

The Assistant Pastor

November, 1929



STRANDEBARM

It is five years since mother left them. The cabin is a memorial to Her and a play house for her little girls. It is their father's ambition that they may follow after Her in the paths of righteousness and, by the grace of God through Jesus Christ, be reunited with Her at the right hand of God. A Christian day-school is, therefore, conducted for her girls and others who wish to come, in the memorial cabin.

The Assistant Pastor

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

Church Directory

H. M. Tjernagel, Pastor

SAUDE

Trustees: Iver Ellingson, Carl Swennumson, O. N. Anderson.
Treasurer: Nels Ellingson.
Secretary: Chris. Treider.
Ladies' Aid: Miss Lena Landsverk, president; Mrs. T. Swennumson, secretary; Mrs. D. O. Natvig, treasurer.
Cemetery Committee: Alf Vaala, H. O. Natvig, John Borlaug, Anna Vaala, Lena Landsverk.

JERICO

Trustees: Alvie O. Knutson, Severt Fossen, Fred Amman.
Treasurer: J. A. Robinson.
Secretary: J. A. Knutson.
Ladies' Aid: Mrs. L. A. Robinson, president; Mrs. Carl J. Johnson, secretary; Mrs. S. O. Johnson, treasurer.

Standing Services

JERICO

First Sunday, Norwegian, 10:45 a. m.
Third Sunday, English, 10:45 a. m.
Saturday School every Saturday, 9:30 a. m.
Confirmation class, 2 p. m. Fridays.

SAUDE

Second Sunday, Norwegian, 10:45 a. m.
Fourth Sunday, English, 10:45 a. m.
Saturday School, 2 p. m.
Confirmation class, 9:30 a. m. Fridays.
Fifth Sunday by special announcement.

Your Assistant Pastor is again on a monthly round visiting every home in our congregations. Should he pass by some home, it is not intentional but due to a mistake somewhere by somebody. Please help him as best you can to find every home.

OCTOBER CHURCH ATTENDANCE

Jerico, 173 and 199. Saude, 93 and 99.

The annual business meeting of the Jerico Congregation will be held on Friday the 15th and the meeting at Saude on Wednesday the 20th.

Will we see a full turn-out to these meetings this year, I wonder? Or will we see a bare quorum, a handful, a small minority who will elect the officers for the ensuing year and transact other business important to the welfare of the congregation?

TWO BIG PROJECTS

have been launched by our Synod during the last few weeks. Big, not as to difficulty of realization if all give a lift, but big, far-reaching in their results for good to our Synod if the goals set are reached. One is a provisory subscription to pay the entire remaining debt of our Bethany College; the other is: "A Church Paper in Every Home."

A subscription list similar, in all essentials, to the following, will be circulated throughout our entire Synod during the next few weeks or months:

A Provisory Subscription

"Undersigned herewith agrees to give the sum set opposite his or her name in one or more, or in five

yearly installments beginning April 1, 1930, towards the payment of the entire legal indebtedness of Bethany College, Mankato, Minn., amounting to \$61,989.83.

"It is understood that the payments shall be made to a treasurer chosen by the undersigned donors and shall by him be deposited in a bank or banks or as otherwise designated by said donors. Such money shall bear the highest possible rate of interest. All interest accruing from said money shall, every six weeks, be sent to the treasurer of the Norwegian Synod of the American Evangelical Lutheran Church with instructions that same be used for paying interest on the interest-bearing indebtedness of above named College.

"Five years after April 1, 1930, and not later than June 1, 1935, the total amount of money resulting from this subscription, shall be turned over to the treasurer of above named Synod, provided, however, that said treasurer and Board of Regents of said Bethany College can at that time make bona fide statement that sufficient money is immediately available to pay all bonded and other legal indebtedness of the institution above named, and that such payment will take place as soon as the proper observance of required legal formalities will allow.

"If on or before June 1, 1935, cash sufficient for the purpose just named and subject to the immediate call of said treasurer, is not at hand, the money herewith subscribed and actually paid in, shall be returned to the respective donors without interest.

"Any eventual surplus is to be credited automatically to the Church Extension Fund of our Synod."

Is it expecting too much to expect that an amount sufficient to pay the entire debt can be raised in five years?

If 400 members of our Synod would each subscribe \$20.00 a year for five years, and 400 \$10.00 a year, and 400 \$5.00 a year, the debt would be paid and a very welcome surplus of \$8,000 would fall to the Church Extension Fund.

Is it reasonable to suppose that we have 400 members in our Synod that could give \$100.00 each in five years, and 400 that could give \$50.00 and 400 that could give \$25.00 towards this cause without depriving themselves unreasonably? We think it is.

We hope that the solicitors will be welcome when they call on you and that you will "give as the Lord has prospered you."

The other general effort being made throughout the whole Synod now during November and December is trying to get our Church papers into every home.

The statement that no one is or can be an active, interested church member without reading the organs of his Church, needs no proof; it is self-evident.

You will be surprised when told that within our two congregations there are only 45 subscribers to our church papers, and that the condition is little, if any, better in a majority of the congregations constituting our Synod. You will agree that this is a discouraging sign, and that it is entirely proper that active measures be taken all over the Synod to double if not treble the number of subscribers to our papers.

Solicitors will call on you, in the near future, for your subscription.

TOO MANY COLLECTIONS

"You may complain that collections never cease. Dear member, collections cannot cease. When there are no such collections any longer, then there is no longer any church. If the Lord no longer comes to us for offerings, then that can only point to one thing, namely, that He has chosen others to do His work. As long as the Gospel is preached, as long as there is a true Christian Church in this world, as long as the time of grace lasts, there will be collections. It is just in this manner that the church shows that she is alive. Instead of withdrawing our help from such undertakings we should rejoice that the Lord still requires such things of us. For in that we have the sure sign that the church is still growing and that the Lord is still with us."—St. Paul's Bulletin. Quoted from Northwestern Lutheran.

DEATH

At the National Art Gallery in Berlin, Death, grim-visaged, with scythe in hand, is seen pictured stalking along a country road weird as to surroundings, with a huge train of men, women and children following in his wake.

At his side are seen some despairing old men and women, and among them representatives of unhappy youth stretching forth their hands as if imploring the ghoulis figure to take them for his own. But no, they beg in vain, for he is too much occupied in guiding the footsteps of a blushing bride immediately behind, and even others whose cup of joy seems full, but whose hour glass is even now trickling forth its final contents.

Children dancing about in glee brush by his grisly mantel and forthwith he leads them closely in his train. Kings and paupers jostle each other side by side, drawn irresistibly thither by his presence, though unaware of their impending fate. No hopeful ray of light penetrates the somber hue of the heavens above or peeps cheerily through the murky horizon.

Lookers-on gaze awe-stricken at this orgy of annihilation pictured in such startling realism and telling so vividly of the inexorable destiny which hangs over human life. Many turn away with blanched faces and hopeless, stony expressions as if already nudged by the bony knuckles of the Relentless Reaper. The painting pictures Life's undoing, the last chapter of existence; Finis!

To the visitor, drawn in sickening fascination towards the grim spectacle, the natural man queries in anguish, O, soul of mine, is this then the end of all?

The atheist grins mirthlessly and answers, yes; the agnostic laughs uneasily and says he doesn't know; the careless and indifferent giggle vacuously and blurt out foolishly: "We should worry." The serious minded remain doubly serious as they view this vivid portrayal of Life's Tragedy and, paradoxical as it may seem, glimpse a deliverance through the Fell Destroyer. Their eye of hope pierces the gloom and through their spiritual vision they see a glorious constellation beyond the lowering firmament where many of Death's victims,

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disrobed of the one time flesh only to be made whole once again, soar aloft and in jubilant chorus voice forth: "O Death, where is thy sting, O grave, where is thy victory!" Their eye of faith visualized enraptured the Lamb of God slain for our sins, Who overcame Life's enemy and transformed our earthly passing from promise of Everlasting Death to a glorious entrance into Life eternal.

Why, after all, considered in a nobler, holier sense, worry about death? The more we ponder it, the more we familiarize ourselves in thought concerning it, the less fearful it becomes.

If we shrink from sickness and pain, let us pray that we be spared according to His will, and He Who has promised, "As thy days, so shall thy strength be," will ordain that no more of trial is visited upon us than we can bear. If we are fearful of the awful transformation taking place as life ebbs away, let us seek solace in the words of the psalmist: "Yea though I walk through the Valley of the Shadow of Death, I will fear no evil; for Thou art with me; Thy rod and Thy staff they comfort me."

If we fret about our worldly affairs, let us take time by the forelock and seek to arrange our material status so that no one at our demise will be troubled unnecessarily on our account. We are but the Stewards of God's gifts and should at all times be ready to surrender them. "Godliness with contentment is great gain," and when imbued with this spirit no one need be harrassed with property cares on his death-bed.

To part with our dear ones seems unbearable, but God has promised to care for the helpless and motherless, and to assuage sorrow, grief and pain, then why should we mistrust the future or weep hopelessly? Soon the faithful shall be reunited and remain forever blessed.

No, death holds no terror for Christians, for through faith they are enabled to say with St. Paul: "For me to live is Christ, and to die is gain." Yes, the children of God even look forward to their passing, for like unto St. Paul they have a desire to depart, and be with Christ, which is far better. However, they willingly remain, bearing uncomplainingly the burden of the flesh, so as to be of service during their allotted time, as did the apostle before them. They look forward in faith, knowing no merit of their own, to that wondrous hour in the midst of their labors when the Master shall be heard to say: "Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of the Lord!"—N. Tjernagel.

The author of the above thoughts on death marched in the funeral procession that five years ago slowly wended its way out of the Saude parsonage and entered the nearby cemetery, where a victim of death, a young mother, was lowered into the grave. When he returned to his home it was as if he had again stood before that awful picture in the Art Gallery in Berlin, and he wrote the instructive and comforting meditation on death that you have just read. We hope that it may help many to believe that through Christ Jesus death and the grave are the portals to the Heavenly mansions.

H. M. T.

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