

The Assistant Pastor

October, 1930

Leaven

Various substances were known to the Israelites to have fermenting qualities; but the ordinary leaven consisted of a lump of old dough in a high state of fermentation, which was inserted into the mass of dough prepared for baking.

The use of leaven was strictly prohibited the Israelites under certain circumstances and for certain occasions. We note particularly the feast of The Passover, when the Israelites were prohibited on pain of death from not only eating leavened bread, but even from having leaven in their homes.

Various ideas were associated with the prohibition of leaven. In the feast of The Passover it served to remind the Israelites both of the haste with which they fled out of Egypt and of the sufferings that they had undergone in that land, the insipidity of unleavened bread rendering it a not inapt emblem of affliction.

But the most prominent idea, and the one which applies equally to all cases of prohibition, is connected with the *corruption* which the leaven itself had undergone, and which it *communicated* to bread in the process of fermentation. It is to this property of leaven that our Savior points when He speaks of the "leaven" — corrupt doctrine — "of the Pharisees and of the Sadduces"; and St. Paul, when he speaks of the "old Leaven."

This association of ideas was not peculiar to the Jews; it was familiar to the Romans, who forbade the priest of Jupiter to touch flour mixed with leaven. Plutarch's explanation is very much to the point: "*The leaven itself is born from corruption, and corrupts the mass with which it is mixed.*" Another quality in leaven is noticed in the Bible, viz. its *secretly penetrating and diffusive power*; hence the proverbial saying, "a little leaven leaveneth the whole lump." 1 Cor. 5, 6; Gal. 5, 9.

Does this help you, dear reader, to understand a little better the danger of just a little false doctrine? Does it help you to see him who cries, "deeds not creeds" and who says: "It does not matter about doctrine if the life is right" as a more dangerous enemy than Bob Ingersoll or any other infidel? That you may not think that the above is manufactured by us who see "the little leaven" as our souls dangerous enemy, we state here that this explanation of leaven is copied from "Smith's Dictionary of the Bible."

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. A. Tiernagel, Pastor

SAUDE

Trustees: Iver Ellingson, H. Larson, O. N. Anderson.
Treasurer: A. G. Vaala.
Secretary: John Natvig.
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Trustees: Alvie O. Knutson, O. Firkenstad, Fred Amman.
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Dahlen, secretary; Mrs. S. O. Johnson, 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.

The confirmation classes and Saturday schools are
in full swing again. May God bless the efforts of
teacher and pupils.

We are just a little proud of the fact that the
Saturday school children came with lessons prepared
the first time we met. This must mean that the parents
too are taking an interest in the work. Good. Let us
all, teacher parents, and pupils keep up a live interest
and the end of the school year will, by the grace of
God, surely show gratifying results.

The joy of having Rev. Morris Dale in our midst
was short lived. Just a month he stayed. The short
stay, however, was no fault of ours nor his. He was
called to succeed Rev. J. E. Thoen as pastor in
northern Wisconsin and accepted the call. Rev. Dale
goes with the sincerest well wishes of all who learned
to know him here.

Miss Nora Levorson, the present teacher of the
Strandebarm school, comes to us very well equipped
by training and experience. We welcome her heartily
and hope she will feel at home among us and that God
will bless her important work in His vinyard.

Now I am going to give you a detailed account of
my whereabouts and what I was occupied with during
my absence from home Sept. 9th to the 24th.

I left home at three o'clock in the morning on the
9th and boarded a train for St. Paul at Cresco an hour
later. At 10:50 the same morning I left the Union
Depot at St. Paul on Train No. 5, Northern Pacific
R. R., and sped along through the Elk River where
Father Hennepin camped in 1680, and Little Falls,
Lindbergh's home town, Moorhead, Fargo, Valley City

and Mandan where Lewis and Clark struck camp with
the Mandan Indians the winter of 1804 to 1805. By
this time the sun had outdistanced us and we were left
in the dark.

When the sun reappeared to race with us again we
were at Miles City, Montana, old Fort Keogh. I took
advantage of a short stop to telegraph Rev. Theiste at
Forsyth to meet my train at the station in his town.
About an hour later we had a seven-minute visit at
the depot platform.

I carried my own lunch and ate my three meals a
day out of my traveling bag in spite of the repeated
announcements that meals were served in the dining
car. I have namely after a long and severe course
learned to say the words of the English language
which seem the hardest of all to learn for many, and
which some never learn: "No, I can't afford it."

The third morning we were in Spokane, only a
day's run from our destination, Parkland, Wash. It
occurred to me on the way that I could stop off at
Kennewick at about noon and visit with a brother-in-
law there, take a night train out again and still reach
Parkland in time for the opening of the circuit meeting
Friday morning at which I was scheduled to be
present. This worked out splendidly. I had a very
enjoyable visit, ate grapes of all descriptions to my
heart's content, and thus pleasantly stuffed boarded a
train for the last lap of the journey west at 10:58 in
the night.

I reached the parsonage at Parkland on Friday
morning in time to see the Revs. Emil Hansen and
S. E. Lee at the breakfast table with their host, the
genial Rev. M. F. Mommsen. I do not remember
whether or not I was invited to join them at the table,
but my recollection is clear as to the excellence of Mrs.
Mommsen's bacon, toast, and coffee.

The meeting opened at 10 o'clock with the usual
exercises conducted by Rev. Mommsen. This was fol-
lowed by the reading of the introductory part of a
paper prepared and read by Rev. Hansen of Mayville,
N. Dak. His subject, based on Ephesians 5, 15-21,
was: "Some of the dangers confronting the Christians
of today, and how we should conduct ourselves in
view of these dangers."

- I. a. Persecutions. The early Christians were perse-
cuted. Christians are persecuted also now, but
in a different way.
- b. The awful worldliness of our day. Dance,
movies, greed for wealth.
- c. The unionistic tendencies of our day.
- d. The lodge.
- e. Children trained in schools which are not
Christian.
- II. a. We should walk circumspectly.
- b. Redeem the time.
- c. Be guided by the will of God. God's will is
found in the Bible.
- d. At all times be sober and alert; be temperate
in all things.

The subject was discussed progressively under its
subdivisions during three sessions on Friday and two
on Saturday. Saturday evening all the pastors had
dinner at the home of the venerable pastor emeritus
Rev. B. Harstad. Besides the pastors already named
the Revs. H. A. Preus of Calmar and A. M. Harstad
of Thornton were present at the dinner party, also
Prof. N. J. Hong of Parkland. But, alas, there was
no time to cozy up before the fireplace. I had to meet

with a sub-committee of the Mission Board soon after dinner. The meeting lasted till midnight.

Sunday morning your pastor preached a mission sermon in the Norwegian language. In the afternoon Rev. Lee of Minneapolis preached in the English language. Sunday evening Rev. Preus and your pastor addressed the young people of the congregation. In Parkland all are young until they are a hundred. Rev. Aaberg, 87, and Rev. Harstad, 81, attended all three gatherings on Sunday. For some reason or other Mrs. T. Larson, 96, did not attend the young people's meeting in the evening.

Invitations to go with a picnic party to the ocean beach at Gray's Harbor on Monday and to Mt. Rainier National Park on Tuesday were reluctantly refused. If I was to see my children's uncles at Stanwood and other friends in my first parish, I must hurry.

On Monday morning I went to Seattle and was according to previous arrangements met there by a nephew from Mt. Vernon, Wash., who placed himself and his automobile at my disposal. In this way I was enabled to call on scattered friends on the way up to my destination, Stanwood. In Seattle I had the great pleasure of again seeing Mrs. Rev. Foss, who was very good to me the first half year I was in the West 28 years ago. At Lake Stevens I called on Mrs. Allan who painted the portrait of Grandfather Brue that you have all seen hanging in the parsonage parlor. She is now a well known artist and earns big pay for her portraits. At Snohomish I visited Mr. Hokenstad who as a young Sioux Falls normal graduate came to Stanwood in 1904 to take charge of the newly established Christian day-school and in five years worked it up from 9 to 55 pupils. After the 1917 merger, the school was discontinued and Mr. Hokenstad went into poultry and egg production and is now well known beyond the borders of his state as a successful poultry man. When we reached Everett six bandits equipped with machine guns had just finished their job of cleaning up \$44,000 in one of the banks. We stopped in town only long enough to learn that the Enestvedt sisters, whom many of you will remember, were not at home.

The next two days, Tuesday and Wednesday, I was whisked about in my old parish in an automobile over paved and graveled roads where I formerly had plugged along at snails pace through mud and over corduroy in a one-horse buggy. Many of my former older parishioners were now in their graves, some of them, however, were still among the living, and these especially I tried to call on. While at the bedside of one of these, something suddenly shook the house so that every window rattled severely. The next morning I learned that 4,000 pounds of dynamite had exploded 25 miles away from where I was.

Thursday I returned by R. R. train to Parkland where I held "visits" in the congregation. The meeting lasted till well past midnight. The next day I hoped for a quiet day and a chance to catch up a little on sleep, but was disappointed.

Friday evening I boarded the Northern Pacific for Butte, Mont., and arrived at the parsonage of Rev. Hudtloff in Butte at 10 o'clock Saturday evening. I slept like a log that night. At 8:10 Sunday morning I took a Union Pacific train to Dillon, Mont., arrived there about two hours later, learned that the principal party I was to see was six miles in the country. Went out there by taxi, was informed of the deplorable condition the merger had caused there and heard the

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plea for help in some way so that church work could be resumed, and was back at Butte again about 4 p. m. I had no place to go to spend the time till my east bound train was due to leave, so I boarded a street car at the depot and rode to the end of the line and back and thus in a general way saw Butte, the world's largest mining camp.

On the trip to St. Paul I became acquainted with an educated Chinaman who was on his way to an eastern educational institution. He spoke English very well so we had no difficulty in conversing. I used the opportunity to get first hand information as to a question that is at the present time agitating the Missouri Synod more or less, namely: What Chinese word fits our word God most accurately?

Tuesday morning I arrived in St. Paul in time to make connections with a Rock Island train to Albert Lea where I arrived in time for a meeting of our Home Mission Board held from 1 to 6 p. m.

Wednesday and Thursday I attended the Circuit meeting at Hartland, Rev. S. Sand's charge, three sessions on Wednesday and two on Thursday. The outstanding feature of this meeting was a paper read and prepared by the Rev. Chr. Anderson: "Why the Norwegian Synod?" We hope this paper will appear in our "Tidende."

Thursday evening at seven o'clock I returned home, found all well and went to bed with a fever and stayed there till Saturday noon. Went to New Hampton in the afternoon, helped the choir in the evening to prepare songs for the mission festival to be held at Saude the next day, received and visited with Rev. H. I. Naumann, the speaker for the following day, till a late hour.

No, it was not a vacation trip if vacation means rest and recreation.

"Did you accomplish anything worth the expenditure of so much time and energy?"

Yes. I know that I proclaimed the gospel of Jesus Christ which is "the power of God unto salvation" many times in public and private and God says: "For as the rain cometh down, and snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: So shall my word be that goeth out of my mouth, it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

It is such promises as this that bear Christian pastors, as well as other laborers in the church, up, and gives courage to carry on cheerfully in the face of discouragements and apparent defeat. However, it is only when we hew closely to the line marked out by Him and let the chips fall where they may, that the promises apply. The moment we modify His Word a little here and a little there in order to make it more palatable; for the time being suppress a truth now and then for the sake of friendship and peace; overlook the pharisaic poison of Christless fraternities; cease to distinguish between unity of faith and outward union; belittle the "little leaven." When any one or more of these things take place, the tow line is cut and we have no promise that we shall reach harbor with a cargo of souls. While if we cling to the cross of Jesus Christ and by word and precept, example proclaim Him the Savior of sinners, we and others with us shall be brought to eternal safety. The promise is there, spoken by Him who is truth.

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