

# The Assistant Pastor

June, 1945

## *V-E Sermon*

A thousand years before the birth of Christ the reigning monarch of the children of God was Jehoshaphat, the fourth king of Judah after the division of the kingdom. In his time he and his people were attacked by armies of overwhelming numbers. He lacked military equipment to face his mighty opponents, his people were unprepared for a conflict of the magnitude facing them, disaster was imminent. There was one thing to do, and that was to turn to the Lord for help. The help was given, and the enemy was destroyed, and Jehoshaphat and his people turned to God to praise Him for the victory that He gave them.

Let us recall this history today, as we are here gathered to praise and thank God for the victory He has given us over our enemy in Europe.

**Text II Chron. 20, 26-30**

The enemies of Judah in those days were the Ammonites and the Moabites. Spies came to Jehoshaphat and informed him that the enemy was coming in a great multitude from beyond the sea on their side of Syria, and that they had come as near as Engedi.

Jehoshaphat was frightened, because his armies were in no way armed and equipped to do battle with so formidable an enemy. There was nothing for him to do but turn to the Lord. Because of the seriousness of the crisis which faced him and his people, he proclaimed a fast for the whole nation.

The people immediately grasped the gravity of the peril in which they stood, "And Judah gathered themselves together, to ask help of the Lord: even out of all the cities of Judah they came to seek the Lord." From city, village, and hamlet the people came. "And Jehoshaphat stood in the congregation of Judah and Jerusalem, in the house of the Lord, before the new court."

What an instructive and inspiring sight this was. The king who had proclaimed a fast was first to observe it. Now he stood before his nation at the house of God to offer one of the most pious, sensible, and correct prayers ever offered under the Old Testament dispensation.

"O Lord God of our fathers, art thou not God in heaven? and rulest not thou over all the kingdoms of the heathen? and in thine hand is there not power and might, so that none is able to withstand thee?

Art not thou our God, who didst drive out the inhabitants of this land before thy people Israel, and gavest it to the seed of Abraham thy

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friend forever? And they dwelt therein, and have built thee a sanctuary therein for thy name, saying,

If when evil cometh upon us, as the sword, judgment, or pestilence, or famine, we stand before this house, and in thy presence (for thy name is in this house), and cry unto thee in our affliction, then thou wilt hear and help.

And now, behold the children of Ammon and Moab and mount Seir, whom thou wouldst not let Israel invade, when they came out of the land of Egypt, but they turned from them, and destroyed them not;

Behold, I say, how they reward us, to come to cast us out of thy possession, which thou hast given us to inherit.

O, our God, wilt thou not judge them? for we have no might against this great company that cometh against us; neither know we what to do: but our eyes are upon thee."

Note the persuasive pleading of Jehoshaphat's prayer. "Art not thou God in heaven?", he asks. "Rulest not thou over all the kingdoms of the heathen?" "In thine hand is there not power and might, so that none is able to withstand thee?"

"Art not thou our God?" he asks, "who didst drive out the inhabitants of this land before thy people Israel, and gavest it to the seed of Abraham forever?"

Then, in his prayer, he recalls that the Israelites dwelt in the land and built the sanctuary, saying, "If when evil comes upon us and we cry unto thee in our affliction, then thou wilt hear and help."

Having thus confidently introduced his prayer, he says, "Now the enemy comes to cast us out of thy possession, which thou hast given us to inherit." Then he proceeds, not to tell God what to do, but to declare his people's plight, as he says, "O our God, wilt thou not judge them, for we have no might against this great company that cometh against us; neither know we what to do: but our eyes are upon thee."

How like our plight was not this on that unforgettable seventh of December when the Japanese Empire struck its first blow at our country. On that day our battleships were destroyed in their berths. Our aircraft smashed on the ground. We too turned to God in prayer, and he has now given us a victory.

But as we celebrate that victory we must not forget that it is God who has given the victory. We, had we known our weakness then as we know it now, might have said on that seventh day of December the same words that Jehoshaphat spake: "We have no might against this great company that cometh against us."

Let us recall a few facts. On the day of Pearl Harbor our fleet was so thoroughly crippled that the Japanese Empire could readily have succeeded in an invasion of the Hawaiian Islands and Alaska. But a gracious God kept them from following up their initial successes.

We know now that at a certain stage of the air

battle for Britain the German Army could easily have invaded and conquered the British Isles. But God kept them too from following up their initial success. Think what our plight could have been with our west coast invaded, and the British Isles in enemy hands. We recall that enemy submarines sank tons of shipping in the Gulf of Mexico and within sight of our eastern coast line, and that enemy craft at one time actually fired on military installations on our western coast.

Or who can forget that in the early stages of the war Germany had a friendship pact with Russia? Who can forget the supreme folly of the German High Command which, successful in its offensive on the western front turned its power and might eastward to attack Russia? Think, with trembling, what the result would have been if the German Command had not made that strategic error, if Russia, at best, had remained neutral but friendly toward Germany, or at worst, had entered the war on Germany's side.

On the other hand, we shrink in terror from the thought of what might have been the result to us in this war if we had had a less competent leadership, a less qualified command responsible for prosecuting the war. What if their basic strategic decisions had not been as profoundly right and wise as events have proved them?

It all comes down to the fact that we could have been defeated in this war. It comes to the fact that in spite of our tremendous natural resources, in spite of our industrial productive ability, in spite of our manpower, we **were** almost defeated.

It all leads to the inescapable conclusion that our national victory is God's victory. Jehoshaphat and his people stood in a peril which, as he freely acknowledged, only God could deliver them. We today make the same acknowledgment with grateful humility. God has heard our prayers for deliverance, and has delivered us from our European enemy.

When Jehoshaphat had concluded his prayer, the Lord revealed to the Priest, Jahaziel, in the midst of the congregation they would be victorious. Through him the Lord said, "Be not afraid nor dismayed by reason of this great multitude; for the battle is not yours, but God's." Then God, the Master Strategist, instructed Judah how to deploy its troops in ambush. He instructed them precisely where they were to ambush the enemy, and told them they would see how He would destroy their enemy.

When they heard God's promise of victory, and heard the instructions the King and all his people, standing before the temple at Jerusalem, bowed their heads and worshipped God. The Levites stood up to praise the Lord God of Israel with a loud voice on high.

The next morning Jehoshaphat, going forth on his mission, led his armies forth, saying, "O Judah, and ye inhabitants of Jerusalem, Believe in the Lord your God, so shall ye be established; believe his prophets, so shall ye prosper." He appointed singers to walk before that confident army to praise the beauty and holiness of God, and to sing, "Praise the Lord; for his mercy endureth forever." Thus they marched forth to battle.

The result of the divine strategy was a confusion that crept into the enemy forces. The Ammonites

and the Moabites began to fight the inhabitants of Mount Seir instead of the army of Judah. Soon the Ammonites and Moabites were fighting with each other. The end of the battle was heaps of dead which Judah saw from its watch towers.

On the fourth day Jehoshaphat and his armies assembled in the valley Berachah to give thanks unto the Lord for their victory. Thence they returned, every man of Judah and Jerusalem to the temple, Jehoshaphat marching in the forefront, with psalteries, harps, and trumpets to give thanks to God. So the realm of Jehoshaphat was quiet for his God gave him rest round about.

Now God has stopped, for us, the din and death of battle in Europe. We have come to the temple of God in our community to give Him thanks and praise even as the victorious Judah did in its time. Have we discharged our debt of gratitude to Him by our presence at this service today? No, indeed. Our gratitude for His goodness must reveal itself in a continuing worship and thanksgiving. Those who merely attend this festival service, and other festival services such as Christmas and Easter, only to busy themselves with their own affairs on other days of worship are merely making a hypocrisy of this day of thanksgiving. God demands our whole heart, and a continuing worship, not merely an hour's time on the great days of the church year, or an hour's time in the celebration of great events.

What can we do to thank God appropriately and to ensure peace for the years to come. We are watching with great interest the efforts now being made in San Francisco toward world peace and security. What should our leaders there do? Who can say! Who can advise them wisely? I cannot. But I can say what we, the people, must do. I can say that now with perfect certainty. I can tell you, because God has revealed it to us. The words that he spoke to Judah through Jehoshaphat are applicable now in these great, and portentous days: "Believe in the Lord your God, so shall ye be established; believe his prophets, so shall ye prosper."

What the great men in San Francisco resolve upon will effect nothing unless the citizens of the world, its common people turn to God. There is no sure means of effecting peace apart from the Gospel of Jesus Christ. There is no means of establishing tranquility among men except through the healing and saving word of God.

Jehoshaphat's victory had a mighty effect upon the nations of the world because, as our history states, "The fear of God was on all the kingdoms of those countries, when they had heard that the Lord fought against the enemies of Israel." The people of the world today, as in periods of suffering in times past, are going to be receptive to the preaching of the Gospel. People whose homes and lives have been shattered by the war are going to listen eagerly to the comforting Gospel of Jesus Christ. The truth that Jesus has died to pay the penalty of sin, and has arisen to procure our eternal resurrection, is going to be sweet music in the ears of those who grope in the darkness and despair of the stricken world today. Who will bring this comfort to them, who will bring them this salvation? Who will bring them God's word so they may be established, and may prosper as Jehoshaphat promised?

O that it might be our church, the Lutheran church, which has and preaches God's word in its truth and purity. O that we Lutherans might be so

impressed by the majesty and glory of God that we would desist from the evils of which we are so conspicuously guilty. So great and wonderful a thing as peace given by God merits a whole-hearted and earnest service in return. Throughout our country, yes, in our community, victory should be followed by ever greater manifestations of godliness on our part so that the Gospel which we preach may not be hindered by our lives. We pray most fervently that this may truly be accomplished in our lives so that we who know the truth may make our preaching of truth effective by living the truth.

Let this day mark the beginning of a more consecrated life of godliness in gratitude for God's blessings. In this godliness of the true Gospel lies the only hope for the future welfare of our church and the world. Amen.

## OBITUARY

Shortly before noon Monday, May 7, the sad news of the death of Mrs. S. T. Roberson came to her dear ones, her relatives, neighbors and many friends, which was brought about through an auto accident earlier that forenoon.



Mrs. S. T. Roberson

Henrietta J. Robinson, daughter of Andrew and Sigrid Robinson, was born on a farm near Jerico on April 15, 1894, and at the time of her passing was but 51 years of age.

She attended school in her locality. With her education completed she remained at home until her marriage on February 19, 1920, to Severt T. Roberson, which was solemnized in her parents' home,

by the Rev. M. K. Bleken.

Mr. and Mrs. Roberson after their marriage purchased a farm south of Jerico, where they have since resided with their family of five children, one son James, and their four daughters, Sibyl Marie, now of Chicago, and Hazel, Donna and Ann at home.

Mrs. Roberson was baptized and confirmed in the Jerico Lutheran Church. Her pastor, Rev. J. G. Rugland, officiated at her confirmation in 1909. Since she has been a member and a very regular attendant of the church and also was a member and served as president of the Jerico Ladies' Aid. Her interest in her home and her family was one of her outstanding qualities and the teachings and training given her family through her fine life will be a guiding influence to them. Her spirit alone will echo her sentiment and give some comfort in this sorrowful moment when there are tears in the hearts of her loved ones.

She leaves to mourn her husband, her son, her daughters, four brothers, Louie, John and Mark Robinson of this community, Albert of Ontonagon, Michigan, and four sisters, Mrs. Tom Munson, Mrs. Mae Fosson, Mrs. C. J. Landswerk and Mrs. C. O. Vigdal, living in and near New Hampton.

Funeral services were held May 10th at 2 o'clock from the Roberson home and at 2:30 o'clock from the Jerico Lutheran Church with the pastor, Rev.

N. S. Tjernagel, in charge.

Interment was in the parish cemetery with Orville Roberson, Lloyd Roberson, Henry Robinson, George Braham, J. M. O'Holleran and Howard David as pallbearers.

Flower attendants were Miss Stella Knutson and Eva May Vigdal.

### MEMORIAL WREATHS

Knute Roberson, Bethany Debt Fund, \$5.00; Mrs. Knute Peterson and John Peterson, CWAL, \$2.00; Fern Landsverk, Bethany College, \$1.00; Eric Nystel, Lutheran Hour, \$1.00; Mr. and Mrs. Wm. Mettner, Bethesda Home, \$1.00; Charlotte, Merle, and Selmar Aasen, Nigeria Mission, \$1.00; Mrs. Caroline Vigdal, Christian Day School, \$1.00; Mr. and Mrs. M. A. Robinson, Calmar Chapel, \$10.00; Mr. and Mrs. T. S. Attleson, Home Finding Society, \$3.00; Mr. and Mrs. L. S. Roberson, \$1.00; and Mr. and Mrs. Fred Amman, \$1.00 to Old People's Home; Mr. and Mrs. Ole N. Anderson and family and Mrs. Geo. Smith, \$2.00, and Jerico Ladies' Aid, \$5.00; to Church Extension; Mrs. Mae Fossen, \$5.00, Mr. and Mrs. O. C. Landsverk, \$1.00, Mr. and Mrs. Ted Haugen and Family, \$1.00; and Mr. and Mrs. Lloyd Roberson, Dale, and Jule Anne \$1.00, to Deaf Mute Institute.

Mr. and Mrs. Tom Roberson and J. A. \$1.00, Mrs. Lena Robinson, \$1.00, Mr. and Mrs. Lawrence Robinson and Derwin, \$1.00; John Robinson and Milton, \$5.00, to Synod Fund.

To Army Navy Fund: Mr. and Mrs. Cletus Anderson and Mary Jane, \$1.00; Mr. and Mrs. Ned Borlaug and family, \$1.00; Sgt. Spencer Landsverk, \$1.00; Mr. and Mrs. Alfred Anderson, \$1.00; Mr. and Mrs. Joseph Vaala and family, \$1.00; John O. Knutson and family, \$1.00; Mr. and Mrs. Severt Johnson, \$1.00; S. T. Roberson and family, \$5.00; Clara Borlaug, Harold, and Anna Sylvia, \$1.00.

To Home Missions: Mr. and Mrs. John S. Roberson, \$5.00; S. T. Roberson and family, \$5.00; Mr. and Mrs. C. O. Vigdal and family, \$5.00; Mr. and Mrs. L. A. Robinson and family, \$3.00; Mr. and Mrs. Harvey Roberson and girls, \$2.00; Mr. and Mrs. Gerald Murphy, \$2.00; Mr. and Mrs. O. A. Knutson, \$2.00; Mr. and Mrs. Geo. Braham, \$2.00; Mr. and Mrs. C. J. Landsverk, \$2.00; Memorial gifts of one dollar each for Home Missions from the following: Mr. and Mrs. J. B. Bouska, Mr. and Mrs. Clarence Bouska, Mr. and Mrs. Carl O. Knutson, Severt Fossen and family, Mr. and Mrs. Alfred Robinson, Mr. and Mrs. Geo. Anderson and family, Mr. and Mrs. T. W. Munson, Mr. and Mrs. J. A. Amble, Mr. and Mrs. E. J. Natvig, Mr. and Mrs. A. L. Robinson and Lowell, Mr. and Mrs. Henry Robinson and family, Pfc. Kenneth and Stella Knutson, Mr. and Mrs. Carl Roberson, Mr. and Mrs. Gilman Robinson and Carol Rae, Mr. and Mrs. Arthur L. Anderson, Mr. and Mrs. Andrew Bastesen, Mr. and Mrs. Severt Knutson, Mr. and Mrs. Norman Roberson, and Kathleen, Mr. and Mrs. Carl Vigdal and family, Mr. and Mrs. O. J. Johnson, Nora Robinson, Mr. and Mrs. Carlyle Natvig, Mr. and Mrs. J. O. Haugen and Leone, Mr. and Mrs. Omar Roberson and boys, Mr. and Mrs. Olaf Roberson and family, Mr. and Mrs. Lars Sanderson and Melba, Mr. and Mrs. Theo. Haugen and Bernard, Carl A. Knutson and family, Ensign and Mrs. Paul Mun-

son, Mr. and Mrs. Henry Munson, Mr. and Mrs. H. A. Knutson and family, Mr. and Mrs. John Gordon and Loren, Mrs. Arthur Gordon, Mr. and Mrs. Alvie T. Johnson and family, Mr. and Mrs. Harold Munson and family, J. N. Anderson and family, Mr. and Mrs. Louie Paulson and family, Mr. and Mrs. Geo. H. Miller, Mr. and Mrs. Carl Miller and sons, Mr. and Mrs. Iver Njus, Mr. and Mrs. O. N. Ferkenstad.

### REDEEMER LUTHERAN CHURCH

#### Individual Contributions

	Home	Synod	Building
1. George N. Braham .....	\$ 6.00	\$ 1.50	.....
2. A. J. Johnson .....	12.50	5.00	13.00
3. Mrs. A. J. Johnson .....	5.00	2.50	13.00
4. Severt Johnson .....	5.20	.....	25.00
5. Mrs. Severt Johnson .....	3.85	.....	.....
6. Mrs. John Kelly .....	6.50	.50	1.25
7. J. C. Johnson .....	9.50	.....	.....
8. Mrs. J. C. Johnson .....	9.40	.....	.....
9. Irvin Johnson .....	10.90	.....	.....
10. Allen Johnson .....	1.10	.....	2.00
11. Mrs. Belle Robinson .....	10.00	.....	.....
12. Richard Natvig .....	1.50	.....	.....
13. Mr. & Mrs. J. G. Natvig .....	3.75	.....	.....
	\$85.20	\$9.50	\$54.25

#### Gifts to Building Fund

1. Miss Lena Iverson .....	\$ 10.00
2. Mr. and Mrs. Arthur M. Swenson .....	25.00
3. J. A. Robinson .....	50.00
	\$ 85.00

#### Receipts

Envelope Contributions .....	\$ 85.20
Envelope Fund Contributions .....	1.35
Loose Change .....	56.31
Contributions to Missions .....	23.75
Building Fund Contributions .....	54.25
Gifts to Building Fund .....	85.00
Home Mission Subsidy .....	380.00
Rent from Building .....	120.00
Collected for Lights from Tenant .....	9.20
Subsidy from Saude .....	56.28
Subsidy from Jerico .....	53.76
	\$ 925.18

#### Expenditures

Pastor's Salary .....	\$ 450.00
Insurance .....	54.63
Purchase of Chairs .....	50.11
Paid to Church Extension Fund .....	250.00
Interest on Building Loan .....	72.00
Cost of Legal Service to Law Firm .....	35.50
Taxes on Property .....	29.15
Miscellaneous .....	35.73
Expense on Building .....	42.62
Paid to Home Mission .....	20.19
	\$1,039.93

#### Summary

Balance on Hand Jan. 1, 1944 .....	\$ 350.54
Receipts, 1944 .....	925.18
Total .....	\$1,275.72
Expenditures, 1944 .....	1,039.93
Balance on Hand Jan. 1, 1945 .....	\$ 235.79
George N. Braham, Treasurer.	