

# Learning to Praise Him

## The Praise In the Scripture

- Under Difficult Circumstances

We Have Lost Much of True Praise -

### ① In our World

- Man-centered, Unshipped our God eyes
- Look at what has happened to Life.

### ② In the Church

- We have become Person - Manipulative - ego - centered, rather than God - centered.

- True Praise -

Like a Child in his Parents  
Lap - "Mumma I really  
love you."

## The Bible Is A Book of Praise

① After Crossing the Red Sea -

The Song of Deliverance

② The Altars Hymn - Jacob after  
Angels climbing to Heaven.

③ The Psalm

- The Heavens Declare the Glory of God  
and the Firmament sheweth his  
handiwork -

④ Jesus feeding the 5,000  
Before the Tomb of Lazarus

⑤ The Early Church.

- Paul and Silas in Jail.
- Paul in the Prison - Rejoice.
- The Song - "A New Song"



# The Meaning of Praise

① God Has Created All Things.

- The Allegheny Mountain
- The Basin in Boston
- The Flint Hills of Kansas
- The Gulf of Mexico.

② He Has Redeemed Us

- Jerome Kline -

George Beverly Shea  
"O Father Have Mercy"

③ He Has Shown His self With Us

- The Holy Spirit

④ He Is In Control

- John Emerson -

"God Has Given Things Under His Control"

- Mary & Andy HilдебRAND.

You can raise him with the waves of life

- In all life's circumstances

- Every body.

- Through all life.

- Brother Lawrence "The Practice of the Presence of God."

- The Monk in Hawaii - Humming  
"How Great Thou Art."

Then is Power in It

Philosophy - Andah -

Mystics, Communes, Neomites

Guidance of the Lord.

"The Duke is in God's hand, Not ours."

"Men to sing to the Lord and praise the splendour of his <sup>creation</sup>"

① Read Kim Chapter

② Ask God to fill your life with praise  
- Then Practice It.

③ Then our Church will begin to  
praise God throughout the whole  
Church

Lawrence & Alice

Atterpen

## REVELATION 7:10, 12

Victory to our God who sits on the throne, and  
to the Lamb!

Amen! Praise and glory and wisdom, thanksgiving  
and honour, power and might, be to our God for  
ever and ever! Amen.

① Open Our Another  
Welcome!

Again the Cards  
- Wednesday Night 6:15

② Tonight 7:00

- Chapel Special Service
- Teaching
- Presentation of Throat and
- Offering

Mam Jane goes into - Michael Lawrence.

④ Next Sunday Evening  
- Good News Circle Kidney King

③ Clark Rice - Tuesday, October 28  
his Mother M.E. Cullen



# the Beatitudes

**BLESSED** are the poor in spirit:  
for theirs is the kingdom of heaven.

**BLESSED** are they that mourn:  
for they shall be comforted.

**BLESSED** are the meek:  
for they shall inherit the earth.

**BLESSED** are they which do hunger  
and thirst after righteousness:  
for they shall be filled.

**BLESSED** are the merciful:  
for they shall obtain mercy.

**BLESSED** are the pure in heart:  
for they shall see God.

**BLESSED** are the peacemakers:  
for they shall be called the children of God.

**BLESSED** are they which are persecuted  
for righteousness' sake:

for theirs is the kingdom of heaven.

**BLESSED** are ye, when men shall revile  
you, and persecute you,  
and shall say all manner of evil against  
you falsely, for my sake.

Rejoice, and be exceeding glad:  
for great is your reward in heaven:  
for so persecuted they the prophets  
which were before you.



THE FIRST BAPTIST CHURCH OF WICHITA  
October twenty-sixth, 1975      Ten-fifty o'clock

The Organ Prelude—"If Thou But Suffer God  
to Guide Thee". . . . . J. S. Bach  
Mr. Clark Rice

The Call to Worship (rise on the call)  
Holy, Holy, Holy! Lord God Almighty!  
Early in the morning our song shall rise to Thee;  
Holy, Holy, Holy! Merciful and Mighty!  
God in Three Persons, blessed Trinity!

The Invocation and The Lord's Prayer

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The Processional Hymn—"Come, Christians,  
Join to Sing". . . . . 55

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The Children's Story

Our Family Ties

The Worship of God in Giving

The Offertory Sentence

The Offertory—"Adagio" from Symphony No. V..Widor

The Doxology (rise while singing)

The Prayer of Thanks

Our Time of Prayer

The Prayer Hymn—"Sweet Hour of Prayer". . . . 361

Sweet hour of prayer, sweet hour of prayer,  
That calls me from a world of care And bids  
me at my Father's throne Make all my wants  
and wishes known! In seasons of distress  
and grief my soul has often found relief,  
And oft escaped the tempter's snare By thy  
return, sweet hour of prayer.

Sweet hour of prayer, sweet hour of prayer,  
May I thy consolation share, Till from Mount  
Pisgah's lofty height I view my home and  
take my flight: This robe of flesh I'll  
drop, and rise To seize the everlasting  
prize, And shout, while passing through the  
air, "Farewell, farewell, sweet hour of  
prayer!"

The Pastoral Prayer

The Choral Response

The Anthem—"I Will Be Glad and Rejoice".....Woodman

The Chancel Choir

The Scripture Reading---Acts 4:23-31

The Sermon—"LEARNING TO PRAISE HIM"

Dr. Roger L. Fredrikson

The Hymn of Commitment—"Praise Him! Praise Him!" 442

Closing Concerns

The Benediction

The Act of Koinonia—"Blest Be the Tie that Binds"

The Postlude—"Praise Be to Thee,

Lord Jesus Christ". . . . . Buttstedt

\*\*\* Those waiting in the Narthex will be seated.

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THE PEOPLE'S SERVICE

7:00 P.M. in the Chapel

Everyone is welcome to this special service  
of our church family.

Tonight there will be a brief teaching on  
"In the Presence of Many Witnesses"

II Timothy 1:15-22

by Pastor Fredrikson

Then slides will be shown on what God is doing  
in Thailand through our American Baptist mission.

Mary Jane Ellsworth and Beulah Lawrence  
have planned this part of the service.

The offering received will be for  
the Medicine Box Men.

New Beginning will be singing.

CRESCENT PHILATHEA Sewing Circle of Concern will meet Tuesday, October 28, 9:30 a.m., at the home of Mrs. Halford Moody, 700 West MacArthur.

MR. CLARK RICE, our church organist, will present his Senior Organ Recital Tuesday, October 28, 8:00 p.m. at the First United Methodist Church. All of us are cordially invited to attend.

FAMILY FELLOWSHIP DINNER Wednesday, October 29, 6:15, Fellowship Hall, followed by Bible Study and Prayer.

COFFEE AND CONVERSATION GROUP 12 will meet Thursday, October 30, at the home of Virginia Couchman. GROUP 11 will meet Saturday, November 1, with the C. B. Hansons. (Note correction from paper.)

NEW BEGINNING will rehearse Saturday evening at 7:00 followed by Teen Center.

#### UNIFIED BUDGET GIVING

Last Sunday	\$1,256.90
Sunday Year Ago	\$1,223.82
Year to Date 1975	\$83,875.64
Year to Date 1974	\$75,342.50

Weekly offering requirement for 1975 budget \$2,304.15.  
Unified Budget requirement to date \$96,774.30.

# Lying to the Holy Spirit - The Communion

## This Heavy Burden of Scripture

### - A Wondrous Style of Life

- Union in Heart and Soul.
- Sharing - Holding All Things in Common.
- Caring for the Needy
- The Illustration of Parables
- What Ananias and Sapphira
  - Sold and Kept Back
  - They lied to the fellowship -  
and were thus lying to  
the Holy Spirit.
  - And there was death in that.

## What Does Membership Mean?

- An organic, living fact.
- Once in death, now in life! - Proke
- In name of God Jesus!

### - Some illustrations

—————> Spire or Throne.

—————> Church of the Future.

- In name of God -

- happy, happy.

- As we become careless  
and indifferent  
and die

—————> The Grief of Heaven



3.

The Range of Play in with What to Access

- Never giving ourselves -

Always Holding Back

- Saying we're giving - But

Always Playing.

- The Death!

- Funny Found the One

D. M. Butler - God was in China

### The Offertory Sentence

Bless the Lord, O my soul;  
And all that is within me, bless his holy name.  
Bless the Lord, O my soul,  
And forget not all his benefits.

### Renewing Our Covenant

Dear friends, let us love one another, because love is from God. Everyone who loves is a child of God and knows God, but the unloving know nothing of God. For God is love; and his love was disclosed to us in this, that he sent his only Son into the world to bring us life. The love I speak of is not our love for God, but the love he showed to us in sending his Son as the remedy for the defilement of our sins. If God thus loved us, dear friends, we in turn are bound to love one another. Though God has never been seen by any man, God himself dwells in us if we love one another; his love is brought to perfection within us.

--I John 4:7-12

### The Right Hand of Fellowship

Ruth Fredrikson  
Victor and Lucille Evans  
Roy and Bess Lassen  
LeeDel Howard  
Ruth Harbach  
Leah Bevan  
Tom and Gloria Jenkinson  
Lawrence and Alvena Settergren

(2.)

In 1919 Leon Trotsky—leader in the 1917 Bolshevik Revolution in Russia—attended Sunday School in Chicago with a friend. The teacher did not arrive to teach his class that morning, and unfortunately had not notified anyone of his intention to be gone. Trotsky walked away from that S. S. class and as far as is known never attended another one. Two years later he was intensely engaged in the Russian Revolution which brought the Communist regime to power.

Mahatma Ghandi, who was the leader of millions in India, studied Christianity in England, but rejected it because Christians didn't live up to the teachings of Jesus.

Here in America a young Chinese studied for 4 years and was graduated from one of our colleges. The churches did not invite him to attend, and many people ridiculed him. He went back to China bitter against Christianity and became prime minister of Communist China.

Two teen-agers grew up in Dallas, Texas. Both were rough and troublesome. A faithful S. S. teacher contacted one of them every week for a year. Another teacher felt they did not need that type of boy in the class. The first lad was saved and is now the Florida Baptist Secretary of Evangelism. The other assassinated President Kennedy. It does make a difference.



11/2/75

Dr. Roger Fredrikson

My beloved friends all of us are invited once again to partake of the bread and the cup. We are asked to do this not by the pastor of the church or by the deacons or any other church official. We are invited to do this by Jesus Christ, the Lord of the church. In a great sense his body and blood are here. He said in John that unless you eat my flesh and drink my blood you cannot know ever lasting life, and while we do not interpret this in its physical fleshly sense but in its spiritual sense, it is true that we are called with great seriousness and yet with joy and gratitude to partake of what he gives us. I want to say that regardless of your denominational background, you may come from another faith, or family, other than Baptist, at this denominational labels have no meaning. I don't mean that in its absolute sense because we all have a history we bring to this table. But in the sense in which we are all the children of God because we've come to know Jesus Christ, we are invited by him, coming not because we are strong enough but because we are ~~weak and needy, to eat and drink together.~~ And the wonder of this is that we discover each other as we discover Christ. And it is our hope that when we leave we will know we have been nourished and built up and feel more deeply than ever the calling to mission which Christ, the Lord of the church, lays on all of us. I want to read a passage of scripture that is not a happy passage but it has a great deal to say to us and make just a comment or two about it before we go to the supper. If you will turn to the 4th Chapter of Acts and Verse 32 - I'm going to read beginning at that passage at that place from the 32nd Verse through Verse 12 of Chapter 5. It's really one total story, or account.

"The whole body of believers was united in heart and mind. Not a man of them claimed any of his possessions as his own (now this is the way that the early church lived, it was a style that we've been talking about), but everything was held in common, while the apostles bore witness with great power to the resurrection of the Lord Jesus. They were all held in high esteem; for they had never a needy person among them, because all who had property in land or houses sold it, brought the proceeds of the sale, and laid the money at the feet of the apostles', it was then distributed to any who stood in need. For instance (it's amazing how just one illustration is given here), Joseph surnamed by the apostles Barnabas (which, by the way, was a kind of nickname)(which means Son of Exhortation) (or Son of Encouragement), a Levite, by birth a Cypriot, owned an estate, which he sold; he brought the money, and laid it at the apostles' feet. But there was another



man named Ananias with his wife Sapphira, who sold a property. With the full knowledge of his wife he kept back part of the purchase-money, and part he brought and laid at the apostles' feet. But Peter said, 'Ananias, how was it that Satan so possessed your mind that you lied to the Holy Spirit, and kept back part of the price of the land? While it remained, did it not remain yours? When it was turned into money, was it not still at your own disposal? What made you think of doing this thing? You have lied not to men but to God.' When Ananias heard these words he dropped dead; and all the others who heard were awestruck. The younger men rose and covered his body, then carried him out and buried him. About three hours passed, and then his wife came in, unaware of what had happened. Peter turned to her and said, 'Tell me, were you paid such and such a price for the land?' 'Yes,' she said, 'that was the price.' Then Peter said, 'Why did you both conspire to put the Spirit of the Lord to the test? Hark! there at the door are the footsteps of those who buried your husband; and they will carry you away.' And suddenly she dropped dead at his feet. When the young men came in, they found her dead; and they carried her out and buried her beside her husband. And a great awe fell upon the whole church, and upon all who heard of these events; and many remarkable and wonderful things took place among the people at the hands of the apostles."

My friends I want to speak of this text with love and great caution, and I trust the love will come through, but also the note of caution. It's an amazing thing that wherever you have the real thing you can also have the fake- the lie, and what this passage underlines is the danger of our playing with anything that is sacred, the casting of pearls before swine. The saying, 'I make commitment' and then playing with it, and I want to tell you one of the reasons this is heavy on me. We distributed to a committee in this church, a membership committee, a long stack of names under the label 'inactive'. I am aware of the fact that many of these folks have died, some have moved away, some for good reasons, <sup>have</sup> joined other churches, but among those of my understanding of inactives in dealing with two other churches says anything, among that stack of names are people who got careless in their lives. They started out back there some place and the glow of the fresh love for Christ was in them. They came of the baptismal waters and there was great excitement and they were so young and fresh, and when I say young now I don't necessarily mean in years, because whenever we start with Christ there's a beautiful youthfulness



about it, that first flush that we got, it started that way. Some place along the line slippage started. We don't decide on an afternoon, you know, - in an October afternoon, well I guess I'll just chuck it all and go off and do something else. It doesn't happen that way. I start by saying prayers and then I'll say, well I'll skip, then soon I'm not praying at all, and tragically I can get to the place where I literally laught at prayer. I started/<sup>out</sup>once and said, I'm eager about talking to others about Christ and somehow I lost it. There was a slippage. There was faithfulness and commitment and the giving of myself and then it happened, then I began to say, /<sup>sir</sup>I'm giving as much as I used to, I'm sharing my life but I wasn't. And whenever we start to do that death begins to come in and we're carried away and no longer care. Tragically, that here in the flush of the early church we heard about , here they were united, it says, in heart and soul. They shared to such an extent that they sold property and brought it in and put it in a common pot, it was a kind of an early, and don't despise this, the first, so to speak, communal living. It was not Marxist at all, it was Christians. And we can put that experience down , you know, in a way, say, well its not for us, and I'm not here to argue that today, but on the other hand we can turn and live such individualistic lives that nobody cares about anybody. There is not the spirit as they had here of caring and holding things in common and caring for the needy. And one man with some wealth as used as an illustration Barnabas and right in the middle of this a couple connived and said, we'll tell them this is all but we'll hold back, and that's the point I want to make. The awfulness of saying, I am a member but holding back. Let me ask you - what does it mean to be a member of Christ's body? I want to say this is not like joining a service club, and I am a service club member. It is not like joining anything else I have joined. To become a member is an act of God that brings me by his spirit out of darkness and loneliness and being lost into a family in which I find life and wholeness and growth in Christ, and my thinking you cannot divorce, Bibically, the reality of the body ~~and~~ <sup>from</sup> the reality of the head. Where Christ is there are his people, where Christ's people are there is Christ. That's why he said, where two or three are gathered in my name there am I in the midst of them. So it was no casual decision that led me to say, I want to belong, I want to buy in, I want to get into it. It was not just writing my name down on a book - Oh, that's part of the bookkeeping that's necessary, but something deeper than that. There was a calling in my life. Joan Fontain



an actress that I knew away back as a as a child, not personally but - has written an article in Guide Post in which she speaks about searching for something all her life - wanting to belong, and amazingly going to a church in New York City and being baptized in 1972 and speaking in this magazine that has such a wide circulation about the fact that now she knows she belongs. Now, that's not just a human transaction, that is something profound that happens in the depth of the spirit so that I feel the calling of Christ, the yearning, the tugging of Christ and come in among his people and say, I want to be a part of you. And the miracle is discover I am, by his Grace, a a part of God's people. Now to belittle that, to sin against it, to hold back, to play with that, to treat it lightly is the sin that is the beginning of what happened to Ananias and Sapphira. And I want to at this table today ask the Lord to let me really be a member in the Biblical sense, all the way in. When Ruth and I were in Ziahr for our demonation, which was then called Congo, I sat and listened to ~~the~~ young christians being examined. They had studied, these black people, for one year because they were coming out of a culture that was known as pagan and they were moving into a community, and this was to be understood on their part, so I listened most of an afternoon to folks being, as they called it, examined. And the next morning got up at 5:30, could hardly sleep/<sup>during</sup> in the night, got up in the morning and joined the group and walked down to the Quel River to see them baptized, but not all those examined were baptized, because as Palme said, the leader of the church in that area, we must know that they understand what they are doing. And I thought kinda of sometimes the sleezy way - casual way, flip way we say, well I'm a member of such and such a church/ And I recall a girl in Ottawa that I had in class who one morning - we were having a little Bible study early in the morning, it was dark I remember, it was in the winter time, and this girl from Nebraska, her name was Gail McCage said, do you know what I came to understand this morning, I'm not even a Christian, although I've been in the church ever since I was a little girl. I said, Gail how did it happen? She said, I was with a class of boys and girls and the paster said - all of you that believe that Jesus was the Son of God put up your hands, and we did, and then he said, now you all will be baptized next Sunday. And she said (now we pastors have sinned at this point I want you to know that because we haven't made the issues clear) and she said, now I know that Jesus has talked to me, and I do want to be a Christian. Could I just take another page out of this overseas business and I don't mean to glorify or idealize this, I just want to use it as an



illustration. To go to the Baptist Church in Moscow is an incredible experience, 5000 members but 12000 worshipers in six services, and afterwards we discovered the government has a clever way of getting at people. Suppose I decided to be baptized, there's no way I can hide it, there are informers in that service. But I'm baptized and after the service is over, on Monday I go to work at the factory where I work. The foreman comes to me and he says, due to extenuating circumstances you are going to be cut five rubles a week. Nothing is said about baptism. Nothing is said about the fact that I go to that church, but it's the kind of recourse the government has against the people who make the decision, I want in. Could I ask you brothers and sisters in deep love, what does it mean to be a member? And I say this knowing that there are heroes in this sanctuary today who/<sup>through</sup>thick and thin, hot weather and cold weather, struggles ~~and~~ in anguish have maintained this church, and I salute you. I'm asking all of us to move near the center, to understand the claim of Jesus. To know as Bonhoeffer said/<sup>a</sup>long/<sup>time</sup>ago in a book called The Cost of Discipleship. There's vast difference between cheap grace and costly grace. The cheap/<sup>grace</sup>is a kinda of a surface thing- forgiveness comes cheap, the giving of my life comes cheaply, all of that, and the costly grace means that I know what God has done - that I can be included and that I stand knowing what it means, with a broken body and shed blood. Knowing what Jesus did for me. What does it cost? I heard Carl Tiller of the Baptist World Alliance, and with this I want to conclude - read this - at Central Seminary this week I asked him for a copy - I'm just reading part of it - In 1915 Leon Trostki, leader in the 1917 Bolshevik Revolution in Russia attended Sunday School in Chicago with a friend. The teacher did not arrive and teach his class that ~~day~~ morning, and unfortunately had not notified anyone of his intention to be gone. Trostki walked away from that Sunday School class and as far as it is known never attended another one. Two years later he was intensely engaged in the Russian Revolution which brought the Communist regime to power. Could I tell you something sadly? When that teacher did not show up and had asked no one else he or she had lied to the spirit. Listen to this - two teen agers grew up in Dallas, Texas. Both were rough and troublesome, a faithful Sunday School teacher contacted one of them every week for a year, another teacher felt they did not need that of a boy in class. The first lad was saved and is now Florida Baptist Secretary of Evangelism, the other assassinated President Kennedy, it does make a difference.

My friends I want to say this as your pastor, I do not want membership for me in this church to be a light casual thing. I want it to cost my life. It is then I discover joy and power and release, and know what it means to have all things in common, to share life and to help the needy. In that spirit I want all of us to eat and drink as the Lord invites us. Can we bow for just a moment? Will you search your heart? Will you in your depth of depth say, Lord I really want to be a member of your body and my eating and drinking today is a celebration of that reality. Amen.



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I am the way,  
the truth and the life:

JOHN 14:6



THE FIRST BAPTIST CHURCH OF WICHITA

November second, 1975

Ten-fifty o'clock

The Organ Prelude--"Piece Heroique".....Cesar Franck  
Mr. Clark Rice

The Call to Worship (rise on the call)  
Holy, Holy, Holy! Lord God Almighty!  
Early in the morning our song shall rise to Thee;  
Holy, Holy, Holy! Merciful and Mighty!  
God in Three Persons, blessed Trinity!

The Invocation and The Lord's Prayer

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The Processional Hymn--"Crown Him with Many Crowns" 62

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Our Family Ties

The Worship of God in Giving

The Offertory Sentence

The Offertory Anthem--"Steal Away".....arr. Walton

The Chancel Choir

The Doxology (rise while singing)

The Prayer of Thanks

The Scripture Reading--Acts 4:32-5:12

The Communion Meditation--"THE DANGER OF LYING

TO THE HOLY SPIRIT".....Dr. Roger L. Fredrikson

Renewing Our Covenant

The Right Hand of Fellowship

Receiving the Lord's Supper

The Breaking of the Bread

Solo--"Communion Song".....Marvel Fisher

The Passing of the Cup

Solo--"Lord I Want to Be a Christian" Marvel Fisher

The Receiving of the Deacons' Fellowship Offering

Music and Words of Introduction by "Good News Circle"

The Hymn of Commitment.....To Be Announced

Closing Concerns

The Benediction

The Act of Koinonia--"Blest Be the Tie that Binds"

The Postlude--"Alle Breve in D".....Fischer

\* \* \* Those waiting in the Narthex will be seated.

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THE PEOPLE'S SERVICE

7:00 P.M.

We plan to have a great time together  
with the

GOOD NEWS CIRCLE

a group of gifted authentic Christian witnesses  
who will share with us in music and word.

The place of meeting will be announced  
in the morning worship.

\* Refreshments will be served following the service.\*

\* \* \* \* \*

BAPTIST WOMEN'S DAY OF PRAYER on Monday, November 3,  
10:00 a.m., at Tabernacle Baptist Church, 1817 North  
Volutsia.

COFFEE AND CONVERSATION GROUP 13 will meet Tuesday,  
November 4, at the Clair Casad home. GROUP 14 will  
meet Thursday, November 6, at the home of Lorene  
Thomas.

FAMILY FELLOWSHIP DINNER Wednesday, November 5, 6:15,  
Fellowship Hall, followed by Bible Study and Prayer.

NEW BEGINNING will rehearse Saturday evening at 7:00  
followed by Teen Center.

UNIFIED BUDGET GIVING

Last Sunday \$1,243.75

Sunday Year Ago 707.88

Year to Date 1975 \$85,119.39

Year to Date 1974 \$76,050.38

Weekly offering requirement for 1975 budget \$2,304.15.

Unified Budget requirement to date \$99,078.45.

Special Thailand Offering \$212.62.

NOTICE TO ALL SUNDAY SCHOOL TEACHERS and those interested in Christian Education. Workshops entitled "The Spectrum of Christian Education" will be held at West Side Baptist Church Saturday, November 8, from 10:00 a.m. to 3:30 p.m. This is the Kansas Travelcade. There will be competent consultants in all departments. Those wishing to attend should send their registration fee of \$6.00 to the registrar at West Side Baptist Church by November 5. Lunch is included in the fee. Registration forms are available in the office.

## Our Concerns

- ① Welcome - The Lord's Supper  
- The Lord's - Wednesday Night Supper  
Church
- ② The Good News Circle  
7:00 Chapel  
With us at the end of the Service
- ③ Baptist Women's Day of Prayer  
Monday at 10:00  
Tabernacle Baptist Church
- ④ All Christian Education Unions  
- Special Learning Experience  
- West Side Baptist  
10:00 - 3:30  
- Registration forms in the Office
- ⑤ The Offering



# The Church That Prays

## The Power of Prayer in The Early Church

- In All Season And Times
- The Practical Use of James.
- The Power of Elijah -

## The Powerful, Effective Prayer of Elijah

- Speaking the Word of the Lord at a Corrupt Time - Ahab and Jezebel
- The dealing with the widow
  - The Flour and the Oil
  - Her Dead Son.
- The confrontation at Carmel
  - 450 prophets of Baal
  - 400 prophets of Asherah.
  - Their Failure.

2.

- Then Elizer Leans on the Lord.
- No weak, small cry, but a mighty cry.

① The One Whom He Addresses.

- Not a vague X or an Unknown G.
- But the Lord God of Abraham,  
of Isaac and of Israel.
- A Living, Personal Reality.
- The God of History, The God of  
Action, The God of our fathers.

② Let It Be Known Today That Thou Art  
God In Israel

- Make Your Name Known.

- Not a God of fertility or reproduction

- The Vulgar. Manageable

- One Jahweh, Elohim, El Shaddai

- The Holiness of His Name!

- The Vulgarities of our Time.

- Entertainment

- Sports

- Money & Mammon

- Pentagon or Proze

- When Name Among Us!



③ <sup>h</sup> And Thus I Am Thy Servant <sup>a</sup>

- I Bear Your Name.
- Thus I Bear The Stamp of the Lord's  
Seal.
- There is a Reciprocal Relationship  
Between God and His People.
- Full Marriage.

④ The God Even Of Backsliders

<sup>h</sup> And when Thou Hast Lapsed Thou  
To Be Backsliders <sup>a</sup>

- Our Wandering in His Hands
- That's Why We're Miserable.

5.

⑤ Then the five fell

- The Power - The Life - The Vindication.  
The Glory
- The Altars were rebuilt
- The Sacrifices renewed.

The Church is like - Elijah

- Must Pray Ceasing
  - That God's Name will be known
  - The five fell
  - Altars will be rebuilt.

- The Easy, Glad Way - Prayer is no lottery

- The fellow in Texas -

When he left it in the winter

- John H. Watt. - 42 books
- John Fotherland Brownell - 1890



James 5:12-20

My beloved friends, if a church is alive, prayer will be at the center of its life. It will not be something tacked on at the end because we feel after all we are God's people and we ought to pray a little. It'll not be a perfunctory thing we do at the opening of a meeting. It will be at the heart of all that we do. If you check the history of the church, you will discover in its moments of power it was always a praying church.

One of the great churches in the world is in Seoul, Korea--a Presbyterian church. It started with thirty-eight people who came across from the north section of Korea, across the 38th parallel into Seoul. It has been a church of tremendous prayer. It's been one of the sending churches of Asia. Wherever a church has had power it has been a praying church. You can pick up almost any section in the New Testament and find this to be true. Acts is full of it. And when you come to the Epistle of James, the amazing thing about the ending of this practical epistle is that it talks about prayer. There has been a church legend about James who was the brother of Jesus, that he was supposed to have prayed so that he had callouses on his knees like a camel. He's the one who said that faith without works is dead. And Luther, who believed so strongly in justification by faith, said it was a "right strawy epistle" because it emphasized works, and it ought to be thrown out. Yet it stuck, and I'm glad it did.

He says in chapter 5, verse 13, "Is anyone among you in trouble? He should turn to prayer. Is anyone in good heart? He should sing praises." Then he speaks about "The prayer offered in faith will save the sick man. . .and any sins he may have committed will be forgiven. Therefore confess your sins to one another." Then he says, "A good man's prayer is powerful and effective. Elijah was a man with human frailties like our own; and when he prayed earnestly" tremendous things happened. When I read this I went back to I Kings and the remarkable story of Elijah.

Elijah came at a time, we all know, when Israel was really in a terrible situation. Morally she was bankrupt and ready to go down the drain. A man named Ahab, the king, had brought in a woman named Jezebel. And this woman was the undoing of Israel. She brought in her own gods. She literally built a hill in one place and put a temple on top of it. In that time God chose one man, Elijah, to stand in the breach. He's spoken of as the first prophet. Finally, after some stories about his dealing with a widow, etc., we come to the great confrontation at the Mount of Carmel. Elijah threw down a challenge. It's a familiar story, and it's been put together in a tremendous oratory. He said, "Let's test your gods, these many gods you have, the gods of Baal, and see if they are alive. And out of it came the challenge of Carmel. 450 and 400 -- 850 all together. Read the 18th chapter of I Kings. And one man said to them, "You see if you can pray down fire from heaven to light the sacrifice." It's almost humorous--the sarcasm of Elijah. He said, "Maybe your gods have gone to sleep; maybe they are on vacation; maybe they can't hear." And it says they slashed themselves with knives and cried out, and nothing happened.

I Kings 18:30 says, "Then Elijah said to all the people, 'Come here to me.' They all came, and he repaired the altar of the Lord which had been torn down. He took twelve stones, one for each tribe of the sons of Jacob, the man named Israel by the word of the Lord. With these stones he built an altar in the name of the Lord; he dug a trench round it big enough to hold two measures of seed; he arranged the wood,



cut up the bull and laid it on the wood. Then he said, 'Fill four jars with water and pour it on the whole-offering and on the wood.' They did so, and he said, 'Do it again.' They did it again, and he said, 'Do it a third time.' They did it a third time, and the water ran all round the altar and even filled the trench. At the hour of the regular sacrifice the prophet Elijah came forward and said, (now here is a prayer at the middle of an apostate people who'd gone out after other gods, whose morals were going down the drain, and who were lost) 'Lord God of Abraham, of Isaac, and of Israel, let it be known today that thou art God in Israel and that I am thy servant and have done all these things at thy command. Answer me, O Lord, answer me and let this people know that thou, Lord, art God and that it is thou that hast caused them to be backsliders.' Then the fire of the Lord fell. It consumed the whole-offering, the wood, the stones, and the earth, and licked up the water in the trench. When all the people saw it, they fell prostrate and cried, 'The Lord is God, the Lord is God.' Then Elijah said unto them, 'Seize the prophets of Baal; let not one of them escape.' They seized them, and Elijah took them down to the Kishon and slaughtered them there in the valley."

My friends, let me just say the cry of Elijah is not to some unknown power. I hear all kinds of people saying, "I believe in God." They don't know the first thing of what they say. When we speak about God we're not talking about an "It." We're talking about the God of Jacob, Abraham, Israel, Isaac, and of Jesus. So that when we turn to pray we are in a real sense, with Elijah, leaning against the power of the One Who has made us and Who has come to redeem us. Not an it, but a Him. The personal spirit that moves through all that is created. The One to Whom I'm ultimately responsible. The One Who judges, but the One Who loves. The One Who has moved in history. Because the minute he started to mention these names he was talking about the history of his own people. Way back there with Abraham going out of a country into another country, back there with Isaac and all those promises given them. All of that he's leaning on when he prays.

When we give up our hearts, friends, in this sanctuary, or in our homes, or on Wednesday night in the prayer meeting, what we are doing is laying hold on the great God. And may I say we do not need to come like some timid, shivering little children, scared and cowering. He can take it, and that's why when Elijah knelt he laid everything on Him. You talk about, if I can use the parlance of the streets, putting all your chips on the table. Too much of our praying says, "Now I'll stick on the riders in case it doesn't happen." But not this case. It's like the prayer of Jesus in the Garden. For He leans His will against His own Father, this Father that He's loved and depended upon and leaned on and walked with, and says to Him, "My will if I can have it, but in the end your will." And what does Elijah ask for? He doesn't ask for just better crops. He doesn't ask for a lot of things we ask about. He says, "God make your name known again."

I could spend a whole day just on this, because the great thing about life is to have God's name known among us. That name that created us and gave us life and sustains us. Do you know that in the Old Testament there are eleven major names for God? Yahweh. When an orthodox Jew writes the name Yahweh, do you know what he does? He wipes his pen three times, then writes it. It is that holy. Look at what we've done. We worship pleasure. We worship TV. We worship manna. We worship the sports personalities. We worship the Pentagon. We worship everything, until it's gotten vulgar. We've not only let in the gods from outside; we've created them ourselves. My friends, there's no greater thing on the church than to make the name of God known again. Why is it that at the beginning of the Ten Commandments he says, "My name is above every name. You shall have no other gods before me. You shall not take my name in vain. You shall not build false images, and say that that's god. I'll wipe the whole thing out." Why? There's only one God. He stands alone.



I stood in the great pagodas of Asia within the last few months and almost wept watching people burn incense. I've heard people talking about the alternatives between Christianity and Buddhism, and I've watched a man who was a non-believer looking at all of that. And when it was over and he came to the life that he found among the people who were Christians, he said when we got back to the hotel, "Man, give me those believers every time." That's right. One name. Make it known--Yahweh, Elohim, Adonai, El Shaddai. And Jesus said, "Our Father, who art in Heaven." What needs to happen throughout the length and breadth of this country and through the homes of America and through our lives is a rediscovery that there is only one name. And, O God, make it known. My friends, the business of the church is to move out through this city and through the community and let people know that God is more than a curse, but a Life, and a Way, in Whom we live and move and have our being.

Then this great man of God, Elijah, says, "and let them know that I am your servant." What a fantastic thing that He says, "I am God, and you shall be my people." All we like sheep have gone astray, and yet He calls us back to Himself. It's at the beginning of the Bible; it's at the end of the Bible. The great thing that we should bear a name, that we should be known as a servant, that we should traverse in all areas of commerce and people should know something of the stamp of the God of Jacob and the God of Jesus is on us. That we are His servants. People are longing for that. I've heard it this week. They want integrity in the church. They want to know that the people of God are more concerned about bearing His name than anything else.

And the amazing thing that Elijah puts in his prayer (it almost drew me back when I read it) is that even in our wandering, our going astray, our backsliding is the word he uses, "You have been with us." Do you know why we feel miserable about our backsliding? Because we can't get away from God. At one time a great thinker in Britain said, "Every time I get to the end of a dead end street with all my wandering, and turn around, there you are with your cross on your back and the nail prints in your hands and the blood running down, saying, 'You can't get away from me.'" And these Israelites, messing around like they were, playing with Jezebel's gods, and all the rest, even in the backsliding, their misery was given them by God. And in the end, when Elijah had prayed, the fire fell, and when the fire fell (and the fire has tremendous meaning in Biblical history and Biblical life) it was the power of God; it was the life of God. So that out on this altar which he had rebuilt now came the life of God, and in the life of God came the renewal of His people who turned now from Ahab back to their own God--the God who had delivered them out of captivity.

Now friends, this is great praying. When the church begins to learn again it can lean on God, lay hold on Him, wrestle with Him, be unafraid of Him, then great things will be done, even if it means the cleansing and pain of myself--the renewal of my own life. When the church learns that in bearing His name the fire will come, and the altars will be rebuilt, not only in this church but in our homes and families, we will no longer be so concerned about what they say down the block, what people think of us, and all that business. But we will begin to live by a life not our own, and yet our own.

Friends, there's no easy way to do this. I remember hearing John Knox in one of the last addresses he gave. John Knox was one of the great leaders of the students in the last generation. I heard him speak at KU at a Methodist Student Conference between Christmas and New Year's. He stood up like an old shaggy lion and said, "There's only one way to pray, and that's to pray." He reported that he'd read



forty-two books on prayer and at the end he knew no more about prayer than when he had started reading the books. And Knox said, "I began to pray, and that's when I learned to pray." John Sutherland Bonnell, one of the great pastors in a Presbyterian Church who has written books on counselling, said he was riding on the "El" when he was going to school in New York. Day after day he noticed his hands were hanging onto the strap, and in his busy schedule, Bonnell said, "Ah, I knew then that my hands being folded, hanging onto the strap, was like prayer, and I began to pray as I rode from the bottoms of New York up to Riverside Drive." I heard a young man in a study group who had come back from basic training in Texas. He'd become a Christian before he went down to basic training, and the first night he was there he said, "I fought the battle of my life when I dared pray there like I'd prayed at home. I'd just learned to pray." And this kid did a daring thing. In that barracks he got down on his knees by his cot. A kid up the way came to him and said, "I'd like to join with you in prayer." And would you believe that when this fellow came home again after fourteen weeks of basic training he said twenty-one men in the barracks gathered around him and they had prayer together before he took off.

My beloved friends, you can study technique, you can read the books, you can talk to the experts. But in the end I've got to kneel by my bed at my altar and lift up my prayer as God lays it on me. And I want to come boldly, like Elijah, knowing and believing that a good man's prayers are powerful and effective. Then in the end again God may give it to us in our Bi-Centennial. In the end again a country can be renewed and find its way and get beyond politics, (I use it now in its bad sense, not in its good sense) the game-playing, and come to the place where once again righteousness rings through the land and people know that God is alive because His people bear His name.

Will you bow in prayer. "O, God of Abraham, Jacob, and Israel, the God Who came to us in Jesus Christ, help us not to shrink back from prayer. But may we move into it with all strength that is in us--the prayers of forgiveness and the prayers of expectation, the prayers of faith and the prayers of intercession, the prayers of praise and glory, that we may be renewed and do thy bidding, that the altars will be rebuilt and the fire will fall and we will turn from the gods of Baal to Thee, the only wise living God; for Jesus' sake. Amen."



## The Offertory Sentence

How can I repay the Lord for all his gifts to me?

I will take in my hands the cup of salvation and  
invoke the Lord by name.

I will pay my vows to the Lord in the presence of  
all his people.

Greeting One Another

- Wednesday Night Supper -

Evening Service

- 7:00 - Church Choir

and - Teaching.

Citizen Participation Organization

- Your Involvement

Chorus Virgile - November 22-23  
May Leferer.



"A good man's prayer is powerful and effective."



THE SERVICE OF PREPARATION

The Organ Prelude—"Our Father Who Art  
in Heaven".....J. S. Bach  
Mr. Clark Rice

THE SERVICE OF PRAISE

The Call to Worship (rise on the call)  
Holy, Holy, Holy! Lord God Almighty!  
Early in the morning our song shall rise to Thee;  
Holy, Holy, Holy! Merciful and Mighty!  
God in Three Persons, blessed Trinity!

The Invocation and The Lord's Prayer

\* \* \*

The Processional Hymn—"May Jesus Christ Be  
Praised".....73

\* \* \*

The Children's Story

Our Family Ties

The Call to a Prayer Vigil.....Max Lefever

The Worship of God in Giving

The Offertory Sentence

The Offertory—"Our Father Who Art

in Heaven".....Pachelbel

The Doxology (rise while singing)

The Prayer of Thanks

THE SERVICE OF PRAYER

The Prayer Hymn—"Breathe on Me, Breath of God" 164  
Breathe on me, Breath of God, Fill me with life  
anew, That I may love what Thou dost love And  
do what Thou wouldst do.

Breathe on me, Breath of God, Until my heart is  
pure, Until with Thee I will one will-- To do  
and to endure.

The Pastoral Prayer

The Choral Response

The Miracle of Seed Faith.....Edwin Friesen  
and Carol Morgan

The Anthem—"Oh, Clap Your Hands"...Cameron Edwards  
The Chancel Choir

THE SERVICE OF PROCLAMATION

The Scripture Reading—James 5:12-20

The Sermon—"THE CHURCH THAT PRAYS"

Dr. Roger L. Fredrikson

THE SERVICE OF RESPONSE

The Hymn of Commitment—"Great Is Thy

Faithfulness".....40

Closing Concerns

The Benediction

The Act of Koinonia—"Blest Be the Tie that Binds"

The Postlude—"Our Father Who Art in

Heaven".....Krieger

\* \* \* Those waiting in the Narthex will be seated.

Those assisting Anna Stutler and Carmen Hawkes in the  
nursery today are Linda Sipes & Brian and Susan Ward.

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\* \* \* \* \*

\* THE PEOPLE'S SERVICE \*

\* 7:00 P.M. in the Chapel \*

\* \* \* \* \*

\* Join with us once again \*

\* for a time of fellowship, singing, and teaching. \*

\* \* \* \* \*

\* The Chancel Choir will be singing \*

\* and Joel Fredrikson will give the teaching \*

\* "Guard the Treasure" \*

\* II Timothy 1:12-18 \*

\* \* \* \* \*

\* Come and bring your friends. \*

\* \* \* \* \*

\*\*\*\*\*

TRAINING SESSIONS FOR "SOWERS" will be held this  
afternoon at 4:30 and Wednesday evening at 8:00 in  
the Fellowship Room.

DIACONATE will meet Monday, November 10, 8:00 p.m. in Fellowship Hall.

COFFEE AND CONVERSATION GROUP 15 will meet Tuesday, November 11, at the home of Wendell and Roberta Koons. GROUP 16 will meet Thursday, November 13, at the home of Lee Robinson.

ABW will meet Wednesday, November 12. Board meeting at 11:30. Luncheon at 12:30.

FAMILY FELLOWSHIP DINNER Wednesday, November 12, 6:15, Fellowship Hall, followed by Bible Study and Prayer.

ROGER WILLIAMS ASSOCIATION MEETING Friday, November 14, at Palmyra Baptist Church. Registration at 9:00. Prelude at 9:30. If you plan to go, or if you could provide a salad, please call Alice Holman.

NEW BEGINNING will rehearse Saturday evening at 7:00 followed by Teen Center.

#### UNIFIED DUDGET GIVING

Last Sunday	\$3,632.92
Sunday Year Ago	\$2,248.82
Year to Date 1975	\$88,752.31
Year to Date 1974	\$78,299.20

Weekly offering requirement for 1975 budget \$2,304.15.

Unified Budget requirement to date \$101,382.60.

Offering for Good News Circle \$237.76.

Organ Fund to date \$1,397.00.



## AN INVITATION TO A "SEED FAITH ADVENTURE"

At the heart of this adventure is the law of seed and harvest.

--All through natural life we see this. We must sow if we are going to reap.

--God is the great Sower. When He creates He is sowing. And when His creation wandered and became lost, He gave His Son, which is His most costly sowing.

--So He invites us to join Him in sowing and expecting a harvest.

There are three key principles in our sowing.

--1) God is our Source

"And my God will supply all your wants out of the magnificence of his riches in Christ Jesus." Philippians 4:19

Why limit God? Our lives become barren and little when we do not dare trust the great Giver.

--2) Give that it may be given to you.

"Give, and gifts will be given to you. Good measure, pressed down, shaken together, and running over, will be poured into your lap; for whatever measure you deal out to others will be dealt to you in return." Luke 6:38.

It is more blessed to give than to receive. Only what we give is multiplied. We give before the expected return and this becomes a lifestyle.

--3) I can expect a miracle.

"And so I say to you, ask, and you will receive; seek, and you will find; knock, and the door will be opened." Luke 11:9.

God wants us to have great expectations. So in faith we can expect a return.

Then will you enter into a covenant with Him, daring to believe that if you sow gratefully with abandon God will bless what is cast out with a rich harvest. Join the rest of us in praying that God will give us a great awakening as we sow together.

WE WILL LOOK FOR YOU IN CHURCH NEXT SUNDAY, NOVEMBER 23. THIS WILL BE A DAY OF COMMITMENT, THANKSGIVING, AND CELEBRATION!





*I am the way,  
the truth and the life:*

JOHN 14:6



# The Miracle of Seed Faith

- A Spiritual Revolution Can Take Place Among Us
- The Law of Seed and Harvest.
  - The Immutability Law of God.
  - God Himself Is The Great Sower.
    - Creation and Redemption.
  - Whatever We Sow We Reap
    - Grains, Thistles
    - Love, Hate

## God Is Our Source

- "Supply All Your Wants Out of The Magnificence of his riches in Christ Jesus"
- Given Us
  - My Life, My Day, My Power to Stand Here.
- Chance Life
  - Too often Horrors - Manipulation

2.

- God is not stringy or ingenuously
  - The Only Question "Is He Right?"
  - Is this the will of God?
- So then why whittle things down?

→ George Mueller

Give that to us be given to you

- "Give, and gifts will be given to you"
- Only what we give is multiplied
  - what we hold on to does not multiply
  - we give before we expect return  
and this becomes a lifestyle.
- We get back what we give out.
  - Fear or Anger -
  - Love or Compassion or concern  
for others and the others' library. The Vo family



3.

### Expect A Miracle

- How the Great God Will Touch  
and Transform Their Situation
- The Power of Expectation

The Feeding of the 5,000.

Can we become like the man  
who brought this miracle.

THE SERVICE OF PREPARATION

The Organ Prelude—"Magnificat Primi Toni"  
Dietrich Buxtehude  
Mr. Clark Rice

THE SERVICE OF PRAISE

The Call to Worship (rise on the call)  
Holy, Holy, Holy! Lord God Almighty!  
Early in the morning our song shall rise to Thee;  
Holy, Holy, Holy! Merciful and Mighty!  
God in Three Persons, blessed Trinity!  
The Invocation and The Lord's Prayer

\* \* \*

The Processional Hymn—"All Hail the Power".....42

\* \* \*

The Children's Story  
Our Family Ties  
The Worship of God in Giving  
The Offertory Sentence  
The Offertory Solo—"I'd Rather Have Jesus"  
George Beverly Shea

Donita Johnson

The Doxology (rise while singing)  
The Prayer of Thanks

THE SERVICE OF PRAYER

The Prayer Hymn—"Savior, Like a Shepherd  
Lead Us".....294  
Savior, like a shepherd lead us, Much we need  
Thy tender care; In Thy pleasant pastures feed  
us, For our use Thy folds prepare: Blessed  
Jesus, Blessed Jesus, Thou hast bought us,  
Thine we are.

We are Thine--do Thou befriend us, Be the  
Guardian of our way; Keep Thy flock, from sin  
defend us, Seek us when we go astray: Blessed  
Jesus, Blessed Jesus, Hear, O hear us when we  
pray.

The Pastoral Prayer  
The Choral Response  
The Miracle of Seed Faith.....Glen Holman  
and Margaret Leslie  
The Anthem—"O Love, How Deep".....Everett Titcomb  
The Chancel Choir

THE SERVICE OF PROCLAMATION

The Scripture Reading--John 6:1-13  
The Sermon—"WHAT IS THE MIRACLE OF SEED FAITH?"  
Dr. Roger L. Fredrikson

THE SERVICE OF RESPONSE

The Hymn of Commitment—"Bringing in  
the Sheaves".....420  
Closing Concerns  
The Benediction  
The Act of Koinonia—"Blest Be the Tie that Binds"  
The Postlude—"Tiento".....Lucas Prexol

\* \* \* Those waiting in the Narthex will be seated.

Those assisting Anna Stutler and Carmen Hawkes in the  
nursery today are Brenda Loseke, Mary Rouse, and  
Virginia Smith.

\*\*\*\*\*  
\* THE PEOPLE'S SERVICE \*  
\* 7:00 P.M. in the Chapel \*  
\* \*  
\* Join us once again \*  
\* for a time of fellowship, singing, and teaching. \*  
\* \*  
\* Pastor Fredrikson will give the teaching \*  
\* "Take Strength from the Grace of God" \*  
\* II Timothy 2:1-21 \*  
\* \*  
\* Come and bring your friends. \*  
\*\*\*\*\*

WICHITA COUNCIL OF CHURCHES DINNER Monday, November  
17, 6:30 p.m., at College Hill United Methodist  
Church.



COFFEE AND CONVERSATION GROUP 17 will meet Tuesday, November 18, with Olive Lacy and Esther Cole at the Kingsborough Apartments Club House, 272<sup>1</sup>/<sub>4</sub> South Seneca. GROUP 19 will meet with the Maurice Porterfields on Thursday, November 20.

CRESCENT PHILATHEA SEWING CIRCLE OF CONCERN Tuesday, November 18, 9:30 a.m., in the Sewing Room.

CHILDREN'S DEPARTMENT TEACHERS will meet Tuesday, November 18, 7:30 p.m., with Susan Ward, 610 North Woodchuck.

ANNUAL THANKSGIVING DINNER will be held Wednesday, November 19, 6:15 p.m., in Fellowship Hall, followed by Bible Study and Prayer.

SENIOR FELLOWSHIP will meet Saturday, November 22, 11:30 a.m., in Fellowship Hall.

#### CALL TO A PRAYER VIGIL

We believe that between 9:00 Saturday morning, November 11, and 9:00 Sunday morning, November 23, will be a great spiritual experience for our church. We invite you to sign up for the half hour that you will be taking. A guide will be prepared to help you during the half hour. You can join with the others in either praying silently or audibly. Do not let a sense of uncertainty keep you away.

The book written by Pastor Fredrikson, GOD LOVES THE DANDELIONS, is available in the church office if you would like to get a copy.

#### UNIFIED BUDGET GIVING

Last Sunday	\$2,657.86
Sunday Year Ago	\$2,271.36
Year to Date 1975	\$91,410.17
Year to Date 1974	\$80,570.56

Weekly offering requirement for 1975 budget \$2,304.15.

Unified Budget requirement to date \$103,686.75.

Adapted from an original wood-carving,  
depicting Christ and His disciples. (Oberammergau).

Surpassing Our Expectations

The Meaning of This Day

The Talent and Power

Wise - Believing

The Believing of This Offering

The Church -  
Cast out Seed

- Gentile Christians for Jewish Christian

- The Fund

- To Ken's Planning in Fund.

- The Sunday School Teaching.

- The Pastoral Leadership

- The Mission of a Man here

of John

or Our Foreign Mission Staff



## The Passage

### ① The Grace of Generosity (1)

- His too is kindled by God's Grace.
- A Conversion!
- Set free to be Open and Hospitable.
- Loving and Sharing.

### ② An Poverty "Famously Open Handed" (12.2-4)

- Eating at the Table of the Poor
- The Sharing in Burma.
- Great Joy in This

### ③ Surpassed Our Expectations!

Then Am Then Very Self (12.5)

- In the End! My Self

3.

④ How Generous Our Lord Jesus has been (v. 8-9)

✓ "He became poor, though he was rich,  
that we might become rich."

- He laid out everything he had  
and wealth.

- So we are rich!

Engines, Joy, everlasting life.

- This is the life we enter into!

lasting to all time.

→ The Son of the Father and his  
Son Paul - S. D. Gordon.

⑤ Then the climax

- Sparse sound, sparse naming.

- Dourly, cheerfully.



SPECIAL WORD FOR THE PARTICIPANTS  
IN OUR MORNING SERVICE

Immediately after the message we will sing together two stanzas of "Bringing in the Sheaves"

Right after this Pastor and Mrs. Fredrikson will step to the communion table and make their commitment with a very brief word.

Then the Ed Friesens should come and Ed should speak a word.

Then Ed should call on the Rudy Ruizes as new members and Rudy should speak a word and place his envelope on the communion table.

Then Ed should call on the Losekes and Katie will speak a word.

After this Ed should call on the people who will distribute the cards to the congregation.

New Beginning will sing while these cards are being distributed.

Then Ed should have some moments of silence and give people a chance to fill out the cards and place them in the envelopes.

Then Ed should call the sowers and their families forward to place their cards on the communion table.

Then the pastor will call on all the people of the congregation to come forward doing the same.

New Beginning will sing as these groups come forward.

Then the pastor will call on all the friends who are with us to join in the circle and ask Fred Loseke to offer a prayer of consecration.

Then the pastor will handle the invitation to give oneself to Christ or join our church while we sing our last hymn.



# Doxology

P

raise God, from whom  
all blessings flow;

*Praise*

H

im, all creatures  
here below;

P

raise Him above,  
ye heav'nly host;

*Praise*

F

ather, Son,  
and Holy Ghost.

*Amen*





THE FIRST BAPTIST CHURCH OF WICHITA  
November twenty-third, 1975      Ten-fifty o'clock

THE SERVICE OF PREPARATION

The Organ Prelude--"Now Thank We All Our God"  
Karg-Elert

Mr. Clark Rice

THE SERVICE OF PRAISE

The Call to Worship.....New Beginning  
The Invocation and The Lord's Prayer

\* \* \*

The Processional Hymn--"I Sing the Mighty  
Power of God".....27

\* \* \*

THE SERVICE OF SHARING

Our Family Ties  
The Worship of God in Giving  
The Offertory Sentence  
The Offertory.....Judson Tower Bells  
The Doxology (rise while singing)  
The Prayer of Thanks

THE SERVICE OF PROCLAMATION

The Anthem--"The Beatitudes".....Virgil T. Ford  
New Beginning

The Scripture Reading--II Corinthians 8:1-9, 9:6-15  
The Teaching--"SURPASSING OUR EXPECTATIONS"

Dr. Roger L. Fredrikson

The Hymn--"Bringing in the Sheaves".....420

Sowing in the morning, sowing seeds of kind-  
ness, Sowing in the noontide and the dewy eve;  
Waiting for the harvest and the time of reap-  
ing-- We shall come rejoicing, bringing in the  
sheaves. (Refrain)

Sowing in the sunshine, sowing in the shadows,  
Fearing neither clouds nor winter's chilling  
breeze; By and by the harvest and the labor  
ended-- We shall come rejoicing, bringing in  
the sheaves. (Refrain)

OUR SEED FAITH COVENANT

The Ed Friesens, the Rudy Ruizes, the Fred Losekes  
Then the Sowers  
And the Whole Congregation  
All Our Friends Join in the Circle of Love  
Prayer of Consecration.....Fred Loseke

THE COMMITMENT OF LIFE

The Call to Commitment  
The Hymn of Consecration--"To God Be the Glory" 449  
(Words on back)  
The Closing Concerns  
The Benediction  
The Act of Koinonia--"Blest Be the Tie that Binds"  
The Postlude--"Now Thank We All Our God"...Kaufmann

\* \* \* Those waiting in the Narthex will be seated.

Everyone is invited to coffee in the Narthex  
immediately after the service. Thanks to Laura  
Cowles, Ralph Sanderson, and the Social Committee for  
making the arrangements.

All Sowers will gather in Fellowship Hall for a light  
lunch and some moments of preparation before picking  
up their cards for the ministry of sowing.

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\*  
\* THE PEOPLE'S SERVICE \*  
\* 7:00 P.M. in the Chapel \*  
\*  
\* A great time of sharing, singing, and teaching. \*  
\* Joel Fredrikson will give the teaching- \*  
\* "More Characteristics of Christian Ministers" \*  
\* II Timothy 2:1-21 \*  
\*  
\* \* \* \* \*

Since there have been a number of requests the Pastor's  
sermon of November 9 on "The Church That Prays" is  
available in the Narthex.

## TO GOD BE THE GLORY

To God be the glory--great things He hath done! So loved He the world that He gave us His Son, Who yielded His life an atonement for sin, And opened the Lifegate that all may go in.

Chorus-- Praise the Lord, Praise the Lord, Let the earth hear His voice! Praise the Lord, Praise the Lord, Let the people rejoice! O come to the Father thru Jesus the Son, And give Him the glory--great things He hath done.

O perfect redemption, the purchase of blood! To every believer the promise of God; The vilest offender who truly believes, That moment from Jesus a pardon receives. (Chorus)

Great things He hath taught us, great things He hath done, And great our rejoicing thru Jesus the Son; But purer and higher and greater will be Our wonder, our transport, when Jesus we see. (Chorus)

COFFEE AND CONVERSATION GROUP 19 will meet Tuesday, November 25, at the home of Rosamond Battles.

FAMILY FELLOWSHIP DINNER Wednesday, November 26, 6:15, Fellowship Hall.

DOWNTOWN UNION THANKSGIVING SERVICE Wednesday, November 26, 8:00, at Central Christian Church. Dr. Richard Wilke will be the preacher.

### UNIFIED BUDGET GIVING

Last Sunday	\$2,325.65
Sunday Year Ago	\$ 725.80
Year to Date 1975	\$93,735.82
Year to Date 1974	\$81,296.36

Weekly offering requirement for 1975 budget \$2,304.15.  
Unified Budget requirement to date.....\$105,990.90.  
Organ Fund to date.....\$1,410.00