000, you got cheated, your soul is so much more valuable than that. And the Gospel is worth so much more than that.

It's easy to tell what kind of value people put on the gospel. If they only show up at church around the major holidays, you know they don't put much value in the Gospel. If they seldom if ever read their Bible or Pray, you know they don't put much value on the gospel. I believe it is safe to say the way we live our lives is directly proportional to the value we place on the Gospel. With singleness of heart let your manor of life, weigh as much as the Gospel you profess to believe in. That is the challenge that Paul is putting forth to the Philippian Church, and to us.

WMA



From the Fellowship Circle



M. J. **Dundas MN**
“Enclosed is a check for 4 Spirit and Power Books. This is one of the best Christian spiritual books I have read. I feel like I want to give one to everyone close to me. God’s blessings.”

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“Hi! Please send me a copy of “Infant Baptism and Adult Conversion”, as advertised in the Morning Glory. Enclosed is a gift of \$... Thank you.”

A.& D. H. **Twin Valley, MN**
“Thank you for the Morning Glory -We take time and make time to read it from cover to cover - “The Lamb Who Was Slain.”
Thank You! God Bless all of you! In Christ Jesus,

is far more serious. In place of worshipping God, the majestic God, I have taken some of His attributes and made a “scrap-iron” god out of Him: a god of my own fancy who will do what I want Him to do. He is not the God who made heaven and earth but an idol of my own making. Just a pile of scrap.

These scrap idols do have some of the attributes of the majestic God, to be sure, but, oh, so few! That is why some people get bitter against their god when he doesn’t do what they ask him. When death snatches a loved one, or when other tests come, scrap gods are abandoned.

These imitation gods allow us to hold on to our pet sins and still make us feel that we are all right. They can give us false assurance.

JESUS WARNED AGAINST this mistake when He said, “Not every one who says to me, Lord, Lord, shall enter the kingdom of heaven, but he who does the will of my Father who is in heaven. On that day many will say to me, Lord, Lord, did we not prophesy in your name, and cast out demons in your name, and do many mighty works in your name?” And then will I declare to them, I never knew you; depart from me, you evildoers.” (Mt. 7:21-23) They were worshipping another god!

Let us check for ourselves and see if we are worshipping the “God of hosts,” the majestic God “who made heaven and earth,” or if we have set up an idol god with just a few of His attributes.

From *The Torch*, publication of the California Lutheran Bible School

SCRAP IDOLS

By Maynard A. Force

MY BOYHOOD HOME was near a railroad track and I was often impressed with the world’s largest steam engines that pulled the long lines of cars behind them . Often as we walked along the track we found bolts, nuts, brake-shoes and other minor things that had fallen off these big engines.

One day, while on such a walk, my cousin and I got the idea to pick up as many of these parts as we could find, with the plan that some day we would make a locomotive of our own. This we did with much enthusiasm at first; but, as time went on, our enthusiasm dwindled. The ultimate result was that we ended up with a small pile of scrap iron that had no resemblance to the big steam engines. True, some of the scraps were genuine parts but, oh, so inadequate to build a massive locomotive.

SINCE THEN I have made a similar mistake, which

Mark Your Calendar!

Hauge Lutheran Bible Conference

Zion Lutheran Church
4300 Beaver Ave.
Des Moines, IA 50310

October 11-13, 2024

Speakers: Dr Craig Jennings of Bottineau ND
Pastor Jim Haga of Shoreview MN,
other speakers to be announced later.

Plan to attend, PRAY now for the Conference for the Holy Spirit to be present in power and whom you might invite.

WELCOME!

Believable, Yet Unbelievable

Is Hell empty?

“When asked by the interviewer, Fabio Fazio, how he imagines hell, Pope Francis gave a short response.

‘What I am going to say is not a dogma of faith but my own personal view: I like to think of hell as empty; I hope it is,’ Pope Francis said.”

Catholic News Agency, By Courtney Mares

Rome Newsroom, Jan 15, 2024 / 13:05 pm

Top Lutheran bishop says there may be a Hell, but it is empty

“A top Lutheran bishop has stated in a recent interview that she believes there is a Hell, but it is empty because Jesus has vowed to ‘draw all people to himself.’

When asked whether she believes there is a Hell, Eaton replied, ‘There may be, but I think it’s empty.’

The bishop explained that she thinks Hell is empty because Jesus had said that He will draw all men to Himself and that she does not believe that God would give up on people who reject him.”

Jardine Malado MONDAY, SEPTEMBER 11, 2017

Editor: Most of what we know about hell comes directly from the mouth of Jesus. The Old Testament hints at it, Jesus makes it clear, “It is better for you to enter life crippled, than, having your two hands, to go into hell, into the unquenchable fire, where THEIR WORM DOES NOT DIE, AND THE FIRE IS NOT QUENCHED.” (Mark 9:43-44) Jesus makes numerous other references to Hell. I’m sure most of you are familiar with Uzzah. If you need a refresher you can read the account in (2 Samuel 6:1-7). They were moving the Ark of the Covenant on a

cart, and the cart started to tip and Uzzah reached out and touched the Arc hoping to steady it. For that God struck him dead immediately.

Many read this account and think that God was unjust to strike Uzzah dead for such a minor thing. R.C. Sproul says this so well. “Uzzah’s fatal mistake was thinking that his hands were less filthy than the mud on the ground. What is mud but dirt and water doing the will of God? Mud has never sinned; it has never disobeyed God or hated God or tried to raise itself up in the place of God. Mud has never committed adultery or hated anyone or taken God’s name in vain. But Uzzah was a sinner in rebellion against his Maker. His hands were filthy because his heart was filthy with sin. And when his sinful hands touched that holy ark, God responded with just wrath.”

What we see in Uzzah is this: Sin demands justice, justice demands punishment, and punishment is made visible in wrath. A holy God is a just God, a God who judges right from wrong. When he judges something to be wrong he must punish it and the punishment is expressed in wrath.

Mankind’s problem with hell comes out of a denial of the holiness of God. And it’s not simply that God is Holy, but it’s as the Seraphim declared before Isaiah, that God is Holy, Holy, Holy. It’s like the Richter scale for earthquakes. A level one on the Richter signifies a certain amount of ground movement. A two, is 10 times the movement of a one, and three is 100 times the movement of a one. There is a multiplier of 10 for each full number up. The Holiness of God is the same way, except the multiplier is 1000, or even a million.

If I kill an unborn baby, there would probably be no penalty, because unborn babies have no value in our culture. If I kill a homeless person, I might get 20 years in jail, if I kill our president, I will get life and maybe even executed. The penalty depends on the value of the one sinned against.

All sin is against a thrice Holy God. Therefore, the only just penalty is an eternity in Hell. A Sin against an eternal God warrants an eternal punishment. Bishop Eaton and Pope Francis don’t understand the Holiness of God. That is what makes the Cross, such Good News. If we repent and put our trust in Jesus, our sins are forgiven. All sins will be punished, either Jesus bore our sins on the cross, or we will bear our own sins for eternity in Hell.

Off the Trial

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

Does Baptism Bring Salvation Apart From Faith? (Part I)

“He who has believed and has been baptized shall be saved; but he who has disbelieved shall be condemned.” (Mark 16:16)

I worked with a man who was faced with kidney failure and was hoping to get a transplant at the Veteran’s Hospital. He was an ungodly man and it didn’t look promising for him to get this. A Christian friend and I tried to talk to him about the Lord – we were met with non-interest. He died in the hospital waiting for a kidney. There were about 100 people at his funeral. The Lutheran pastor assured everyone that he was in heaven because he was baptized.

They quoted Romans 6:3-5, *“Or do you not know that all of us who have been baptized into Christ Jesus have been baptized into His death? Therefore we have been buried with Him through baptism into death, in order that as Christ was raised from the dead through the glory of the Father, so we too might walk in newness of life. For if we have become united with Him in the likeness of His death, certainly we shall be also in the likeness of His resurrection.”* People were led to believe that they need simply to show their baptismal certificate to Jesus and that is their ticket to heaven – regardless of what they believed or how they lived. Is this the Biblical teaching on Baptism and faith?

Baptism is a Means of Grace

In the Lutheran Church, we believe that Baptism is a means of bringing God’s Grace to you. The water is the physical element that conveys God’s invisible Grace. We believe this because of what the Scriptures declare about baptism. Baptism is stated to do the following:

- 1) It brings forgiveness of sins

Acts 22:16 *“And now why do you delay? Arise, and be baptized, and wash away your sins, calling on His name.”*

- 2) It brings regeneration

Titus 3:5 *“He saved us, not on the basis of deeds which we have done in righteousness, but according to His mercy, by the washing of regeneration and renewing by the Holy Spirit.”*

- 3) It brings us to Christ

Galatians 3:27 *“For all of you who were baptized into Christ have clothed yourselves with Christ.”*

I don’t know how you can read these – and other

Scriptures – and say that Baptism is only a symbol. God does a divine work of Grace in Baptism. Baptism is something that everyone needs to have in their life. Jesus said so when He said, *“Go and make disciples of all the nations, baptizing them ...”* (Matt. 28:19) Jesus has commanded that all people be baptized.

We also believe that baptism is for infants. In the Old Testament, God commanded the male children to be circumcised at eight days old. Genesis 17:10-12 *“This is My covenant, which you shall keep, between Me and you and your descendants after you: every male among you shall be circumcised. And you shall be circumcised in the flesh of your foreskin; and it shall be the sign of the covenant between Me and you. And every male among you who is eight days old ...”* (Gen. 17:10-12) This is how God established a covenant with the individual who was not old enough to know anything about what was going on and had no capacity to do anything about it. This was something that the parent had to do for the infant. The New Testament now equates Old Testament circumcision with New Testament baptism. *“And in Him you were also circumcised with a circumcision made without hands, in the removal of the body of the flesh by the circumcision of Christ; having been buried with Him in baptism, in which you were also raised up with Him through faith in the working of God, who raised Him from the dead.”* (Colossians 2:11-12) The correlation is that baptism brings the infant into a covenant with God. So we talk about a person’s “Baptismal Covenant” because of this correlation.

God gives the infant faith through baptism. Yes, even a tiny infant can have faith from the Holy Spirit. This was true even in the Old Testament. *“Yet Thou art He who didst bring me forth from the womb; Thou didst make me trust when upon my mother’s breasts. Upon Thee I was cast from birth; Thou hast been my God from my mother’s womb.”* (Psalm 22:9-10) It is also reflected in the New Testament from Jesus Himself. *“But whoever causes one of these little ones who believe in Me to stumble, it is better for him that a heavy millstone be hung around his neck, and that he be drowned in the depth of the sea.”* (Matt. 18:6) This faith is certainly a “child-like” faith since an infant has no capacity to know or respond to anything, but it is a true faith indeed. So it is the faith bestowed at baptism that saves, not the physical act of baptizing. If the child died, they would die a believer and would go to heaven. But the question which needs to be answered is: What needs to take place afterwards in the life of the baptized child? What must take place in order for this baptized infant to go from an unconscious faith to a living and active faith? This will be answered in the August issue of the *Morning Glory*.

Pastor Jim Haga, Reprinted from the June, 2020 issue of the *Morning Glory*

Hauge's soul winning plan

I shall briefly state H. N. Hauge's plan in his wonderful soul-winning career.

1. Led by God's Word and the Spirit he set out first to win his own family circle for Christ. He won his sister Anna on the very day of his own conversion, April 5, 1796. Then he led his parents to Christ; then his two brothers, Ole and Mikkel. Then two of his cousins, Paul Gunderson and Elling Hoidal and another relative, Gundro Ramstad, etc. Several of these became living witnesses for Christ. We may not be as successful as Hauge, but we should always have this aim, begin at Jerusalem.

2. Hauge began almost at once to provide himself with Christian literature as helps in his personal work. As they had no tract societies in those days, Hauge wrote his own tracts, or rather booklets. He wrote in all 19 during the eight years of personal work and evangelistic activity. We don't need to write our own tracts and booklets now. Good tracts can be had from Lutheran Colportage Association in Minneapolis, and in many other places. Gospels can be had, as John's Gospel, from Chicago Bible Society, for 1/2 cents, etc., etc. (Editor: There are still many resources. Today with our computers, desktop publishing is doable by most everyone. Write your own tracts, write your testimony.)

Devotions by Rosenius are very good, but somewhat expensive. A selection of tracts, booklets and Gospels could easily be had in addition. Now as in Hauge's case, a piece of Christian literature will serve as an introduction to witness-bearing and personal work. It is in itself an open door and an opportunity to go on further and also to leave a testimony behind.

3. Hauge spoke to the people he met on the roads of his spiritual discoveries and the great salvation. He won many that way. That may not be so opportune now in one way, still as on Wednesday and Saturday nights great many people hang around our little towns, and it would furnish a good opportunity to distribute tracts and pass on the personal Word.

4. Hauge went from house to house and did personal work and held devotions with the people. The first year (1796) he covered his own parish, Tune, and the surrounding parishes, Glemminge, Raade and Rygge. Revivals resulted. A blessed work also today. There are many old, infirm and other shut-ins here and there who long for a visit by God's messengers, to sing, read and pray. To leave testimony in print would also be read and appreciated.

5. Hauge made it a special point to speak to people about their souls right after the church services were

over. He was never permitted to speak in a single church, but he always attended and always spoke to people, individuals and groups, after they came out from the church. He would begin with the Scriptures they had just listened to, a song or the sermon just heard and go on making personal applications.

Entirely too little of that is done now. The same is true about our Innermission meetings. How often do we not hear, "There are many more who should have taken part in testimony but now the time is up." But what about the personal testimony right after both inside and outside the church, tent or meeting house? More people could be led to Christ if the meeting was followed up by personal work. H. N. Hauge always aimed at this after his own meetings as well as after church meetings. We need such personal workers now.

6. Hauge wrote spiritual letters to young converts and others whom he thought needed help, encouragement, warning or advice. He did a great deal of this. It was a very fruitful part of his soul-winning work. We have the same blessed field of activity now. The late evangelist J. J. Brekke scattered much blessing by his personal testimony through private letters. We often have prayer requests in Morning Glory. Then we hear from people in bereavement, sorrow and adversity. We hope they are contacted by friends through private letters. We know of some who have taken up this blessed ministry. God will reward them for it.

7. Hauge bore witness by serving God and needy people by his limited means. When he was accused of taking money from people he could say: "I have given away at least 50 times more than I have received." In 1812-13, that awful winter of famine, and while still a nominal prisoner he helped great many starving people from the Bakkehaugen flour mill near Oslo. We have the same opportunity today. We have open doors to help needy Christian brothers and sisters overseas, and here at home too. If you cannot help them directly speak for them to others. Pray for them. Get used clothing to be sent them.

This may now also be applied to foreign mission, give, pray, speak to others about perishing souls in foreign lands. Then we have our own evangelistic work including our papers that need help. Many need a "shove on" before they will do anything.

8. Our spiritual father, H. N. Hauge, first, last and all the time encouraged others to work for the Lord and hunt for "lost pearls." He encouraged house meetings and fellowship meetings and started ever so many himself. He encouraged every gift of grace. He sent out two and two to go out and bear witnesses. Not in few cases he encouraged women, two and two, to go out and do

personal work, sing and pray. He practiced the present saying, "It is better to set 10 people to work than to do the work of 10 people." It was really this phase of his work that made it so permanent, so we now have fellowship and prayer circles, and many of them, in every one of the some 600 parishes of Norway. We need the same emphasis today. It should be one of the main aims of every evangelist and every personal worker to encourage the Christian fellowship, the personal and public testimony and the prayer life, help new beginners and lead souls to Christ. Such meetings, now as then, bring the most blessing. But don't expect popularity neither in the world nor in the church. Hauge became both a laughing stock and a stumbling block in the way of unconverted church people and dead preachers. He was violently attacked and struck three times by a lawyer, a teacher and a minister. He was cast into prison 10 times the last time for 10 years. But he had "sworn obedience to the Holy Ghost and God gave him grace to be faithful until his last breath." May we so be led and go on till Jesus comes.

Morning Glory, December 1949, Rev P Ljostveit

For Such a Time as This

Sung to the tune of "O Jesus I have promised"

*O God of might and mercy,
We come in prayer to thee,
For grace and full forgiveness
We humbly make our plea;
Forgive our faults and failings,
And our unfaithfulness
That we may have assurance
For such a time as this!*

*Pour out thy Holy Spirit
Upon our hearts, dear Lord,
And give us grace and guidance
To hear and heed thy word!
O clarify our vision,
Our hearts with love possess
That we may gladly serve thee
For such a time as this!*

*Lord, give us faith and courage
To take an open stand
For Christ and for his kingdom
To follow his command!
Fill us with power and patience,
Our efforts guide and bless,*

*That we may humbly serve thee
For such a time as this!*

*Restore thy wayward children,
Who bear in vain thy name:
Revive the lukewarm Christians,
Lest they shall end in shame!
Lead on thy faithful army
To win such victories
That souls may see salvation
For such a time as this!*

– Evangelist C. K. Solberg

Update

It's been several months since we let you know what our needs are as a ministry. We are a Faith ministry, we depend on the generosity of our faith partners. So if you can remember us in your gifts and tithes, whether it be monthly, year end, or even estate planning it would be appreciated. If you have IRAs remember that you can take money out of a retirement plan and have it sent directly to Hauge Innermission and receive some tax benefit. Contact Your financial planner for details.

Also please remember to pray for this ministry. As I have already stated in my editorial on the book "A Pain in the Belly," you know they have tried to get rid of Haugeans for over 100 years. The battle is on going, there are still many who wish we would go away. We must persevere, in essence it is a battle for souls.

Something to pray about: We had Bible conferences scheduled that had to be canceled because of Covid, and we have never really recovered from that. Pastor Stueland was the one who scheduled those for many years and now he is gone. So we are struggling a little in that area. The special meeting has always played a big part in the Lutheran Church. Time after time we hear testimonies of how special meetings impacted peoples lives, bringing salvation, awakening, and assurance to people's lives. The whole church loses out if we ignore that part of the ministry.

In the past we have usually done 3 Bible conferences a year, Spring, Summer and Fall. We do have a Fall conference scheduled in Des Moines. If you would like to have a Bible Conference at your church, let us know and we will work with your pastor and elders to determine if it is the Lord's will. We also have a tent with all the necessary furniture and song books for outside meetings.

Scripture and the Gay Christian Movement

This is the sixth and final article in a series 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.

The word "Homosexuals"

"Or do you not know that the unrighteous shall not inherit the kingdom of God? Do not be deceived; neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor homosexuals, nor thieves, nor the covetous, nor drunkards, nor revilers, nor swindlers, shall inherit the kingdom of God." (I Corinthians 6:9-10)

"Realizing the fact that law is not made for a righteous man, but for those who are lawless and rebellious, for the ungodly and sinners, for the unholy and profane, for those who kill their fathers or mothers, for murderers and immoral men and homosexuals and kidnappers and liars and perjurers, and whatever else is contrary to sound teaching." (I Timothy 1:9-10)

Gay Response

Our key words for discussion here are the words translated "effeminate" and "homosexuals." [translated as "abusers of themselves with mankind" in the King James Version.] These somewhat ambiguous translations in the King James are consistent with how these words were actually translated into English for hundreds of years; some kind of immorality or abuse, but specifically what kind was never stated. This changed halfway through the last century, when some Bible translators began connecting these terms directly to homosexuality. The first occurrence of this shift came in 1946, when translation of the Bible was published that simply stated that "homosexuals will not inherit the kingdom of God." Several decades later, after the distinction between sexual orientation and sexual behavior came to be more widely understood, this was changed to say that only "practicing homosexuals will not inherit the kingdom." But these terms and concepts regarding sexual orientation and sexual identity are completely alien to the Biblical world. Neither Greek, the language of the New Testament, nor Hebrew, the language of the

Old Testament, nor Latin, the language of the early Christian translation of the Bible, had a word that means or corresponds to the English word for gay. The concept of sexual orientation, and same-sex orientation in particular, didn't exist in the ancient world. The English term "homosexual" was not even coined until the end of the 19th century. And so translations of these words that suggest that Paul was using these distinctly modern concepts and categories is highly suspect. But today, there are many translations of the Bible—though certainly not all of them—that link these terms in some way to homosexuality, rendering the variously as "males who practice homosexuality," "men who have sex with men," or "male prostitutes." ...

The problem with the word "abusers of themselves with mankind" – arsenokoites – in I Corinthians is considered to be the first recorded use anywhere. And after Paul, the few places that it appears tend to be in lists of general vices, which are not the most helpful of contexts. Fortunately, however, many of these lists are grouped by category, and this Greek word consistently appears among sins that are of a primarily economic nature rather than those that are primarily sexual. This and some other contextual data indicate that this term referred to some kind of economic exploitation, likely through sexual means. This may have involved same-sex behavior, but coercive and exploitative forms. There is not contextual support for linking this term to loving, faithful relationships.¹

Biblical Response

To make the statement that the Greek word doesn't really mean homosexual is absolutely false. The Greek word arsenokoite is a combination of two words – Arsene appears a few times in the New Testament and always refers to "male." Koite appears only twice in the New Testament, and means "bed" or "couch" used in a sexual connotation. *"Let us behave properly as in the day, not in carousing and drunkenness, not in sexual promiscuity (Koite) and sensuality, not in strife and jealousy." "Let marriage be held in honor among all, and let the marriage bed (Koite) be undefiled; for fornicators and adulterers God will judge." (Heb. 13:4)* The two words combined, as Paul used them, put "males" and "bed" together in a sexual sense. There is no hint of prostitution in the meaning of either of the words that make up arsenokoite.

To state that this word was not used at all in the Biblical world is also completely false. To state that Paul had no knowledge of this word as used to denote a ho-

1 The Gay Debate: The Bible and Homosexuality by Matthew Vines on You Tube.

homosexual is completely wrong. The Greek translation of the Hebrew Old Testament is called the "Septuagint." It was written about 285-246 B.C. Leviticus 18:22 in the Septuagint says, "You shall not lie (Koite) with a male (Arsenos) as one lies with a female; it is an abomination." Leviticus 20:13 in the Septuagint says, "If there is a man who lies (Koite) with a male (Arsenos) as those who lie with a woman, both of them have committed a detestable act; they shall surely be put to death. Their bloodguiltiness is upon them." The Apostle Paul would have been well acquainted with the Septuagint and what those Greek words meant from Leviticus. He may have even come up with those words from that translation.

Several of the New Testament authors quoted from the Septuagint as a reference in their writing; even Jesus Himself. "And He said to them, 'Rightly did Isaiah prophesy of you hypocrites, as it is written, 'This people honors Me with their lips, But their heart is far away from Me. 'But in vain do they worship Me, Teaching as doctrines the precepts of men.' 'Neglecting the commandment of God, you hold to the tradition of men.'" (Mark 7:6-8) When Jesus quotes Isaiah 29:13 here, He used the Septuagint translation in several places.²

Some insist that the "Effeminate" refers only to male prostitutes and not to anyone else. This is to make a restriction on the word that the Scripture never does. The Greek word is "Malakos" and means "soft," and thus in the context, is the man who takes the place of woman in a homosexual act. It CAN refer to a male prostitute that was present in the day, but to say that it refers ONLY to male prostitutes and not to any man taking that role is not stated or implied.

No where do the Scriptures state that 2 like genders can enter into a sexual union and have that be anything less than sin in the eyes of God. Repeatedly, the Gay Movement states that God will approve of like genders who are in a "loving, committed relationship;" which is why they push for "Gay Marriage" or "Same-Sex Blessing." Every reference to the Gay Life-style in the Scriptures states that it brings about God's Wrath and Judgment and is not acceptable in any form.

Dear reader: Have you been deceived by the clever arguments that some are making to include same-sex relationships, and even all that is included in the LGBTQ movement, as part of the Church of Jesus Christ? It is obvious that the Scriptures only condemn this and God does not put any stipulations upon acceptable versus unacceptable practice of like-gender sexual practices.

Dear reader: Do you find yourself caught in this practice? Do you realize it is sin in God's eyes? If you

do, then freely confess it to Him. Through Jesus, God will forgive you each and every sin, including sins of sexual perversion. To repent means to change the way you think, and when you think differently, then your actions will follow. Turn away from this and turn to Jesus as Lord and Savior. You may fight the temptation of this for the rest of your life, just as the converted drunk may face the temptation to go back to the bottle or the converted playboy may be tempted to go back to adultery.

The stronger the temptation, the more we need to walk close to the Savior and the more we will need to pray for the life and power of the Holy Spirit in our lives. No one is free from sin and temptation to sin. Not all are tempted with sexual sins, but everyone is tempted. God's promise to His children is this: "No temptation has overtaken you but such as is common to man; and God is faithful, who will not allow you to be tempted beyond what you are able, but with the temptation will provide the way of escape also, that you may be able to endure it." (I Cor. 10:13) You may never have a spouse and a family, but you can still have a God-pleasing life that will lead you to glory in the Heavens, rather than the horrors of Hell.

Pastor Jim Haga

Don't Be Led Astray

Jesus was questioned by His disciples about what events would take place that would usher in the return of Christ and the Kingdom of God. "And as He was sitting on the Mount of Olives, the disciples came to Him privately, saying, 'Tell us, when will these things be, and what will be the sign of Your coming, and of the end of the age?'" (Matthew 24:3) Before Jesus got into any of the signs and wars and wickedness and a number of other things, He said, "See to it that no one misleads you." (v. 4)

This should be our first concern as we are living in the last days and great deceptions are running through society and even the church. With today's technology, you can access all manner of interpretation available, both good and bad. Anything you want to hear today, there will be someone who will tell you it as being true and even be able to supposedly back it up.

Will we be deceived into believing a lie and be led astray? If we will whole-heartedly surrender to Jesus as Lord and Savior of our lives and earnestly study God's Word, the Spirit of God can keep us from being deceived, but we must be earnest in our daily repentance of sin and faith in Jesus. — JRH

2 The Interpretation of St. Mark's Gospel by R.C.H. Lenski, © 1961 by Augsburg Publishing House

Oscar Hanson on Evangelism

We are no different than Israel, in one generation we have forgotten. All we have to do is remember the old paths (Jer 6:16) and remember therefore from where you have fallen; repent and do the first works. (Rev 2:5)

Some of those who went before us had it right, but in one generation it has been mostly lost. Here are a couple of excerpts from His book "Live to Win," printed in 1949.

From page 68

BURDENED FOR THE LOST

As a Christian, I must be a soul winner wherever I am—in the store, on the farm, in the office or in the shop. J. Campbell Morgan once said, "If you cannot be a Christian where you are, you cannot be a Christian anywhere. It is not the place but grace." Christ has called me to be His witness, His light and His salt. At the Cross of Calvary, He removes my burden of guilt and sin, but the moment He does, He places on my heart the burden for lost souls. The prayer of Paul becomes mine: "Brethren, my heart's desire and prayer to God for Israel is that they might be saved" (Romans 10:1).

I see myself standing between the eternity of the saved and the eternity of the lost. Every soul I meet on the street is heading for eternity. He is marked with the solemn "Forever." Forever—either in heaven or hell! Perhaps God wants to use me to bring that soul and Jesus together. Outside of Christ every soul is lost. To be lost is to be in a wrong position relative to its owner. Dozens of souls that I meet every day live empty lives and face a hopeless future because they are in a wrong position relative to Christ who claims ownership of their talents and life. In Christ, I see what these lost souls can become. They can be new creatures, living radiant lives of joy and peace in his service doing good to all men. Christ has branded me with His cross that He might use me to be a fisher of men, a witness, a personal worker whether I be a blacksmith, a lawyer, or a farmer.

From pg. 70 Few know the name of the uneducated tailor whom God used to win the great Spurgeon for Christ but all Christendom honors Spurgeon. Few know much about the shoe salesman whom God used to win Dwight L. Moody, whose name has become associated with great revivals throughout the world. Too many Christians feel they have to be called a minister to win the unsaved and unchurched. It is true that he is burdened deeply for all who are lost. But if the millions who are still outside the Kingdom shall be won, God must be permitted to use every Christian to win souls on

the street and in the shop. The Lord says to us today, "Go out into the highways and hedges and compel them to come in, that my house may be filled" (Luke 14:23).

My life must count for God in prayer for others. So often we want to give up and say that there is so little we can do. Spend more time in prayer for those who are lost around us! Mention them by name. As we pray, we must also dare to be used of God in answering the prayer. Perhaps God wants to use me to contact the soul I am praying for and I must always be open to His guidance.

Oftentimes damage is done by an unwise approach to the unsaved. The question, "Are you saved?" thrust at one often builds up a wall of defense that may be very difficult to penetrate. I must not sit in judgment on others for God is the judge. But my approach should be very natural, flowing out of friendly conversation that can easily be led into the things of God if I am looking for such an opening. Tact is important and, yet, I am afraid many of us are so concerned about tact that we do not get contact with a soul that needs Christ desperately. If we pray daily for openings to reach people, God will give wisdom, tact and courage when the time comes. We must always remember that it is God who must reach the soul. I cannot. It is His Spirit through the Word. God wants to use me as an instrument—a tool to bring His Word to someone.

From pg. 73 God has won many souls through a tract. It is an effective way to do personal work—a way in which all can witness for Christ. Tracts distributed in prayer and followed by prayer can be at work for Christ when I am asleep. Permission may be secured to place tract racks filled with well-chosen tracts in the church, the railroad and bus depots, the hospital waiting room, the clinic or any place where people freely come and go.

Spurgeon, together with thousands of Christian workers, has made opportunities count for Christ by the use of tracts. The story is told that one day when a cab driver took Spurgeon to his home, he remarked, "Dr. Spurgeon, you don't remember me, do you?" "I don't believe I do," replied Spurgeon. The cab driver continued, "Seventeen years ago when I took you to your home, you gave me a tract. God used that tract to bring about my conversion and I have been waiting for this opportunity to thank you."

I know a Christian grocer who places a well-chosen tract in each customer's order. Some Christian young people are placing tracts in all the cars parked in a small town on a busy Saturday night.

Standing on Hennepin Avenue in Minneapolis one evening waiting for a street car, a fine looking young man came and handed me a tract. With a smile he said,

“Friend, will you please read this?” I read the beautiful Gospel tract on the street car and thanked God for it and for the young man whose name I did not know, but whom I knew as a Christian eager to have his life count for Christ to the utmost. Let us pray God for more such wide-awake Christians today who are not ashamed of Christ. Why should I hesitate when the greatest favor I can do anyone for this life and eternity is to bring them into the Word that they may know Christ? Sometimes even church people will discourage zealous young Christians who are at work by labeling them fanatic and extreme. Such accusations may often be an attempt to cover up a convicted conscience for having done so little in reaching lost souls for Christ. (end of quote)

Obviously, Oscar Hanson understood it, we need to go back and relearn what we can from all those dead guys who went before us and who had it figured out.

WMA

Jesus is My Defense

Now forget the rest of humanity for a moment and concentrate on yourself! Review your own transgressions, your hate-filled, lust-laden thoughts, your cruel, cutting words, your shameful acts, sometimes hidden from human gaze, but—be sure of this!—known in all their sordid details to the holy God; and as His Word and your conscience remind you that you cannot stand before Him with unforgiven transgressions, I ask you: Do you know any man, saint, or angel who can transfer your guilt to himself? But Jesus, precious Jesus did. His own self bare our sins in His own body on the tree, His cross is your defense against sin; His blood, your defense against hell; His death your defense against the decay of the grave. When Christ is enthroned in your heart, you can face an accusing conscience with the triumph: “Jesus is my Defense!” “Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercessions for us.” With the Savior controlling your life, you can reject the coaxing of satanic temptations. When doubts assail you, you can push them aside to declare: “Jesus ‘is my Defense!’” “I know whom I have believed and am persuaded that he is able to keep that which I have committed unto Him against that day.” If Christ is your Lord, you can face divine justice and though your sins are many, grievous, and disheartening, tell the Judge of

eternity: “O Father, Jesus is my Defense.” “He was wounded for my transgressions, He was bruised for my iniquities.”

Walter A. Maier, *The Lutheran Hour* (From the sermon “God is Our Defense” Nov. 1941, in the book “For Christ And Country”)

A Contrite Heart

“I will dwell in the high and holy place, with him also that is of a contrite and humble spirit.”
(Isaiah 57:15)

Man’s hard and warlike heart must be made *contrite*. There is no one else but God who can accomplish this.

It is a fearful process, both to Him and to us. But there is no other way of salvation.

How God does it, I do not know. That is the mystery connected with *spiritual awakening*. But I do know that He must use harsh means. To us it often means terrible struggles because we are so hard and rebellious.

But behold what a miracle when the heart has been made contrite!

The soul which only recently was making war against God comes forward and confesses all. He is now in *agreement* with God about his sinfulness. He makes no excuses; he has no objections to offer to that which God tells him.

Now he does not haggle any longer with a view toward smuggling some sin with him into his relationship with God. He is fearful now lest there be guile in his spirit. Now he has acquired a holy suspicion of himself. He would willingly turn his heart inside out, if it were possible, in order that he might be fully assured that nothing unaccounted for remain there any longer.

Now he does not argue himself away from the reproach of Christ. He takes his place in the midst of the fusillade [war]. Now men may smile and laugh at him, yea, sneer and blaspheme as much as they will. He is *determined* to share the reproach with his Savior.

Now he *surrenders* to God.

Without stating any conditions or making any demands. The thing that is hard for him to believe now is that God will and can accept him. By a mighty miracle of God he has become a helpless sinner, who never feels so secure as when he is at the foot of the cross.

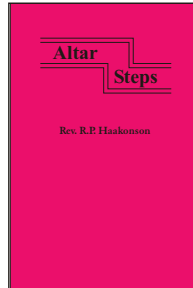
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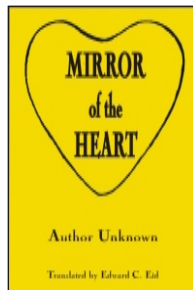
Altar Steps

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.



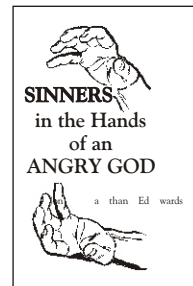
Mirror of the Heart

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. 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.



Spirit and Power

Ludvig Hope was a Norwegian lay preacher, writer, teacher and organizer. 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



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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

Infant Baptism and Adult Conversion

This work by Ole Hallesby is much needed in our Lutheran circles today as salvation solely through baptism is proclaimed far and wide and people are given assurance at a funeral that the deceased is in heaven because they were baptized as an infant, even if they had no faith at all. Hallesby answers the needed questions: Is Infant Baptism Biblical?; Do all those baptized need to make a choice to repent and follow Christ?; Is Conversion needed for everyone, including those who were baptized?; Can the baptized go lost? Suggested Offering: \$10.00.

