



Hauge Lutheran Innermission Federation • March 2025

Who Can Roll Away the Stone?

Rev Joseph L Stone

“AND THEY SAID among themselves, who shall roll us away the stone from the door of the sepulcher?” (Mark 16:3).

Completely blocking the path of man’s progress and his quest for happiness stands a great stone. The name of that stone is DEATH. None can see around it, or climb over it, or peer through it to unfold the mystery of the other side. The great universal question of the human heart and human race is “Who?” – “Who shall roll us away the stone?” Who among the mighty men of earth shall move away this barrier?

The philosophies of mankind failed miserably at this task. The great schools of education shed no further light. The religions of the earth beat futilely upon its hard, unyielding surface, making barely a scratch. The same question troubled the people of Jesus’ day. Who could push aside that mass and bring life and immortality to light? Who? Generation after generation had buried their fellows; the yawning mouth of the sepulcher of education shed no further light. The religions of the earth beat futilely upon its hard, unyielding surface, making barely a scratch.

The same question troubled the people of Jesus’ day. Who could push aside that mass and bring life and immortality to light? Who? Generation after generation had buried their fellows; the yawning mouth of the sepulcher had swallowed up the dead. From beyond the grave there came no word; all was silent in the tomb. There was a rumor of a life beyond the grave, but the

faithless heart of unbelief was not able to lay hold upon it. Men dreamed of a future state, but it was mere poetic imagination. Who could tell them the truth? Who could lead them out of the sepulcher? Who could be the deliverer of mankind?

When that memorable Sabbath day in Jerusalem was passed, and the women made their way to the tomb of the Lord on their mission of love, there were three obstacles before them. First, the stone itself was huge and beyond their power to move. Second, it was stamped with the seal and authority of the law, which no mere man could ignore. And third, it was closely guarded by the representatives of the ruling power of that day. That is a perfect picture of the plight of men. There are the same three obstacles: first, death itself is like a huge stone that is beyond mortal power to move; second, the seal and authority of God is upon death as a penalty for sin, and no man can ignore it; and third, demon forces, the emissaries of the pit, ruling power of earth’s day, are closely guarding it. The women voiced the question of the helpless world: “Who shall roll us away the stone from the door of the sepulcher?” “Who can overcome these obstacles?” “Who is mightier than death?” “Who can vanquish that dread foe?”

Sages and kings had lived and died upon earth without finding the answer which awaited the women upon their arrival at the sepulcher of Joseph of Arimathea. They came to the tomb of Christ, and found it empty. He was not there; He was risen! There is no fact of all history more firmly attested to than the fact of His resurrection. The witnesses were men of all classes and

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condition, some of whom gave testimony at the cost of their lives. There was no earthly glory or worldly pomp held forth as a reward to those who witnessed. They were simple men and women who spoke forth what they had seen and known of the resurrection of Jesus their Lord.

As if to display to all the effective work of Jesus in opening the future life to mortal men, the stone was rolled away. The three obstacles were met and overcome in Him. O blessed hope of the saints, O consolation of the sorrowful-Christ has overcome death, and by His sojourn in the tomb has brought life and immortality to light.

“Christ is risen!” Hallelujah! Easter is the answer to the world’s cry of “Who?” It no longer meets with an empty echo as response. The answering cry of triumph is, “Jesus of Nazareth, who was crucified.” He it is who has destroyed the power of the enemy; He it is who has rolled away the stone that has been the barrier between this world and the next. O friend, wipe away your tears. Cast out your doubt. Journey to the sepulcher with the women of Galilee and behold the open tomb!

“Who?” Hallelujah, Jesus Christ the Lord!

Evangelize (LEM)
April, 1947

The Glory Road

The Glory Road, and the individual in the existential moment.

The existential moment, when God and the sinner meet....

When God and the sinner meet. . . .

God and the sinner! That is the existential moment for the individual, – The Moment. The moment when eternity breaks through. Eternity! And the individual realizes all of a sudden that he is a part of eternity, – that he has an immortal soul. An immortal soul face to face with God!

The Glory Road begins there and then – for the individual. The Glory Road ends there too– when the redeemed sinner sees God again face to face – in eternity!

I stood one day before the presence of God. Weary was my soul and sore distressed. For the burden of my sins rested heavily upon me. You ask me, where was this? I think it was in the land called “somewhere.” And when, did you say? It must have been in the long ago of “once-upon-a-time. Does it matter after all?”

I stood in the presence of God! And I knew that day that His eyes were fixed on me. Deep down into my soul He looked. Way down into the darkest recesses, where I thought I had securely hidden all the ugly things of the past, He looked with that penetrating gaze which reveals all. I knew that He knew it all. Every thought that had come to my mind, every desire, every unclean passion, every word I had spoken, every deed I had done. It was all revealed. Everything. Not a thing could I hide any more. Nothing. And as He looked, He was silent. Not a word did He speak. Not a single word!

I stood in the presence of God!

As I stood there that day and as I waited for Him to

speak, there crept into my soul the awful fear of a judgment day. He saw; but He said nothing at all. Finally I could stand it no longer. And I cried aloud: “O God, have mercy on my poor, lost soul.” But only the echoes answered: God-lost soul! God-lost soul! Then fainter and fainter: Lost soul! – Lost soul! – Lost soul! Oh, how afraid I was! At last I turned and fled from before His face. And as I ran, in my soul the awful refrain of a doomsday echoed and re-echoed: Lost soul – lost soul – lost soul! Weeks went by, and months, and years, but never could I get away from that relentless echo, nor from the hell – like fear that night and day haunted my soul.

It was the experience of the tragedy of the lost soul that came to Søren Kierkegaard, the great philosopher, which brought him even at the beginning of his career and when he was writing the first of his monumental books, to recognize our lost condition before God. He was writing to catch the ear of the intelligentsia of his country, and he was just finishing the volume called “Enten-Eller” (Either Or), which so profoundly stirred his compatriots that he became recognized as the father of modern Danish literature. As you may remember, he here in a masterly fashion portrays the great conflict between the esthetic and the ethical view of life. But just as he reaches his climax, which by the way is so brilliant that has made for him his place in literature, all unexpectedly and to the consternation of his readers, who could not fathom his intentions at all, he breaks away from the seeming trend of his thought to close this book with this astounding sentence, which really becomes the theme of the entire philosophy which he is about to build: “Before God we are all sinners.” And so he begins his psychological study of the sin-laden soul, and from his pen there flow such psychological masterpieces as, “Fear and Trembling,” “Anxiety,” “Memory,” “Exercises in Christianity,” “Christian Addresses,” to mention only a few.

Have you ever stood in the presence of God, my friend? And did you recognize Him when you stood there? Did you realize it when He looked deep down into your soul? Did you know that He saw all the sins you had committed, every unworthy thought, desire, and deed? And did you see Him who is entirely holy and righteous and just, who hates sin, who can tolerate nothing that is evil, and who is a consuming fire against all those who sin?

The Glory Road, did you say? No, not yet. But the Gethsemane Road, and the Calvary Road!

N.M. Ylvisaker,

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Walter Maier on Baptism

Don't say, “I was baptized and confirmed!” That alone—without your own personal reliance on your Redeemer—can never save you. You yourself must approach the Savior, sincerely confess your own sins, penitently seek His forgiveness, and assuredly cling to the promises of His grace.

Lutheran Hour Radio Ministry. From the sermon, “Build Your Home on Christ,” which first aired in January 1945, From the book “Jesus Christ our Hope”

GOOD FRIDAY

“Behold, the Lamb of God, that taketh away the sin of the world!” (John 1:29)

We cannot fully understand the sufferings of Jesus, neither His anxiety of soul in Gethsemane nor His experience of being forsaken by God on the cross. We read what the Scriptures tell us about the most terrible thing that has ever happened here on earth. We worship in silent impotence this most incomprehensible aspect of our inscrutable God. We stammer out our thanksgiving as best we can.

But most important of all is that which our text bids us do today: “Behold!” The Israelites who had been bitten by poisonous snakes in the wilderness had only one thing to do: look up at the serpent of brass. Then they were healed. They were not to creep over and touch it; nor were they expected to understand this miracle of salvation. Nay, only behold!

Hear this, restless soul, you who can no longer live in sin, but nevertheless cannot extricate yourself from your sins: Behold! Behold, the Lamb of God!

Do not permit yourself to become bewildered because you cannot understand it. You do not have to understand it. Only behold!

Do not permit yourself, either, to be hindered by your many restless thoughts about not being able to believe, not being able to lay hold of Christ, not being able to appropriate unto yourself the grace of God.

Behold the Lamb of God, thou soul. No Israelite died of the bites of the fiery serpents provided he looked up at the serpent of brass. And no sinner can be lost as long as he looks to the Lamb of God.

Turn your tear-filled eyes toward the cross. You will never see Christ more clearly than through your tears.

All the workings of salvation in our souls and in our lives are a fruit of beholding the Lamb of God. Never does sin appear so foul, never does sorrow because of sin become so great as when we behold how much Jesus had to suffer on account of our sins.

God's Word For Today, O. Hallesby
Copyright 1937 Augsburg Publishing

Gethsemane

Then cometh Jesus with them unto a place called Gethsemane, and saith unto His disciples, “Sit ye here, while I go yonder and pray.” (Matt. 26:36)

GETHSEMANE! A quiet place with flowers and upstanding trees. There Jesus had His severest struggle. All that He is in soul and spirit, in feeling and disposition is made to be sin on our behalf. Now He lies in the crucible over hell fire. God, holy and righteous, meets Him. All that we owed was demanded of Him: the account had to be paid.

Here in this garden the matter must be settled in its deepest essence. It was in a garden that Adam was disobedient. It is in a garden that Jesus must conquer by being perfectly obedient. If He is not victorious here, He will not reach Calvary, and all is lost.

Gethsemane! Heaven looks down into this garden, and listens and trembles. With quiet strength and complete truth the words sound forth while His sweat falls to the ground like drops of blood: “Not as I will, but as Thou wilt.” “Father, glorify Thy name!” -and the victory is won.

Let Judas come now; let friends forsake Him. Judgment and death may now take Him to Golgotha. Do ye seek Me? Did I not tell you that I am He? Overcome by this bloodless victory, those rough soldiers went backward and fell to the ground. They had not the power to seize so great and victorious a Leader: He must urge them to take Him. He hastens on to Golgotha. Erect, He stands forth and moves on toward death, quiet as a lamb. He goes to be made perfect as the Author of our salvation.

*The hour in dark Gethsemane
I never shall forget,
When Christ alone the battle fought,
In grief and bloody sweat.
Gethsemane, Gethsemane,
I must remember thee,
Where God's eternal Son I saw
In prayer on bended knee.*

Thy Kingdom Come, Ludvig Hope
Copyright 1939 Augsburg Publishing

More!

“Paul never glamorized the gospel! It is not success, but sacrifice! It's not a glamorous gospel, but a bloody gospel, a gory gospel, and a sacrificial gospel! 5 minutes inside eternity and we will wish that we had sacrificed more!!! Wept more, bled more, grieved more, loved more, prayed more, given more!!!”

Leonard Ravenhill

Editorial

Wayne Almlie

The Atonement

“All of us like sheep have gone astray, each of us has turned to his own way; But the Lord has caused the iniquity of us all to fall on Him.”

(Isa 53:6)

Sometimes when I am studying a Scripture, I will do an Internet search, and search for sermons on that verse, just to see what others have said and how others have interpreted the passage. I was studying Isaiah 53 a while back. In my search I ran across a sermon by a local pastor that was given a few years ago right after the Movie “The Passion of the Christ“ had played in the theaters.

Here is what he has to say about Isaiah 53.

“The focus of the movie is on the suffering of Christ, and this to me is the most disturbing element of all. Gibson’s gaze is fixed on suffering as the saving element in the Christ story. He seems to believe that Christ’s death is redemptive specifically because it involved great suffering. He is quoted as saying that the wounds of Christ healed his own wounds. And it is on the wounds of Christ that the film’s emphasis falls. It begins with a quotation from Isaiah 53, “and by his stripes we are healed.” [Gibson seems to believe that the more stripes, the more healing. By the end of the film, there is hardly a square inch of Jesus’ flesh that has not been laid open. Some people find this medically preposterous. I find it theologically disturbing.

This passage, a part of one of the “Servant Songs” of Isaiah, actually refers to the historical role of the suffering of the nation of Israel. But it has long been used by Christian interpreters to speak to the suffering of Jesus.”

I wonder why it’s been long used by Christian interpreters to speak of Jesus. I wonder how long it’s been used, and who initiated that Idea?

It’s been interpreted that way for almost 2000 years and the Holy Spirit inspired five separate writers to use Isaiah 53 in reference to Jesus. I would say that’s pretty good evidence. First Matthew quotes Isaiah 53:4 in Matthew 8:17 speaking of Jesus’ healing ministry. “That it might be fulfilled which was spoken by Isaiah the prophet, saying: “He Himself took our infirmities And bore our sicknesses.”

John quotes Isaiah 53:1 in reference to Christ’s minis-

try and the peoples rejection of him. John 12:37-38 “But although He had done so many signs before them, they did not believe in Him, that the word of Isaiah the prophet might be fulfilled, which he spoke: “Lord, who has believed our report? And to whom has the arm of the LORD been revealed?”

Then Luke writes in Acts about the Ethiopian who was sitting in his carriage reading Isaiah 53:7-8. Acts 8:34-35, “So the eunuch answered Philip and said, “I ask you, of whom does the prophet say this, of himself or of some other man?” Then Philip opened his mouth, and beginning at this Scripture, preached Jesus to him.” He preached Jesus to him, that sounds pretty clear to me.

And we have Paul in Romans using Isaiah 53:1 in reference to peoples rejection of the Gospel of Jesus Christ. Rom 10:16-17, “But they have not all obeyed the gospel. For Isaiah says, “LORD, who has believed our report?” So then faith comes by hearing, and hearing by the word of God.”

One more, Peter quotes Isaiah 53:9 followed by a reference to verse 5 in 1 Peter 2:22-23, “Who committed no sin, Nor was deceit found in His mouth”; who, when He was reviled, did not revile in return; when He suffered, He did not threaten, but committed Himself to Him who judges righteously; who Himself bore our sins in His own body on the tree, that we, having died to sins, might live for righteousness — by whose stripes you were healed.”

It seems pretty simple to me to me. The reason Christians have believed this interpretation of Isaiah 53, is because that is how the Apostles interpreted it.

The late John Shelby Spong said: “The view of the cross as the sacrifice for the sins of the world is a barbarian idea based on primitive concepts of God and must be dismissed.” He knows better today. As we reflect on the cross this season before Resurrection Sunday, let us remember it is not a primitive idea, it is the truth. It is the message of the Bible from Genesis through Revelation, and it is our only hope.

Heb 9:22, "without shedding of blood there is no forgiveness."

1 Cor 15:3, "For I delivered to you as of first impor-

tance what I also received, that Christ died for our sins according to the Scriptures."

EASTER MEDITATION

Victory over Death

"Jesus said unto her, I am the resurrection and the life: He that believeth on me, though he die, yet shall he live; and whosoever liveth and believeth on me shall never die." (John 11: 25-26)

This verse speaks of death. And we know that men are dying right along. There are funerals every day. Men are making coffins every day. And there are cemeteries wherever people dwell. "The roads of every community converge towards a graveyard." One of the first things to be done in every new settlement is to stake out the cemetery. The whole world is a great graveyard in which lies buried the millions who have lived before us. And a little way beyond each one of us there yawns an open grave.

But we were not born but to die. Our whole nature rebels at such a thought. It cannot be that we are but to spend a few years in toil and sorrow and disappointment and have to creep into a black hole in the ground at the end. We were not born but to die! We insist with the poet:-

"Life is real, life is earnest,
And the grave is not its goal."

We believe that God has made us for endless being. He has made each one of us an immortal soul. Our main existence is not here, but in the great hereafter.

And it is a solemn thought that we are going to live forever. That when a thousand, thousand years of eternity have rolled away we are no nearer the end of our being than we were at the start. This is indeed a solemn thought.

When we look at the length of our stay here and

I AM, God's definition of Himself (Ex. 3:14).

The title for God in the Old Testament is Elohim, meaning "The Powerful One." It is plural and found 35 times from Gen. 1:1 - 2:4 and 2,570 times in the Old Testament.

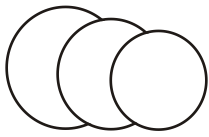
compare it with what there is in store for us then it seems insignificant. But when we recall that during our brief stay here will be determined our lot in the next world, whether eternal woe or eternal happiness, then it becomes tremendously important.

I said, our whole nature abhors the thought of extinction. We cry out for life, eternal life. But how shall we obtain it? How shall we lay hold on eternal life? Our text answers this question. One speaks here who says, "I am the resurrection and the life: Whosoever believeth on me shall never die." It is Jesus Christ, the crucified but risen and ascended Savior. On Easter morn we see Him rise triumphant over death and the grave. And life for us is to be found in Him. He is "the resurrection and the life," and He has life to give us. The victory of Easter morn gives us abundant assurance that He is able to give us life. He has power to help us.

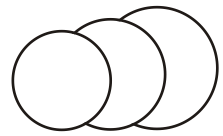
And He gives us this eternal life when we believe on Him. "He that believeth on me," He says here, and again, "Whosoever liveth and believeth on me." Having faith in Him is the condition upon which He gives us life, eternal life. We must come into this relation to Him which is called believing in Him. It is not merely having knowledge of Him that can save us. We must have a heart that trusts Him, that leans upon Him in life and death, that relies on Him to carry us thru. We cling to Him and to His cross. We trust His promises and we trust His power and willingness to save all who come to Him. Faith is not only holding certain doctrines to be true. Christ is not to be found by the man who seeks Him with his intellect only. The faith that has the promise of life is the heart's reliance upon and devotion to a person being the Son of God our Savior. Faith is an experience.

We need this risen Savior, this Lord of Life, every day. We need to have Him walk with us day by day to help us over the hard places. We need Him every day. But there is a day coming when we shall be utterly helpless without Him. Therefore, let us seek Him today. Let us make sure that we shall always have Him with us, who says, "I am the resurrection and the life: he that believeth on me, though he die, yet shall he live; and whosoever liveth and believeth on me, shall never die."

MARTIN ANDERSON. Select Readings and Recitations, Olaf Lysnes. © Copyright 1920, Augsburg Publishing



From our Fellowship Circle



C. & J. E.

Lancaster, OH

Fellow Laborers and friends,

We are so thankful for the work and ministry of the Hauge Lutheran Innermission... for years.

The December 2024 Issue was a special Blessing! Thank you for the honesty and challenge by Pastor Haga as well as the article by Shane Idleman 1/31/2024 entitled "Are we a Nation Out of Time." Wise words, well written with much thought and spiritual challenge.

Thanks again for a great rally in October in Iowa .

Blessings,

V. T.

Morris , IL

Merry Christmas, Christ is Born

Here is a gift to my favorite Morning Glory, in Memory of my Mother in Law, Alice. She started me on the Morning Glory in 1970! Best present I ever got, besides the one and only Jesus who died on the cross for me a sinner.

A. F.

Northfield, MN

"Please send me Infant Baptism and Adult Conversion. Thank you. Merry Christmas.

D.T.

Wanamingo, MN

"Thanks for all the time you have taken to explain the difference between baptism and conversion. One of our Lutheran pastors called me half Lutheran and half Methodist (I think) because I felt the Holy Spirit calls you to salvation so you can personally respond."

P. & V. F.

Colfax, WI

"God bless you all for keeping to the true word of God in your articles and mission to save the lost. We give our copy of Morning Glory to our dear church friend to share. Please find enclosed a gift to Hauge which is given in memory of 2 saints gone home to be with the Lord:

Garnett Holm and Robert Trandum

Love in Christ,

A Pardoning God

Great God of wonders, all thy ways,
Are matchless, Godlike, and divine;
But thy fair glories of thy grace,
More Godlike and unrival'd shine,
Who is a pardoning God like thee?
Or who has grace so rich and free?

Crimes of such horror to forgive,
Such guilty daring worms to spare,
This is thy grand prerogative,
And none shall in the honour share.
Who is a pardoning God like thee?
Or who has grace so rich and free?

Angels and men, resign your claim,
To pity, mercy, love, and grace;
These glories crown Jehovah's name,
With an incomparable blaze.
Who is a pardoning God like thee?
Or who has grace so rich and free?

In wonder lost with trembling joy,
We take the pardon of our God,
Pardon for crimes of deepest dye,
A pardon bought with Jesus' blood.
Who is a pardoning God like thee?
Or who has grace so rich and free?

O may this strange, this matchless grace,
This Godlike miracle of love,
Fill the wide earth with grateful praise,
And all the Angelic Hosts above,
Who is a pardoning God like thee?
Or who has grace so rich and free?

Samuel Davies (1723–1761)

Idol = empty or vain

Pride = idol filler

Believable... Yet Unbelievable

Canadian Town Facing \$10k Fine For Refusing To Celebrate Pride Month, Fly LGBTQIA+ Flag

A town in Canada is now facing a \$10,000 fine for refusing to participate in Pride Month or fly the LGBTQIA+ flag at its municipal building.

According to a report by the National Post, The town of Emo, Ontario was found to have violated the Ontario Human Rights Code by the Human Rights Tribunal of Ontario for refusing to proclaim June as Pride Month.

The town was also cited for failing to fly “an LGBTQ2 rainbow flag,” despite the fact that Emo does not have an official flag pole.

In addition to the \$10,000 fine, town officials were ordered to take mandatory “human rights” training.

OAN Staff Abril Elfi
Sunday, December 1, 2024

Editor:

Rom 1:32 “Although they know the ordinance of God, that those who practice such things are worthy of death, they not only do the same, but also give hearty approval to those who practice them.”

Our culture today has quickly moved from tolerance to mandatory participation. Don’t let the last election give you a false sense of security. Most politicians only give lip service to the Bible and Christian truth. As soon as it is politically expedient, they will probably betray us the first chance they get. We must not put our trust in them, but must put it in Jesus our Savior.

A Bitter Pill to Swallow

The Proliferation of abortion pills across America has spurred an unprecedented wave of post-abortion regret, sowing the seeds that might help one day end abortion altogether.

Post-abortion ministries across the country report that the timelines between the abortion and pursuit of healing are shrinking.

“Our ‘After Abortion Line’ has noted an uptick in those with adverse significant emotional and psychological impacts soon after their abortions, prompting them to seek help more quickly,” said Support After Abortion executive director Kylee Heap.

Pill-Induced Abortions Mean Increased Carnage, Accelerated Regret

Why the sudden change?

Increased awareness of post-abortion stress syndrome support resources almost certainly plays a role. But post-abortion healing experts also point to the rapid proliferation of abortion pills in recent years. The FDA approved the drug mifepristone to induce abortions back in 2000, but it took time for chemical abortions to catch on. Just a decade ago, only 31 percent of abortions were performed by pill. That number ballooned to nearly two-thirds of all abortions in 2023.

The abortion industry has a powerful financial incentive to shift from surgical to pill-induced abortions. The abortion pill regimen typically costs about \$800 and doesn’t require the costly overhead that surgery does. Perhaps that incentive explains why Planned Parenthood markets abortion pills as “natural, like a miscarriage.” But that sanitized sales pitch also means that women find themselves thoroughly unequipped for the grisly brutality of chemical abortions.

“The girls I’ve talked to were not mentally prepared for what they were going to go through or what they were going to see,” Ester explained. “It’s very different from a surgical abortion. The clinic workers are telling them, ‘You’ll be back to work in two days. You’ll be back to school in two days.’ And it’s not the reality of what’s happening.”

Guiding Star Southwest CEO and longtime 40 Days for Life leader Mark Cavaliere said women are told to expect that the experience will resemble a heavy period. “It’s not preparing them for hours of labor. ‘Oh, just take this pill.’ They’re not telling them that they’ll see fingers and toes.”

Then there’s the matter of what to *do* with those fingers and toes.

“‘Do I flush the toilet? Do I keep the baby? How do I keep the baby? Where do I take it? Can I bury my baby?’ They don’t know. They’re just in complete shock,” Mark said.

Mark’s questions aren’t rhetorical.

“We had one girl who went into crisis because she didn’t know what to do: Flush it or take it out,” Ester recalled. “She was terrified. To this day, she is not able to go into that bathroom. She feels like it’s the cemetery of her baby.”

That’s another factor leading women to seek healing sooner: When they complete their abortions at

home, there's nowhere to hide.

According to National Network of Abortion Funds executive director Oriaku Njoku,

"With a medication abortion, one of the advantages is being able to [abort] in the comfort of your own home," a talking point echoed by Planned Parenthood.

But the rhetoric doesn't match the experience of those who serve in post-abortion healing ministries. "When the baby is expelled, it's just hitting women in a different way, especially because this is now happening in their homes," Mark said. "With surgical abortions, they could point their fingers at that bad place and the abortionist that did this to them. Women would just avoid driving down that street. But the abortion pill essentially makes a woman her own abortionist and her own home the abortion facility."

"We've always known abortion is traumatic," Mark continued. "It's always had post-traumatic stress disorder symptoms. But the level of trauma has completely changed."

New Challenges, New Opportunities

The rapid escalation in abortion drug usage is a disaster for women and their babies. But post-abortion healing ministries are evolving to solve the increasingly sophisticated difficulties posed by the pills. ...

Meeting this need can help determine whether abortion ends a second life. "Please help me before I kill myself," pleaded one grieving mother via Support After Abortion's "After Abortion Line." "I want to be healed...but I can't forgive myself."

Support After Abortion is rising to the occasion. "Our 'After Abortion Line' has-by necessity-improved our suicidal care training in response to a greater number of people we speak to sharing suicidal thoughts," Kylee noted.

It's also possible that when women seek post-abortion healing sooner, they're less likely to undergo repeat abortions.

...After experiencing healing, perhaps they'll provide a powerful voice exposing the harm abortion pills cause women. "The majority of women are upset," Ester said. "They feel that the medical personnel should have been more honest. As more women share their stories, of course, it brings light to things that haven't been talked about." ...

The First Sign Of Mercy

Of course, the most immediate result of women seeking post-abortion healing sooner isn't the reduced risk of undergoing repeat abortions, the tarnishing of abortion's reputation, or even the number of abortions reversed.

The most immediate impact is that the women who come forward sooner can encounter God's mercy without spending years or decades in the desert suffering needlessly.

Taken from *40 Days For Life*, Winter 2024-2025

Associate Editor's Note: It is hard for many of us to understand the grief that goes through a woman who has aborted her baby. It is no wonder that many feel suicidal. But God has the answer for any grief of any sin. Jesus Christ went to the cross to die for the sins of the world, including the sins of murder. God's promise to anyone is that if they will confess their sins to God and come to Jesus Christ for forgiveness, God promises that He will forgive our sins and remove the guilt that we experience. (See I John 1:8) Only God can heal a wounded heart.

The Storm

It was evening. Dark clouds were rolling up in the west. Supper was over and mother was working in the kitchen. Father and the four oldest children were not at home. Our insecurity and fear increased with the approaching storm. Daylight faded though the sun was still up. Soon it became dark as night.

I walked over to the east kitchen window which faced the road, and looked out. A great joy welled up in my heart, for on the path leading up to our house came grandfather with blazing lantern swinging in his hand. He extended a gracious invitation to us to come and stay over night with him and grandmother in their home. They lived about a fourth of a mile south of our place.

In a short time mother and we three youngest children joyfully followed him to his home.

The storm was severe, but we paid little attention to lightning, thunder, wind or rain for we felt secure in their home.

During these many years since, this incident has been vivid in my memory and points to another great event.

Frightening storm clouds, at present, are rolling up on the world's horizon. Many of God's people are experiencing fear and insecurity. Many are severely persecuted and slain. Christians are looking for the day when the Son of God will appear in the sky in glorious, celestial light. And when He comes, He will take them to His heavenly Home where there is eternal life, love, peace and joy.

All who reject Him will remain in an eternal storm and a night of fear.

Poems from the Northland by W.L. Windahl

The Christian and Alcohol, Part III

“Speak to the sons of Israel, and say to them, ‘When a man or woman makes a special vow, the vow of a Nazirite, to dedicate himself to the LORD, he shall abstain from wine and strong drink; he shall drink no vinegar, whether made from wine or strong drink, neither shall he drink any grape juice, nor eat fresh or dried grapes. ‘All the days of his separation he shall not eat anything that is produced by the grape vine, from the seeds even to the skin.’” (Numbers 6:2-4)

This is the Third of a series of articles on the Christian’s relationship to alcohol.

Wine in the Bible

The generally perceived notion around most Christian circles today is that wine in the Bible is the same as the wine we have today. If you go down to the liquor store and buy a bottle of wine, it is generally about 12% alcohol by volume. There are some variations on this with alcohol content of 15% up to 20%, but 12 is the average. So when people read the word “wine” in the Bible, this is what they assume is being referred to.

The text at the top of the page are the instructions for someone who was going to take the vow of a Nazirite, which was a vow of separation and wholehearted consecration to the Lord. Part of this separation was to abstain from any and every form of alcohol or from anything which might even be associated with alcohol. The person taking a Nazirite vow was to totally abstain from any form of grape whatsoever, neither seed, pulp or skin. It is clear that this would be fresh grapes off the vine or freshly squeezed grapes, in what today we call “Grape Juice.” This is generally called in Scripture New Wine, indicating that it is from the grapevine and hasn’t fermented. *“And the threshing floors will be full of grain, And the vats will overflow with the new wine and oil.”* (Joel 2:24) The Hebrew word to indicate this is *tirosh* and is consistently translated as New Wine. So any derivative from the grape is called wine in the Scripture we must use the context to determine if New Wine is being referred to in a particular instance.

This is carried through to the New Testament as well. Jesus said, *“And no one puts new wine into old wineskins; otherwise the new wine will burst the skins, and it will be spilled out, and the skins will be ruined. But new wine must be put into fresh wineskins.”* (Luke 5:37-38) This grape juice being put into the skins is called “wine” (*oinos*). If the fresh squeezed grape juice

is put into old wine skins, it would ferment and bloat up and tear the skin open because the old skins had residue of fermented wine in them. So it is obvious that the Jewish people and Jesus had ways and directions about taking and transporting grape juice, or new wine, and preserving it without it becoming fermented. It is interesting that the Nazirite wasn’t even allowed to eat dried grapes, or what today we call raisins. It could have been dried incorrectly and had some alcohol in it.

The second thing the Nazirite was to avoid was called “wine.” The Hebrew Word used to indicate this is *yayin*. This word was used to describe wine that could intoxicate and wine that would not intoxicate. The practice in the Old Testament and into the New Testament was to dilute straight fermented wine with water. “In summarizing different writers from the early [Greek] era, Stein reported that Homer held to 20 parts water to 1 part wine, and Pliny held to 8 parts water to 1 part wine.¹ When fermented wine is mixed to these ratios, it is not intoxicating. In all of these instances, wine (*yayin*) in Hebrew and wine (*oinos*) in Greek in the New Testament is used to describe both of these without distinction. We see this in Scripture in Revelation 14:10, *“he also will drink of the wine of the wrath of God, which is mixed in full strength in the cup of His anger; and he will be tormented with fire and brimstone in the presence of the holy angels and in the presence of the Lamb.”* This wine is mixed in full strength and is a synonym of the Wrath of God being poured out without any lessening.

The third thing that the Nazirite was to avoid is called “strong drink.” This is still another word in Hebrew called *shekar*. It is a different word from that which is translated as normal “wine.” The Hebrew word here means intoxicating drink. “It is used to describe drinking wine that is unmixed with water and is said to create madness and bodily collapse.”² Strong drink was forbidden from being drunk because it was an intoxicating liquor. “The LORD then spoke to Aaron, saying, *“Do not drink wine or strong drink, neither you nor your sons with you, when you come into the tent of meeting, so that you may not die—it is a perpetual statute throughout your generations.”* (Leviticus 10:8-9)

To simply make the statement that people in the Bible drank wine all the time and the Bible calls it wine ignores the context of what kind of wine the people were drinking since both words (*yayin* in Hebrew and *oinos* in Greek) are generic terms and can indicate either juices which can intoxicate and those which can’t.

“Do not look on the wine when it is red, When it

1 *Doctrine of the Lord’s Supper* by Dr. Francis Monseth. Ambassador Institute, © 2008.

2 *Ibid.*

sparkles in the cup, When it goes down smoothly; At the last it bites like a serpent, And stings like a viper. Your eyes will see strange things, And your mind will utter perverse things. And you will be like one who lies down in the middle of the sea, Or like one who lies down on the top of a mast. "They struck me, but I did not become ill; They beat me, but I did not know it. When shall I awake? I will seek another drink." (Proverbs 23:31-35)

"He watereth the hills from His chambers: the earth is satisfied with the fruit of thy works. He causeth the grass to grow for the cattle, and herb for the service of man: that he may bring forth food out of the earth; And wine that maketh glad the heart of man, and oil to make his face to shine, and bread which strengtheneth man's heart." (Psalm 104:13-15)

Both of these Scriptures use the word *yayin* to describe wine that is totally different in its effect on people.

Pastor Jim Haga

With the help of the people, we have cleaned up a colossal job. Slavery is abolished. After reconstruction, the next great question will be the abolition of the liquor traffic. My head and heart and my hand and my purse will go into the work. Less than a quarter of a century ago I predicted that the time would come when there would be neither a slave nor a drunkard in the land. I have lived to see, thank God, one of these prophecies fulfilled. I hope to see the other realized.

Abraham Lincoln on the day of his death

THE CHRISTIAN'S CROSS

"Then said Jesus unto his disciples, If any man would come after me, let him deny himself, and take up his cross, and follow me." Matt. 16:24.

A Christian has two crosses. The one is the cross on Calvary's hill; the other is his own cross. The former is his salvation; the latter is his sanctification.

But what is this cross that we are supposed to bear? Is it all kinds of trouble, disappointment, and sorrow? No, it is only the sufferings and losses that are a conse-

quence of the obedience of faith. It is the answer to the prayer, "Thy will, not mine, be done."

When we believe in Jesus and follow Him we travel a different road from those whose real "prayer" is "My will, not Thine, be done." We clash with the godless world and this means conflict and persecution-and a cross.

Then, too, we have our invisible enemies who tempt us to disobey God, and when we resist them, they oppose and plague us. This also is a cross.

Again, we have an enemy in our own sinful nature which prompts us to rebel against the spirit of God, and the distress of this experience adds to the weight of the cross.

In other words the cross of the Christian is everything that crosses the will of the world, the flesh, and the devil, and which we could avoid if we denied Christ and yielded to their temptations.

But a Christian chooses voluntarily to remain loyal to His Saviour. He does not have to. He is free to cast the cross aside and travel the broad road that leads to destruction. But he prefers the other road. He elects to stay with his Saviour and join the company of those who are homeward bound.

A dreary journey? Not at all. For every loss there is a tenfold gain, and the loss is only the loss of worthless things, while the gain is the gain of priceless and eternal values. It is the dieting of the sick to gain health. It is the investment of small earnings to secure untold wealth.

The very frame of a cross suggests its meaning, an upright and a transverse beam. The former, we may say, represents the will of God, while the latter represents our will. When we take up the cross and bear it in the footsteps of Jesus, God's holy and loving will crosses our selfish and sinful will and we are crucified with Christ, not only on His cross by appropriating His atoning death in our stead, but also by making our daily life a Gethsemane prayer in His name. The glorious result is that our old nature is being put to death and our new nature experiences a resurrection with Christ, to live and reign triumphant with Him.

The beginning is our baptism; the end is to "be like unto Him," at home with the Lord.

"Henceforth let no man trouble me; for I bear branded on my body the marks of Jesus." Gal. 5:17.

"For if ye live after the flesh, ye must die; but if by the Spirit ye put to death the deeds of the body, ye shall live." Rom. 8:13.

C. J. Sodergren, *The Bible Banner*, (LBI)
February 1939

Receive Him

“But as many as received Him, to them He gave the right to become children of God.” (John 1:12 NKJV)

Paul talks about the spirit of adoption, in which we cry out, “ABBA Father.” But he’s the only one of the New Testament writers to view their relationship with the Father as one who was adopted. Now that’s a wonderful picture of God to have, to think that the world abandoned you, and God found you on His doorstep, poor little orphan that you were, and lovingly took you in. Maybe Paul viewed it this way because he was a latecomer, he was a persecutor of the church, he felt he was the least of the apostles, maybe that was the only way he could view himself, as someone adopted in, someone less than a “born” child of God.

But that’s not the way John viewed it. He gave them the right to become Children of God. Who were born. These children are not adopted into the family, they are born.

Being born is quite common, everyone reading this has been born. The only way to get into the world is to be born. There are probably 160,000 to 170,000 people born every day in this world. What’s the significance of being born, why does John even bring it up? Because it is a unique birth, a different sort of birth, a mystic birth. John says these are ones who are :

1. Born not of blood (natural descent)

There is no advantage in bloodline. It gives you no advantage with God if you are Jewish or Norwegian, or a “blue blood”, that is one with noble birth. My wife is 100 percent Dutch and she has an aunt that used to have a bumper sticker on her car that said, “If you ain’t Dutch you ain’t much.” No, this is not the kind of birth John is talking about.

Also it’s not those:

2. Born of the will of the flesh. That’s simply the biological urge that is behind every birth.

And it’s not those:

3. Born of the will of man

These are the social and cultural arrangements that often go into marriage and the planning of a family. It is the decisions that a man and woman make to enter into marriage or even the arrangement made between two families.

John says these people are:

4. Born of God.

John says there is a birth that has nothing to do with the biological urge, it has nothing to do with social planning, and it has nothing to do with ethnic heritage or no-

bility, it’s a mysterious birth, and it’s a separate birth. It’s a birth of another kind.

They are not born into time, but into eternity.

They are not born by the will of man, but by the will of God,

They are not born of blood, but by the spirit.

God gave us the privilege of being born; the right to be children of God. Certain people who were not born ordinarily, that they should actually be children of God. There is no universal fatherhood of God. Sometimes you hear people say, “We’re all God’s children, and we all need to be treated as children of God.” Now we do need to treat each other with respect and dignity but John says, only those who have been granted the right, and are born of God, become children of God.

John 1:12, “But as many as received Him, to them He gave the right to become children of God, to those who believe in His name: who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.”

But as many as received Him. Now that statement is both inclusive and exclusive. It includes all who will and excludes all who won’t. I have a confession to make, I’m not a very good Calvinist. I don’t understand the sovereignty of God and predestination and foreordination, and all that stuff. But I do understand, But as many as received Him.

I also understand John 3:16, “That whoever believes in Him should not perish but have everlasting life.”

I do understand Rev 22:17, “Whoever desires, let him take the water of life freely.”

I do understand Acts 2:21, “That whoever calls on the name of the LORD shall be saved.”

There is a voice crying in the wilderness. It’s a crying voice, there’s an urgency there. There is concern; there is emotion. It’s not my voice; it’s the voice of the Holy Spirit speaking to your heart, speaking to that wilderness within you. We all have some wilderness in us; we all have that area of life that we struggle with, that area that has become overgrown with brush and weeds. That area, that has a deep valley where our daily devotions and prayer should be, or that mountain of pride, or that crooked place of questionable business decisions. He’s telling us to fill in the holes, to level off the mountains, to straighten up, to start doing what we should, and to stop doing what we shouldn’t. Prepare the way of the Lord.

Then we need to receive Him, to take Him with our whole being, body soul and spirit, for only those who do, have the right given them to be children of God, who are born of a birth totally different from our first birth, but are born of God. — Wayne Almlie

Unsaved Church Members

The Parable of the Five Wise and the Five Foolish Virgins was given by Jesus for the benefit of religious people who professed to be followers of God. It was not addressed to infidels nor anti-religious people. Today, its message would be especially to church members; so it could be paraphrased. “The Parable of the Five Saved and the Five Unsaved Church Members.” This brings it a little nearer home— a bit too near for comfort, but near enough to give the Holy Spirit opportunity to challenge us with things as they are and as they ought to be.

First, we note that the saved and the unsaved church members were very similar. All of them had lamps; and lamp stands for religious profession. Possible they all were members of the same congregation, respected, loyal, faithful members. They had much in common: very likely, if questioned about doctrinal positions, they would have agreed. Even if questioned about how these doctrines related to their daily living, they could relate some wonderful things! Possibly, at some time in the past, they did have oil in their lamps; it wasn't until the crucial hour that the unsaved members awoke from their deception and cried, “our lamps have gone out!”

Dear listeners, how about your church? Are all members saved? “O, you mustn't be so quick to judge”, is a very common reply, “You know the hidden things belong to God, and we mustn't judge.” No, friend, I'm not asking you to be the judge; the Lord holds that position. But I am asking if you ever exercise the scriptural injunction to discern the spirit, if they be of God? “By their fruits ye shall know them.” This does not mean that we shall be characterized by a critical, suspicious nature, as if we were the only ones that were right. In order to rightly discern, we must daily judge ourselves and constantly be cleansed from sin. If so, we shall have the mind of Christ, and our walk will convict the backsliders and the deceived ones, so they will confess their hypocrisy and come to Christ for the real thing. So, I believe my question is pertinent when I ask, “Are all your church members really saved?” The first to be examined, then is yourself. Is there oil in your lamp? How long a time since you were spiritually renewed and the Holy Spirit filled you with power to witness? How about victory over sin? Have you recently led a soul to Christ? Have you at least tried to? How far back must you go to recall any of these things? Has it ever occurred to you that your lamp was going out? Perhaps you do recall this, but you brush such thoughts aside, insisting that it's the devil that's disturbing you. Don't be so sure about that; this doesn't sound like the devil's doings. In my experience

I've discovered that it's the Holy Spirit that shows me my lukewarm spirit, my neglect of the Word, prayer and offered grace. The devil is pleased to have us evade every searching question. He wants us to sleep and to dream that all is well, that there's no danger. But the Holy Spirit is an awakening Spirit. He cries, “Awake thou that sleepest.” There's danger and death ahead! “Put ye on the whole armour of God.”

—Discerning—

“But,” you may say, “isn't it the devil who tries to discourage us?” Yes, I agree: but there's one thing he never discourages you in— and that's to sleep! If he can give you a few effective sleeping pills, he'll do all in his power to keep you so drugged that you won't hear the alarm clock in your conscience. If he can manage to get you to sleep and to dream about your experiences years ago, then he has accomplished his satanical purposes. Listen, friend, don't be satisfied with anything less than a present, personal, powerful possession of divine sound assurance of salvation today! The question is not when you were born again, nor where; the real question is— Are you, right now, a born-again child of God, washed in the blood of the Lamb, and filled with the Holy Spirit? Altogether too many church members have to go too far back, to seek to find assurance, to make it stand in force today! If Christ should return today, many would have to cry out with the Foolish Virgins, “Our lamps are gone out!”

—Illustrated—

A Spirit-filled personal worker came one day to visit an elderly lady. After some conversation he asked about her relationship to Christ. “O yes”, she quickly replied, “I am a Christian.” When asked about her spiritual experiences, she went to her trunk to procure her church certificates that would prove, black on white, that she was a Christian! Bending over her old trunk she proceeded to dig out her “evidences,” while the personal worker looked on with almost amused interest. Suddenly the lady raised her hands in horror — the mice had been there and had destroyed all her evidences! You smile at her deception; but, friend, don't smile at her if you too are putting your hope of salvation on old records and former experiences that are not in force today! There is only one record that God will recognize when you stand before His throne, and that's the one John tells us about in I John 5:11. “And this is the record, that God has given us eternal life, and this life is in his son. He that hath the Son hath life; and he that hath not the Son of God hath not life.” The question that settles the matter, now and forever, is, “Do you have the Son?” Present tense. Do you

have Him? "If we walk in the light as he is in the light, we have fellowship one with another, and the blood of Jesus Christ, his Son, cleanseth us from all sin." "My hope is built on nothing less than Jesus blood and righteousness. I dare not trust the sweetest frame, but wholly lean on Jesus name." "When He shall come with trumpet sound, O may I then in Him be found. Dressed in His righteousness alone, Faultless to stand before the throne."

Radio sermon by Pastor R. Norheim, Lutheran Gospel Hour from the May, 1972 edition of the *Lamplighter*

Our Only Salvation

"And in none other is there salvation, for neither is there any other name under heaven, that is given among men wherein we must be saved." (Acts 4:12)

Lord Jesus, help us to see Thee as our personal Savior from sin, death, and the kingdom of Satan. Amen.

There is a certain tendency in our day and time to try to push Christianity aside, and to say that it is one of the great religions of the world. It is thus placed on the same footing with Mohammedanism, with Buddhism, and other religious beliefs. Within our own Christian Church, we find men who preach social order, morals, politics, and God only knows what, but omit the most important of all: "Salvation through the crucified Redeemer." The preaching of the Cross is today as much of a stumbling block and foolishness to our modern people of the twentieth century as to the Jews and Gentiles of old.

Nevertheless, in the mortal soul of man, today, the longing for salvation is as great as that day when the multitudes crowded around the Savior to hear Him. There is no salvation outside of Jesus. "Look unto me and be ye saved all the ends of the earth" (Isaiah 45:22). What does it mean to be saved? First, it is to be released from the bonds of sin, freed from fear and punishment. On the other hand, we are saved to righteousness, to purity in life, and to eternal glory after death. "That we being delivered out of the hand of our enemies, might serve him without fear, in holiness and righteousness before him, all the days of our life" (Luke 1:74, 75). Words of eternal truth are here spoken by John when he said of Jesus, "In him was life and the life was the light of men." It is when men look to Jesus as the one who has atoned for all their sins that they receive strength to overcome all hindrances in life. The drunkard will then quit drinking, the blasphemer will cease to blaspheme, and the unclean man and woman will begin to live a

clean life. It is only through repentance from sin that we may be saved. Not by reform, but by repentance. Repent and believe is the request put to man by God himself. How little we hear of repentance today. It is mostly to "do this and do that." It is impossible for man to do anything that pleases God unless first of all confession is made of sin; and by this act of confession, the sinner does just what God's Word asks of him. He declares his own helpless condition and flees to the saving grace of Jesus.

The religion of repentance and faith in Christ is the only religion that ever saved a man in this world. It is life in and with God; it is conformity to the true and godly order of things. This involves believing God as He has revealed himself to us in His Word and in His sacraments. It involves obedience to the will of God, for to obey is better than sacrifice. He who has made us, redeemed us, and preserves us, is entitled to obedience, if anything. Thus, salvation requires godly living, worship and thanksgiving, fellowship with Christ, personal purity, avoidance of evil habits, and the fulfillment of duties towards God and our fellow men. Salvation is the joining together of the Savior and the saved sinner. But without Jesus Christ even the possibility of new power and new forms of life is precluded. Until we have experienced the regenerating touch of the Master, and until we have learned to talk with Him and to walk with Him, we shall be outside the pale of salvation.

The rich young man who wanted to know what he must do to find eternal life, was told to convert his possessions into cash and with Jesus lighten humanity's burdens and cheer its loneliness and sorrow. He did not know what a slave he was until he tried to free himself. Then he realized the strength of the shackles of mammon and his own weakness. Why could not Jesus save this man when He is able to save to the uttermost? Jesus

We Aren't Home Yet

An old missionary returned from many years of sacrificial service in Africa on the same ship with President Theodore Roosevelt returning from a big game hunt. When the ship docked, great crowds and press greeted the President. The old missionary and his wife walked off unnoticed and made his way to a cheap hotel. The missionary says "It doesn't seem right, We gave our lives in Africa to win souls to Christ, and when we arrive home there's nobody to meet us. The president shoots some animals and receives a royal welcome."

"Because we aren't home yet," the wife replied.

never forces anyone to be saved.

If you and I long for salvation, long to be a child of Jesus, long to be with Him in heaven to come, then we must also be willing to forsake all and follow Him. Even from the lips of the men who hated Jesus was wrung the confession in regard to the Master's wonderful power to save: "He saved others, himself he cannot save." Jesus did not save himself. He died for you and me, paid the penalty of sin, and brought us salvation, life, and eternal glory. "He saved others." What more blessed gospel was ever pronounced for a world of sinners! Time and time again, Christ made manifest His power to save. Even His enemies admit that Christ was a Savior. But Jesus did not save himself. He needed no salvation. He, the eternal God, endured the Cross, despised the shame of being accounted too weak to save himself and is now seated at the right hand of God. Jesus was made the perfect Savior through suffering. By suffering and death, Jesus brought to naught him that had the power of death.

Therefore, looking unto Jesus, the Author and the Perfector of our salvation, let us consider Him that endured such gain-saying of sinners that we wax not weary. Let us go forth to Him without the camp, not reproaching Him for refusing to do what we would have Him do, but rather bearing His reproach, being conformed unto His death.

Thus, only shall we know the power of His resurrection. We too shall have that blessed privilege of helping Jesus to save others if we will only surrender our all to Him. "Whosoever shall lose his life for my sake shall find it." Yea, he shall find it in God's safe keeping. Let us, friends, take up the Cross of Jesus, and follow Him who did not save himself, but gave His life as a sacrifice to save us. Amen.

Pastor Torbjorn Hanson, Northfield, MN. Taken from the *Morning Glory*, July, 1960

Surrender

"Throughout the days of your life you may well face many adversaries and be compelled to battle many time. But no adversary is as formidable as your own wicked heart, and no battle so frequent as the one within yourself.

Thus the necessity to surrender yourself to the Lord repeatedly if you would win the struggles which the world, the flesh and the Devil impose upon you."

Dr. Shelton Smith

Up Date

"As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings, so the Lord alone did lead him" Deut. 32:11-12.

The young eagle is about to learn to fly. The nest is located between high cliffs. The mountain is steep on every side. How can the young bird ever dare to leave the nest and risk such a plunge? What if the wings should not hold it up? It has never tried.

But the mother eagle stirreth up her nest. She circles about, coaxing the young one to try to fly. Finally, the young bird ventures from the nest. And sure enough, the wings hold it up. It veers over the abyss.

But soon it becomes tired. The wings fail. If only it were back in the nest! However, the mother eagle has kept a close watch. Now she swoops under her young one, spreads her wings catches the young bird, and bears it upon her wings. And the tired young eagle rests securely upon the strong wings of its mother.

You are the young eagle! Be not afraid of the abyss.

Risk making the plunge anyway. There is ONE who watches over your flight. If you grow tired, you can just relax and let yourself sink, even though you see the abyss below you. God Himself will intervene and bear you to your safe nest.

Rest A While, by Fredrik Wisloff

In December of this year the Hauge Lutheran Innermission Federation will be 105 years old. We have always strived to walk in the old paths, we continue to do so today, even though that is not the popular path. God has been faithful in supplying our every need, and He continues to do so. But with all ministries we need faithful partners in all areas. We need prayer partners, we need giving partners, we need contributors, that is, like minded pastors and lay people who send us articles and testimonies for us to share in the *Morning Glory* that we might all be encouraged and edified.

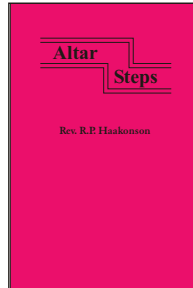
As a reminder, it costs about \$3,000 to edit, lay out, proofread, print and mail each issue of the *Morning Glory*. The 25% inflation we have experienced as a nation affects every ministry, including this one. We need your prayers and your financial support for this ministry to continue. For those who have sent in gifts, we thank you. If you haven't sent a gift in a while please prayerfully consider doing so today.

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.

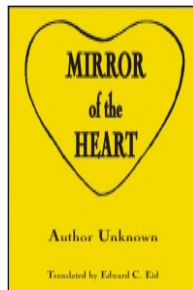
Altar Steps

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.



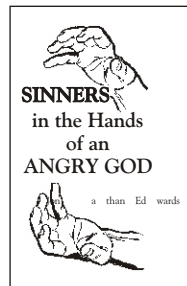
Mirror of the Heart

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. 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.

