

The Assistant Pastor

November, 1930

Thanksgiving

The Thanksgiving Day Proclamation has again gone forth from our President and the governors of the several states and we gladly respond and willingly add our voices to the choir of those who sing the praises of the Triune God who has for another year showered his blessings upon us.

Many, indeed, are His gifts of grace and love. Peace in the land, progress in our Church, plagues averted, and all bodily needs provided. Should He take His fatherly hand away from us, chaos would reign in Church and State, plagues would paralyze us and lay waste our fields and hunger and pestilence would stalk about cruelly killing women and children as well as men. What happened to Job when God permitted the devil to manhandle him?

There is one manifestation of God's love that is, I fear, quite often overlooked on Thanksgiving Day: The chastenings of the Lord. Chastenings visited upon the nation, the state, the Church, the individual flow from God's mercy and love. "Now no chastening for the present seemeth to be joyous, but grievous" and, therefore, we are so ready and prompt to complain and murmur, while we should thank and praise Him also for that way of showing us that He cares for us.

Listen to what He says on this subject: "My son, despise not thou the chastenings of the Lord, nor faint when thou art rebuked: For whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth. If ye endure chastening, God dealeth with you as with sons: for what son is he whom the father chasteneth not? But if ye be without chastisement, wherof all are partakers, then are ye bastards, and not sons." Heb. 12, 5-8.

When you sing "Praise God from whom all blessings flow" forget not to let it include His chastenings.

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.

Hilma Emmalyn, a child of Ole A. Anderson and wife Ella, nee Thronson, born September 7th was baptized October 19th. Sponsors: Mr. and Mrs. John A. Anderson and Mr. and Mrs. Peter Ronnei.

The third Wednesday in November is the fixed day for the annual business meeting of the Saude Church and the third Friday for the Jerico Church. The meetings open at 1 o'clock.

Every member that stays away from the meetings of his congregation without cause, shirks a duty. Discouragingly few have attended the meetings the past years.

About a year ago, the Saude Aid paid for a subscription to our church papers for every home in the congregation. Every one receiving the papers is asked to pay the subscription price: \$1.00 for *Tidende*, \$1.00 for *Sentinel* or \$1.50 for both to the treasurer of the Aid, Miss Anna Vaala. Many have already done so. All others who are able to are requested to do so soon. To such as may not be able to pay, the Aid is very willing and glad to give the subscription. There can be only one opinion as to the desirableness, yes, necessity of all members keeping and reading our church papers.

It has been the custom for many years that the annual meetings elect committees to solicit every member for subscriptions to Lærerløn- og Synodekassen. Such committees will no doubt be elected by the meetings soon to be held. When the solicitors approach you, please receive them as sent out by you, which they truly are, and give in proportion to the need and your ability to give.

"Lærerløn" and "Synodekassen"—Professors' salaries and Synod fund—is no new thing among us. In the old Synod we had our theological professors and the professors at Luther College and at Sioux Falls to pay out of the "lærerlønsskasse," and we had the upkeep and repairs of Luther College, Seminary, and Normal School buildings besides traveling expenses of officers, etc. to pay out of "Synodekassen."

After our reorganization in 1918 we had no College or Seminary or Normal School buildings to keep up. Consequently we had no need of a "Synodekasse" excepting for the small needs of a little general running expense. If we had no schools we had no professors nor professors' salaries, consequently no need of a "lærerlønsskasse." The habit of contributing to those treasuries was, naturally, weakened during this period.

The need of schools was very soon felt, however, and arrangements were made with our sister synods, Missouri and Wisconsin, and by their kind invitations, to use their schools. They were so generous that they did not demand of us that we pay the extra expense involved in caring for our Norwegian boys and girls, but accepted without complaint whatever we handed them.

And so for a number of years Lærerløn- og Synodekassen did not present pressing needs and were gradually more and more forgotten and neglected yet without bringing on debt. Year after year our treasurer reported no deficit in any treasury, yet the fact of the matter is that if the above named sister synods had not been so generous, but had demanded reasonable pay for the services rendered our boys and girls at Concordia College, St. Paul, and at New Ulm, the contributions to Lærerløn- og Synodekassen would have had to be much larger than they were or there would have been a deficit in those treasuries.

Our Synod prospered, the work expanded and sentiment favoring getting our own preparatory school grew until the Lime Creek convention of 1927 resolved to take over and to operate Bethany Lutheran College at Mankato as a High School and Junior College.

That the needs of Lærerløn- og Synodekassen was thereby greatly increased, and that if the contributions to these treasuries were not increased accordingly debt would inevitably result, is self evident.

It could hardly be expected that the good people of our Synod could immediately be brought out of the habit of neglecting and considering as unimportant, or at best secondary, the needs of the two treasuries in question. It should not, therefore, surprise anyone that there is at the present time a deficit. As yet it is not alarmingly large, but evils grow large if not checked.

Our Synod's finance committee—Rev. J. B. Unseth, Mr. Clarence Olson, Rev. Chr. Anderson, and Mr. M. Teigen—is endeavoring to encourage regular and equitable contributions from all congregations to all treasuries. With the records before them and with their personal knowledge of circumstances and conditions in the various congregations, the members of the committee suggest to the various charges the amount they should, in the committee's opinion, try to raise for the various treasuries. In a letter to us they respectfully ask: "Can and will you and your parishioners contribute this fiscal year to the Synod fund \$428.00 and to the Professors' salaries \$513.60?"

Let our answer to this request be that our committee members, right soon after their election, conscientiously cover their respective districts and solicit

every adult member and that every one solicited for a contribution consider the need and his and her ability to give and act accordingly. If this is done we believe the grand total will be a pleasant surprise.

THE MODERN VERSION OF THE FOURTH COMMANDMENT

Even to this day the children are taught to say: "Thou shalt honor thy father and mother that it may be well with thee," but many parents set the commandment on its head by practicing, "Thou shalt honor thy children by letting them do as they please."

The Catechism taught us that our elders have been put over us to take care of our body and souls, suggesting that the children are not able to take care of themselves. But there are many people today who consider their parental responsibility so lazily that they let their boys and girls be the final authority to decide matters.

Psychologists call it "self-expression." A wise mother knows that self-expression leads to nonsense. If a girl is not made to drink milk, she will eat candy, instead, and the result is indigestion. A good father knows that if his boys are not made to go to Sunday School, they will go fishing, and the result is that the young become old with no more religious instruction than we give the animals.

How many fathers and mothers do not say, "I'll see what the children say"? There is self-expression throwing dust into your eyes. If the boys want to go to church, they can, if they would rather play — and who would not rather play? — "Why, it is up to them." Funny that we do not say to the doctor, "Well, if my sick child wants your medicine, I'll let him have it."

And where has this glorious creed of self-expression taken us? Do the children who have been permitted to do as they please, know so much more? Yes, they know much more about some things. Girls of thirteen know how to paint their lips, they know the face of every movie star, they know the nickname of every artist who plays jazz at the roadhouse, and they can talk with a snip in their tongues. One man has said that if such things be education, he wants to take his daughter out in the woods, away from this mental dizziness, and there by themselves he will try to teach her something worthwhile.

Just last week Dr. Scott, president of Northwestern University, said in effect that one big reason for the increase in crime is that the young people have not been disciplined at home.

Parents, to honor your children, train them in the way they should go. Then in the years to come, the children will honor you for frowning upon pagan self-expression.

ERLING YLVISAKER in "The Lighted
Cross," his parish paper.

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Twenty-five years of blessed service in behalf of tubercular fellow Lutherans! This is the record of our Wheat Ridge Sanitarium to-day.

In 1905 the Wheat Ridge tent colony was opened. The plight of brethren in the faith, suffering from tuberculosis and turning to Denver as a haven of refuge in their need, moved the Lutherans of Colorado's capital city to undertake a work for which Christian love was their warrant. This institution begun in such humble surroundings grew with the passage of years. Its fame spread, its support grew nation wide. Buildings were erected, modern equipment obtained, until to-day the Lutheran Sanitarium at Wheat Ridge, Colorado, is acclaimed a model for all in the treatment of tuberculosis.

Wheat Ridge is our Sanitarium. Its problems are our problems, its growth and continued service depends upon the support of the members of the Synodical Conference.

You help Wheat Ridge by buying Wheat Ridge Christmas Seals for your holiday mail.

Use Wheat Ridge Christmas Seals generously in this Silver Jubilee year of Wheat Ridge. Let them be your thankoffering for the undeserved grace and mercy of God in preserving you from the dread White Plague.

The support of Wheat Ridge is especially the work of the Young People within the Synodical Conference. As soon as the 1930 Seals are available, the Saturday School children will have them for sale and we hope that also others will help the cause by buying as well as selling.

Last year about 85 per cent of the patients at Wheat Ridge were charity patients in whole or in part. The sale of Seals are for the benefit of the charity fund.

James Russell Lowell, the poet-patriot, had this to say: "Show me a place on this planet ten miles square where a man may live in decency, comfort and security, supporting and educating his children, a place where age is revered, infancy respected, womanhood honored, and human life held in due regard — and I will show you a place where the Gospel has gone before and laid the foundation."

One such place, Mr. Lowell, is the community about Teller, Alaska. Before the Gospel came girl-babies were placed out in the snow to perish; human life was the forfeit of most every squabble between men and marriage was much the same as among animals. "Long time ago," to use the words of Topcowruk, "Eskimo plenty kill; missionary come, no more kill."

"A river becomes crooked by following the line of least resistance. So does a man." Lutheran parish paper, Mason City.

ADVICE ON RELIGION

"Read yoh Bible," said Uncle Ben, "an' try to remember what you read 'stid o' gittin' into an argument 'bout what you don't happen to understand."

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