

The Assistant Pastor

December 1938

Christmas

Preparations for Christmas are already the order of the day. City streets are replete with Christmas decorations. Show windows arrest our admiration with their artistic display of Christmas goods and Christmas decorations. Good old Santa Claus is the man of the hour. A visitor from Mars would surely think we of the earth had a jolly old god whom no one seemed to fear but all loved dearly and worshipped and honored profusely.

Mystery and whisperings have also started in the homes. The planning of this and that; work and more work is going on apace in preparation for Christmas. The best and only the best is good enough for Christmas. Absent relatives and friends are remembered; Christmas greetings and Christmas presents must be chosen and sent to them. Big brother and big sister are coming home! Maybe uncle Doe and aunt Sue will come for a visit too. O Christmas, the happiest, the dearest, the grandest of all the days of the year! It's coming and it's coming soon; we must have everything ready and spik and span inside and out; nothing must be forgotten.

The great day comes and all is in readiness excepting — a crib for the Christ Child. Mother has been too busy and father does not consider it his business to prepare their own and each of their children's hearts as a crib for the heavenly guest. He is at the door but there is "no room" for Him in the hearts that are overflowing with temporal and passing joys and bubbles.

Christmas, and "no room" for Jesus!!

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, Ned Borlaug, E. Firkingstad.
Treasurer: Nels Ellingson.
Secretary: G. G. Vaala.
Cemetery Committee: Olis Borlaug, Juel Natvig, Miss Carrie Natvig, Mrs. J. Natvig, Mrs. Otto Hanson.
Ladies' Aid: Mrs. Otto Hanson, president; Mrs. Carl Miller, secretary; Mrs. Oscar Natvig, treasurer.

JERICO CONGREGATION

Trustees: C. Cutsforth, Ole C. Johnson, Olaf Roberson.
Secretary: A. N. Anderson.
Treasurer: J. A. Robinson.
Cemetery Committee: Mrs. Fred Amman, Mrs. L. A. Robinson, Mrs. S. T. Roberson.
Ladies' Aid: Mrs. M. A. Robinson, president; Mrs. K. C. Johnson, secretary; Mrs. Harvey Roberson, treasurer.

Standing Services

JERICO

First Sunday, Norwegian, October-May, 10:30 a. m.
Third Sunday, English, October-May, 10:30 a. m.
Saturday school every Saturday, 10:00 a. m.
Confirmation class, Fridays, 2:00 p. m.

SAUDE

Second Sunday, bilingual service, October-May, 10:45 a. m.
Fourth Sunday, English, October-May, 10:45 a. m.
Saturday school, 2:00 p. m.
Confirmation class, Fridays, 9:30 a. m.
Fifth Sunday by special announcement.

Mrs. John N. Anderson entertained the Jerico Aid on November 9th. At this meeting a general approval was expressed regarding the rebuilding of the tables in the church parlor so as to make them much shorter and collapsible. The work was already well under way. It was also decided to authorize the making of benches out of some of the old cumbersome pews which up to this time have been used as table seats.

Mrs. John Borlaug entertained the Saude Aid November 10th. She was rewarded by a good turnout. Talk was started about having a pre-Christmas party again this year similar to the one so greatly enjoyed about a year ago.

Mrs. Nelvin Hereid was hostess to the Saude Aid December 1st. The attendance was very good. The talk of the previous meeting crystalized into action at this meeting. The party will be held at the parsonage Thursday, December 15th. Dinner will be served at noon. Hungry husbands are invited to come. Everyone who comes must bring along an article that costs neither more nor less than twenty-five cents. This article in its original package shall be delivered to the president of the Aid. In due time each one present will be asked to draw, sight unseen, a parcel from the pile of articles in the custody of the president. In this way presents will be exchanged. Be sure to bring something worth carrying home, for you may draw the article you brought.

The Northern Iowa and Southern Minnesota Circuit of our Synod held its meeting in the Jerico Church according to schedule November 2 and 3. Withal we may pronounce the meeting a success. All the pastors of the Circuit were present and a fairly good representation from their congregations. The attendance of local people should have been better. But the part played by the local Aid in serving dinner to all present, left no room for improvement. The dinners were wisely planned and prepared to the queen's taste. The menu was not elaborate but ample. Best of all, the meals were served expeditiously; there was no long exhaustive standing in line awaiting one's turn.

However, all this will, no doubt, soon be forgotten but we earnestly hope that the blessed message of the Word of God as to how sinners are justified fully and freely through Jesus Christ, will remain in the minds and hearts of all to comfort and strengthen them on their pilgrimage through life.

The Annual Business Meetings of the congregations were held on the 16th and 18th of November. The attendance was shamefully small. The necessary business was attended to by the few and lonely members present. The treasuries showed encouraging improvement over last year. Chris. Treider and Clarence Cutsforth were elected trustees for the south districts of Saude and Jerico respectively. John A. Robinson was returned for the seventeenth time to the treasurer's office at Jerico, and A. N. Anderson was reelected as secretary. Nels Ellingson and G. G. Vaala had no opposition and were reelected as treasurer and secretary respectively at Saude.

Jerico resolved that a short English sermon should be added to the Norwegian services on the first Sunday of each month. This came as a recognition of the fact that the number of members who can not understand the Norwegian language is steadily growing while the number of those who need to be served in the Norwegian language is decreasing. During the past fourteen years one hundred and ten have been instructed and confirmed in the English language and three in the Norwegian language. In the Saturday school all the children excepting one have requested and received instruction by means of the English language during the past fifteen years.

Our Thanksgiving services were, we may say, well attended. To those who did not join in our public thanksgiving service because, for valid reasons, they could not, we wish to say that your grateful heart and your private worship was not unknown to your God. He hears all who worship in "spirit and in truth" be they at Garizim or Jerusalem, at home or in church. To those who stayed away without valid reason, we say: God, your pastor, and your fellow church members missed you, and you robbed yourself of a blessing. We might say to you too that God could hear your praise and thanks from your home, but that would not be a comfort to you or mean anything to you. We fear that there were no words of praise and thanks in your heart that sought expression and for that reason you were so easily kept away from your church. Read again "A Thanksgiving Thought" in Sentinel, page 338 f.

When this issue of our parish paper reaches you, you will have received or will soon receive a postal card showing you the amounts received from you through the Lenten, the Convention, the Thanksgiving, and the L. & S. (Lærerlønss- og Synodekassen) offering envelopes. Let us have a heart to heart talk about the facts told you by your card. Even though it may not please you, we dare talk frankly to you on this matter of Christian giving because we know it is the duty of a pastor to do so.

The postal cards that are sent out could be divided into three general classes. Without giving names, we will copy a card of the first class. The first column gives the Lenten offering, the second, third and fourth columns, the Convention, Thanksgiving, and L. & S. respectively.

Parents	2.00	2.00	2.00	2.00
Grandpa	2.00	5.00	1.00	2.00
Adult son .....	.50	.50	.50	1.50
Adult son .....	.25	.25	.25	.75
Adult son .....	.25	.25	.25	.80
Son .....	.25	.10	.15	.75
Daughter .....	.25	.10	.10	.50
Daughter .....	.10	.10	.10	.36

Is there a family in our congregations, in which all the adult confirmed children are able to work and do work, that can not contribute this much over a period of eleven months if they are at all willing to save a little for the purpose of taking part in the work of the Church? If all the families of our Synod, per member, would do this much, there would be no deficit in our treasuries. We now copy from a card of the second class:

Parent	0	0	.25	0
Adult son	0	0	0	0
Adult son	0	0	0	0
Adult son	0	0	0	0

Has God so completely withheld His blessings that this is all the thankoffering they could bring during eleven months of the year? We hope that is the case, for it would be much more lamentable if they have withheld from God what they in gratefulness should have brought Him. The next is copied from a card in the third class:

Parent	0	0	0	0
Adult son	0	0	0	0
Adult son	0	0	0	0
Adult son	0	0	0	0
Adult son	0	0	0	0
Adult daughter..	0	0	0	0

Does this say to God: "You gave us nothing, therefore we have had no thankoffering to bring you"?

We are not interpreting the different postal cards or the message they carry but we do most earnestly ask you to interpret in the light of God's Word the story *your* card tells *you*.

We realize that we are laying ourselves open to the retort: "Why don't you give more yourself?" Our answer would be: "Perhaps we should. Though we have as a family of five totalled \$34.50 so far this year, we are not at all sure that dollars have not slipped through our fingers for other things that should have been turned into the channels of church

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work. Others may now say: "It is easy enough for the minister to give to the general work of the Church. He has no pastor's salary, etc., etc. to pay." Is it unfair to say in answer that your pastor in his work expends more in a year for postage stamps than in any business concern could and would be charged up and collected as expenses, than any head of a family in either one of the congregations contributes to the congregational treasury? Any one who wishes to verify this seemingly exaggerated statement should consult the postmaster at Lawler.

It is not your pastor but God who says: "But this I say, he which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. Every man according as he purposeth in his heart, so let him give, not grudgingly or of necessity, for God loveth a cheerful giver. And God is able to make all grace abound toward you that ye, always having all sufficiency in all things, may abound to every good work." II Cor. 9:6-8.

We do well also to meditate upon Malachi 3:8-10. "Will a man rob God? Yet ye have robbed me. But ye say, wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse: for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

"A PARABLE FOR CHURCH MEMBERS."

"A school board hired a teacher, paid him to teach school, filled the cellar with coal and everything was in readiness in September to open school. The taxpayers paid the taxes which were used to pay the teacher's salary. School opened, a week went by and there were no students. Upon making inquiry, the teacher was informed that he had the building and was receiving a salary to teach school, and that it was up to him to get pupils there. Would that be a queer community?"

"A young woman was hired as a servant in a home. Plenty of food was purchased, she was a good cook and prepared excellent meals. The first day she prepared breakfast, dinner, and supper. The father, mother, and children were absent from the table. She stood it fairly well the first day, but the second morning she made breakfast and inquired why the meals were untouched. The family replied: 'We furnish the house and the food, and pay you salary; now it is up to you to get us to eat.' Would that be a queer family?"

"A church called a pastor, gave him a good building, paid him a salary. He prepared his messages, went to the church each Lord's Day, but the people were not there. Upon making inquiry among the membership he was informed that he was furnished a good building and was given a salary, and that it was up to him not only to prepare sermons, but to go around and coax those paying him to come to church. Would that be regarded as a queer church?"

—Lutheran Messenger in Lake Mills Graphic.

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