

The Assistant Pastor

December 1939

Nels Anderson Funeral Sermon

(Abbreviated)

When gathered about the casket of a departed one, we are brought face to face with the fact that "here we have no continuing city." This is not our permanent abode. We must some day move out. Then it is of highest importance to know of that city "to come" and to know the way.

It is always considered highly deplorable if one has to move from a present residence or farm on a given date, but has no place to move to. Few are so improvident that though they know they will have to move out, yet they do not seek to arrange for a place to move to.

Knowing that we "here have no continuing city," it behooves us to seek one "to come," so that we are ready when moving day comes, as it now has to him who is to be lowered into the grave today.

That which is in our text referred to as a city, is clearly this world and life. Wonderful and glorious as this world and life was as it proceeded from the creative hands of God, it has since been overrun and despoiled by the hosts of hell. Sin and evil came as a flood through the disobedience of our first parents over the entire world and over all men. Thus all came under the wrath and condemnation of God.

In His infinite love and compassion the Creator decided to send a Savior. "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." The Son of God and Mary, Jesus Christ, is the "way," the route for those who seek a continuing city "to come." He is the "way" to everlasting life, the heavenly paradise, a permanent home.

A great many do not seek that eternally permanent home. They are satisfied with their present temporary quarters and disregard all admonitions to make preparations for that moving day that never fails to come. Therefore, when the day comes that they no longer remain on earth, they have no place to go and will be thrown out into that "outer darkness where there is weeping and gnashing of teeth."

Since so overwhelmingly much depends on seeking and, by the guidance of the Holy Spirit, finding a continuing city "to come," it is of very great importance that we know where to seek. There is just one place where it can be found, namely, in the Word of God. There and there only is our blessed Savior Jesus Christ to be found, and he who through the enlightenment of the Holy Spirit has found Him and through a living faith holds fast to Him, has the assurance of a beautiful, permanent home in heaven when his moving day, death, comes.

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. H. Tjernagel, Pastor

SAUDE CONGREGATION

Trustees: Chris Treider, Ned Borlaug, E. Firkingstad.
Treasurer: Nels Ellingson.
Secretary: Fred Steensland.
Cemetery Committee: Olis Borlaug, Juel Natvig, Miss Carrie Natvig, Mrs. J. Natvig, Mrs. Otto Hanson.
Ladies' Aid: Mrs. Ned Borlaug, president; Gertrude Natvig, secretary; Mrs. Ole N. Anderson, treasurer.

JERICO CONGREGATION

Trustees: C. Cutsforth, Lloyd Roberson, Olaf Roberson.
Secretary: A. N. Anderson.
Treasurer: J. A. Robinson.
Cemetery Committee: Mrs. Fred Amman, Mrs. L. A. Robinson, Mrs. S. T. Roberson.
Ladies' Aid: Mrs. Alfred Knutson, president; Mrs. L. M. Betts, secretary; Mrs. Orval Landsverk, treasurer.

Services

JERICO

First Sunday, Norwegian, October-May, 10:30 a. m.
Third Sunday, English, October-May, 10:30 a. m.
Saturday school every Saturday, 10:00 a. m.
Confirmation class, Fridays, 2:00 p. m.

SAUDE

Second Sunday, bilingual service, October-May, 10:45 a. m.
Fourth Sunday, English, October-May, 10:45 a. m.
Saturday school, 2:00 p. m.
Fifth Sunday by special announcement.

A Merry and Blessed CHRISTMAS SEASON to you all in Jesus' name.

The world will, no doubt, again celebrate the Christmas holidays in surfeiting, drunkenness, and rioting and at dance halls, the temples of licentiousness. Dear members, young and old, "Be not conformed to the world." "Come out from among them, and be ye separate, saith the Lord."

Christmas Services

Saude on Christmas Day, 10:45 a. m.

Jerico second Christmas Day, 10:30 a. m.

The regular preaching services and the children's Christmas Tree program will be combined at both services.

Communion services at Saude December 24, 10:45 a. m.

Baptisms: Jon Lee, a child of Thos. Swennumson and wife Myrtle, nee Young, born September 22, 1939, and baptized October 8. Sponsors: Mr. and Mrs. M. G. Boleng, Mr. and Mrs. Martin Borlaug.

Marcia Ann, a daughter of Alfred Robinson and wife Melba, nee Vaala, born October 7, 1939, and baptized November 5. Sponsors: Mr. and Mrs. Gilman Robinson, Gladys and Orin Vaala.

Mary Josephine, a child of Stanley Douglas and wife Mabel, nee Zipse, born September 12,

baptized November 20. Sponsors: Mr. and Mrs. L. Douglas, Mr. and Mrs. Zipse.

Mrs. Martin Dahlen entertained the Jerico Aid October 11, not Mrs. Otto Dahlen, as reported in our last issue.

Mrs. Orval Landsverk entertained the Jerico Aid November 8. At this meeting the newly elected president, Mrs. Otto Tjernagel, resigned because she would soon move away from Jerico.

Mrs. Ole J. Johnson was hostess to the same Aid at the church parlor November 22. Mrs. Alfred A. Knutson was chosen to fill the vacant presidential chair.

The Saude Aid met at the home of Mrs. Oscar Natvig November 16. The future may speak of this meeting as historic. We hope so. At this meeting a resolution was presented to the effect that the Aid make it their main business to work towards the securing of a gathering place for congregational functions that cannot appropriately nor conveniently be carried on in the church proper. In order to secure the truest possible expression of the sentiment of the members present, it was decided to vote by ballot. Thirty-four ballots were cast. Thirty-three bore the word "yes" and one the word "no."

We are fully aware of the fact that this Aid meeting did not launch something "new under the sun." Similar movements have been started several times before, but have faded away and died for want of sufficient vitality to live, that is, for lack of the necessary unanimous determination and push back of the movement. What will happen this time? We shall see what we see. Meanwhile we wish the Aid a full measure of success in its laudable undertaking.

A statement of the amounts received for the Lenten Offering, the Convention Offering, the Thanksgiving Day Offering, and for Lærerløns- og Synodekassen" from January 1st to November 30th, has been sent by mail to all members.

The statement is sent as an acknowledgment of receipt of your envelope contributions during the eleven months of the present year. In case the statement shows that you have made no contributions to either one or all of the offerings, it is intended to remind you of that fact in the hope that you will during the present and last month of the year endeavor to make up for your forgetfulness.

Nels Anderson, our oldest Jerico member, was buried November 9th. On the morning of the 7th, when he did not get up at his usual hour, his little 5-year-old pal, Harlan, was sent in to call him. He returned, saying that grandpa was still sleeping. Then it was discovered that Mr. Anderson had, apparently without any struggle, entered the sleep from which he could be awakened only by his Savior when He comes to judge the living and the dead.

Mr. Anderson spent much the greater part of his allotted 85 years of life in the Jerico community. He was a successful farmer. We shall miss his familiar figure in the church. He was seldom

absent from services. We will miss his cheerful greeting after services; his liberal contributions towards the expenses of the home church work and his support of the work of our Synod. Solicitors for church work were not discouraged and made to feel unwelcome when they called on Grandpa Anderson.

He leaves five sons as members of our congregations who are following in their father's footsteps as faithful attendants at church services and supporters of our church work in general. They are Andrew, unmarried, who, so to speak, never left his father's side; Ole, who has a family of seven children; John, who also has seven children; George has five children and Alfred has three. We honor Mr. Anderson's memory for this unusual legacy to our congregations. No greater heritage can be left to Church or Country than God-fearing children, children who have been brought up "in the nurture and admonition of the Lord."

In this connection we can not forget that lovable Christian woman, whose memory so many cherish and who was Mr. Anderson's wife and the mother of his children. She was lowered into the grave eight years ago in the sure hope of a blessed resurrection on the last day.

Besides the five above-named sons, a son, Thomas of Spencer, Iowa, and two daughters, Mrs. Ed. Attleson of New Hampton, and Mrs. Peter Johnson of Willow City, N. Dak., also survive their father. Barbara Louise, aged 17, and Nels Johan, aged 5, were buried in the same grave February 9, 1896.

Raymond Knutson, a child of Severt Knutson and wife Ida, nee Thronson, was born February 6, 1925, and baptized March 15. "Baptism works forgiveness of sin, delivers from death and the devil, and gives eternal salvation to all who believe this, as the words and promises of God declare": "He that believeth and is baptized, shall be saved; he that believeth not shall be damned."

June 4th of this year, Raymond was confirmed after a course of instruction in the Christian religion. He reaffirmed his baptismal promise to renounce the devil and all his works and all his ways, and to believe in the Triune God, Father, Son, and Holy Ghost.

November 22nd at about 10 o'clock in the morning, Raymond was fatally wounded by the accidental discharge of a shotgun which he carried. He was fully conscious when His pastor reached him soon after the accident and also when he called to see him at the New Hampton hospital in the afternoon. Without coaching or urging on the part of the pastor, Raymond made confession of sin and of faith in Jesus Christ as his Savior. He declared that he chose to die and be eternally saved, and that he prayed for the forgiveness of sin to Jesus. At midnight death released the soul from the mangled body. "Blessed are the dead that die in the Lord, from henceforth."

Why does our God let such a tragedy as the accidental shooting to death of a bright young boy? We do not presume to understand or to explain the ways of God. This we know, however, that when all things run smoothly in a community or

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in a congregation, when all are well and we come and go day after day according to regular routine and plans, we are so inclined to fall into the feeling of security. We take it all for granted as something we have coming, yes, that it is due to our wise forethought and well directed effort.

Unexpectedly a gun shot rings out and a promising boy falls mortally wounded. It shakes up, it stuns relatives, friends and neighbors. Is it not as if God spoke and said: "Know that I am God. Your life and welfare is in my hands. I decide your lot. I decide the time, the place, and the manner of your death. Awake, be sober, be vigilant, watch and pray always. Without Me ye can do nothing."

But, oh why does He speak so harshly? Thus do many ask. We ask in turn, how often has he not invited you to take a comfortable seat in the calm and quiet of your home and listen to Him as He speaks words of warning and admonition and of love in Christ Jesus through His Word the Bible? "But ye would not." The Book lies unopened on the shelf or on the parlor table. And how many, many times has He not invited you to hear the awakening call of His law and the soothing message of the Gospel of Jesus Christ in the church on Sundays, but you were not there to hear it and many others who were there to hear do not keep the Word in believing hearts?

Why, you ask, does He speak so loudly and harshly as He now has spoken to us? Because He loves us and would have us all seek to come to the knowledge of the Truth and be saved. He tries to halt the indifferent, and the neglectful, and the blind before they reach the precipice and fall into eternal death.

The Church Year

There are four great cycles in the church year each in turn moving toward a climax in one of the great festivals. Thus we have:

1. The Christmas Cycle which tells us of God's great gift to the world.

2. The Easter Cycle—beginning with Ash Wednesday—shows us the Savior on His way to Jerusalem, His suffering, death and climaxes in His glorious resurrection.

3. The Pentecost Cycle which presents the great work of the Holy Ghost, who founded His Church and who unites the believers into one grand communion.

4. The Trinity Cycle which brings the church year to a beautiful close, emphasizing, on each successive Sunday, God's great work in the hearts of His people.

Thus the whole church year presents a perfect unity of thought. During the first half of it our minds and hearts may dwell on the blessed fact of our salvation—how God wrought it through Jesus Christ for us; and in the last half of the church year we may hear of God's work in us for our salvation and the perfecting of the saints.

The whole church year is Christ-centered. All the great festivals revolve about Christ and His work of redemption, and the last half no less, teaching us how we who have been saved by the bloody work of Christ and become children of God are to walk as it becometh the Gospel of Christ.

Such a definite well ordered church year can be of inestimable value to ministers and laymen alike. It safeguards both. It guards the minister against grave omissions in presenting the "whole council of God" for our salvation and against an indefinite and disorganized choice of texts for the church year, devoid of any suggestion of unity. There is one great danger for any minister who disregards the traditional church calendar to become subservient to his own likes and dislikes, and to choose such texts that agree with his pet ideas of the Christian needs.

The prearranged church year, giving to each Sunday its special characteristic and tone, also assures the congregation that it will not be fed in a hit and miss way after the likes and dislikes of an individual, but that it will hear the whole council of God and that every essential truth of God will be preached to them.

—From Northwestern Lutheran
in abbreviated form.

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