

The Assistant Pastor

December, 1930

Glædelig Jul!

I denne søde juletid
Tør man sig ret fornøie,
Og bruge al sin kunst og flid,
Guds naade at ophøie;
Ved den, som er i krybben lagt,
Vi vil af ganske sjælemagt
I aanden os forlyste;
Din lov skal høres, frelsermand!
Saa vidt og bredt i verdens land,
At jorden den skal ryste.

Vor tak vi vil frembære da,
Endskjønt den er kun ringe;
Hosianna og halleluja
Skal alle vegne klinge;
Guds ark er kommen i vor leir,
Thi synger vi om fryd og seier,
Mens hjertet sig kan røre;
Vi synger om den søde fred,
At helvede skal skjælve ved
Vor julesang at høre.

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

Trustees: Iver Ellingson, H. Larson, O. N. Anderson.
Treasurer: A. G. Vaala.
Secretary: John Natvig.
Ladies' Aid: Mrs. Iver Natvig, president; Mrs. Carl Miller, secretary; Miss Anna Vaala, treasurer.
Cemetery Committee: Alf Vaala, H. O. Natvig, John Borlaug, Anna Vaala, Lena Landsverk.

JERICO

Trustees: Alvie O. Knutson, O. Firkenstad, Fred Amman.
Treasurer: J. A. Robinson.
Secretary: J. A. Knutson.
Ladies' Aid: Mrs. J. A. Knutson, president; Mrs. C. O. Knutson, secretary; Mrs. A. N. Anderson, treasurer.

Standing Services

JERICO

First Sunday, Norwegian, 10:45 a. m.
Third Sunday, English, 10:45 a. m.
Saturday School every Saturday, 9:30 a. m.
Confirmation class, 2 p. m. Fridays.

SAUDE

Second Sunday, Norwegian, 10:45 a. m.
Fourth Sunday, English, 10:45 a. m.
Saturday School, 2 p. m.
Confirmation class, 9:30 a. m. Fridays.
Fifth Sunday by special announcement.

Christmas services at Jerico Christmas day.
Christmas tree program in the evening.
Christmas services at Saude 2nd day of Christmas.
Christmas tree program in the evening.
Christmas collection for Hans Bleken at both programs.

Christmas message is for all,
Christmas blessings for all,
Christmas cheer enough for all,
Christmas joy a-plenty for all,

"For unto you is born this day in the city of David
a Savior, which is Christ the Lord."

Harvey Carlyle, a son of Henry O. Knutson and wife Clara, nee Hereid, born November 17, was baptized December 7. Sponsors: Mr. and Mrs. O. J. Knutson, Melvin Hereid and Hannah Njus.

Arthur Anderson, our lone student at Bethany College, had the misfortune to break one of the bones of his fore-arm while exercising on the parallel bars in the gymnasium of his school. He is continuing his studies nevertheless.

The first anniversary of the birthday of the Saude Y. P. S. will be celebrated at the parsonage New Year's Eve.

The annual business meetings of the congregations held in November were well attended. At Jerico the following officers were elected: Alfred N. Anderson, financial and recording secretary; J. A. Robinson, re-elected treasurer; Carl O. Knutson, trustee for Dist. No. 1; L. O. Aasen, member school com. dist. No. 3;

Tom Thompson, janitor; Ole K. Olson, sexton, and H. H. Braham, asst. sexton.

Carl A. Knutson and Rob. Robinson were elected delegates to the 1931 Synod convention; S. T. Roberson and L. A. Robinson were named as alternates.

Elmer Fossen, Alfred N. Anderson, and Geo. N. Anderson were elected a committee to solicit contributions to Lærerløns- og Synodekassen.

It was decided to repaint the church as early as possible next spring. A. J. Knutson, L. S. Roberson, and L. O. Aasen were placed in charge of the work.

At Saude A. G. Vaala and J. O. Natvig were re-elected treasurer and secretary, respectively; T. G. Vaala, trustee Dist. No. 2; H. M. Tjernagel, collector for Lærerløns- og Synodekassen. G. G. Vaala and Geo. Natvig were given authority to have the church wired for electric lights in accordance with report submitted. A committee was also appointed to draw up and report tentative plans for the proper observance of the 75th anniversary of the founding of the congregation.

Jerico readers, take notice! Our church papers, *Tidende* and *Sentinel*, will be sent to every home in the congregation beginning on or about January 1st. According to decision of the congregation at the last annual meeting the treasurer will pay all subscriptions, old as well as new.

If you are an old subscriber, do not send your subscription money to Rev. Preus at Calmar, but pay it to the trustee of your district. If you have not been a subscriber before, do not hesitate to take paper out of your mail box, and don't worry about sending in the subscription price. When your trustee comes to collect the regular dues for running expenses, he will be glad to receive your pay for the paper. If you are unable to pay you will be entirely welcome to the papers just the same. Just as the congregation as a whole provides Sunday services, confirmation instruction, etc., etc. to all alike in the congregation whether they pay much or little or are unable to pay anything, so now the church papers are also provided for all. And as all are expected to go to church so we also hope that all will read the papers.

DO YOU KNOW that there is a Lutheran Deaconess Association within the Synodical Conference? The chief purpose of the association is to train Lutheran young women for special service in the great field of missions and charities.

Might there possibly be one or more young women in our congregations that would be interested in taking up such a course and that line of Christian work?

The calling of a deaconess is not a modern institution. The early church availed itself of the services of women helpers. St. Paul in his epistle to the Romans has much to say in praise of a certain Phebe who was serving the congregation at Cenchrea as deaconess. The congregation at Constantinople employed as many as forty deaconesses at one time. These deaconesses were a great asset to the church in her missionary endeavors since they did not confine their services to the members of the congregation, but would take care also of the poor and sick among their heathen neighbors. And while they were thus engaged in relieving distress and suffering they would speak of their Christian faith which prompted them to do good to all men.

The Deaconess Association of our church main-

tains three training schools which are located respectively at Ft. Wayne, Ind., Beaver Dam, Wis., and Watertown, Wis. Twenty-eight deaconesses are in training at the present time.

Thirty-four graduates are stationed at various fields of service. Five have been sent to serve in the foreign mission field in India. Three deaconesses have been engaged by the Mission Board of the Wisconsin Synod to serve at the orphanage in the Apache Indian Mission at Whiteriver, Arizona. An appeal for a worker has come to us from the Missouri Synod Indian Mission at Gresham, Wis. Our deaconess nurses avail themselves of the wonderful opportunity of preparing unchurched patients brought to Lutheran hospitals for the visit of the Lutheran pastor. Twelve deaconesses are employed by various institutions such as old people's homes, orphanages, and the like. Some are engaged in city mission work where they visit patients in the women's wards and are helpful whenever services are held in public institutions. We have a number of deaconesses who, like Phebe of old, are engaged in parish work. One of our New York pastors reports that less than one year after they had engaged a deaconess the enrollment of their Sunday School had increased 100 per cent and the Christian day school 25 per cent.

THE UNGUARDED MOMENT

How many heartaches we have had over words spoken in unguarded moments! We have said the unkind word, the tactless thing, we have done the thoughtless, selfish deed, only later to be overwhelmed with humiliation and remorse. And often we are as much surprised at ourselves for the things said and done in the unguarded moment as is the one to whom they are said or done.

The expression we so often use in this connection, "the unguarded moment," gives the key to the cause of our failures. It means in reality that we have been guarding our real self from expression. We have assumed an outward courtesy and a polite manner, covering over the real self hidden in the heart. In an "unguarded moment" the mask is laid aside, and the selfishness comes forth in word or deed.

A right heart is the only cure. Unkindness on the lips is first of all unkindness in the heart. Untrue words can only come from an untrue heart. The selfish deed is first of all a selfish thought. We do not like to admit this, but it is true. The only cure is to be right within.

It helps wonderfully to start the day with a few moments of reading some noble thought from the Bible or devotional book, to meditate upon a beautiful and noble ideal for the day, and to sincerely ask divine help in making the heart life true. "Whatsoever things are true, whatsoever things are honorable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, think on these things." "Keep thy heart with all diligence, for out of it are the issues of life." Thus, and thus only, can we be unafraid of the "unguarded moment."

The unguarded moment is the moment that reveals the real "you"; may it reveal kindness and sweetness and strength and nobility and pureness and trueness.

—Exchange.

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OUR CHURCH is often misunderstood and misjudged. We frequently hear especially our practice condemned as narrow and uncharitable. There is, for instance, our burial practice. We accord Christian burial only to those who in life have confessed with us faith in Jesus Christ our Savior, either by their membership in our church and public worship with us or by repentance on their death-bed. Note that our church gladly goes to the bed side of any man who asks its service, no matter how he has lived, even if he has been an open enemy, to tell him of the blood that flowed for him on Calvary and has washed away his sins. And when such a man, by the grace of God, accepts the Savior, our church rejoices, calls him a dear brother, and, if he dies, buries him as a brother and fellow heir of everlasting life. It does this though it has never derived any benefit from him, yes, though it may even have suffered at his hands, in entirely unselfish service rendered him in the name of the Lord Jesus Christ.

Yet, when a pastor refuses to officiate at the burial of one who has not confessed Christ with us, abuse is heaped on him and on his church.

When it is not a church that is concerned, men judge differently. No one expects a lodge to bury a man that was not its member in good standing. Our stand in regard to burials is in reality no harder to comprehend than is the position taken by the lodges. Then why are we constantly misunderstood and misjudged?

The answer is not hard to find. Every man has a natural knowledge of the law. He knows what is decent and is indecent; what is virtue and what is vice. He knows that a citizen should obey the laws of the land, etc., etc.

But he cannot understand the Christian's attitude toward the Gospel of Jesus Christ. To the Christian the Gospel is the most precious thing on earth. By it he lives in God and hopes for life eternal in heaven. To him denying the Gospel is the sin of sins; the most grievous sin against God, for it tramples His love revealed in the dying Savior under foot and mocks the Lamb of God bleeding upon the cross; the most grievous sin against man, for it misleads him to his eternal damnation. If a good citizen is jealous for the constitution of his land, the Christian is more jealous for the precious Gospel of Jesus Christ.

But that is a thing the world will never understand. Therefore Christians should not permit the fact that their church is misjudged by men otherwise of sound judgment to disturb them in their faith. Paul says: "But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him."

It will always remain for us to bear the cross of Christ and to suffer for His name's sake.

—J. B. in N. W. L.

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