

# The Assistant Pastor

April 1938

## An Operation

"I heard Thy voice in the garden, and was afraid". Ever since the day Adam spoke those words "the carnal mind has been enmity against God" (Rom. 8, 7). Nothing is more fearful and distasteful to natural man than God and His gospel of salvation in Christ Jesus.

Man's natural fear and dread of God can be compared to the very general dread of going to a hospital for a surgical operation. Many go to hospitals, nevertheless, and subject themselves to operations. How is their dread overcome? By a greater fear and dread of something else, namely continued illness or death. The doctor convinces the patient that the ailment is very serious and that through an operation lies the only chance of regaining health and escaping death. The patient submits to the directions of the doctor and the ministrations of the nurses. He is wheeled to the operating room, is placed on the operating table, and with confidence in the doctor takes deep breaths of the chloroform when told to do so.

The fear and dread of God and His gospel is overcome in a similar way. By the law of God the Holy Ghost convinces natural man of sin and its certain consequences, eternal death. Thus convinced and convicted of sin, death becomes a very real and overpowering horror. Then the Holy Ghost in tender words invites the terrified soul to "Behold the Lamb of God which taketh away the sin of the world". He works upon him through the gospel urging him to contemplate the tortures of Jesus Christ as He hangs upon the cross. Through the Word of God the Holy Spirit says: He is substituting for you; God, against whom you have transgressed, has laid your iniquities upon Him and He is suffering and bringing full atonement for your sins. "He gave Himself a ransom for all." "He is the propitiation—gjenløsnings-betaling—for the sins of the whole world."

Thus by a gracious spiritual operation the Holy Ghost cuts out the gall of hatred and fear and engrafs instead faith and love. The fugitive from an angry God that was feared, is stopped in his flight and realizes that he has hated and fled from the very One who has loved him from eternity and by His blood redeemed him from all iniquity and the dread punishment for sin.

What a change! He is, however and alas, still a sinner but now he hears the loving voice of God in the Word and is not afraid. The soft still voice of the Holy Spirit in the gospel overpowers the thunder of Mt. Sinai—the law—and persuades him "that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord (Rom. 8, 38, 39). Now a filial fear of God born of faith and love, prompts to hatred of evil and says in the hour of temptation: "How then can I do this great wickedness and sin against God."



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## 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.

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## Church Directory

**H. M. Tjernagel, Pastor**

### SAUDE CONGREGATION

Trustees: Chris Treider, Ned Borlaug, E. Firkingstad.

Treasurer: Ne's Ellingson.

Secretary: G. G. Vaala.

Cemetery Committee: Martin Borlaug, Chris Treider, Mrs.

Andrina Munson, Mrs. C. O. Natvig, Miss J. Ellingson.

Ladies' Aid: Mrs. T. G. Vaala, president; Mrs. Elmer Natvig, secretary; Adelia Natvig, treasurer.

### JERICO CONGREGATION

Trustees: Geo. N. Anderson, Ole C. Johnson, Olaf Roberson.

Secretary: A. N. Anderson.

Treasurer: J. A. Robinson.

Ladies' Aid: Mrs. Alve O. Knutson, president; Mrs. Olaf Knutson, secretary; Mrs. H. A. Knutson, 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.

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**Laverne Theodore**, a son of Mr. and Mrs. Theo. Vaala, was born, baptized, and died March 10th and on the 11th the remains were given Christian burial. His life on earth was short, but his life in Heaven shall be eternal.

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**The Saude Aid** was entertained by the sisters Mrs. Anna Swennumson and Mrs. Milton Boleng at the home of the first named, March 3rd.

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**Mrs. Albert Haugen** was hostess to the Jerico Aid on the 16th of March. She entertained in the church basement.

We have never quite liked to use the term "church bsaement" in connections such as the above, neither have we been able to say "church parlors" as many do, for we never could understand how one large room could be called "parlors". To settle the question once for all we turned to the dictionary for help and found what we sought. We are going to say Church Parlor after this without feeling that we are trying to put on style when we do so. Parlor comes from the French word meaning to talk. The first meaning given in my dictionary under parlor is, therefore, naturally: "a room for conversation". The second meaning is: "a room for the reception and entertainment of guests." That settles it to us, from now on it is the Jerico Church Parlor.

"Some Christian people are fine workers,—if they once get started. But they seem to be without 'self-starters'; and, like cars with run-down batteries, it takes an awful lot of cranking to get them going. A few more up-to-date, self-starting church members

in the average congregation would make its work run far more smoothly and cause it to look less like a spluttering, broken down old car than it now too often does".—G. O. L.

Well put, brother G. O. L. And have you not experienced that it only "takes an awful lot of cranking to get them going," but that they quite often backfire and "kick" leaving you not only panting but crippled as well?

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**March 11, 1903, was John P. Landsverk's and Gurine O. Vaala's** wedding day. The Rev. Karl Xavier officiated. Karoline Landsverk was the bridesmaid and Theo. O. Vaala was the groomsman.

Thirty five years later, March the 13th, the bride's sisters decoyed the couple to the Jerico Church parlor, where their children and grand children and many relatives and friends celebrated the wedding anniversary with them. There was a real dinner, a wedding cake, speeches and a general good time.

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**Mr. and Mrs. Ole J. Knutson** were united in marriage March 30th, fifty years ago. The golden anniversary of the event was celebrated on Sunday afternoon the 27th of March in the Jerico Church parlor. The spacious room was filled with friends and relatives. There was a beautifully decorated table at which the bride and groom were seated together with the groomsmen Knute Knutson and A. W. Oleson, nine sons and eight daughters-in-law besides other close relatives. Granddaughters waited on table. The many others present were served a cafeteria dinner.

Just think of it! a golden wedding anniversary and nine stalwart sons present to celebrate with them! It is not given to many to have such an experience.

Their only daughter, Mrs. Henry Hoffland, who resides in South Dakota, could not be present.

It is our wish and prayer for the Golden Wedding Couple that they may, for Christ's sake, be among the many who shall come from the east and from the west to "sit down with Abraham, Isaac, and Jacob in the kingdom of Heaven."

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## OBITUARY

**Ole J. Fossen** was born in Jostedal, Norway, the eighteenth day of January 1860. He was baptized and confirmed in his native land.

He immigrated to the United States in the year 1880 and settled near Jerico. That same year he was united in marriage to Anna Moen by the Rev. John Moses.

This union was blessed with ten children, five of whom preceded their father in death. John died in infancy, a second John and Ole died from diphtheria and were interred in the same grave. Henry reached young manhood, and Olai, a world war veteran, died in 1921. This is easily and quickly said. But the long night watches over the sick beds, the pain and aches of the parent hearts, the sadness and loneliness of the bereaved is not thereby told nor can it be told.

The other five children are: Mrs. Halvor Flatjord of Jerico, Mrs. Andrew Attleson of Jamestown, North Dakota, Mrs. Albert Potratz of Sumner, Iowa, and Sivert and Elmer of Jerico. Besides these five children he is survived by his aged wife, 16 grandchildren, 7 great-grandchildren, and a sister, Mrs. Koljen of Benton Harbor, Michigan.



In 1930 Mr. and Mrs. Ole Fossen celebrated their golden wedding anniversary in the Jerico church parlor. Very many friends enjoyed the day with them. Not long afterwards, Mr. Fossen's health began failing him and, unable to do any work on the farm, they moved to New Hampton.

February 22nd Mr. Fossen died after being bedfast for about two weeks. His faithful wife was able to care for him throughout his illness. On the 24th, funeral services were held and interment made in the Jerico cemetery.

Mr. Fossen was an active member of the Jerico congregation throughout the entire 58 years of his life in this country.

#### Funeral Sermon.

"Behold the Lamb of God which taketh away the sin of the world". This is the theme song of Lent; it is the great thought which the prophets and believers of old contemplated; it is the Christian's meditation in which they find peace and comfort in life and in death; it is the song of the redeemed in Heaven.

How are we to understand these words? There can be no better answer than the one we find in II Cor. 5:21: "For He hath made Him to be sin for us who knew no sin, that we might be made the righteousness of God in Him."

He who hath made Christ to be sin for us is none other than God Himself. It was so decreed in the council of the most high God from eternity. He, namely the Son of God, who was innocent, wholly without sin or guilt, was made to be sin. He Himself knew that He had no sin. On one occasion He boldly challenged His enemies saying: "Which of you convinceth me of sin?", that is, who can prove sin against me? Innocence is the verdict of the Roman Centurian who stood at the Cross; "Truly this was a righteous man." It is the verdict of the judge, Pilate, before whom He was tried, and, above all, it is the verdict of God Himself who said: "This is my beloved Son in Whom I am well pleased".

For 33 years Christ lived in daily contact with the world and sin and yet knew no sin. He knew of sin. He was aware of all the sin of all the world; he even knew your particular sins, dear mourners and friends. But He never experienced sin, it was a foreign thing to Him. In this sense He knew no sin.

Our Bible verse says that God made the sinless one to be sin for us. Our sins were heaped upon Him. The iniquity of us all was laid upon Him. Just as the rubbish in our yards is cleaned up and hauled away, so was the sin of the world gathered up and placed upon the Lamb of God and He took it away. Christ's suffering and death is the execution of the divine sentence on sin.

When He was made to be sin for us, we were made the righteousness of God in Him. Through the mercy of God and the infinite love of Jesus, by the power of the Holy Spirit, we exchanged places.

But, alas, there are many who refuse to move; they do not want to make the change from sin to righteousness. The invitation, the urge and power extended by the Holy Spirit through the Gospel is spurned and rejected in unbelief. They love sin more than the righteousness of God, and will, as a

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consequence, receive the wages of sin which is eternal death.

They, on the other hand, who are enlightened by the gifts of the Holy Spirit and who joyfully believe the offer of even exchange between the sinner and Jesus and, therefore, joyfully and thankfully change places, are acquitted of the guilt and punishment of sin and are children of God and heirs of salvation. What a wonderful God we have. "He hath made Jesus to be sin for us, who knew no sin, that we might be made the righteousness of God in Him".

Such is the God this congregation has proclaimed these many years. It is such a God and Savior the deceased was taught to know and to worship at his mother's knee and that he has confessed throughout his life. Such is the God before whom the deceased shall appear to be judged and in whose name we will commit the mortal remains to the grave in the certain hope of their resurrection to life. And to that same gracious God's care and keeping, we commend the bereaved wife and all mourners and friends.

**A Lenten Offering Envelope** is sent to you this month. This offering is for the benefit of our Home Mission work. The main purpose of our Home Mission work is the extension of our church work. Fields that are cared for today would have to be deserted and no new fields could be entered, were it not for contributions to the Home Mission fund. That again means that souls that are now ministered to spiritually would have to be left uncared for by us.

In making your contribution, please think of this: You can ask your minister to baptize your baby, you can go to church and pray, praise, give thanks, and listen to the preaching of the Word of God together with brethren of your faith, you can have your children instructed and confirmed in the Lutheran faith, you can receive the Lord's Supper together with brethren and fellow believers administered in your own church by your own pastor, you can receive the ministrations of your own pastor on your sick bed and death-bed, fellow believers will carry you to your grave and you will receive Christian burial according to the rites of your church.

These are the joys and blessings that the Home Mission seeks to bring to fellow redeemed who do not have them and who are unable to gain them without help. Shall we turn a cold shoulder and a deaf ear to that work? How can we if we love our church and the blessings it brings us.

Through the Sentinel you have learned that the Home Mission treasury has run behind considerably over a thousand dollars since May 1, 1937. We are today sending out 581 envelopes. We hope that every envelope will return and that there will not be less than a penny in any one of them. Or, in other words, we fondly hope that all the envelopes will return with a contribution enclosed. We have nothing to say about the amount of each contribution. Let the size of your gift be gauged by God's rule of giving: "Give as the Lord has prospered you".

Bring your envelope in anytime before Easter. If you can avoid it, do not wait till Easter or after Easter.

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