

The Assistant Pastor

February 1938

Repeal did not Repeal

Repeal of Prohibition did not repeal God's warning: "The drunkard shall not inherit the Kingdom of Heaven."

Repeal of Prohibition did not change the answer to the questions: "Who hath woe? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who hath redness of eyes?" The answer still is: "They that tarry long at the wine; they that go to seek mixed wine" (Prov. 23:29, 30).

Repeal of Prohibition did not take the serpent's bite nor the adder's sting out of excessive use of liquor.

Repeal of Prohibition did not make alcoholic drinks less habit-forming. They continue to be a pleasant, inviting pathway to failure, unhappiness, misery, disgrace, drunkenness, a cold, dark grave, and resurrection to damnation.

These are not the words of a fanatic "teetotaler" and prohibitionist, or of one who would make sin out of that which God has not pronounced a sin. They are the words of one who is much concerned that our boys and girls, our men and women, our fathers and mothers are fully awake to the dangers lurking in the "cup," whether it be secretly procured from a "boot-legger," or openly at a legalized liquor store, tavern, restaurant or beer joint.

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. Tjernagel, Pastor

SAUDE CONGREGATION

Trustees: Chris Treider, Ned Borlaug, E. Firkingstad.

Treasurer: Nels Ellingson.

Secretary: G. G. Vaala.

Cemetery Committee: Martin Borlaug, Chris Treider, Mrs. Andrina Munson, Mrs. C. O. Natvig, Miss J. Ellingson.

Ladies' Aid: Mrs. T. G. Vaala, president; Mrs. Elmer Natvig, secretary; Adelia Natvig, treasurer.

JERICO CONGREGATION

Trustees: Geo. N. Anderson, Ole C. Johnson, Olaf Roberson.

Secretary: A. N. Anderson.

Treasurer: J. A. Robinson.

Ladies' Aid: Mrs. Alve O. Knutson, president; Mrs. Olaf Knutson, secretary; Mrs. H. A. Knutson, 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.

A Correction: Two burials at Saude in 1937, not only one as reported in our last issue.

Will we be forgiven for neglecting to mention the New Hampton Christmas Program in the January issue? The Saturday School children and their parents gathered at the Betts' home Sunday evening the 26th, and spent a pleasant evening together. The children gave a program, a lunch was served, and the children played games under the direction of Mr. Betts.

Carol Mae, a child of Mr. and Mrs. Carlyle Natvig, was born December 15th, 1937, and baptized January 9th. The sponsors were Mr. and Mrs. John Natvig, Isabelle Drewelow, and Ledru Natvig. May we remind the proud parents that not only a body, but an immortal soul as well has been entrusted to their care. May God bless your baby by making you faithful parents. If as young parents you feel the need of guidance, of wisdom and knowledge, ask God. You will find His answers in His Book.

The Jerico Aid was entertained at the church basement by Mrs. Anna Olson the 19th of January. The attendance was good. The Aid will meet again February 16th.

In the days of long ago the Norwegian Synod had its Luther College at Decorah and its Seminary at Madison, Wisconsin. The Seminary at Madison was discontinued after the break caused by Prof. F. A. Schmidt and his followers. A new Seminary was built at Robbinsdale, Minnesota, which, after a few years, was destroyed by fire. Then the substantial, beautiful, and well equipped Seminary at Hamline, in the district between St. Paul and Minneapolis, was erected. This building now stands unused.

The general expense fund of the Synod was called "Synodekassen." The fund from which the professors at the College and Seminary were paid was called "Lærerlønskassen." These "kasser" funds, derived their income chiefly from an annual subscription solicited from the members of the Synod. It was customary, as all the older members of our congregations will remember, that each congregation throughout the Synod elected a committee to make a personal canvass of its members and ask for donations to these funds, or that the pastor was asked to do this work. "Lærerløns- og Synodekassen" were familiar terms and all expected to be solicited for donations.

At no time did anyone think or expect that the College and Seminary should or would be self-supporting, nor are such schools in any Church or Synod self-supporting to this day. If the Synod had made Luther College and the Seminary self-supporting, it would have doubled the expense of the students and thus have made the schools accessible only to the sons of wealthy parents. Just as State schools, Normals, Colleges and Universities, not to speak of the grade schools, have always needed and received the support of tax money (and lots of it), so Church schools have always needed and will always need contributions in order to carry on.

When a Church or Synod no longer solicits contributions to a Teachers' Salary Fund, or its equivalent, it means one of two things, either that Church has no educational institutions, or they are open only to the rich. How many pastors would the old Synod have produced if it had had only rich men's sons to draw from? And how many of them would have been willing to endure the privations of log-cabin and sod-house parishes? Should anyone answer "none," we would heartily disagree, for we have had notable exceptions, but—they were exceptions.

That we have a Teachers' Salary Fund and a Synod Fund in our reorganized Norwegian Synod, is, as shown above, nothing new, but is carried over from our mother Synod. The method used in our parish for soliciting and gathering contributions to these funds is only a few years old, however. Five years ago the congregations resolved not to elect the usual soliciting committees for these funds, but instead to authorize the pastor to distribute envelopes to every member, man, woman and child, asking for a monthly instead of an annual contribution to the funds in question. The reason for desiring monthly instead of annual contributions was that the expenses of the funds are

monthly, therefore the income ought to be monthly, if possible.

The pastor put the resolution into effect. He also suggested a minimum monthly contribution as follows: Husband and wife together, 25c; single persons over 18, 15c; ages 10-18, 10c; ages 5-10, 10c; age below 5 years, 1c. He suggested this very low minimum in the sure hope that **all** who were well and active could and would reach it and that many could and would exceed it.

What are the results? Somewhat disappointing. Quite a few have seen fit to give just exactly nothing. We are not judging, they may have valid reasons for not giving, we hope they have. A considerable number have fallen below the suggested minimum. Many have met it and some have exceeded it

One reason for ignoring the envelopes and not giving anything, has come to our ears which we cannot accept as valid. It is this: "I don't like this envelope business." If this statement was followed by giving in some other way than by means of the envelopes, we could believe that the envelope system was the thing disliked and not the painful parting with a little money. If such persons would give in the way they prefer to give, their preference would be respected and envelopes would no longer be sent to them.

It is well that we bear in mind the Lord's rule as to giving, namely: "Give as the Lord has prospered you." He who has been granted the ability to give, but has not the willingness to follow that rule, needs to be told that God who can bless abundantly can also withhold His blessings and thus take away the ability to give.

This year we will send the envelopes out month by month together with the Assistant Pastor and not as before, delivering all the envelopes for the entire year all at once.

Please, use the envelope on which **your** name is written when it comes to you. That will assure that **you** and not some one else will be credited with the amount enclosed. Also, please, write on the envelope the amount you place in it. When the envelope reaches the bookkeeper, the first thing he will do is to find out if the cash enclosed checks with the figure on the envelope. If it does not he can, as soon as possible, speak to the giver and have the error cleared up and thus, perhaps, avoid a disagreeable misunderstanding later. If the amount enclosed is not indicated on the envelope, he has no way of checking whether he gets the amount out of the envelope that you intended and think you put into it.

We are of the opinion that all those who gave nothing and all those who fell below the suggested minimum in 1937, could have made the small monthly contribution without depriving themselves unreasonably. We may be mistaken in this; it is merely our opinion. Our purpose in expressing it is to urge all to try to do better in 1938.

Please receive the little envelope as a modest, respectful solicitor sent out by your own congregation and do not "turn him down" unless you must. Let it not be truthfully said of us that we are not trying "to give as the Lord has prospered us," nor

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that Saude and Jerico are not carrying their fair share the expenses of our Synod's work.

It has been called to our attention that some believe that the Christian day-school teachers of our Synod are paid out of the Teacher's Salary Fund. The teachers and professors at Bethany College are the **only** ones paid out of that fund. Anyone can turn to our Synod treasurer's annual report, printed in the Annual Convention Report (Synodalberetning) and learn where every cent that the Synod receives comes from and where it goes to. Our present Synod treasurer is under \$10,000.00 bond and his books are audited by a professional accountant, Mr. Handberg of Minneapolis.

The Annual Convention Report which is sold for 30c, but which few buy and study, lays bare and open to the world our Synod's money transactions. Remember this when the next Convention Report is offered to you. Or, if you wish, you can still get the Report for the '36-'37 fiscal year by sending 30c to our Lutheran Synod Book Co., Mankato, Minn.

Get the habit, dear reader, of keeping posted on the details of your Synod's work. You will find it interesting and it will increase your interest, not only for your own Synod, but the Church of God at large, its progress and ultimate aim, the salvation of souls. You will, by the grace of God, receive blessings and joys unthought of as long as you were merely an onlooker.

As we read over what we have here written, the thought comes to us that some of our readers, perhaps many, will say: "Money, money, money. I am tired of this constant cry: Give, give, contribute. Is that what the Church stands for?" We answer: No, it is not. The duty, aim, and purpose of the Church is the preaching of the Gospel of Jesus Christ; the bringing of the "power of God unto salvation" to helpless, lost, condemned sinners; administering the means of grace to all who will hear and receive them. Saving from sin and eternal death was clearly the aim and purpose of the Old Testament Church, and that was and is the aim and purpose of the New Testament Church.

"Agreed," you say, "but what has money and contributions to do with this?" We answer, if money and giving has nothing to do with the main aim and purpose of the Church, why did God Himself and His prophets of old not only urge and urge, but command to give and give again, tithes, first fruits, etc., etc.? Why did Jesus talk about money and giving? And the Apostles? Why is the Bible liberally sprinkled with exhortations to give?

What you need, dear friend, is to "Search the Scriptures" and you will find that money and giving has much to do with the work of the Church, and you will find, we fear, that your pastor is weak and lacking in courage to do his full duty in urging Christian giving.

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