



Morning Glory

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

EXPERIENCED SALVATION • CHRISTIAN FELLOWSHIP • SIMPLICITY IN WORSHIP

Hauge Lutheran Innermission Federation • March 2026

From Golgotha To Glory

There are times in the lives of individuals when night settles over the soul. Hope has fled. Night reigns. One calamity after the other strikes home. And many give way to despair.

But have you considered the darkness of the day Jesus died? Has any situation ever appeared so utterly dark and hopeless?

He had come as the Messiah, the hope of Israel, yes, even the hope of the world. For a brief moment the crowds hailed Him as the miracle-man. They even wanted to crown Him their king. But when the test of loyalty came, they left Him.

In that fateful hour of darkness they hunted Him down one dark night—a rabble with sticks and stones hunting Him, the Messiah, as if He were a rabid dog! And the leader of that mob was one of His disciples. Judas!

They left Him to a man. Peter denied Him. Cursed and swore that he did not know Him. Peter – the rock man. His leading disciple.

The religious world, His very own brethren, condemned Him. They stood in Pilate’s hall and urged that He be crucified. They pleaded for the release of a murderer but for the death of Jesus. “Let Him be crucified!”

They mocked and clowned around Him. They spit on Him. Beat Him. Scourged Him. Blasphemed Him. Laid a cross on Him and led Him to a barren hill-top to be nailed to a pole with a cross-beam. The Son of God—a companion of thieves and murderers.

He is left alone. Demons and men unite against Him. The Father does not hear His prayer. Has the Father of Eternity joined His accusers? He has turned against His

Own Son. He has made Him the world’s greatest sinner! Not only that, He has made Him to be sin! The holy law has cursed Him! The Father’s wrath against sin has struck Him like livid bolts of lightning. And the world stands by and jeers: “He trusted in the Lord that He would deliver Him!”

Waves of despair sweep over His soul. Alone He bears the sin burden of the whole world. He has lost the sense of the Father’s presence. With the numbness of death beginning to paralyze Him. He cries in a night as dark as the caverns of hell: “My God, My God, why hast Thou forsaken Me?”

The Lamb of God has laid His soul on the altar as the eternal and final sacrifice for sin. The sacrifice has been accepted by the Father. And now there bursts from the lips of the dying sufferer: “IT IS FINISHED!”

And he lays His spent body, soul and spirit into the hands of the Father and dies.

When the terrible drama on Calvary was enacted, creation was convulsed. The sun hid its face that it might not witness the shameful deed to which the Lord and Creator of the earth was subjected. The earth trembled and shook as if in rebellion against this treatment of its Maker and Sustainer.

After the darkness and death of Golgotha there followed the light and glory of the resurrection. And here also, creation responded with fitting orchestration. Instead of the raucous, hate-filled cries for blood there was peace and the singing of birds. Instead of the fear-laden darkness the sun shone on the grass sparkling with dew. Instead of the emissaries of Satan, angels from the ivory palaces of glory waited on the Son of Man. The head

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From Golgotha to Glory.....	1-2
From Sadness to Gladness • Unfathomable Oceans of Grace.....	3
Come Lord Jesus.....	4
Editorial.....	5-6
From Our Fellowship Circle • Ashamed of Jesus?.....	7
Believable ...Yet Unbelievable • Death is Not the End.....	8
The Glory Road.....	9-10
The Shadow of the Cross.....	10
Today's Christian Music, Part V.....	11-12
Home and Family.....	13-14
Book One: What Prayer Is (Part 2).....	14-15
Hauge Library.....	16

crowned with thorns which had sunk so wearily in death is now crowned with glory, honor and victory. HE LIVES!

As then, so now. Men live and operate either in harmony with the hate-filled scenes on Calvary, or in the garden of the resurrection with Jesus the risen and glorified Savior.

It is possible for unregenerate hearts at enmity with God to sing the songs of the resurrection on Easter morning. But to sing that song in harmony with saints and angels it must be sung by hearts that are born of His Spirit and washed in the blood of the Lamb of God.

He lives, and you may have a meeting with Him as Mary Magdalene met Him in the garden. There your sins will be forgiven as you confess them to Him. There you may join in the song of praise to the Lamb which was slain, but Who lives forever.

“He lives, and to me He has given this message of glory and grace; to tell to His friends who are weeping that they too, may see His dear face. To me, who am least of His loved ones is given this word so profound,

Which angels in Heaven would gladly proclaim to earth’s uttermost bound.”

From the *Morning Glory*,
April, 1977

A. E. Windahl

From Sadness To Gladness

I. THE DISCIPLES WERE SAD BECAUSE THEY MISSED THE LORD

The events from Jesus' arrest in the Garden until His death on the cross had moved with breath-taking swiftness. Who could have believed it! The Man who had healed the sick, fed the hungry, raised the dead, was Himself put to death. Three days had witnessed the unbelievable.

Having taken Jesus' leadership for granted, the disciples were now as lost sheep. Now they met together to face, or rather, to avoid the on-slaught of the wicked connivers that had caused Jesus' death. Surely, they would fare no better than He had, if the hierarchy found them.

II. THE DISCIPLES WERE GLAD WHEN THEY AGAIN SAW THE LORD

A Christian who confesses that the Lord is almighty and everywhere present has experienced many surprises; because, in his loneliness and sadness, he acted as though God were dead. The outcome is easy to name. How often we have been tested, only to seek out other Christians who could mourn with us, when we should have rejoiced in a living Christ.

And then comes Jesus and proves Himself faithful. He has always done that, but we have forgotten it. We are so close to sinking that the billows of unbelief are about to fill our lungs; then in the midst of our despair the Saviour comes and says: "Be not faithless, but believing."

But one fine thing is said of those disciples, "...they were glad when they saw the Lord." More is stated here than at first meets the eye. It was with a good motive that they had met together. Jesus had not been with them for a while; now when they saw Him they were glad, for they had been longing after Jesus. Though sin has made many people sad, are they always glad at meeting Christ? Well, it depends on what they intend to do about that sin. Many hug their sins to their bosom, while they are unwilling to meet Jesus. Others say: "My Lord and my God."

III. WHAT CAN WE LEARN FROM THIS INCIDENT?

Holy Thursday and Good Friday are wonderful days in our lives, but God gave us Easter, too, that we might pass from death unto eternal life, like as Jesus rose triumphantly from the grave.

A parishioner of mine once told me not to look for

her in church Easter Sunday since she had been unable to secure the new clothes she wanted. I answered her that the pastor had no new clothes either, but that he would be in church: God had given him a new heart. This lady came to church. Probably no one noticed her "old clothes."

What can we learn from this record of sadness and gladness? We learn that doubt had to flee when the disciples recognized Jesus by the spear-wound and nail-prints He bore. Do we doubt God's love, God's redemption, God's presence, God's power? Thomas is often held up as an example of an unbeliever, but we note that the presence of Jesus caused him to acknowledge the deity and Lordship of Christ. Would to God that more people were like "doubting Thomas."

Our text speaks of "life through His Name." Life! What is this life? It is a new life; it is eternal life; it is a faith life; it is a victorious life, an overcoming life because it is God's life, given to us in the new birth.

And to you who are not a believer the "record" says: "He that hath the SON hath LIFE; and he that hath NOT the Son of God hath NOT life." Will you receive God's Easter Gift now and live? Christ has no problem in entering through closed doors, but the door to your heart only you can open.

Karl Stendal, from the *Morning Glory*, April of 1959

* * * * *

Unfathomable Oceans of Grace

"Let us fix our eyes on Jesus!" Hebrews 12:2

For every look at self – take ten looks at Christ! Live near to Jesus – and all things will appear little to you in comparison with eternal realities.

How many millions of dazzling pearls and gems are at this moment hidden in the deep recesses of the ocean caves. Likewise, unfathomable oceans of grace are in Christ for you. Dive and dive again – you will never come to the bottom of these depths!

When you gaze upon the sun – it makes everything else dark; when you taste honey – it makes everything else tasteless.

Likewise, when your soul feeds on Jesus – it takes away the sweetness of all earthly things; praise, pleasure, fleshly lusts, all lose their sweetness.

Keep a continued gaze! Run, looking unto Jesus.

So will the world be crucified to you – and you unto the world! (Gal 6:14-note)

Robert Murray McCheyne, GraceGems.com

Come, Lord Jesus

When I became a Lutheran, one of the few things about my new church that I did not love was the Common Table Prayer that everyone in my congregation would say before meals:

Come, Lord Jesus, be our guest,
And let these gifts to us be blest.

This struck me as a children's prayer, like "God is great, God is good" and "Now I lay me down to sleep." Nothing wrong with them, but they sound like singsong nursery rhymes. I much preferred the catechism's table prayer with its strong Biblical core from Psalm 145:15–16: "The eyes of all look to you, O Lord."

But little did I know the depth of the Common Table Prayer and why Lutherans love it. This prayer also has a strong Biblical core: "Come, Lord Jesus" is the last prayer in the Bible (Rev. 22:20). Moreover, it is pretty much the last word of the Bible, appearing next to the last verse of Revelation, just before the closing benediction and the final "Amen."

Scripture ends with a prayer for Jesus to return. The church prays for His return until that happens. But it is also a prayer for Jesus to come in the Gospel. A few verses earlier, the Book of Revelation reveals this to be the word of the Holy Spirit, the word of the church as the Bride of Christ, the word of those who hear this Word of God — namely, us — and also the one "who is thirsty" and in need of grace:

The Spirit and the Bride say, "Come." And let the one who hears say, "Come." And let the one who is thirsty come; let the one who desires take the water of life without price. (Rev. 22:17)

The Common Table Prayer asks Jesus to come into a humble context, the family gathered together for a meal. "Be our guest." Join us. We welcome You into our home and to our table.

God gives us this day our daily bread by means of farmers and bakers, but also through the "bread winners" and the hands that prepared our meal. Thus, God is present when we sit around the table with our family to enjoy a good meal.

The 19th-century German artist, Fritz von Uhde, a devout Lutheran, made a painting of this prayer. It shows an ordinary peasant family sitting around a table and then Jesus walks in. They stand to greet Him, with bows and shy looks, as they would with any guest. Jesus, the Lord of the universe, has come to this humble family to be with them.

When we call upon the name of Jesus, as we do in this prayer, He is present with us. "For where two or

three are gathered in my name, there am I among them" (Matt. 18:20).

The prayer also acknowledges that our food and sustenance are "gifts." We receive "everything that has to do with the support and needs of the body," in the words of the Small Catechism, from the hands of our gracious God (SC, Lord's Prayer).

The concept of "gift" is important for Lutheranism. Our salvation is not a matter of "wages," of getting compensated for our work (Rom. 4:4). Indeed, our work has merely earned us death: "For the wages of sin is death," says St. Paul, "but the free gift of God is eternal life in Christ Jesus our Lord" (Rom. 6:23). Salvation is not our doing, but the gift of God's grace. "For by grace you have been saved through faith. And this is not your own doing; it is the gift of God" (Eph. 2:8).

What is true in God's spiritual kingdom is also true in God's earthly kingdom. Our life is His gift. Our vocations in the home, the workplace, the society and the church are His gift. Thus, our spouse, our children and the other members of our family are His gifts. And the food that we are about to eat, after we pray, is His gift.

We pray that God will bless these gifts. And that He will bless them "to us." They will be for our good.

This prayer helps us reflect on Christ's presence and God's gifts even in something as ordinary as eating a meal. We now say it in our home, too.

January 7, 2021 By Gene Edward Veith

Our Fellow Christians

The way we treat our fellow Christians is very important to the Lord and even something that will be judged at our final accounting on Judgment Day.

For Jesus will say to the saved, "*For I was hungry, and you gave Me something to eat; I was thirsty, and you gave Me drink; I was a stranger, and you invited Me in; naked, and you clothed Me; I was sick, and you visited Me; I was in prison, and you came to Me.*" "Then the righteous will answer Him, saying, 'Lord, when did we see You hungry, and feed You, or thirsty, and give You drink? 'And when did we see You a stranger, and invite You in, or naked, and clothe You? 'And when did we see You sick, or in prison, and come to You?' "And the King will answer and say to them, 'Truly I say to you, to the extent that you did it to one of these brothers of Mine, even the least of them, you did it to Me.'"

(Matthew 25:35-40)

Editorial

Wayne Almlie

The Cross

“For the Word of the Cross is to those who are perishing foolishness, but to us who are being saved it is the power of God.”

(I Cor. 1:18)

The cross – an instrument of torture and death – has become the pre-eminent symbol of the Christian church. In that single image, we behold the full range of God’s attributes held in perfect balance. At the cross we see God’s holiness, righteousness, justice, sovereignty, and wrath, as well as His immeasurable love. Nowhere else in Scripture is the character of God so clearly and fully displayed.

Some have suggested that if Jesus had been executed by hanging, the church might display a noose, or if He had been stoned, a pile of rocks. But Scripture makes clear that the cross was no accident of history. This plan was conceived in eternity, before the foundations of the world were laid. It was foretold prophetically – most vividly in Psalm 22 and Isaiah 53 – centuries before the Romans invented crucifixion.

As Paul writes in Galatians 4:4–5, “When the fullness of the time had come, God sent forth His Son... to redeem those who were under the law.” The cross occurred at precisely the right moment in human history, according to God’s sovereign design.

In all of history, only crucifixion combined prolonged, conscious suffering with public spectacle. Victims sometimes lingered for days. This allowed for the full outworking of human cruelty, and more importantly, the outpouring of divine wrath against sin. Jesus Himself said, “No one takes My life from Me, but I lay it down of Myself” (John 10:18). Crucifixion alone allowed Him to give up His life voluntarily rather than have it taken.

Though Jesus suffered terribly at the hands of Jews and Romans, it was not ultimately their actions that caused His death. When the soldiers came to break His legs, they were astonished that He was already dead. He had been on the cross only about six hours. At the appointed moment, He yielded His spirit.

Paul reminded the Corinthians that he resolved to know nothing among them except “Jesus Christ and Him crucified.” The cross is the center of the gospel and the foundation of all biblical truth. It divides history itself—before Christ and after. For nearly two

thousand years, God has used the message of the cross to awaken sinners and save souls.

Let us consider several aspects of the cross: its certainty, its joy, its wrath, its love, its scandal, and its call.

The Certainty of the Cross

Jesus declared, “As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up” (John 3:14). The word *must* leaves no room for chance. The cross was not optional, nor was it avoidable. Though much about foreordination remains mysterious, this much is clear: Christ’s death was predestined. The cross stood immovable in God’s eternal purpose.

The Joy of the Cross

Hebrews 12:2 tells us that Jesus endured the cross “for the joy that was set before Him.” During His earthly humiliation, He did not live in paralyzing dread of the cross. He approached it willingly. Unlike the Passover lambs before Him—unknowing victims—Jesus knew exactly why He had come.

Just days before His crucifixion He said, “Now My soul is troubled... but for this purpose I came to this hour” (John 12:27). His supreme concern was the glory of His Father. That was the joy set before Him.

Isaiah 53:10 declares, “It pleased the LORD to bruise Him.” Not because the Father delights in suffering, but because He knew the outcome, the salvation of many. Father and Son went together to the cross so that we might be redeemed by the blood of the Lamb. Jesus endured with joy because He knew what His suffering would accomplish.

The Wrath in the Cross

The cross gives us the clearest revelation of God’s wrath against sin. In the Garden of Gethsemane, Jesus prayed, “Take this cup away from Me; nevertheless, not what I will, but what You will” (Mark 14:36).

What was in the cup? It was not merely physical suffering. To suggest that Jesus shrank back in fear of

pain is unthinkable, especially when countless martyrs faced death singing hymns of praise. Scripture speaks of the “cup of wrath,” the “cup of trembling,” and the “cup of fury” (Jer. 25:15). This was the cup Jesus faced—the full fury of God’s righteous judgment against sin.

The physical sufferings of Jesus were real and necessary. The Old Testament sacrifices were intentionally graphic. The worshiper laid hands on the lamb, symbolically transferring guilt, then watched as the innocent animal was slain. Blood had to be shed. Sin required death.

Those sacrifices prepared us to understand the cross. The suffering of Jesus reveals how grievous our sin is to God. Yet what caused Jesus to tremble was not the nails or the scourging, but the prospect of bearing His Father’s wrath. If Christ recoiled at that judgment, how terrible will it be for those who face God without a Savior?

The Love in the Cross

This is the aspect of the cross most often preached, and rightly so. “God demonstrates His own love toward us, in that while we were still sinners, Christ died for us” (Rom. 5:8). Yet even here Paul ties love and wrath together: having been justified by His blood, we are “saved from wrath through Him.”

“In this is love,” John writes, “not that we loved God, but that He loved us and sent His Son to be the propitiation for our sins” (1 John 4:10). Before salvation, we did not love God. Our love is always a response to His.

John 3:16 declares that God so loved the world that He gave. God is always the initiator. In Eden, He sought fallen Adam. He found Noah, called Abraham, pursued Gideon, and sought His disciples. He found Paul on the road to Damascus. God initiates salvation by

giving His Son. The cross settles forever the truth that God is love.

The Scandal of the Cross

To the world, the cross is offensive. Paul writes that Christ crucified is a stumbling block to Jews and foolishness to Gentiles (1 Cor. 1:23). The word *stumbling block* means scandal, and *foolishness* implies absurdity.

This remains a test for the church. If the message we preach does not offend the world, it is not the gospel. Much of modern Christianity seeks approval, through seeker-friendly methods and a diluted social gospel. But the true gospel confronts human pride and offends worldly wisdom. The cross exposes our sin and declares that salvation comes only through Christ.

The Call of the Cross

Finally, the cross makes a demand on every person. Jesus said, “If anyone desires to come after Me, let him deny himself, take up his cross daily, and follow Me” (Luke 9:23). There are no exceptions. Taking up the cross is not a one-time decision, but a daily surrender.

To follow Christ is to die, to our self-rule, our ambitions, our belief that we can save ourselves. Only those who die can be born again.

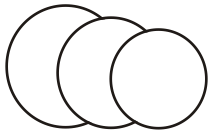
Jesus delayed going to Lazarus so that no one could doubt he was truly dead. In the same way, we must recognize our spiritual death. Paul said the law killed him; it exposed his wretchedness and left him crying out for deliverance. We are dead in our trespasses and sins, and only Jesus can raise us to new life.

As we reflect during this Easter season on the suffering, death, and resurrection of Christ, let us fix our hearts on the cross, its certainty, its joy, its wrath, its love, its scandal, and its call.

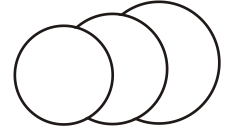
Editor: I know many felt with the last election that we had turned a corner, that fewer babies would be murdered, fewer children would be experimented on with meatball surgery, The church would be free to preach the Gospel without Government interference. But let's not fool ourselves, at best we are at a pause, when the liberals gain power again, it will be as if all hell will be unleashed on the world; which is what the Bible says will happen right before Christ returns. Make sure you

and your family are ready!

“Blessed are you when men hate you, and ostracize you, and insult you, and scorn your name as evil, for the sake of the Son of Man. (Luke 6:22)



From the Fellowship Circle



A.&D. H. **Twin Valley MN**
As You Wrote: James 5:8 “The coming of the Lord draweth nigh.”

Thank you again for all the articles in the Morning glory!!! It brightens my day today and many days.

Truth speaking and writing the truth! “The Secret of Thanksgiving.” WOW what an article. Thanks for re-printing this! Then the next, “What’s wrong with you people!” It helped me to take a good look at myself again.

Then the Article on Thanksgiving Day: It was and is remarkable. The Editorial by Wayne Almlie, “By Works?” I want to get a hold of Donald Trump and Vance. I would show them how to be Born Again.

Just want to thank you for all the articles. Have a blessed Thanksgiving.

In Christ Jesus,

C. N. **Inver Grove, MN**
To Mr. Joel Zeltinger, and all the men who make the publication: Morning Glory: Thank you for basing all your articles on Scripture – alone. The Bible is our final Authority. Pray for our nation. With appreciation,

J & D. O. **Worden, MT**
We are blessed with the good, truthful articles in your “Morning Glory”. I was born again at 59th Street Church in Brooklyn, NY in 1943. We moved to our farm near Epping N.D. in 1946. My parents started a Sunday School and morning service in our local township hall.

We were active in “Hauge Federation” home and tent meetings with good, honest, in the word preachers. I went to Christian Schools in Seattle and Fergus Falls, MN. We now have children, grandchildren and great grandchildren and are blessed! Our Main Goal is to be in the truth of God’s Word.

Enclosed is a donation and many thanks.

R. S. **Ferryville, WI**
“Thank you for sending the Morning Glory to me and my family. Enclosed is a check for \$_____ to help spread the gospel.”

N.T. **Boca Raton FL**
Thank you for continuing to write the Believable...Un-

believable.

It gives us much to pray for. What is happening in the USA is “Unbelievable.

Sincerely In Christ,

Ashamed of Jesus?

“For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to everyone that believeth; to the Jew first, and also to the Greek.” (Romans 1:16)

A young boy and his parents came into a Pullman car one evening. The parents kissed him good-bye and left. When the boy saw the other passengers press a button for the porter to come and make their beds ready, he did the same. After his bed was made, a minister and two businessmen watched him pull out a Bible from his suitcase and read it. Then a little red in the face, he knelt by his bed in prayer. One of the businessmen remarked, “This is something I haven’t seen since my mother did it long ago.” Then turning back to the minister, he said, “How do you get back to the right way again after you have once strayed?”

The pastor was able to lead both businessmen to the Lord that night. He said afterward that it was the boy who did it, not he.

My friend, are you ashamed of Jesus Christ and His Gospel of power? Would you like to lead one soul to Jesus? Then pray that you may be a brave Christian and not hide your light under a bushel.

O God and Father in Heaven, Often I am afraid to let others know that I love Thee, and therefore I need Thy help. Thank Thee, Lord, that Thou wast not ashamed of me. In Jesus’ name. Amen.

*Ashamed of Jesus! sooner far
Let evening blush to own a star;
He sheds the beams of light divine
O’er this benighted soul of mine.*

*Ashamed of Jesus! that dear Friend,
On whom my hopes of Heav’n depend!
No! when I blush, be this my shame,
That I no more revere His name.*

Family Alter Readings, R. P. Haakonson
© Copyright 1956 Moody Bible Institute

Unbelievable... Yet Believable

Judge's Ruling Blocks Maine Mom from Taking Her Daughter to Christmas Church Services

A Maine judge's court order prevented a mother from taking her own daughter to Christmas church services.

Now the Maine Supreme Judicial Court is set to weigh in on whether the lower court overstepped its limits when it barred Emily Bickford from reading the Bible to her 12-year-old daughter or taking her to church for over a year.

According to Liberty Counsel, Ava's parents were never married, but Bickford maintained primary custody of Ava, while her father had visitation rights.

After attending Calvary Chapel for three years, young Ava decided to be baptized. She shared the exciting news with her father. However, the news reportedly enraged him.

Liberty Counsel contends that the father found "an ACLU judge" and "flew in a Marxist former sociology professor from California" to testify that Calvary Chapel or any Bible-believing churches, for that matter, are "cults" that are "psychologically detrimental."

The Portland District Court sided with Ava's father and found that Bickford is "a fit parent except for the fact that she is a Christian," explained Liberty Counsel in a press statement.

By Talia Wise, CBN News, the latest news from a distinctly Christian perspective. 12-29-2025

Liberals in Canada back proposal to remove religious exemption from hate speech laws

The Canadian government is advancing legislation — known as Bill C-9, the Combating Hate Act — that would reform the country's hate-speech provisions in the Criminal Code.

The proposed changes to Canada's hate-speech laws under Bill C-9, the *Combating Hate Act*, which would remove a longstanding religious exemption in the Criminal Code. Currently, Section 319(3)(b) protects individuals from hate-speech prosecution when they express views grounded in sincere religious belief or scripture, provided the expression is made in good faith. This safeguard has historically allowed clergy and believers to discuss religious teachings, even on controversial moral issues, without automatic criminal liability.

To secure support from the Bloc Québécois, the federal government has agreed to eliminate this exemption. Supporters argue the change is necessary to prevent religious language from being used to shield harmful or hateful speech and to modernize the law amid rising hate-related incidents. Critics, particularly Christian organizations, contend the exemption's removal was a late political compromise introduced without sufficient consultation.

Faith groups warn that removing the exemption creates legal uncertainty for Christians engaged in preaching, evangelism, or moral teaching. Without a clear statutory safeguard, religious speech touching on protected groups could face greater scrutiny, potentially leading to complaints, investigations, or self-censorship. While the government maintains that religious freedom remains protected under the Canadian Charter of Rights and Freedoms, opponents argue this shifts the burden onto believers to defend their rights through costly legal challenges.

"End Time Headlines" is a ministry founded, owned, and operated by Ricky Scaparo. Taken from their Dec. 12, 2025 issue.

Death Is Not The End

When Adam was in the Garden of Eden, God emphatically promised him that he would die that very day. *"From any tree of the garden you may eat freely; but from the tree of the knowledge of good and evil you shall not eat, for in the day that you eat from it you shall surely die."* (Gen. 2:16-17) When Even and Adam were deceived by the Serpent, they ate the forbidden fruit and they died that very day. But they did not fall over dead, but rather went and hid themselves from the presence of the Lord. This shows us what death really is: Separation. Physical death is the separation of the body from the soul (which happened to Adam and Eve later). Spiritual death is the separation of the soul from God, along with the resurrected body on the last day. The soul of man is eternal. Either you will die and your soul will instantly go to heaven with the Lord or you will die and your soul will instantly be separated from God in hell. It all depends with what you do with Jesus in this life-time. God is eternal and His creation of the soul of mankind is eternal and nothing will bring that to ever cease.

The Glory Road

I dragged my weary feet one day up the narrow winding street that led to the temple of God. I had heard that there, God would meet His people, and that even sinners might find Him there. In my soul there was the anguish of hell, for day and night the burden of my sins rested heavily, and in my conscience there could be no peace. There lay the temple in all its glory with the rays of the setting sun reflected in its beautiful gold-inlaid mosaics.

Before me there trudged, one ahead of the other, two men who were, as I guessed, on their way to worship God. I decided to follow. And because it bolstered up my flagging courage to see his boldness, I dropped my footsteps just behind his who with haughty steps marched straight into the temple of the Most High. In surprise I followed as he brushed boldly past both saint and sinner. Straight up to the holy place of God he walked. Nor did he look to right or left till he had reached that part of the sanctuary where no one remains long except on his knees. Once there, he looked about impatiently till he was sure that every eye was fixed upon him. Then ostentatiously he folded his arms across his breast and began to pray (or was it boast), “thus with himself” (notice those words): “God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of all that I possess.”

Clearly, I heard him. No one could miss the resounding emphasis of every word. And the oft repeated “I” echoed and re-echoed through the vaulted space that had been reserved only for the worship of the Most High God. I heard every word. No, there could be no mistake. But hearing him, I knew within myself that he did not know God. He did not know Him at all. He had never been before His presence, never seen Him in His holiness and in His awful justice. He did not know Him at all. He did not know Him who turns His face against the unrighteous and against all those who exalt themselves. What tragedy was here!

At last, I could bear to hear no more. I turned to flee from this awful blasphemy, from the sacrilege of such mouthings as even one such as I could discern were an abomination to God. I turned to flee from the wrath of Him whose righteousness had so grievously been offended.

But as I ran, all of a sudden, I remembered that other man. How different had been his bearing! How humble his demeanor! How halting his steps! How troubled and despairing his countenance! In very truth – I remembered it now – he had been more like the man I recognized as myself, – weary, discouraged, sad, with the load of a great

burden visibly oppressing his soul.

And so I turned again to find him. All through that great temple did I search for him. But nowhere could he be seen. For you must remember the temple was large, and the corridors many.

But there at last he was, all by himself, hidden away in the dark recesses of one of the many side-chapels, and there I saw him as he carefully looked all about him to see if he were alone with God. Alone with God. Standing quietly there in the shadow of a great pillar I watched him very closely, because in my own soul now I recognized my kinship with him.

And then I saw what he did. With a great sigh of anguish, he fell on his knees. He began to smite his breast as only the lost do. His heart was broken, I knew. His tears began to flow. At last that hushed silence was broken by the cry of his soul: “O God, be merciful to me a sinner.” Transfixed I watched; for was it not the cry of my own soul, so long ago?

Then suddenly all was changed. Like a miracle it happened. A strange light that is not seen on land or sea came upon his countenance. The deep lines of care and despair seemed suddenly to disappear. Peace was there such as I have never seen before, – the peace of heaven, the peace of God. I saw him arise. And he walked quietly out of the temple. When he passed me where I stood behind the pillar, I saw there was only joy and a great happiness in his heart. I knew that he had been in the presence of God, and that somehow now he walked away “justified,” because his sins had all been taken away.

How had it happened? I could not wait to question. Almost before the echoes of his footsteps had died away, I had dropped upon my knees where he had knelt. I beat upon my breast in the great anguish of my soul. My heart was broken. I knew all at once that nothing I could do would avail. My tears gushed forth, so that I could no longer see where I was. And at last there poured from my lips the confession of the sinner who has gone all the way into the shadows:

*Just as I am, without one plea
But that Thy blood was shed for me,
And that Thou bid'st me come to Thee,
O Lamb of God, I come, I come!*

My tears flowed and flowed. And my heart was broken!

Then of a sudden I felt the presence of One whose form was as of the Son of Man.

Quietly He laid His hand upon my fevered brow. Quietly again did He speak to my soul: Son, be of good cheer! Thy sins are all forgiven thee! Go thy way, and sin

no more!

And my tears flowed til my face was bathed with their salty wetness. But now they were tears of joy, because into my heart had crept that peace that “passeth all understanding,” the very peace of God. I knew my sins were forgiven, the punishment removed, the despair of hell gone. And I understood the significance of Calvary, the meaning of the Cross, the forgiving power of the full atonement, the overwhelming glory of Christ’s redeeming grace.

So now my cry is still: God be merciful to me a sinner! But I know that its meaning has changed. For He has had mercy upon my poor soul!

“If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness” (1 John 1:9). “And the blood of Jesus Christ his Son cleanseth us from all sin” (1 John 1:7).

And so the Gethsemane Road has led on to the Glory Road after all, and Jesus Christ has become the Savior of my soul.

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THE SHADOW OF THE CROSS

The cross stands on the altar of heaven. Its shadow falls across all human history. In the divine plan of creation and redemption the Son of God was “slain from the foundation of the world.” The cross was graven on His heart before it was raised on Calvary, Its cross-beams were the focus in time of the eternal prayer,

A Touch From Heaven

“One touch from Heaven:

Brings us to our knees,

Sets us on our feet,

Opens our lips

*Strengthens us to will and to do that
which is good.”*

Matt. Henry

“Not my will, but thine, be done.” Its humiliation was the revelation of the complete surrender of a self-sacrificing “kenosis,” an emptying of Self, long before the historical manifestation of saving love unto the uttermost.

In the fulness of time Jesus took upon Himself “my will,” in order that it might be crossed by “Thy will,” in His life and in His death. “Thy will” over against “My will” was the prayer of His entire life on earth, and its “Amen” was the “It is finished” of the answer.

The cross is therefore the central symbol of our Christian faith. “Christ and him crucified” is its one message and it is the consummation of all type and prophecy. It is the secret and key of all history. It is the shining sun of the New Covenant world.

That shadow implies a light which casts the shadow, and the light is God’s saving grace. Through the cross and by its means the glory of redeeming love shines out into the darkness of spiritual chaos. Once more in the creative language of the cross God said, “Let there be light!” and there was light. The light of eternal truth, the light of divine justice and righteousness, the light of redeeming love, the light of a new hope, the light of a heavenly home—it all radiates from the cross of “the suffering Servant of Jehovah.”

The Pharisees said, “Let him now come down from the cross and we will believe on him.” The Christian says, “Because He stayed on the cross, we believe on Him,” When He could have come down, when there remained no apparent reason why He should remain on the cross, forsaken as it seemed by both God and men, when the issue was nothing but failure and utter defeat, when right and truth and goodness had proved unavailing and darkness had finally triumphed, when Christ tasted the death of separation from the living God and was a rejected curse, we believe on Him. Because all hell spent all its power to compel Him to disobedience and failed to force the prayer from His lips, “Not Thy will, but mine, be done,” we believe on Him. The cross of defeat became the throne of victory, Divine love is mightier than the sword of the tyrant dictator, be he devil or man. The Lamb that is in the midst of the throne shall reign till He has put all enemies under His feet.

Meanwhile across the ages we hear a voice, “O Jerusalem, Jerusalem, if thou hadst known, in this thy day, the things which belong unto thy peace!” but above and through the raging of the nations we hear the same voice proclaiming the promise, “The kingdom of the world is become the kingdom of our Lord and of His Christ, and He shall reign for ever and ever.” — CJS.

C.J. Sodergren “The Bible Banner,” March 1939

Today's Christian Music – Part V

This is the fifth in a series of articles on music used in Christianity today. I will be comparing it with the Scriptures to see if it lines up with the Biblical Standards for Christian Music.

Luther and Music – Part I

Some maintain that Martin Luther used popular secular music as the source for his music. In fact, many people quote Martin Luther as saying, “*Why should the devil have all the good tunes?*” I have never read where Luther actually said that as far as recorded in his writings. If any reader has this quote from Luther’s works (and not just somebody quoting another author), please forward it to me.

Because of this, some maintain that Martin Luther used popular secular music as the source for his music. Steve Miller writes,

The models for his [Luther’s] lyrics were the popular ballads of his day. The tunes were borrowed from German folk songs, the music of the masses, and even a hymn of Mary. Luther was not [as] concerned with the association or origin of the tunes as he was with their ability to communicate truth.¹

If this is true, then today’s Christian musicians are only using the same method which Luther did. This is especially important since one important aspect of the Lutheran Reformation was instituting congregational singing.

In response to this charge, Robert Harrell notes the following about Luther and his source for Christian music:

Of the melodies on Luther’s 37 chorales, 15 were composed by Luther himself, 13 came from Latin hymns of Latin service music, 4 were derived from German religious folk songs, 2 had originally been religious pilgrims’ songs, 2 are of unknown origin, and one came directly from a secular folk song. . . .

The one secular song that was used in its entirety as a tune for a chorale has an interesting history as a chorale melody. The tune comes from a popular pre-Reformation secular folk song, “I Arrived from an Alien Country” and was first used in a chorale as the melody for Luther’s famous Christmas hymn for children, “From Heaven on High I Come to You,” the



Music is a fair and glorious gift of God ...I am strongly persuaded that after theology there is no art that can be placed on a level with music; for besides theology, music is the only art capable of affording peace and joy of the heart ...the devil flees before the sound of music almost as much as before the Word of God.

first stanza of which Luther patterned after the folk song. The 1535 edition of Klug’s hymnal, the earliest existing source of “I Have Come Down,” used the folksong tune with Luther’s words, but the Schumann hymnal of 1539 assigns an original tune by Luther to the chorale. Since Luther helped with both hymnals, it is apparent that both the original and the change were produced with his full support. In Babst’s *Geystiche Lieder*, Luther’s tune is used for both “I Have Come Down” and “The Host of Angels Descended from Heaven.” After Luther’s death, the folksong tune which had been used for “I Have Come Down” became the tune for “The Host of Angels Descended from Heaven.”

The history of this particular chorale melody raises the questions of why a folksong tune was chosen for a chorale, why it was then rejected and an original tune substituted for it, and why it was later used as the tune for a different chorale. Ulrich S. Leupold thinks that the folksong melody was discarded because Luther felt that tune was “somewhat too insipid” for his chorale. Paul Nettl, on the other hand, says it was because “Luther was embarrassed to hear the tune of his Christmas hymn sung in inns and dance halls.” . . . There is, however, a third ex-

1 Steve Miller. *The Contemporary Christian Music Debate. Worldly Compromise or Agent of Renewal?* (Wheaton: Tyndale House Publishers, 1993), p. 113.

planation. . . . Luther's purpose in his chorales was to direct the thoughts of his congregation toward God, but since the folk song "I Arrived from an Alien Country" was still popular in Luther's day, the secular words were already associated with the melody in the minds of the people, thus diverting people's attention from praise and worship of God and defeating Luther's purpose. Perhaps for this reason, Luther discarded this tune after only a very short time. Then, after Luther's death, when the folk song was no longer popular and well known, the folksong melody could be used without bringing to mind the secular words to the melody.²

Perhaps another explanation to the above mentioned tune was that Luther did discard it and others restored it after his death without his approval. It does show that Luther only used one folk song directly, and perhaps discarded it later. The other melodies which he used were not direct copies of secular folk songs of the day.

Harrell quotes the following people as they summarize Luther's Treatment of Secular Elements in His Chorales:

1) Although there was much popular music available to him, from drinking songs and dance tunes to religious folk songs and carols, Luther chose only those tunes which would best lend themselves to sacred themes and avoided the vulgar, "rollicking drinking songs" and dance tunes.³

2) No material which Luther used for a chorale remained unchanged, except for the one case noted previously. Rather, "he carefully tested . . . the melodies he considered, and when necessary molded them into suitability . . . alterations were freely made."⁴

3) On the other hand, many popular songs, es-

pecially drinking and dance songs, proved entirely too rhythmical for Luther's use. To remind the people in church of the inns and dance halls with all of their un-Christian activities would defeat all attempts at worship, and "the most effective way of [negating] that worldly influence would be to 'de-rhythm' the music."⁵

By avoiding dance tunes and "de-rhythming" other songs, Luther achieved a chorale with a marked rhythm, but without the devices that would remind the people of the secular world. So successful was the work done by Luther and other Lutheran musicians that scholars were often unable to detect the secular origins of chorales.⁶

The beauty and majesty of Luther's chorales are a tribute to his careful choice of musical materials and to the quality of his musicianship.⁷

The statement from Steve Miller quoted at the beginning of this article that Luther freely used secular tunes as inspiration for his music, and was not concerned about their association with other elements, is therefore not true. This can be further emphasized by Luther's preface to the Wittenberg hymnal of 1524, where he remarks that these hymns were arranged, "to give the young—who should at any rate be trained in music and other fine arts—something to wean them away from love ballads and carnal songs and to teach them something of value in their place."⁸

Pastor Jim Haga

2 Robert D. Harrell. *Martin Luther, His Music, His Message*. (Greenville: Musical Ministries, 1980), p. 19.

3 Ulrich S. Leupold, "Learning from Luther: Some Observations on Luther's Hymns," *Journal of Church Music*, VIII (July-August, 1966), p.4. Quoted by Robert Harrell, *Martin Luther, His Music, His Message*, (Greenville: Musical Ministries, 1980), p. 21.

4 Patrick Millar, *The Story of the Church's Song* (Richmond: John Knox Press, 1962), p. 74. Quoted by Robert Harrell, *Martin Luther, His Music, His Message*, (Greenville: Musical Ministries, 1980), p. 22.

5 Archibald T. Davidson, *Church Music: Illusion and Reality* (Cambridge: Harvard University Press, 1952), pp. 42-43. Quoted by Robert D. Harrell. *Martin Luther, His Music, His Message*. (Greenville: Musical Ministries, 1980), p. 19.

6 Johannes Riedel. *The Lutheran Chorale: Its Basic Traditions*, p. 38. Quoted by Robert D. Harrell. *Martin Luther, His Music, His Message*. (Greenville: Musical Ministries, 1980), p. 21.

7 Robert D. Harrell. *Martin Luther, His Music, His Message*. (Greenville: Musical Ministries, 1980), pp 21-22.

8 Carl Schalk. *Luther on Music*, (St. Louis: Concordia Publishing House, 1988), p. 33.

Home and Family

Problems of Young Christians

HOW MAY I KNOW WHETHER OR NOT I AM A CHRISTIAN?

A problem that troubles a great many earnest young people is whether or not they stand in a right relationship to God. So we find them asking such questions as these: "What is it, really, to be a Christian?" "How may I know whether or not I am a Christian?" "How may I have assurance that I am a child of God?" These are searching and supremely important questions. Let us thoughtfully and prayerfully examine into them. In the present discussion we shall look at the matter in so far as it concerns those persons who have come to the age of discretion.

In order to clear the ground, let us try to get out of the way some wrong or imperfect ideas of what it is to be a Christian.

To be a Christian is not the same as belonging to the visible church. A person may be baptized and confirmed and not be a Christian; he may be a church member and even a church officer and not be a Christian; he may be a regular church attendant and even go to Communion and not be a Christian; he may read his Bible and participate in the prayers of the church and not be a Christian; he may be a student at a Christian school and participate in voluntary religious activities and not be a Christian.

Now please do not misunderstand. I do not say that these matters that have been mentioned are not important in the Christian life. All of them are significant, and some of them are of very great value. But what I want to emphasize is that the essence, the heart of Christianity, is not in these things. Neither externalism, nor ritual, nor formalism constitute the real meaning of Christianity.

Again, to be a Christian is not the same as abstaining from certain things that you believe to be wrong. A person may abstain from drinking and gambling and not be a Christian; he may abstain from dancing and card-playing and not be a Christian; he may abstain from coarseness and profanity and not be a Christian; he may abstain from falsehood and dishonesty and not be a Christian; he may abstain from vileness and impurity and not be a Christian.

Again, a caution against misunderstanding. I do not say that abstinence from wrong-doing is a matter of indifference for the Christian. Quite the reverse. The Christian will instinctively shun the things that are wrong. But I do want to make clear that the essence of Christianity is not a negation. It is not a mere prohibitive legalism

which says: "Taste not, touch not, do not do this, do not do that." Such a conception, taken alone, is a caricature of the Christian life.

I want to go further in our analysis and say that to be a Christian is not the same as doing certain things that are believed to be right.

A person may be a member of many church committees and do a great deal of church work and not be a Christian; he may sing in the choir and teach a Sunday school class and not be a Christian; he may feed the hungry and clothe the poor and not be a Christian; he may visit the sick and provide for the orphan and not be a Christian.

For a third time I want to warn against misunderstanding. The Christian life will necessarily issue in good works; but the essence of Christianity is not activity, not service.

This conception of the religious life is the old works righteousness of the Pharisees, which Jesus condemned in no uncertain terms.

To summarize, to be a Christian is not in its essence to try to live right, to do the best you can.

What then does constitute the essence of Christianity? What is it to be a real Christian?

Plainly and simply it is this: to stand in a relationship of grace with God.

But what does that mean? It means that relying upon nothing of my own, I depend for my salvation upon the merits of Jesus Christ and trust Him as my personal Savior. It means that in faith I accept as a free gift the pardon of all my sins made possible by the death of Christ – "In whom we have our redemption through his blood, the forgiveness of sins, according to the riches of his grace" (Eph. 1:7).

Do we get the distinction between this idea of Christianity and the misconceptions we have considered? Perhaps it may help to make it clearer if we say that to be a Christian is to believe something rather than to do something. And as to the object of our belief we are not left a moment in doubt, for Paul says: "Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts 16:31).

That adult person is a Christian who has been baptized and who in faith daily accepts the forgiveness of all his sins on the basis of the redemptive work of Christ.

But is there not more to the Christian life than the forgiveness of sins? Yes, there is. For one thing there is growth in holiness.

The Christian does not receive the forgiveness of

sins and then proceed willingly to sin again. When he contemplates the terribleness of sin in the sight of God and the tremendous sacrifice Christ made to atone for his sins, the Christian more and more desires to avoid sinning.

This is an entirely different attitude toward sin from that of the non-Christian who may also try to abstain from certain outward sins. For the Christian has within, him a new nature, a regenerated heart, by virtue of which he hates sin and loves holiness. "If any man is in Christ, he is a new creature: the old things are passed away; behold, all things are become new" (2 Cor.5:17).

Because of this new nature he sees things in a different light from the non-Christian, and he has a love for his Savior within him which gives him power to abstain from sin and a desire to grow more and more like the sinless One.

There is with the Christian not merely pressure from without. There is a motive power within working toward holiness.

There is still more to the Christian life. Not only does the Christian, receiving the forgiveness of sins, desire to abstain from sin and grow in holiness. He also feels a craving to express himself in Christian activity. He wants to have a part in the program of the church; he wants to engage in works of mercy for unfortunates of every kind; he wants a share in the great enterprise of missions, bringing the light of the gospel to the blind and ignorant.

But here again he differs in his activity from the non-Christian. For again there is the urge from within born of the grace of God in his heart. This is what Jesus refers to when He says: "He that believeth on me, as the Scripture hath said, from within him shall flow rivers of living water" (John 7:38).

The Christian does not engage in forms of Christian service in order to be saved, but because he is saved. Nor does he do it because he has to, but because he wants to. His mind resembles that of Jesus: "My meat is to do the will of him that sent me, and to accomplish his work" (John 4:34).

*"How blessed from the bonds of sin
And earthly fetters free,
In singleness of heart and aim
Thy servant, Lord, to be!
The hardest toil to undertake
With joy at Thy command,
The meanest office to receive
With meekness at Thy hand."*

What then is the answer to the question: "How may I know whether or not I am a Christian?" In brief it is

this: If you are conscious of sin in your life, if you are sorry for your sins, if you sincerely ask God for the forgiveness of your sins for Jesus' sake, then you have forgiveness, and you are a Christian, a child of God. "If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness" (1 John 1:8-9).

If you stand in such a relationship of grace with God, you will love Him, His Word, and His church; you will want to abstain from sin; you will want to do His will; you will want to engage in deeds of Christian service.

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Book one: What Prayer Is (Part 2)

Notice how graciously prayer has been designed.

To pray is nothing more involved than to let Jesus into our needs. To pray is to give Jesus permission to employ His powers in the alleviation of our distress. To pray is to let Jesus glorify His name in the midst of our needs.

The results of prayer are, therefore, not dependent upon the powers of the one who prays. His intense will, his fervent emotions, or his clear comprehension of what he is praying for are not the reasons why his prayers will be heard and answered. Nay, God be praised, the results of prayer are not dependent upon these things!

To pray is nothing more involved than to open the door, giving Jesus access to our needs and permitting Him to exercise His own power in dealing with them.

He who gave us the privilege of prayer knows us very well. He knows our frame; He remembers that we are dust.

That is why He designed prayer in such a way that the most impotent can make use of it. For to pray is to open the door unto Jesus. And that requires no strength. It is only a question of our wills. Will we give Jesus access to our needs? That is the one great and fundamental question in connection with prayer.

When Israel had sinned against the Lord in the wilderness, He sent among them exceedingly fiery serpents. In their distress the people humbled themselves and cried to God for mercy. And the Lord had mercy upon His rebellious people. But He did not take away the serpents. What He did was to tell Moses to raise up a serpent of brass in the midst of the camp, that all might

see it. And He ordained it so in His mercy that they who had been bitten by the serpents needed but to turn and look unto the serpent of brass, and they would be given the power which would heal them from the death-dealing poison of the serpents' bites.

This was indeed a gracious ordinance. By this all could be saved if they so willed.

If the Lord had ordained that those who had been bitten by the serpents must drag themselves over to the serpent of brass and touch it, most of them would never have been saved, because the poison took effect almost immediately, and those who had been poisoned were unable to walk more than a few steps. All that was required of them was to turn their heads, look unto the serpent of brass, and they would be healed!

Just so has the Lord in mercy ordained help also for the serpent-bitten Israel of the New Covenant: "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up; that whosoever believeth may in him have eternal life" (John 3:14-15).

No matter in what distress we may be, distress of body or of soul, we need but look unto Him who is always near with that healing power which can immediately overcome the death-dealing poison of sin and its terrible consequences both to body and soul.

To pray is nothing more involved than to lift the eye – of prayer unto the Savior who stands and knocks, yea knocks through our very need, in order to gain access to our distress, sup with us and glorify His name.

Let us think of patients who are ill with tuberculosis.

The physicians put them out in the sunlight and fresh air, both in summer and in winter. There they lie until a cure is gradually effected by the rays of the sun. The recovery of these patients is not dependent upon their thinking, in the sense of understanding the effect of the sun's rays or how these rays work. Neither does their recovery depend upon the feelings they experience during the rest cure.

Nor does it depend upon their wills in the sense of exerting themselves to will to become well.

On the contrary, the treatment is most successful if the patients lie very quietly and are passive, exerting neither their intellects nor their wills. It is the sun which effects the cure. All the patients need to do is to be in the sun.

Prayer is just as simple.

We are all saturated with the pernicious virus of sin; every one of us is a tubercular patient doomed to die! But "the sun of righteousness with healing in its wings has arisen." All that is required of us, if we desire to be healed both for time and for eternity, is to let the Son of

righteousness reach us, and then to abide in the sunlight of His righteousness.

To pray is nothing more involved than to lie in the sunshine of His grace, to expose our distress of body and soul to those healing rays which can in a wonderful way counteract and render ineffective the bacteria of sin. To be a man or woman of prayer is to take this sun-cure, to give Jesus, with His wonder-working power, access to our distress night and day.

To be a Christian is in truth to have gained a place in the sun!

Permit me to use still another illustration to show how simple the Lord has made prayer.

The man sick of the palsy, mentioned in the second chapter of Mark, had some very good friends. They knew that Jesus could help him. So they carried him to the house where Jesus was.

But they could not get in because of the multitude. Undaunted, they lifted the sick man to the roof, made a hole in it and lowered him to the very feet of Jesus.

There these good friends undoubtedly stood and waited for the authoritative word from Jesus by which their sick friend would immediately become well. But, strange enough, no such word was forthcoming from Jesus. Instead, they heard these words spoken with authority: "Son, thy sins are forgiven!"

Another prayer had been crying louder to Jesus. It was the sick man's plea for the forgiveness of sins. And yet he had not spoken one word to Jesus. He was lying quietly on his bed. It is easy for me to think that he lay there looking to Jesus, only looking to Jesus.

And Jesus heard the unuttered prayer for the forgiveness of sins which arose from the sick man's heart. And He answered this prayer first. Afterward He answered the other prayer also and restored the man to physical health.

This helps us to get a little deeper insight into the secret of prayer.

Prayer is something deeper than words. It is present in the soul before it has been formulated in words. And it abides in the soul after the last words of prayer have passed over our lips.

Prayer is an attitude of our hearts, an attitude of mind. Prayer is a definite attitude of our hearts toward God, an attitude which He in heaven immediately recognizes as prayer, as an appeal to His heart. Whether it takes the form of words or not, does not mean anything to God, only to ourselves.

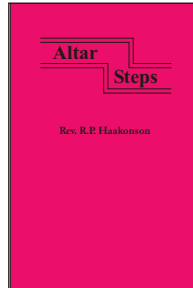
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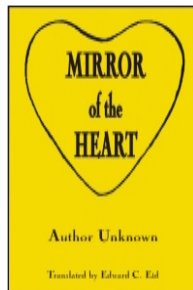
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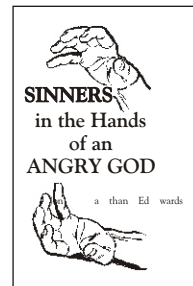
Mirror of the Heart

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.

