

The page is framed by a decorative border of lilies. The lilies are arranged in a repeating pattern along the top, bottom, and sides of the page. The flowers are white with dark outlines and centers, set against a dark background.

The Assistant Pastor

September, 1928

Fem og Sytti Aar

Det var i aaret 1853 den kjære gamle Norske Synode blev stiftet af en haandfuld unge prester fra Norge og en liden flok menigheder. I strid blev den født og i strid levede den hele sit velsignelsesrige liv. I strid arbejdet den, under strid voksede den. Da den blev træt af strid blegnet den hen og døde.

Det er sandt som prof. Joh. Ylvisaker engang sagde: "Naar vi blir trætte af at stride saa er vi trætte af at være kristne." Den som blir træt af at arbeide og stride for dem man elsker, elsker ikke mere. Du vil stride indtil blodet mod dem som vil besudle din kjærestes, din ægtefælles, din datters gode navn og rygte. Den gamle Norske Synode, i lydlighed til Gud "stred for den tro som engang var overåntvordet de Hellige" og saalænge den saaledes adlød, levet den, men ikke længere. Denne faste lov gjælder ikke alene samfund men ogsaa menigheder og de enkelte kristne.

Men hermed er den nuværende Norske Synodes fremtidige skjæbne forudsagt. Vort samfunds, vore menigheders, den enkelte kristnes fremtid her i verden, kan altsaa forudsiges med et ord: Strid. Ja, striden vil rase saa heftig at der blir uenighed mellem far og søn, mor og datter, mellem sønnens hustru og sin mands mor, Math. 10, 35.

En trist fremtid! Ja, trist isandhed for den der søger sin fred og lyksalighed her i dette liv. Men for den som ret erkjender at dette liv "er jo en damp, som en liden tid er tilsyne, men derefter forsvinder" — Jakob 4, 14.—og som tror løftet: "Den som seirer, han skal iføres hvide klæder, og jeg vil ikke udslette hans navn af Livsens Bog, og jeg vil bekjende hans navn for min Fader og for hans Engle,"—Aab. 3, 5.—for en saadan er fremtiden over al maade lys og herlig.

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.

ROCIELLE IONE, a daughter of Arthur Swenson and wife, Clara, nee Robinson, was born February 12, and baptized April 29. Sponsors were: Mr. and Mrs. Carl A. Knutson, Mr. and Mrs. Albert Haugen.

LAVONNE JEANETTE, a child of Arnold H. Knief and wife, Agatha, nee Dahlen, was born August 2, and baptized August 19. Sponsors: Mr. and Mrs. H. Knief, Mr. and Mrs. Otto Dahlen.

LUELLA MAE, a daughter of Peter H. Ronnei and wife, Martha, nee Anderson, was born July 20, and baptized August 19. Sponsors: Mr. and Mrs. Ole A. Anderson, Andrew and Annie Anderson.

HAROLD CHARLES, a son of John Borlaug and wife, Clara, nee Johnson, was born March 26, and baptized May 13. Sponsors: Mr. and Mrs. Hans Grimso, Simon and Anna Borlaug.

ALLEN JOHN, a child of A. J. Johnson and wife, Augusta, nee Swenson, was born February 6 and baptized May 13. Sponsors: Mr. and Mrs. J. C. Johnson, Pearl Paulson and Carl Johnson.

May 13 the following were confirmed in the Saude church: Norman Earnest Borlaug, Amy Josephine Vaala, Thelma Ingrid Hanson, Evelyn Winnifred Natvig, Melba Evelyn Vaala, Ethel Mae Vaala.

June 10 the following renewed their baptismal covenant in the Jerico church: Omer Robinson, Norman Alfred Anderson, Arley Gordon Haugen, Norman Elroy Roberson, Stanley Arthur Douglas, Lawrence Melvine Olson, Alice Marie Anderson and Evelyn Gladys Anderson.

Orval Landsverk, the eldest son of Mr. and Mrs. J. P. Landsverk of Albert Lea, and Sena Anderson,

a daughter of Mr. and Mrs. Hans Anderson of Jerico, were united in marriage at the Jerico church Wednesday the 29th, at 8 in the evening. Miss Mavis Tennis was the bridesmaid and Alert Anderson had charge of the groom. Mr. and Mrs. Orval Landsverk will reside in Albert Lea, Minn.

CAN TWO WALK TOGETHER, EXCEPT THEY BE AGREED?

The prophet, Amos, asks this question, moved by the Spirit of God. When the lodge asks to walk together and work together with the church of Christ, the Spirit of God asks today as of old: "Can two walk together, except they be agreed?" If Christianity and the lodge agree in their teachings and principles, they may also join hands, live and work together.

Are Christianity and the lodge agreed?

AGE—

Christianity has been preached since the first Gospel was proclaimed to Adam and Eve, and has the promise: "The gates of hell shall not prevail against it."

Freemasonry, the mother lodge, though claiming to date back to the time of Solomon and beyond, was, as its highest authorities readily admit, organized in London in the year 1717, barely two hundred years ago. The other orders have followed. The lodge has no promise of God.

ORIGIN—

Christianity brings a message of which St. Paul can say: "I certify you, brethren, that the gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ"—Gal. 1. Christianity has been given to man by God.

Freemasonry, as the mother lodge, claims to be a "religious institution" and to teach "true religion" but "its religion is that general one of nature"—not of God, then, but of man.

THE BIBLE—

Christianity teaches that the Bible is the word of God, given "by inspiration of God," without which we could not know the truth with regard to God, ourselves, or our eternal home.

Masonry, as the mother lodge, uses the Bible to suit itself, but considers it no more holy or true than the so-called holy books of the heathen Mohammedans, Brahmans and others. The lodge does not need the Bible in order to know the "truth."

GOD—

Christianity teaches that God is triune: Father, Son and Holy Ghost in one God-head. Without Christ we can neither know God nor have God. "Whosoever denieth the Son, the same hath not the Father," 1 John 2. "Jesus Christ is the true God and eternal life," 1 John 5.

Freemasonry, as the mother lodge, teaches that Christ is not necessary in order to have and know God, and carefully avoids Christ in prayer and worship. It teaches that those who refuse to believe in Christ still may know and worship the true God; and because it worships a god who is not Christ, it is guilty of idolatry.

SALVATION—

Christianity teaches that all men are sinners who have deserved God's wrath and eternal punishment. It teaches that we may be saved, but only through the

life, the suffering, death and resurrection of Jesus Christ, who, therefore, is called our Savior and Redeemer. "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved," Acts 4:12. What Jesus did, He did for us; and the benefits of His life, suffering, death and resurrection belong to those who believe, trust, rely and depend on Him and His merits. "He that hath the Son hath life; and he that hath not the Son of God hath not life," 1 John 5. "By grace are ye saved through faith; and that not of yourselves; it is the gift of God: not of works, lest any man should boast," Eph. 2.

Masonry, as the mother lodge, teaches that the Jew, the Mohammedan, and others who neither know nor believe in Christ and His salvation, may be saved as well as the Christian; for "each individual must work out his own salvation . . . with the head clear, and the mind open to truth, from whatever source it may come." It teaches that, after all, the All-Seeing Eye of God "pervades the inmost recesses of the human heart, and will reward us according to our merits." Accordingly the Bible verse quoted above would have to read: "By character are ye saved, not through faith; and that of yourselves; it is not the gift of God; it is of works, and ye may boast as much as ye will."

CHARITY—

Christianity teaches that we should love our neighbor as ourself, no matter who he is or what his station or circumstances. In our love and our deeds of kindness we are urged to leave no one unnoticed, particularly the needy, the crippled, the outcasts, and our love should extend itself even to our enemies. "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you, and persecute you," Matt. 5. Christianity teaches that true love of our neighbor is a fruit of the Spirit, and that a Christian shows this love out of thankfulness toward God and not for the purpose of earning favor thereby.

The lodge teaches men to help and protect those who are fellow-members of the lodge, carefully excluding those who cannot pay their dues, who cannot pass a satisfactory physical examination, or who might be objectionable for other reasons. Lodge charity is organized favoritism, and the lodge sells charity to those who pay the price.

SECRECY—

Christ has entrusted to His church sacred treasures: the gospel of salvation and the means of grace. Of Himself He could say: "In secret have I said nothing." And to His disciples He says: "Teach all nations"; "Preach the Word"; "What I tell you in darkness, that speak ye in light; and what ye hear in the ear, that preach ye upon the housetops."

The lodge claims to possess treasures of wisdom and truth, a wisdom and a truth that will help men to lead good lives here and prepare them for a happy life after death; but its members are bound by most binding oaths to guard these treasures from the eyes and ears of the outside world.

* * *

In these and many other important teachings Christianity and the lodge are altogether disagreed. Therefore they must not either walk together, lest they seem to be agreed when they are not. Scripture makes the duty of a Christian very clear: "Be ye not unequally yoked together with unbelievers; for what fellowship

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hath righteousness with unrighteousness? . . . Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty," 2 Cor. 6.

* * *

Holy Communion

In the sacrament of Holy Communion those who partake are one with Christ and with each other. "The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?" 1 Cor. 10. To partake of this sacrament is the most intimate confession of faith in Christ Who gives Himself to the believer in the sacrament, and a confession also of agreement in faith with those others who partake. Can two walk together, except they be agreed? Can two kneel together at the Lord's Table, except they be agreed? The sacrament is not a place for ugly pretense. Because the lodge is not agreed in its teachings with Christ, it has no place at the table where those commune who believe as He teaches. "Ye cannot drink the cup of the Lord, and the cup of devils; ye cannot be partakers of the Lord's table, and of the table of devils," 1 Cor. 10. Let the lodge-member who craves the sacrament and says that he believes in Christ, show his sincerity by renouncing the lodge with its false teachings, in order that those who commune together with him may not become partakers with him in his sin. Let him renounce the lodge and its idolatry for his own sake in order that he, having become reconciled with God also in this matter, may receive the sacrament for a blessing. "He that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body," 1 Cor. 11:29. Let him do so for the sake of Christ who died, not to give us the liberty of denying Him, but "to purify unto Himself a peculiar people, zealous unto good works," eager to serve and glorify and confess His holy Name.

* * *

One of the most cancer-like enemies of the church and the souls of men today, is the lodge. Where the cancer has set roots it becomes a serious operation, indeed, to cut it out. Our Rev. S. C. Ylvisaker of Madison has lately had the experience of performing such an operation on his congregation. The surgical instrument he used was the two-edged sword of the Spirit, the Word of God. His patient, the congregation, is convalescing nicely and, by the grace of God, will be stronger and healthier than ever before.

The discussion of the lodge question appearing in this issue, is reprinted from a tract written by Rev. Ylvisaker and distributed to all the members of his church.

It is because we believe the old adage: "An ounce of prevention is worth a pound of cure," that we this month give the readers of the Assistant Pastor the benefit of Rev. Ylvisaker's answer to the question: "Are Christianity and the Lodge Agreed?" We trust that all will read the answer carefully and slowly, not only once but several times and then put it away for future reference.

A. C. WILKINS

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