

The Assistant Pastor

November, 1936

Thanksgiving

Since Thanksgiving Day, 1935, we have experienced the severest protracted winter storms and cold and the most depressing summer heat within the experience and memory of anyone now living. For several weeks last winter suffering from lack of food and fuel threatened many, while later unprecedented heat and its merciless ally, drought, beat down upon us threatening health and life and the supply of provisions for man and beast the coming winter. Can we forget how helpless we stood in the face of the raging winter storms and cold blasts and under the scorching heat and rainless skies of the summer just past?

What is our status today as we are nearing Thanksgiving Day, 1936? We have been preserved from suffering and want. None of ours were among the many who were overcome by the heat. Bountiful rains sent in nick of time refreshed our parched pastures and turned them into a paradise for our cattle, our corn which was entering a state of coma, was revived. As a result our silos are full, and our "mortgage lifters" are munching corn.

We may already have forgotten the smart of the cold and heat but none but an ingrate, a chronically ungrateful one, can forget the showers of timely gifts received from a patient, merciful Heavenly Father.

We hope and believe, therefore, that our churches will be filled on Thanksgiving Day; that no one will be so taken up with baking, basting and roasting, or eating and drinking that the church bells call him in vain to come and praise and give thanks in the assembly of fellow Christians. We know that all can and we hope all will so plan their Thanksgiving dinner that neither the preparing nor the eating of it will keep anyone away from church.

Services will be held in the Saude church at 10:45 a. m. and at Jerico 2:30 in the afternoon. Envelopes to use for your offering will be distributed in due time.

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 CONGREGATION

Trustees: Chris Treider, John Borlaug, E. Firkingsstad.
Treasurer: Oscar Natvig.
Secretary: Ole N. Anderson.
Cemetery Committee: Martin Borlaug, Chris Treider, Mrs. Andrina Munson, Mrs. C. O. Natvig, Miss J. Ellingson.
Ladies' Aid: Mrs. Omar Miller, president; Mrs. Chris Treider, secretary; Miss Martha Munson, treasurer.

JERICO CONGREGATION

Trustees: Geo. N. Anderson, Ole J. Johnson, J. A. Knutson.
Secretary: A. N. Anderson.
Treasurer: J. A. Robinson.
Ladies' Aid: Mrs. A. N. Anderson, president; Mrs. Carl Roberson, secretary; Mrs. Henry Robinson, treasurer.

Standing Services

JERICO

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

SAUDE

Second Sunday, bilingual service, Oct.-April, 10:45 a. m.
Fourth Sunday, English, October-April, 10:45 a. m.
Saturday School, 2 p. m.
Confirmation class, Fridays, 9:30 a. m.
Fifth Sunday by special announcement.

Darlene Beverly was welcomed by four big sisters and her parents, Mr. and Mrs. Sjur O. Johnson, August 25th. She was baptized September 8th. Her sponsors are: Mr. and Mrs. Geo. Anderson, Mr. and Mrs. Andrew Johnson.

Wallace John is the latest recruit in our army of Knutsons. He was born September 29th and baptized October 18th. The parents are Mr. and Mrs. Henry O. Knutson. The sponsors were: Mr. and Mrs. Alva O. Knutson, Ingval Knutson and Alida Hereid.

The original Knutsons of our settlements were driven out of South Dakota by the Indians in the early sixties. They have prospered and increased in number and stature till now they could undoubtedly, if they were revengeful, return to South Dakota and drive the Indians out.

The Jerico Aid was entertained at the Lime Springs home of Mr. and Mrs. Orval Landsverk the 14th of October. A large number of their old friends availed themselves of the opportunity to visit the Landsverks in their new home and, incidentally, to enjoy the pleasant 20-mile drive.

The U & I Club is ready to go ahead with the decorating of the Jerico church. The specifications and price submitted by the G. H. Schanbacher & Son of Springfield, Ill., has been accepted and the work let to that firm. However, the roof of the church must first be made water tight. A composition shingle has been decided upon for the re-shingling but it is not deemed advisable to lay such

roof covering when the cold season is approaching. Present plans are, therefore, to postpone the shingling and decorating till next spring.

The Jerico Choir is now meeting in the homes of members on Friday evenings. If you wish to spend a pleasant and profitable evening, join the choir. And, too, if anyone should wish to have a jolly bunch of goodlooking boys and girls in their home some Friday evening, just say the word and we will be there. Ye-ye-yes, we usually get a lunch when we are through rehearsing.

To whom it may concern. You are not forgetting your little envelopes, are you?

And was that a pretty wedding!!! When and where? At 7 o'clock Tuesday evening, the 6th of October, 1936, at the Saude church. The bride was Arlene Ellingson and the groom was Odell Natvig. The bridesmaid was Palma Borlaug and the groomsman was Godfrey Natvig. The rose petals were strewn by Ann Marie Natvig and Lester Ellingson. The church was beautifully decorated, and the pews were filled with happy relatives and friends. The pastor spoke briefly on "Do all in the name of the Lord Jesus," for in and through that name alone is faithfulness, strength, abiding love, and true happiness to be found.

An elaborate wedding dinner was served to about eighty close relatives and friends at the bride's home. Happiness was written on all faces, not only the bride's and groom's, but also the parents, the grandparents, brothers, sisters, cousins, pastor, and friends. Not one grouchy face was to be seen. It was as if all were assured that God would surely "Crown with benediction this covenant of love, and make this hallowed union foretaste of heaven above."

The annual business meetings of the congregations are soon at hand: Saude on the third Wednesday and Jerico on the third Friday of November. If all members will be helpful, the officers can have their books and accounts closed for the fiscal year and be able to make complete reports to the meetings. It is very annoying to the officers and makes satisfactory reports impossible if members bring their dues to the meeting and expect same to be included in the present year's report.

Do not neglect the duty of attending the annual business meeting of your church.

During the pastor's absence the Revs. Bentrup of Elma and Preus of Calmar have kindly consented to answer calls to perform such pastoral services in Jerico and Saude, respectively, as cannot be postponed. The Rev. Preus will conduct preaching services in the Saude church at 2:30 p. m., November 8th.

Prepare yourself for a reprimand. Prepare yourself to take it to heart if it is justified; do not stiffen up in resentment just because it is a censure. If you are not at fault it is not directed at you, ignore it. If you must admit yourself at fault, please mend your ways.

The pastor regrets that he must be away from his charge on a trip to Parkland, Wash., for ten or twelve days. He is urgently requested to be present and take part in a "Samtalemøde" in our Parkland congregation the 5th to 8th of November.

He feels that he should not refuse to comply with this request and he believes the members would not wish him to do so in view of circumstances past and present. He does not go now as "trouble shooter"; his judgment or opinion in the case as rendered November 2, 1931, has been consistently upheld by many later official investigations and now a happy congregation is again functioning under the pastorate of Martin Galstad. Rev. Galstad was ordained a year ago by virtue of a call from our Parkland congregation and by the authority of our synod president, C. A. Moldstad. At our convention in June he was admitted as a pastor of our synod.

At every service your pastor stands before the altar in the sanctuary of the church and chants the greeting, "The Lord be with you." The congregation is expected to sing in response: "And with Thy Spirit." The organ never fails to offer its assistance in the response but few, very few, join in and sing, and of the few that do, many do it so timidly that their voices are hardly audible. This repeats itself when the congregation should respond with a firm "Amen" after the chanting of Collects—prayers.

Why is this? Many will answer, "I can't sing." In the case of a very few that may be true, but of perhaps 95 % of the Norwegian that is, in plain English, *not true*. The great majority can sing the responses if they try. You may not have as clear and pleasing a voice as this one or that one of your friends but you do have the voice God has given you. Use it. Whether it pleases men or not is immaterial; it will please God. Let us have a firm, unanimous "Amen" to the pastor's chanted Collects, and let your prayer, "And with Thy spirit," not be a faltering, half-hearted mumble.

Furthermore, as the singing of the responses is below par, so is also our congregational hymn singing. Altogether too many are without hymn books, and another large percentage do not sing. The Lutheran Church has been called the singing church. Many have been impressed by the mighty singing issuing from Lutheran churches. I fear our congregation would not so impress anyone. We have the grandest and most beautiful hymns and we have the ability to sing them well if all will earnestly try. We cannot refrain from wondering what God must think of a large group of worshippers whose song is relatively only a murmur to what it could be. Let us not sing our gospel hymns timidly and haltingly, but with firmness of faith and assurance that "This is most certainly true."

Would it help if our ushers functioned more efficiently? I believe it would be of some help. They should not consider their work done unless they know that at least every two worshippers have a hymn book. "How can we do that," they say in self-defense "when there are not enough books to go around?"

If the janitor should tell us, "There was not enough coal to heat the church properly today," we would immediately answer: "You should have told the trustees in time that coal was needed." Like-

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wise, if the ushers know that we have not enough hymn books they must urge the congregations to procure more.

Can you bear more correction? Some years ago we urged certain rules of decorum in church and they were observed. It seems, however, we are beginning to forget again. We therefore repeat. If for any reason you enter church while prayer is being offered, whether it be the opening prayer, the prayers—collects—chanted from the altar, or the prayer from the pulpit, remain standing at the door, not outside but inside. Do not go to your seat until the prayer is ended. Likewise when Scripture is read, do not disturb yourself or others by going to your pew.

When services are over and you rise from your pews to go, we do not object to hand shakes, greetings, and neighborly inquiries as to health and well-being, but let it all be in a subdued tone of voice. It is not becoming that a loud noisy chatter breaks loose as soon as the pastor has said his last word.

Is anyone peeved at so much fault finding? We do not think so but we do believe and hope that all will endeavor to bear in mind and comply with the reasonable requests made.

COMMUNISM

Quoting William Henry Chamberlin, a former Russian newspaper correspondent who knows the inner workings of the Soviet system in Russia very well indeed, we read in the Northwestern Lutheran: "Strenuous inculcation of atheism in the schools. Any teacher who is not willing to give anti-religious instruction is liable to dismissal. A complete ban on the printing of religious books and on the importation from abroad. On the other hand every facility is given for the mass publication of atheistic literature. The original constitutional guaranty of freedom of religious and anti-religious propaganda is now regarded as criminal. Anti-religious propaganda is encouraged in every way. Every kind of social and political disability is imposed on believers. They are, of course, excluded from membership in the ruling Communist Party, which means that they are automatically disbarred from many posts of authority and responsibility. The student who is known to be religious is likely to be expelled from the university; the state employee who is caught going to church regularly is marked for dismissal. Finally, large numbers of priests and of ministers of the Protestant sects are to be found in concentration camps; they have usually been deported there without any trial."

To this the editor makes the following comment: "Can there be a stronger warning against the godless character of the Communists, no matter in what guise they appear, or in what country? Let us thank God for our religious liberty and make use of it while there is yet time."

We quote J. Edgar Hoover, from the Northwestern Lutheran: "We cannot wholly blame these youths for the crimes they commit. We must go behind these crimes and blame the true perpetrators—the fathers and mothers, who so failed in their duty, who were so prone to the amusements of the moment, who, through mental laziness, allowed discipline to relax and their children to reap the harvest which they, the parents, really sowed."

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