

The Assistant Pastor

November, 1928

Takker Herren; thi han er god.

Hvor usigelig stor er ikke Guds godhed og langmodighed mod os! Iftedenfor allerede i denne stund at vansmegte af tørst i den evige lue, som vi tilfulde har fortjent ved vore synder, skinner fremdeles naadens sol over os. Den venlige og indtrængende indbydelse at komme og drikke af livets vand staar os endnu aaben.

Naar du syndbetyngt og naadehungrig gaar til din kirke for at søge trøst og hjælp, eller du besøges af din prest paa sygeleiet, rækkes dig ikke slanger for sifst eller itene istedenfor brød. Dig rækkes "det levende brød, som er kommet ned fra himmelen". Du ledes til Jesus Kristus som er livsens brød. Mens tusener henvises til sin gjøren og laden, sit liv og sine gerninger efter trøst i døden, henvises du til Jesu Kristi gerninger, liv og død for dig. I hans vunder og faar faar du borgen for din fuldstændige lægedom.

Samlende, søgende, spørgende "hvad er sandhed?" gaar de fleste af dine medmennejer gennem livet. Snart griber en tanke dem, snart en anden. I dag følger de en røst, imorgen en anden. De synes glimte lys her, nei, saa er det der. Ingenting er sikkert, ingenting staar uroffelig fast; det som igaar var tilforladeligt er idag tvilsomt. Med hængende hænder, afmægtige knær og vaklende trin falder mange i afmagt, i haabløshed og fortvivelse.

Men du, du gaar ikke spørgende: "Hvad er sandhed?" Du ved, at Jesus Kristus er sandheden, veien og livet. I gaar og idag, ja til evig tid er han sandheden. Du ved, at naar himmel og jord skal forgaa, vil dog ikke sandheden, veien og livet, som du i ham kjender, roffes. Du gjør sikre trin, du vakler ikke. Dine hænder er ikke hængende; de er som barnets, der rækkes op mod en kjærlig far. Og som barnet vil løftes op af de sterke arme, saa vil ogsaa din himmelske fader tage dig i sin sikre varetægt.

THE ASSISTANT PASTOR

Published 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

Trustees: Oscar Natvig, Carl Swennumson, O. N. Anderson.

Treasurer: Nels Ellingson.

Secretary: Chris. Treider.

Ladies' Aid: Mrs. John Natvig, President; Mrs. T. Swennumson, Secretary; Mrs. Muns Munson, Treasurer.

Cemetery Committee: Alf Vaala, H. O. Natvig, John Borlaug, Anna Vaala, Lena Landsverk.

JERICO

Trustees: J. N. Anderson, Severt Fossen, Fred Amman.

Treasurer: J. A. Robinson.

Secretary: J. A. Knutson.

Ladies' Aid: Mrs. Tom Thompson, President; Mrs. Oscar Vigdal, Secretary; Mrs. S. S. Roberson, Treasurer.

CHURCH SERVICES

Jerico—First and third Sundays, 10:45 a. m.; Saturday school every Saturday, 10 a. m.; confirmation class, 2 p. m., Fridays.

Saude—Second and fourth Sundays, 10:45 a. m.; Saturday school, 2 p. m.; confirmation class, 9:30 a. m., Fridays.

Fifth Sundays by special announcement.

BAPTISMS

BETTY LOU, a child of Carl A. Knutson and wife Martha, born September 12th, baptized October 21st. Sponsors: Mr. and Mrs. Henry H. Halvorson, Mr. and Mrs. Henry A. Knutson.

MARY LOU, a child of John A. Anderson and wife Ruth, born September 28th, baptized October 21st. Sponsors: Mr. and Mrs. Ole A. Anderson, Andrew and Mae Anderson.

A cog slipped. In our list of donors to the Bleken monument the name Iver Natvig was omitted. His donation was \$5.00.

The Jerico Aid has installed a brand new beautiful range in their basement kitchen.

The annual business meeting of the Jerico congregation is held on the third Friday of November. This year it falls on the 16th. The Saude congregation holds its annual business meeting on the third Wednesday of November which this year is the 21st day of the month. The meetings are herewith called for 1 o'clock on the respective days.

Let all officers take notice so that all reports may be prepared, properly audited and presented in a business like way at the meetings. And, more important still, let all members take notice and make plans to be present.

Our Bethany College has arranged to offer a special course of twelve weeks during dead of winter to such as have not the means or opportunity to attend school during all of the regular school year. There are, no doubt, a number of girls and boys who cannot be spared from home during the busy seasons. It is to meet the needs of such that a twelve-week term will open November 12th. There may be some also beyond the ordinary school age that might wish to take up some one or two branches intensively during the slack working months. All such will find this winter course adapted to their needs. Write Bethany College, Mankato, Minn., for detailed information.

A private Christian day-school has been opened in the memorial log cabin at the parsonage. The log cabin is called Strandebarm and the school, therefore, very naturally gets the name Strandebarm Christian day-school. Olivia Tjernagel is the teacher. Alice and Ethel Borlaug, Charlotte Johnson, Elma, Helga and Bertha Tjernagel are the pupils.

This is the twelfth school of its kind within our Synod. For the story of our schools and the Why? of such school, read the Jubilee Souvenir sent to all readers of the Assistant Pastor last June.

CONSCIENCE

Conscience — "samvittigheden" — is not a guide. Many mistakenly consider conscience their guide in matters of right and wrong. If it were a reliable guide how could it then in the selfsame matter direct one in one direction and another in the very opposite direction?

A good Methodist plays a game of croquet or horse shoe on a Sunday afternoon but his conscience bothers him, he feels he is doing something he should not do. A Lutheran plays the game with him and enjoys it, and has no feeling of having done anything wrong thereby. One mother has a bad conscience if she does not throw her child into the river Ganges and thus withholds it as a sacrifice to her gods; another mother would feel the guilt of murder if the willingly gave her child to the river. One eats bacon on Friday and is declared guilty of sin by his conscience, another is by his conscience judged a transgressor if he eats bacon at all on any day of the week, a third eats bacon any or all days of the week without any pangs of conscience for so doing.

Some there are who are kept in hot water, so to speak, all the time by their conscience; if they do a certain thing they do not feel right about it and if they do not do it they feel uneasy and disturbed too. Their conscience is like the needle of a compass that is too near a larger body or piece iron, it wiggles and flops from one side to the other, apparently in doubt as to whether north really is north or if, after all, it is south.

The conscience of many is like an untrained watchdog. Such a dog barks at most everything. He barks as vociferously at the fleeing shadow of a cloud on a moonlight night, yes, at the moon itself, as at a chicken thief; he does not distinguish between the prowling neighbor cat and the house cat, nor between the foot-step of his master coming up the walk or that of a stranger. He is constantly raising a fuss and causing disturbance, sometimes over real but more often over fancied dangers.

Many a conscience is like a mongrel that is expected

to do the work of a trained shepherd dog. Instead of heeling the cattle and driving them properly in some certain direction, he attacks them viciously sometimes at the heel, sometimes at the head. Without a definite purpose he merely chases them.

Conscience is a monitor, a prod. But whether it correctly distinguishes between actual right and wrong and admonishes, reproves, cautions, prods only when it should, depends entirely upon how and how well trained it is. To be a safe and dependable monitor, prod, conscience must be trained to act in conformity with the Word of God, God's revelation of what is right and wrong. The Holy Ghost is the only competent trainer.

The conscience then is so far from being a guide that it must, much more, itself be guided by the Word of God and trained by the Holy Spirit to sound the alarm when temptation to transgress against the revealed will of God is at hand.

If you would have an alert, dependable conscience you must seek to gain greater and ever greater knowledge of the will of the true God under the enlightening guidance of the Spirit of God. Knowledge of God and His will can be gained only by those who use His word aright. We use His Word rightly when we pray for the enlightenment of His Spirit, read and hear it devoutly and diligently, and earnestly purpose to live according to it.

Før nogen tid siden mindet vi gennem vort lille blads spalter om det upassende i at gjøre nogenjomhelt undgaelig forstyrrelse i kirken under skriftlæsning og bøn. Vi finder det nødvendigt at komme med en paamindelse igjen.

Vore gudstjenester begynder nu gennem vintermaanederne klokken 10.45. Derjom du kommer før sent, saa gaa ikke til din bænk, mens presten fra bedestammelen beder indgangsbønnen. Bliv staaende ved døren til bønnen er endt. Dette gjælder dem som pleier sidde i galleriet ligesaa vel som dem der sidder nede. Det høres meget tydelig over det hele i kirken, naar nogen gaar støiende op trappen til galleriet. Vedkommende sees vistnok ikke men høres dog tydelig. Dette gjælder i den ene saavel som den anden kirke.

Derjom du kommer ind, mens presten fra prædikestolen holder bøn eller læser teksten, saa staa i ro til dette er endt og gaa saa til din bænk. Mens presten forretter ved alteret, bør der heller ingen forstyrrelse være.

Vi føler det ikke paatrævet at fordre, som en del gjør, at man afholder sig fra samtale i kirken før og efter gudstjenesten, men vi misbilliger som upassende høirøstet tale. Den samtale der føres i kirken bør ske i dæmpet tone.

Nu har vi jagt dette baade paa norsk og paa engelsk, og vi haaber alle vil merke sig det og villigen efterkomme paamindelsen.

The South Sea missionary Calvert held a service one Sunday morning in a hall in a suburb of Sydney, Australia. His wife led the singing. When they entered the hall there was no one present; but he said, "Wife, let us begin promptly." They opened the window and sang the opening hymn. Soon the room was well filled. Afterwards several people said: "Reverend, you began too early this morning." "Well," he replied, "I did not know that, I beg your pardon."

The next morning he received a letter from a stranger who said that he had arrived at Sydney last Sunday from Tasmania where he had lived for many years without God. During the night he had been

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robbed of all that he possessed. "After years of toil I was penniless. I have no good friend to whom I might have turned in my distress. I was sick at heart, having long since lost the consolation of religion and the peace which it brings. I was so hopeless and disconsolate that I resolved to put an end to my life." He tells further how he was in quest of a quiet place where he might without fear of disturbance open the arteries of his wrists when he heard singing from a house he was passing. After a time he entered. The letter closes by saying: "You, dear pastor, were the means of my salvation."

When Calvert later met the man and told him that he had begun the service too early, he was deeply moved and said: "If you had begun later, I would be dead, — dead in my sins."

That the Catholics and some Lutheran synods, among them our own, favor the establishing of Christian day-schools, is known to all. But do you know that in Atlanta, Ga., one of the Presbyterian churches has a Christian day-school where more than 400 pupils are instructed by 30 teachers?

According to the *Sunday School Times* this school was established 1908. The same paper also tells how it came to be started. A devout Presbyterian and member of the congregation had begun sending his little boy to the public school. In the evening the father asked the boy what he was learning, and he discovered, of course, that he was being instructed in the three R's. When the father inquired, "Do you not learn anything about the Word of God and about Jesus, the Savior?" the answer was, naturally "No." The father, who well remembered the words of Jesus about the one thing needful, was saddened and alarmed. His child was learning many useful things, but not the most important thing? What should he do? He fell on his knees and prayed to God for light. His petition was heard. He said to himself one day: Why cannot I provide for my child the kind of school he needs, a school where not only his mind but also his soul will be cared for?

The answer was the establishing of the above Christian day-school. It opened with one teacher and 13 children. The second year there were 23 children. The 12th year 16 teachers were employed. In a recent issue, *The Christian Herald* has this to say: "Of Dr. Flinn's work it is impossible to speak too highly. An outstanding product is the North Avenue Presbyterian School, which started some 20 years ago with a handful of pupils and now has more than 400. It takes children during 12 of the most plastic years and gives them an education which so finely combines the academic and the religious that its pupils can pass directly to the best universities of the land with well-disciplined minds and well-directed hearts and lives. The fulcrum of its teaching is the Bible; and with thirty teachers who combine religious zeal with sanity of outlook it is doing a priceless work." (We are indebted to the *Lutheran Witness* for the above information.)

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