

The Assistant Pastor

March 1938

"Whom The Lord Loveth He Chasteneth"

"O, the depth of the riches both of the wisdom and knowledge of God! how unsearchable are His judgments, and His ways past finding out!" Rom. 11:33.

"The divine teacher and Savior of the world was born in a stable and cradled in a manger, and like his Master, Abraham Lincoln was reared in adversity and nurtured by suffering. When God wanted a hero strong enough to free three million slaves, He passed the purple palace with its silken delights and searched out a log cabin. There He took a little child into His arms and gave it into the arms of the Angel of Sorrow and Suffering, with this charge: 'Take thou this well-beloved child of mine. Plant his pathway thick with thorns and cutting rocks; load his little back with burdens and make him strong for service; take from his arms all that he loves, that he may have sympathy and be as sensible to the moan of a slave as a thread of silk in the window to the softest breeze that blows. Plow his face with lines of sorrow and make him more marred than any man of his time, and when the pilgrim host can discern his red footprints up the hills of time, when he is sympathetic to sorrow and strong for burden bearing, bring him back to My throne and with him I will free three million slaves'—that is how God reared Abraham Lincoln."—Newell Dwight Hillis.

"Behold this dreamer cometh. Come now, therefore, and let us slay him. And Reuben said unto them, shed no blood, but cast him into this pit. And they took him and cast him into a pit. Then there passed by Midianites, merchantmen, and they bought Joseph for twenty pieces of silver. And the Midianites sold him into Egypt, unto Potiphar. His master's wife cast her eyes upon Joseph; and she said lie with me. But he refused. And Joseph's master, believing false testimony, took him and put him into the prison." That is how God reared Joseph "to save much people alive."—The Bible.

"Every son that is born ye shall cast into the river. A certain woman hid her child till she could no longer hide him. Then she took for him an ark of bulrushes and she laid it in the flags by the river's brink. Pharaoh's daughter found the child, and, unknowingly, hired the child's mother to nurse it for her. The child grew and was, in due time, brought to Pharaoh's daughter and he became her son and was called Moses. When forty years old he saw an Egyptian smite an Israelite. He slew the Egyptian and fled to Midian where he served as a shepherd for forty years." That is how God reared Moses, the world's greatest organizer, leader, and legislator.—The Bible.

"There was given me a thorn in the flesh, the messenger of Satan to buffet me." II Cor. 12:7. That is how God reared St. Paul to be the greatest missionary of all time.

Are you willing, dear reader, to be reared similarly for true usefulness in life by sorrow, suffering, and tribulations? Or, have you set your heart on "purple and fine linen" and a sumptuous daily fare (leve hver dag herlig og i glæde)?

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, Ned Borlaug, E. Firkingstad.
Treasurer: Nels 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.

Mrs. M. A. Robinson entertained the Jerico Aid February 16th. Everything was up to standard: attendance, friendly faces, happy chatter, and the coffee.

Mrs. John O. Dahlen, née Gladys Derganz, and **Mrs. Harvey Roberson**, née Elouise Walters, after a course of sixteen weeks private instruction, were confirmed and communed in the Jerico church, in the presense of close relatives and witnesses, Feb. 6th. Both are heartily welcomed into our membership. God grant that they may find their new church home a source of spiritual strength and joy. We urge everyone to help make so.

Ole Fossen, a long-time member of our Jerico congregation, died at his home in New Hampton, February 22nd, and was buried the 24th. An obituary will appear in our April issue.

Strangers are seldom seen in our churches. If one does come he receives a cold reception. There is no one to guide him to a seat, nor to hand him a hymn book. When services are over he must leave as much a stranger as he came. Our ushers have laid down on the job. There are plenty who whisper: "Who is that?", but few, if any, who extend a friendly hand in greeting and express a hearty welcome and an urgent "come again." If you were a stranger, dear reader, would you have sufficient courage to shove yourself into our crowd?

"Again we are standing at the threshold of Lent to ponder upon the great sacrifice which Jesus made for our redemption." As an aid to you in your daily walk with Jesus to Golgatha and the Cross and as a help to you in the daily contemplation of the price paid for your redemption, we enclose with this issue of the Assistant Pastor a little booklet of daily devotional readings and prayers for the Lenten Season.

You will either use it or not use it. If you use it aright — see Explanation question 11 — it will, by the grace of God, according to His promise "seek and ye shall find," bring you heavenly joy. If you do not use it, or something similar, it means that Jesus has again knocked at your door and you have refused Him entrance. If you do not here in time realize what that means and repent, you will realize through an eternity of torment burning regrets.

The booklets cost 3 cents a piece plus postage. We are distributing 150 copies in our congregations. We may ask the Aids to help us bear this expense. This is not an important thing, however. The important thing is that the Holy Spirit be permitted to bring testimony of the Suffering Savior to every family circle.

A "Coin Shower" broke over Martha Munson February 18th. That was followed by a more serious thing on the 24th, namely a wedding where she was the bride and Fred Steensland the bridegroom. It took place in the bride's home.

In order to make room for the wedding address, which we hope may be read with benefit by the married as well as unmarried readers, we must forego telling anything further about the wedding than to say that it was delightful and lovely.

Wedding Address

Obedience is out of date. Self-expression is in vogue. Obedience was discarded, and self-expression, so called, adopted in the Garden of Eden when Adam and Eve chose to transfer their obedience from God to Satan. They thought they gained freedom thereby to do as they pleased but, when they awoke from their delusion, found themselves slaves of the devil and outcasts from God. Into this condition they plunged all their descendants. They and all their descendants would slave in that slavery throughout all eternity were it not for the curse proclaimed by God against the serpent. "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." A curse, indeed, to the devil but gospel to mankind.

Disobedience, the mother sin, is, indeed, deeply rooted in human nature. Aversion to obedience is met with in all relations of life. In no relation, perhaps, is it more openly and flagrantly disavowed than in the marriage relation; and that in spite of the fact that it is so plainly and emphatically demanded. "Wives, submit yourselves ("be in subjection," I Peter 3:1) unto your own husbands, as unto the Lord" (Eph. 5:22).

This is scoffed at and ridiculed; the holy writer, St. Paul, is jeered at, and for this and other statements relative to women, is maligned and berated as a misogynist, i. e., a hater of women. His words have by deliberate resolution been ruled out of the marriage ritual by large divisions of the Christian

Church and plans have been on foot to get them stricken from the Bible.

And the result of this manifestation of disobedience against God? Blasted lives, unhappy homes, Reno, and a thousand other divorce mills.

Let us be frank and admit that at first thought these demands of God: "submit yourselves" and "be in subjection" seem a bit drastic and harsh. However, as we continue reading the 5th chapter of Ephesians we have only a short way to go till we find that St. Paul has something to say to husbands too. In the 25th verse this: "Husbands, love your wives" and in the 28th verse this: "So ought men to love their wives as their own bodies. And not only that; we quoted only part of the 25th verse, now listen to all of it: "Husbands, love your wives, even as Christ also loved the Church and gave Himself for it."

How did He give Himself for it? He left heaven and came to earth in the likeness of sinful flesh. While here he labored incessantly and finally died a cursed death "on a tree" in order to "purify unto himself a peculiar people, zealous of good works." He bought it "with a price," not gold or silver, "but with His holy precious blood, His innocent suffering and death." Through love, He paid the price willingly.

Thus did Christ love the Church and thus, says St. Paul, shall husbands love their wives. "Oh, well," says a myriad of women's voices, "to such husbands we would gladly promise to submit and "be in subjection" but where is there such a husband, or how can I know that the man I marry will be such a husband?" If you do not have substantial reasons for believing that the man who seeks your heart and hand in marriage is a Christian who will earnestly strive, God helping him, to be such a husband, then *do not marry him*.

Let it be remembered in this connection that young women wield a strong power for good or evil over young men. If there were more earnest Christian young women there would, by the grace of God, be more well behaved, promising Christian young men.

Dear Bride and Groom, we have been quite impersonal in our remarks, yet we believe you have made personal application. You understand clearly, do you not, that in obedience to the Word of God lies the only course of safety? If either one or both neglects to use the Word as his rule of life and conduct as husband or wife, there is little prospect and no assurance of a happy marriage, while if the blessed Word is the light on your way and the lamp to your feet, and Jesus is a daily guest in your home, the devil will have small chance of disrupting your home and destroying the marital happiness we all wish you to have and which God has promised you.

The following "New York Day by Day" by O. O. McIntyre, clipped from the February 12th Register, was sent us with the remark: "This is almost good enough to go into a church publication." The sender did not say why he thought so, neither can I say just why I want you to read it. All I can say is that there is something that pulls at the heart strings.

"New York—We set off on one of those aimless Sunday evening strolls without objective. The city

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generally was hurrying to the movies and cafes. And that is why a shadowy brick church on the fringe of things, its bell tolling so sadly, appeared a sudden symbol of neglect.

"Only an occasional straggler mounted the steps and vanished into the dim-lit quiet. Soft notes from the organ came trembling down the nave in a sort of gentle ballyhoo. And on the impulse of the moment, we, too, climbed the steps, the first church-going in months.

"Like many reluctants I am constantly assailed, once inside a religious edifice, for my neglect in attendance. It requires only an hour out of the week and there is no other place where one may so satisfyingly relax into surprising and almost unbelievable calm.

"Frequently many pay \$6.60 per seat to be bored at plays that offend taste and yet waver between a 50-cent piece and a dollar bill at the church offertory. I had a far more comfortable seat than at most theaters and was not annoyed by attitude-striking pests.

"There was a serene earnestness about the pastor, a Bert Lytell looking gentleman slightly gray and in his 40's, I should say, that was convincing he believed what he preached. His text was, as I remember, from Isaiah: "Thou wilt keep in perfect peace whose mind is stayed on three, etc." (Read the text referred to, Isaiah 26:1 ff.)

"An old and familiar theme, of course. Stripped of verbiage, just another version of the aged simplicity: Trust in the Lord. Yet it had a consoling warmth that sparked an inner glow.

"I was interested in the scatterly congregation. Probably 100 in a church that might easily seat 500. About six young folk in their teens. Probably 25 middle aged and the remainder oldish, in their 60's. All well but quietly dressed. The complacency was marked in contrast to the usual metropolitan crowd. No fidgeting, coughing or glancing about.

"Not since my courting days had I joined in a hymn. I glanced about and there did not seem to be a person not trying to lift voice in song. My grand mother used to sing hymns when dispirited and often remarked she felt happier. "They roll the gloom away," she declared. Indeed, every face did seem brighter, the atmosphere rain-washed.

"The sermon over, the preached was at the door to meet members of his slim congregation. He saw my wife and I were strangers, inquired if we lived in the city and introduced us to a couple near by. We were invited to come often, also to attend a little social event in the basement an evening hence. It was quite folksey and alien to the usual New York manner. Most of the congregation, he said, were regulars. So far as he could observe we were the only strangers there that evening.

"Meandering northward into the buzz-fuzz of the evening roar, we could not help but reflect on thousands of churches similarly struggling — veritable vortexes in the gathering storms. Each trying valiantly and often pathetically to establish a meed of hope, peace and comfort in a hungering world of vanishing faith."

Dare we hope that the Christian grandmother's neglectful grandson found something in that "shadowy brick church on the fringe of things" to cling to in death, which came to him soon after that evening in church?

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