

The Assistant Pastor

October 1939

The Tie That Binds

What is the tie that binds you to your Church? If you are bound to your Church, there is some definite tie that binds you. What is it? We are not asking, "What holds you to your church?" One or more different things may hold one to a given church. By way of examples we may mention: It is the nearest church; many of my best friends go there; the church is beautiful; so many prominent people attend there; there is such a lovely choir in that church; the people are so sociable; there I meet with people of my own national ancestry, etc.

For such reasons people may be held together in a church as grains of sand in a box. They are together, indeed, but there is no real tie that unites them.

To be bound together as gravel in a block of concrete, to be cemented together so as to form one body, that is quite another thing. It is thus we should be bound to our church by love as the cement, love of the Word of God which reveals to us a merciful God and Savior.

Nothing man-made can form that tie. It is the Holy Spirit alone through the Word that can quicken Christian faith and love in the hearts of sinners, thus forming the tie that truly binds one to the Church of Which Christ is the head.

Let it, by the grace and help of God, be our constant heart's desire, ambition, and prayer to be cemented together in love to our Redeemer Jesus Christ who loved us first and gave His life for us. God grant that such love may manifest itself among us always by love of the brethren. Then we are truly bound together by the tie that binds and storms from within or from without cannot readily scatter us. Let us never cease to pray that unity of faith may be preserved in our congregations, in our Synod, and in our Synodical Conference.

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: 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, Ole C. Johnson, 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. M. A. Robinson, president; Mrs. Lloyd Roberson, secretary; Mrs. Harvey Roberson, 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.

Mrs. Alvie James Johnson entertained the Jerico Aid at the Church Parlor August 30.

Mrs. Andrew Foss was hostess to the same Aid at the same place September 13.

The Saude Aid met at the Iver Natvig home September 7. Lunch was served by the sisters, Mrs. Iver Natvig and Mrs. Chris. Treider.

As supporters of Bethany College, it pleases us greatly to know that the attendance also this year exceeds the attendance of the previous year. This rule has held for the past ten years. The increase this year is about ten per cent. The Bethany students from this parish are: Borghild Tjernagel and Roy Roberson.

Olivia Tjernagel was the happy recipient of many valuable and useful presents as a pre-nuptial shower on Thursday, September 21. Saude and Jerico women streamed to the parsonage, expressed their felicitations in word and gift to the bride-to-be, opened lunch baskets and enjoyed a bounteous helping of the best that the best cooks can prepare for such an occasion. The day will always be remembered at the parsonage as one of the red-letter days to be talked about over and over again.

Our Saude Church had a beautiful day for its Mission Festival on Sunday, September 17. The

Rev. M. Tweit of St. Peter delivered the sermon. The Piney Woods singers gave a very interesting concert in the afternoon. The day will not soon be forgotten.

The Jerico Y. P. S. sponsored a concert by the Piney Woods singers in the Jerico Church the evening of the 17th. The mothers of the members were kind enough to bring cakes and cookies, and the assembly was invited to retire to the church parlor where the singers entertained with a few secular songs, and light refreshments were served. A pleasant evening, indeed.

By the way, we are always moved by Negro Spirituals. It is true, the music is not according to our accepted standards of sacred music, nor are the words of the songs by a Luther or a Gerhard who had the full light of the Christian Gospel. The music and the words are, on the contrary, often quite grotesque and by many thought of as absurd or comical.

When we, however, think of them as being what they really are, the cries, the moans, the prayers of negro slaves who sat in spiritual twilight if not darkness, and who, when they glimpsed a Savior, heaven, and salvation in their imperfect knowledge of God's revelation, and broke into ecstatic mood singing fantastically both as to words and melody, then the Negro Spiritual becomes something sacred and loses its comical aspect. So far from being laughed at as something "funny" they should be received as a call to earnest missionary effort on behalf of our black fellow-redeemed. There is still much spiritual twilight and darkness in the deep south. There is much work to be done. Let's help do it.

In our last issue we said: "No organization can live and function without expense. Our Synod is no exception. Please remember that when the modest little envelope comes to you soliciting a lift in carrying the running expenses of our Synod."

Since the above was written we have received \$24.03 from the approximately 600 souls in our congregations. Of this amount five of the six hundred members brought \$10.00. If this state of affairs is, to some extent, due to negligence on your part, dear reader, we hope you are sorry and that you will be more alert this month. If it is due to inability, as far as you are concerned, we extend our sympathy to you and hope that the Lord will see fit to bless you so that you can place your dime or quarter in the envelope which comes to you with this issue of our parish paper.

Will you parents resent it if we ask you the direct question: Are your children "brought up" or do they just grow up? Are they trained by you, or do they pretty much follow their own notions and desires in this, that, and the other? Does your "no" to your child mean "no" or does it merely precipitate an argument that the child usually wins? Do you by word and example guide and lead your children into the forming of good habits that will stand them in good stead when and if they grow up,

or are they left to pick their own way and fall into whatever habits they may? Do you prayerfully think and plan and act in the bringing up of your children, or is it a hit and miss, a chance, a haphazard proposition? Think it over.

The following is not news, but it is a source of joy to the pastor's family and to everyone who visits the parsonage. The residence, which for a number of years has looked time worn and dejected, is now rejuvenated and most cheerful in its two coats of white paint. The first story rooms have also received needed attention. The walls are repapered and the wood work revarnished. We who enjoy this daily, wish to assure the congregation that we appreciate their willingness to make the improvements.

As a matter of no particular interest to anyone but the writer and for no special reason, may it be said that your editor is toothless from garret to cellar at this writing and is painfully conscious of it. He avoids facing people in the light of day, as much as possible.

Sunday afternoon, September 10, the Rev. Preus of Calmar, kindly filled his Saude pulpit. The 17th, Rev. Tweit of St. Peter, preached a mission sermon at Saude. Sunday the 24th there were no services in the parish. October 1, Rev. B. W. Teigen will conduct mission services at Jerico.

Soon after the last named Sunday the temporarily afflicted one expects to appear in glistening new teeth at the dinner table, with knife and fork in hand and not merely a soup spoon. He thanks all for being so kind and considerate to him during the uninteresting period he is passing through.

The summer of 1939 has passed into history. What a perfectly grand summer it was! No severe wind storms or electric storms to record. Excessively hot days were very few. The general health in our communities was good. Our fields produced bountiful crops. Rain always came when needed and stopped when we had enough. Frost has kindly held off, giving our main crop ample time to mature. The days are soon here when, according to the judgment of many, the best all-time corn crop will be gathered into cribs.

And all this has come to us because we are especially worthy and have deserved it. We have worked faithfully, so why should we not harvest bountifully? Shall we speak thus? No, no, no, but rather realize in the face of great blessings from God our unworthiness, as did Peter when he said, "Depart from me, for I am a sinful man, O Lord." Likewise let us all confess that "we sin much every day and deserve nothing but punishment."

Do you know that you can go to your Explanation of Luther's Small Catechism and find Scriptural answers to all important doctrinal questions? The answers you there find are short and clear and resting firmly on Bible references. We advise all to use it diligently as a text book in Doctrinal theology.

In case you are puzzled about the Sunday question and why we keep Sunday instead of Saturday

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the seventh day, then turn to your Explanation and study the answers to questions 44—48.

In Scripture we have the moral law and the ceremonial law. The former is for all people of all ages. The latter was for Israel only. The ceremonial or Levitical law, as it is also called, had to do with the priesthood, the sacrifices, circumcision, distinction in meats, holy days and holy seasons, the observing of the Sabbath, the sabbatical year, the year of jubilee, etc., etc. Jesus did not by direct command change the sacred day of rest. It is from the general teaching of the entire New Testament that we learn that the fixing of the seventh day, or the Sabbath, as a holy day was a part of the ceremonial law, and that we are no more bound to the seventh day and its peculiar Mosaic observance than we are to the sabbatical year, the bringing of the prescribed sacrifices, circumcision, etc. St. Paul says: "Let no man therefore judge you in meat or in drink, or in respect of an holy day, or of the new moon, or of the sabbath days: which are a shadow of the things to come; but the body is of Christ" (Col. 2:16). The Jews were not permitted to eat the meat of swine; every new moon was a holy day and required the bringing of a special sacrifice; and there were other sacred days and sacred feasts and solemn fasts, the observance of which was minutely prescribed. In the same class with all these things, Paul also includes "the sabbath days."

If anyone feels himself bound to the keeping of the seventh day of the week, then he must remember to observe it as prescribed to the Jews of old. Listen to this: "Six days shall work be done, but on the seventh day there shall be to you an holy day, a sabbath of rest to the Lord: whosoever doeth work therein shall be put to death. Ye shall kindle no fire throughout your habitations upon the sabbath day" (Exodus 25:2, 3). As to the offering that was always to be brought on the sabbath day, we turn to Numbers 28:9, 10, where we read: "And the sabbath day two lambs of the first year without spot, and two tenth deals of flour for a meat offering, mingled with oil, and the drink offering thereof. This is the burnt offering of every sabbath, beside the continual burnt offering, and his drink offering."

The New Testament Christians realized that they were freed from the ceremonial "yoke" of the Levitical law, hence also freed from the Sabbath and the regulations governing its observance. But from public worship they were not freed; that God still required of them and that they still desired. For this a set time and day was needed, otherwise there would be no order.

How did they come to choose Sunday and not Tuesday? There was clearly no command of God as to the choosing of a day. But what could be more natural than that they should choose to worship on the day on which their Savior had arisen victorious from the grave? And, too, they no doubt remembered that it was on a Sunday, the first day of the week, that the Holy Spirit was poured out upon the Church—Pentecost. Be the reasons what they may, this we know that the first day of the week was chosen. "And upon the first day of the week, when the disciples came together to break bread, Paul preached to them" (Acts 20:7).

A confirmation class is again registered at Jerico and is at work. We have endeavored to impress upon the members of the class that this marks one of the most important years in their lives, and that nothing, barring acts of God, must be allowed to hinder them in their application to the work assigned them as members of the class. Lessons half learned are not acceptable.

The parents are reminded of their sacred duty to encourage and help their children in their studies and to remove anything that seems to hinder them in the thorough preparation for their confirmation class work. We urge also you to realize that there is nothing else as important for your child this year as his work preparing for confirmation. May God fill parents, pupils, and pastor with earnest zeal in their effort to do good and honest work.

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