

# The Assistant Pastor

March, 1928

## LENT

He spake, and it was done; He commanded and it stood fast. Psalm 33:9.

Into the deep darkness, He sent His voice saying: "Let there be light; and there was light."

Again the voice spake: "Let there be a firmament" and let the Sun, the Moon, and the countless stars take their respective places.

The same voice set bars and doors to the sea and said: "Hitherto shalt thou come, but no farther; and here shall thy proud waves be stayed."

What unthinkable majesty and power is this?

\* \* \*

Who is this we see in the little park, Gethsemane? Listen, he is praying. See! the anguish of death and hell on his face! Look! he is sweating blood!

Is he some criminal fearing capture and punishment? Sure enough, there are the soldiers now. They got him.

How strangely calm he is at the trial! No trace of fear or anguish now. They mock him, they spit upon him, they scourge him, they crown him with thorns, yet his eye is full of love. He is sentenced to die the most accursed death. Calmly he hears the sentence. And as he hangs on the cross he prays for his tormentors. He turns to a malefactor crucified at his side and says: "Today thou shalt be with me in paradise." Again he says: "It is finished," and other remarkable words also did he speak. What manner of man is this?

THESE TWO ARE ONE!

"Great is the mystery of godliness; God is manifest in the flesh."

Dear friend, take down your Bible and during this Lenten season, read, study, read and reread, with prayer for enlightenment, the first two and last three chapters of St. Luke, the 53rd chapter of Isaiah, and similar portions of Holy Writ, and you will learn truly wonderful things.



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### THE ASSISTANT PASTOR

Published monthly by the pastor of the Jerico and Saude Lutheran Churches affiliated with the Norwegian Synod of the Synodical Conference.

H. M. Tjernagel, Pastor.

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### CHURCH DIRECTORY

H. M. Tjernagel, Pastor.

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### CHURCH SERVICES

**Saude**—Second and fourth Sundays, 10:45 a. m.; Saturday school every Saturday, 10 a. m.; confirmation class, 9:30 a. m. Fridays.

**Jerico**—First and third Sundays, 10:45 a. m.; Saturday school 2 p. m.; confirmation class, 2 p. m. Fridays.

Fifth Sundays by special announcement.

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MERLE RAYMOND, born Nov. 27, '27, was baptized Jan. 15. Parents: Mr. and Mrs. Lars Aasen. Sponsors: Mr. and Mrs. L. S. Roberson, Mr. and Mrs. S. S. Roberson.

LOIS ARLDINE was born Dec. 14, '27, and baptized Jan. 29. Her parents are Mr. and Mrs. Leonard Anderson. Sponsors were: Miss Mae and A. O. Anderson, Alfred Lee and Jeanette Trondson.

ALNA CARLOT, a New Year's day gift to Mr. and Mrs. K. C. Johnson, was baptized Jan. 29. Sponsors: Mr. and Mrs. J. C. Johnson, Mr. and Mrs. Clarence Haugen.

HAZEL ALVIDA AND HELEN GRACE, twins, born to Mr. and Mrs. Andrew Olson, Jan. 8, were baptized Feb. 19. Sponsors: Mrs. Rob. Knutson, Ovidia Ferkenstad, Edwin Knutson, Melvin Olson, Mr. and Mrs. Ole K. Olson, Mr. and Mrs. Carl Winkelman.

May the God of all grace, who has begotten these little ones again by water and the Holy Ghost, and has forgiven them all their sins, strengthen them with His grace unto life everlasting. And may the parents not be so taken up with the care and love of the little bodies that the immortal souls be forgotten, but "bring them up in the nurture and admonition of the Lord."

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Grandma Nelson, aged 77, who typified, in almost every detail, Ecclesiastes 12:1-7, was laid to rest in the Jerico cemetery Feb. 21st. The last half year of her waning years was spent in the Nels Nelson

home, where every member of the family stood ready to serve her and lend her their strength. "Everybody is good to me," she said, yet, in speaking of the "evil days" of Eccl. 12:1, she declared, "it is hard to be old."

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By the way, when a Bible passage is referred to in something that you read and you do not know what that passage says, do you ever look it up and read it? Why don't you? Do it now. Go find your Bible and read Ecclesiastes 12:1-7.

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That reminds me, there is another book, too, that we should refer to often. I sometimes tell my confirmation class that the next best book in the world is the dictionary. The most comforting Words of God fall flat to many, because, they do not use the dictionary. For example: "God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them." What does this say to one who does not know the meaning of the words RECONCILE and IMPUTE? Little or nothing, while to him who does understand, and believe, it opens wide the very door to Heaven.

Am I exaggerating, stretching things, when I say the dictionary should be placed next to the Bible? Clearly not.

I wonder how many homes there are in our community where there is no dictionary? I wonder how many adult individuals there are who never have, and don't know how, to use a dictionary?

Where the dictionary, or some equivalent, is not used, there can, at best, be but slow and little progress in Christian as well as secular knowledge. (What does secular mean?)

We charge our present day state schools with gross neglect in laying a solid foundation for education, namely, the understanding and use of words. A flimsy foundation is hurriedly laid and the bulk of precious time and energy is wasted on an elaborate and showy superstructure.

Dear friend, use the dictionary and new words will open to you through the Bible, Christian books, the Church papers and other good literature, for you will then carry the keys—words. You will, pardon the comparison, be as a cow in a June clover pasture transferred from a dried up hill pasture where you nibbled burdock tops and other weeds besides the dry, unpalatable grass.

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This written, we sit back and wonder: "What's the use, what good will it do? Some may not even read it. Another reads it without batting an eye and promptly forgets it. A third may smile at being compared to a cow, and that's the only returns from him for our effort. One, maybe, will be pressed sufficiently to acquire the dictionary habit. Good, with that encouragement, we pick up the pen again and proceed.

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For lack of space, the printer returned some of the manuscript prepared for the January issue. It was part of the article about Church attendance. This particular part being related, somewhat, to the subject just now in hand, we will let it appear now.

"I very much prefer to hear a sermon in the Norwegian language" says one. "I like services in the English language best," says another, and so they



attend the services conducted in the language of their preference and stay away from the other. There are a few among us, at most half a dozen in both congregations, to whom English is not an intelligible-understandable-language. There are many more who do not understand Norwegian. The overwhelming majority understand both languages and should not permit a mere preference as to language keep them away from a service. I venture to guess that there are not over fifty words commonly used in sermons, that cause difficulty of understanding. With good will and a little trouble, the meaning of these words could be learned by the average adult.

Let's start right now. Here is the first lesson:

1—Justification .....	Retfaerdiggjorelse
2—Sanctification .....	Helliggjorelse
3—Redemption .....	Gjenlosning
4—Redeemer .....	Frelser
5—Impute .....	Tilregne
6—Reconcile .....	Forlige
7—Covet .....	Begjaere
8—The Gospel .....	Evangeliet
9—The Gentiles .....	Hedningerne
10—Idol .....	Afgud
11—Witchcraft .....	Troldom
12—Abomination .....	Vederstyggelighed
13—Hypocrisy .....	Hykleri
14—Profane .....	Vanhellige
15—Genesis .....	Iste Mosebog
16—Exodus .....	2den Mosebog
17—Leviticus .....	3die Mosebog
18—Numbers .....	4de Mosebog
19—Deuteronomy .....	5te Mosebog
20—The Acts.....	Apostlernes Gjerninger

We will let this list of 20 words suffice for the first lesson. Twenty words to learn in thirty days, should be an easy enough task. We hope that all who find some difficulty understanding the sermon when preached in the English, will study the lesson well. If such a one shows no interest and does not learn it, there will be no one to tell on him, but he will have to acknowledge to himself then that he does not care to learn to understand.

Not a word about coming late to Church. It will happen, in spite of the best intentions to the contrary, that people come late to Church. There may be car trouble or there may be a good many other things to cause it. We have known people that were so punctilious and over-sensitive as to coming late, that they would drive home again if they arrived after services had started. Don't do that, come in. We are not going to complain about late comers. Why should we scold those who have valid reasons for coming late and why talk to those who do so from habit? Chances are it is chronic with them and they are incurable. Therefore, welcome, always, to Church, even if you come late.

But, there are some things we must ask of you when, for any reason you come late. Don't walk to your pew while the opening prayer is said. It is not only the pastor, kneeling at the altar, that is praying, but all heads should be bowed in prayer that the services may be blest to the honor of God and the salvation of souls. It is not proper that you should disturb anyone during this prayer. There-

(Continued on next page)

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(Concluded from Page 3)

fore, if you come late, remain quietly at the door until the prayer is ended.

Don't walk to your pew while the pastor is chanting the collect or reading the Scripture lesson before the altar.

Don't walk to your pew while the pastor is offering prayer or reading his text from the pulpit. Remain at the door until the prayer and Scripture reading is ended, then go to your seat.

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The quietness and attentiveness in our churches during services is, I believe, well nigh, exemplary. Sometimes a baby is a little fussy, but what of it, we are glad to have the mothers and babies with us. Those who turn and twist and look around when a baby cries, cause much more disturbance, as a rule, to the pastor, and others, than the crying baby. And, I am sure, the mother does not appreciate it.

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We cannot, however, praise the hymn singing in our churches as we just have the attentiveness. Many do not sing. Some, we presume, cannot sing, others can but do not. But even this is not the worst that must be said. We notice that there are those who do not even look into the hymn book and follow the words of the hymn that is sung. This is a serious fault, if not sin. It is true our hymns are human in their form, but divine in their quality. "The doctrines they set forth are not human. The faith they express, and the teaching they convey, is the very Word of God itself." Now don't begin to hunt for excuses, admit your fault and see to it that it does not happen again. Sing if you can, but if you cannot sing, follow the words that others sing.

—o—

When all arise to leave church after services are over, and while yet in church, you stop to exchange greetings, or to converse with someone, then let it all be in a subdued tone of voice. A certain quietness and reserve in the house of God should be observed, anything else is unbecoming.

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Before the assistant pastor bids you goodbye for this month he urges you to remember the "drive for dimes" at present under way throughout the entire Synod. If all men, women and children of our Synod will take kindly to the little coin holder now received, and slip a dime into place, now and then, during the Lenten season, and bring such offering to their pastor on Maundy Thursday, or Good Friday, debt will be avoided this year too. Some will perhaps say: "There is a limit to what I can give." That is true. But there is no limit to what God can give the cheerful giver to give.

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Has it occurred to you that God, maybe, manipulated the late bank failures in Lawler, so that there was no loss to any depositor? When your pastor heard of the failure and that there would be no loss to depositors, he promptly placed a five dollar bill, which was about 5 per cent of his deposit, in the red side of his duplex envelope. He does not tell this in the spirit of a Pharisee, Math. 6, 1 f: (and he who so construes it is unkind, to say the least), but, in the spirit of St. Paul. Read Phil. 3, 17.

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