

The Assistant Pastor

March, 1937

Gethsemane

Do you believe the Holy Spirit when He says "the *man* Christ Jesus" in 1 Tim. 2:15? Do you believe that Jesus was carried under the heart of Mary and in due time brought into the world by the pangs of child-birth? Do you believe that He was nourished as any other infant at His mother's breast, that He gradually "increased in wisdom and stature"? Do you believe that He suffered pangs of hunger when He had nothing to eat, that His flesh was sensitive as yours to pain, that grief and anguish could wring tears also from His eyes?

If you believe this then you see in Gethsemane a doomed fellow human being in the most intense anguish of soul facing the most terrible death and feeling the flames of hell about Him. You will not wonder that "His sweat was as it were great drops of blood falling down to the ground." You will hear a fellow human being filled with dread and terror begging to be released from a most horrible torment and death and in anguish crying out "My God, my God, why hast thou forsaken me?" Yet in spite of the desperate situation and prospect He freely submits Himself to the body and soul-racking ordeal for you hear Him add, "not my will but thine be done" to His prayer, "Father, remove this cup from me."

What is in the dreaded cup? The punishment for the sins of the whole world. Your merited punishment is there. How can it be that He is willing to assume our guilt and our punishment? Because of "the great love wherewith He loved us." Rather than see us suffer eternal damnation He chose to suffer in our stead. Let it not be forgotten that His suffering and anguish was as real and actual as it would have been for you or anyone else having "flesh and bones as ye see me have." Yes, His suffering was as much greater than yours and mine could have been as His sense of sin and holiness, His knowledge of hell and heaven was greater than yours and mine.

The scenes of the suffering of our Savior are not fiction nor is it anything feigned, but a terrible reality. In its results it is a blessed fact for to it we may look with assurance and certainty for our release from sin, death, and damnation. "God was in Christ Jesus, the God-man, reconciling the world unto Himself, not imputing their trespasses unto them."

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 CONGREGATION

Trustees: Chris Treider, John Borlaug, E. Firkingsstad.
Treasurer: Oscar Natvig.
Secretary: Ole N. Anderson.
Cemetery Committee: Martin Borlaug, Chris Treider, Mrs. Andrina Munson, Mrs. C. O. Natvig, Miss J. Ellingson.
Ladies' Aid: Mrs. Omar Miller, president; Mrs. Chris. Treider, secretary; Miss Martha Munson, treasurer.

JERICO CONGREGATION

Trustees: Geo. N. Anderson, Ole C. Johnson, J. A. Knutson.
Secretary: A. N. Anderson.
Treasurer: J. A. Robinson.
Ladies' Aid: Mrs. A. N. Anderson, president; Mrs. Herman Ronnfeldt, secretary; Mrs. Henry Robinson, treasurer.

Standing Services

JERICO

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

SAUDE

Second Sunday, bilingual service, Oct.-April, 10:45 a. m.
Fourth Sunday, English, October-April, 10:45 a. m.
Saturday School, 2 p. m.
Confirmation class, Fridays, 9:30 a. m.
Fifth Sunday by special announcement.

Holy Week Services. Jerico: Maunday Thursday, communion services in the Norwegian language at 10:30 a. m. Communion services in the English language in the evening at 7:30.

Good Friday at Saude, same as above.

Baptism: Joan Ruth, a child of Mr. and Mrs. Alvin Johnson, born January 14, baptized February 7. Sponsors: Mr. and Mrs. Carl G. Johnson, Mr. and Mrs. Andrew Johnson.

The Jerico Aid was entertained by Mrs. Tollef Knutson, February 3. The attendance could have been larger and so could the roads and weather have been better. The natural law of cause and effect was in operation.

Attention, Choir Members: We missed something the other evening when we did not go to the meeting called to be held at the Theo. Knutson home. We won't tell what it was, but we do regret very much that the roads and weather robbed us of a delightful evening at the Knutson home.

The February issue of the Assistant Pastor was delayed by snow storms and blockades both going and coming. The manuscript was delayed several days on its trip to the printer. When it was printed and mailed it again lost many days on its way to you.

Torald Teigen, student of theology at St. Louis, whom many remembered with a gift on Thanksgiving Day, writes: "It is difficult for me to express properly my appreciation to you and your congregations for helping me. I am sincerely thankful. I fear I am not worthy of so much confidence, but yet I hope that the good people of the Saude and Jerico congregations have not made a poor investment. Certainly the God of grace will bless them for their kindness." The total amount sent to Student Teigen was \$86.36. Every cent of it went to the Dean to apply on his board bill.

The call of the Red Cross for help has been insistent. The need in the flood stricken sectors has been and is great. We trust our members have heard the call and responded with donations to the local Red Cross according to their means. In this matter all will readily understand that it is more blessed to be on the giving end of the line than on the receiving end.

It may not always be equally apparent, but nevertheless it is always true that "it is more blessed to give than to receive." The envelopes are now distributed throughout our entire Synod for our annual Lenten giving. We trust all will apply the words of Jesus just quoted and give cheerfully and thankfully because, by the grace of God, we are not so situated that we need to receive from the Home Mission treasury but are able to give.

Only he who is blind because he will not see can deny that the flood gates of hell are open and pouring out rivers of worldliness and godlessness and thousands upon thousands of our fellow redeemed are washed off the Rock of Ages, Jesus Christ. Some have perished eternally and many have as wreckage been deposited on the barren wastes of "science so called," reason, or self-righteousness to die spiritually unless help arrives in time. In this catastrophe your church is your local Red Cross.

The purpose of our annual synod-wide Lenten offering is to replenish the Home Mission treasury. The purpose of our Home Mission work is to rescue the Christless and the church-homeless and rehabilitate them.

We know from the experience of former years that many of our members will again this year be cheerful givers. We wonder, will there be as many this year as in preceding years who do not give anything. We cannot help but ask, "Are there really so many that can honestly and truthfully as before God say, 'I have nothing to give'?"

Dear friend, you who are inclined, as in former years, to ignore with a frown and a shrug the appeal of the envelope that comes to you, we challenge you to face yourself in the looking-glass and say: "I and my family have nothing to give; no, not even a nickel or a dime apiece." If you say this truthfully, we know it will be said with tears of regret and we hasten to assure you that you have a perfectly valid excuse in God's own Word, "give as the Lord has prospered you."

God grant that our Lenten contemplations of our Savior's passion may move us to thank and praise Him in word and deed.

PETER OVERBOE

Our oldest member, Peter Overboe, wished that he might live to care for his invalid wife as long as she needed care. His wish was granted. When she departed he wished to follow soon. That too was granted. The Jerico church bell tolled for him a year and a few days after it had tolled for her.

Peter Overboe was born in a humble home in Indre Sogn, Norway, March 22, 1847. He left "gamle Norge" in 1869 and arrived in Ossian a number of weeks later. He worked as a farm hand in the Ossian community for four years. Then he went to Nebraska and homesteaded.

A letter from Mrs. Emma Ruen, Ruthton, Minn., contains the following regarding Mr. Overboe's early years in Nebraska: "Peter Overboe's first wife was Christine Sølfestson, born in Norway December 4, 1853. She was confirmed by the Rev. V. Koren in 1868 at Glenwood. She was married to Peter Overboe May 17, 1876, in Sioux City, Iowa, by the Rev. O. A. Norman. They made their home near Martinsburg, Neb. She died there April 8, 1881. A little daughter, Nilda, died when three months old. A son, Oscar Nels, died two weeks before his mother at the age of five and a half months. These are all buried in a German Lutheran cemetery by a German Lutheran pastor, Rev. Bullinger, at Martinsburg, Neb. Christine was my youngest sister."

Two years later, February 14, 1883, Mr. Overboe was united in marriage to Gertrude Munson of Saude by the Rev. Moses. One son, Oscar Karl, was the fruit of this union. He died in infancy. Soon after his death they adopted a little homeless twin-girl on whom they lavished love and care.

In 1887 Mr. and Mrs. Overboe sold their Nebraska farm home and bought 160 acres midway between New Hampton and Jerico. They prospered. In 1909 they retired from the farm and bought a home in New Hampton. The adopted daughter grew up and married and when Mrs. Overboe grew too old and feeble to properly care for the home, the daughter with her husband and two children moved in and took charge of the home.

Though Mr. and Mrs. Overboe lived together three years past their golden wedding anniversary, they seemed never to forget to be kind, considerate, and courteous to each other. They were good, loyal members of their church and, we firmly hope, died believing the redemption which is in Christ Jesus. After an illness of about four weeks Mr. Overboe passed away Friday, February 12. The funeral services were held in the Jerico Church, and interment was made in the cemetery adjoining.

NEGRO MISSIONS

The Synodical Conference Negro Mission in this country is, we believe, reasonably well known to all. There are now 19 white and 32 colored pastors and 1 white and 10 colored teachers working in this field. Some congregations are self-supporting, many are not.

The new work taken up in Nigeria, West Africa, is not so well known. We, therefore, offer a little information about that.

"A young man, Jonathan Udo Ekong, had been sent by his clan, the Ibibios in Ibesikpo, to our country to obtain the training and education of a Christian minister. Although they had the Bible in their own language, the Efik, yet they had no one competent to assume the duties of a Christian

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minister in their ranks. This young man was not sent to our institutions nor to any institution in particular, but God led him so that, after he had attended other schools, he found his way to our college at Greensboro, N. C., where he is now studying theology.

"Through Mr. Ekong the Ibibios came in contact with us, and for four years they time and again pleaded with us to send them missionaries. They were indeed loyal and remained patient and faithful in spite of the long wait.

"It was evident that caution and circumspection were needed if we were to begin a new mission in far-away Africa. Much correspondence was carried on. In 1934 the Synodical Conference resolved to send a committee to make explorations in Africa. Three men were chosen to go forth and investigate.

"This committee found between five and six thousand in the land of the Ibibios, a clan of the large Iboe tribe, who by the raising of their hands again pleaded with us to send workers into their midst. This is but a beginning of the work there. From other parts of Nigeria numerous delegates waited on the committee and likewise asked that they be served by Christian missionaries. Over in British Kamerun our committee were assured that there was plenty of room there, too, for preachers of the Gospel to serve those who do not know Christ. And farther in the interior of Nigeria there is ample opportunity to work among people who live in pagan shame.

"The Rev. H. Nau, D. D., an experienced worker among the Negroes in the South, is in Nigeria now laying the foundation for our work there. Two new workers, the Rev. Wm. H. Schweppe and Candidate Koepfer, are on the way to Africa."

The custom has been established that the net cost of the Synodical Conference mission operations be apportioned to the constituent synods in the ratio of their respective communicant memberships. The total expenses of the two missions for the current year is estimated at \$126,000.00. According to the above ratio \$103,414.50 falls on the Missouri Synod, \$20,540.52 on the Wisconsin Synod, \$1,346.94 on the Slovak Synod, and \$698.04 on our Synod. Surely every member of our congregations will wish to contribute his or her proportionate share of this amount.

We propose that our confirmation day offerings this year be made to our Negro Missions.

QUITE ANOTHER STORY

The above tells of a mission opportunity grasped, the following tells of one neglected.

From 1839 to 1867 Lutheran pastors served a congregation of Swedes, Finlanders, and Germans at Sitka, Alaska. They could not but have been aware of the great field for mission endeavor among the natives of Alaska yet, when Alaska was transferred to the United States in 1867, Rev. Wintec, the last of the Lutheran pastors, returned to Sweden.

Ten years later, 1877, the Presbyterian Church took up the work that should have been well under way by Lutherans, and within twenty-five years had twenty ministers in the field, thirteen churches and many preaching places, an industrial school and a hospital. All honor to the Presbyterians and their gallant leader in Alaska, Sheldon Jackson. But what shall we say of the Lutherans? Are we of the same caliber?

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