

The Assistant Pastor

March, 1931

Fundamental Doctrines of the Lutheran Church

1. The Bible is the inspired Word of God; the entire Bible is His message to men of all times.
2. There is only one God, who has revealed Himself in three persons, Father, Son, and Holy Ghost.
3. Man, originally created by God pure and holy, of his own will fell from this high state, thus bringing sin upon the whole human race.
4. Sin is every transgression of God's holy will in thought, word, and deed.
5. The redemption of the whole world was wrought by Jesus Christ, the God-man, when He died for us and rose again.
6. Justification is that act of God by which He declared man justified in His sight for the sake of Christ's perfect atonement, this fact being accepted by faith wrought in the heart of man by God.
7. The means of grace are the Word, Holy Baptism, and Holy Communion, through which God actually gives and applies the redemption wrought by Christ to all who believe.
8. On the Last Day all men will be raised from the dead, and all those who are still living will be changed in body, after which the Judgment will take place, whereupon the believers will enter eternal life and the unbelievers will be allotted eternal damnation.
9. The true education demanded by the Bible is an education of the body, mind, and soul, best performed in a Christian day-school, conducted under the auspices of the Church.
10. The Church is the sum total of all those who believe in the Triune God and trust in Jesus Christ as the only Savior of mankind. The true visible Church is that Church which adheres in every particular to the truth of the Word of God and administers the Sacraments, and teaches regarding them, in accordance with Christ's institution.
11. The separation of Church and State demands that the State refrain from interfering with the work of the Church and that the Church stay out of politics, the two thus working side by side, the State for the body and the Church for the soul.

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. A. Tjernagel, Pastor

SAUDE

Trustees: Iver Ellingson, H. Larson, Theo. Vaala.
Treasurer: A. G. Vaala.
Secretary: John Natvig.
Ladies' Aid: Mrs. Iver Natvig, president; Mrs. Carl Miller, secretary; Mrs. Henry Borlaug, treasurer.
Cemetery Committee: Martin Borlaug, Muns Munson, Chris. Treider, Miss J. Ellingson, Mrs. C. O. Natvig.

JERICO

Trustees: Alvie O. Knutson, O. Firkenstad, Carl O. Knutson.
Treasurer: J. A. Robinson.
Secretary: Alfred N. Anderson.
Ladies' Aid: Mrs. J. A. Knutson, president; Mrs. C. O. Knutson, secretary; Mrs. A. N. Anderson, 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.

It must surely give everyone in the Saude congregation deep satisfaction to know that the old kerosene lamp chandelier was not junked when electric lights were put in, but was retained as a lighting fixture.

The chandelier was a gift from Miss Carrie Hoffland who now for a number of years has rested in her grave near the church. One Christmas many, many years ago, she came up from Chicago to spend the holidays with her sisters here. She attended the children's Christmas program but felt oppressed in the dimly lighted church and decided to do something to remedy the condition for future occasions. Sure enough, not long after her return to Chicago came the chandelier that we are all familiar with and that our middle aged members have seen ever since they were brought to the church to be baptized. It was a princely gift in those days and was truly appreciated.

We thank the committee whose ingenuity has saved the old chandelier for us so that it still hangs suspended from the ceiling of our church as pretty and useful as ever and now a dear memorial to the kind donor, Miss Carrie Hoffland.

Four years ago about this season of the year, it looked as though our Home Mission treasury would not be able to meet the obligations it had taken on. We who were responsible for that particular branch of our church work, began to look about anxiously for some way out of the threatened predicament.

The idea of sending out coin mailers, with space for ten dimes, to every man, woman, and child occurred to us. The plan was acted upon and was well received by our church people. The dimes that came in more than overbalanced the dollars that we were short.

The following year it was brought up in the Home

Mission Committee to do the same thing again. I talked against it, I did not think the same idea would work well a second time, figuring that the novelty of it had had much to do with its success the previous year. But the majority voted for it and the coin cards were sent out a second time. To my surprise they brought in more the second year than the first. I was beat and was glad of it.

They were sent out the third year by unanimous vote and without discussion, and for the third time they quietly gathered dimes all over our Synod, one now and one then was slipped into place till many of the cards were full and some not so full, but when they all together stepped on the scales, they outweighed our obligations a third time.

And now the same efficient solicitors come to you for the fourth time with more confidence than ever because you have received them so kindly on their previous visits. Perhaps they will be told more often than before that dimes are scarce this year, but we earnestly hope that their assurance that God loveth a cheerful giver will urge you to fill their little pockets and prevent you from turning them away empty handed.

Please bring them in on Maundy Thursday or Good Friday if you can.

The pastor and, we trust, everyone else feel encouraged because our young people's societies are functioning energetically. The Saude Y. P. S. is now in its second year and still going strong; not 100 per cent, perhaps, but, you know 75 is passing, 80-85 fair, 85-95 good, 95-100 excellent. We are not going to be grouchy and scold because we do not reach tip-top all the time.

The last meeting was held at the parental home of Norman and Palma Borlaug. The attendance was good and we spent a very pleasant evening together. We will admit the program might have been better and more of it, and I am pretty sure will be next time.

Some of the older folks came too and we let them in, and I do believe they enjoyed as much as the young folks and it did not spoil the fun for the last named either. "It is funny with it," to use a clumsy Norwegianism, the younger folks, after all, enjoy the presence of the older, as a rule. If the day comes that they do not want their parents and older friends around when they have their fun, then beware. But it is oftentimes too late then and regrets that you did not stay young with your children when they desired and sought your presence, will do nothing to correct your mistake. "Do it now" is often a good slogan.

If you want to know how the Jerico society is getting along, let me tell you the following and you can judge for yourself. The last meeting was on the evening of the sixth of February. At 7:30 in the evening snowflakes as large as a ladies' handkerchief were still falling. As I looked out I decided in my mind that there would be no meeting, but "I'm going over anyway. I guess I can drive over and back before the snow gets too deep for driving."

I had stopped at the church and was getting out of my car, when the hosts for the evening drew up loaded to the gunwales with pots and pans and cakes, etc. "It's snowing," I said. They did not deny it and proceeded to unload their cargo. "Say, I wouldn't unload," was my next remark, "there won't be anyone tonight." "O well," said the stevedore, "we who are here will go in and cook a cup of coffee and have a lunch anyway." That silenced me.

What happened? Within a half an hour a large crowd had assembled and the program was going full blast, all who were expected to take part in the program did so.

Some of the more faint-hearted among us were worrying about getting home before the snow should pile up too much and had even whispered to the hosts to serve lunch early so that we might soon adjourn. We looked out the door to observe the weather, and what did we see? A thousand stars laughed at us for our useless worries.

We just had a splendid meeting, devotional, educational, and enjoyable, and the stevedore chuckled to himself: "Nothing to load for the return trip, merely empty crates to heave overboard."

Good bless our Y. P. societies and hold them true to their purpose; to cultivate whatsoever things are true, honest, just, pure, lovely, of good repute, and virtuous. Phil. 4, 8.

Hurrah, the lost is found! Up till a few weeks ago the minister's records that we had, led back only to 1874. Now we can turn back to May, 1857. The book containing the records from that date to 1874 was found by Mrs. Johanna Hoffland in a trunk containing various accumulations of books and papers.

The explanation is easy. Many, many years ago, during the pastorate of Rev. Xavier, extensive repairs and additions were made to the parsonage. While the work was going on all the record books were taken to the home of the secretary of the congregation, Mr. Hans Hoffland, for safe-keeping. When the books were returned to the parsonage the one we here speak of was overlooked and remained at the Hoffland home.

It is interesting to turn the pages of the old record. On the fly leaf we learn that the Saude congregation was then called Dale Norsk Evangelisk Luthersk Menighed.

Among the baptized we find Ola Andreas, a son of Sivert and Gyrid Olson — Estrem — entered first. He was baptized May 12, 1857, and so was Eli, a daughter of Anders and Eli Olson, also Johan Jeremias, a son of Jermund Kittelson and wife Johanna Olsdatter.

The first class that was confirmed here — previous classes were confirmed in the Washington Prairie church — October 20, 1860, numbered 30. They were: Lars Olson, Lars Larson Natvig, Thomas Johnson Landsverk, Stener Ellefson, Nils Sondreson Maarem, Gunnar Olson Sæli, Ola Olson Borlaug, Johannes Leifson, Nils Anderson Kvame, Ola Anderson Faaberg, Ola Olson Fladjord, Thorkel Atleson Ylvisaker, Peder Larson Setre, Thorsten Thorstenson Kalstad, Anders Anderson Almaas, Helene H. Abrahamson, Caroline Amundsdatter Strømme, Gunhild Tollefsdatter Haugen, Birgit Aslaksdatter, Jensine Olsdatter, Kari Nilsdatter Maarem, Helene Gjermundsdatter, Britta Olsdatter Lund, Maria Melchiorssdatter, Benta Ottesdatter, Gjertrud Olsdatter Teigen, Sigrid Larsdatter Setre, Eli Jetmundsdatter Bjerk, Kari Endresdatter Gaarden, Anne Olsdatter Holtan.

The first marriage entered is that of Ugk. Christoffer Jensen Natvig og Pige Kristine Hermundsdatter which took place Sept. 2, 1866. The witnesses were, Ugk. Tosten Olson Vaala og Pige Brita Thronsdon.

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When we turn to burials we find the following as the first entries:

May 19, 1862

Sander Kittelson; died 1857; age 3½; birthplace, Muskego, Wis.

Severin Henrickson; died Feb. 1861; age 3½; birthplace, Rock Prairie, Wis.

Francis Ann Sahls; died April, 1861; age 2½; birthplace, Chickasaw Co.

Charles Adam Sahls; died Dec., 1861; age 9 days; birthplace, Chickasaw Co.

Kari Tollefsdtr. Haugen; age 15 years; birthplace, Hvidseid, Norge.

Tobias Tollefson; died 1859; age 5 years; birthplace, Wisconsin.

Gjermund Ketilson; died Sept., 1856; age 41 years; birthplace, Mæland, Thelemarken.

Leif Leifson; died Okt., 1855; age 35½; birthplace, Hitterdal.

Ola Gregerson Vaala; died Mai, 1858; age 51; birthplace, Sjøvde.

Ola Olson Vindedal; died 9de Aug. 1856; age 28; birthplace, Leirdal.

Martha Johansdatter; died 1855; brændt tildøde.

Ola Halvorson; died 1860; age 4 m.; birthplace, Chickasaw Co.

These were all buried in what is now the field north of the Elling Ellingson home and were later moved to our present cemetery and were interred near the old oak tree with the usual commitment service on May 19, 1862.

Name after name in the old record is now all but forgotten; only our very oldest members will say: "Yes, I remember mother and father speak of them." Yet they were as well known and as important to the community in their day.

They too, just as we of today, had joys and sorrows, work and worry, and were borne up by their visions of future success and accomplishments. Ambition urged them on from morning till night. They strove, perhaps, as we are tempted to do, to make a name for themselves and their children. Now they are forgotten. Who, where, and what their children and grandchildren are, no one knows.

Verily, "as for man, his days are as grass: as a flower of the field so he flourisheth. For the wind passeth over it, and it is gone; and the place thereof shall know it no more."

How futile, what a failure this life is if its struggles, strifes and ambitions aim at corruptible things, property and honor among men. Though our names be chiseled in stone, time will obliterate the inscriptions. Go to the cemetery and examine the old tomb stones and you will find this to be true.

No, dear friends, if we would that our names should survive the ravages of time, they must not be written in or on corruptible things, but in the Book of Life with the blood of our Savior Jesus Christ, and through Him be kept by a daily repentance and constant faith, watching and praying always lest the devil, the world and our own flesh erase them.

We have reasons to believe that our pioneer fathers and mothers did not overlook "the one thing needful," and, therefore, we may and do hope that their names are not forgotten in heaven as they are forgotten on earth.

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