

Fears and Laughter

3-21-65

"There is a time to weep and a time to laugh
A time to mourn, and a time to dance."

① We Live With Shallow Emotions

- Like Children in the Market place.
- Shallow, forced Laughter
 - Little, bitter smiles
 - From the surface of life
- Likewise Our Fears
 - The Manufactured Fears
 - Like the film actor who makes the Fears
 - Some tears - but not enough to wash

② We Need To Recover Deep, Cleansing Emotions

Emotions That Come from the Depth

- Halpern - From a Man's Experiences of His Great Hours
- Jack T. A. These Cleanse and Strengthen
- The Authentic Meaning of Love, Birth and Death
- Drama - Music - Great Writing.

(2)

What Kind of Tears?

The Destructive Tears

① Crying Because I Can't Have My Way.

② Envy - Why Can't I Have What He Has?

③ Remorse or My Mistake

- We Done Wrong and We Been Caught
- The Door Is Shut - It's Too Late.

The Creative, Saving Tears

① The Tears of Repentance

- The Wasted Years - The Damage of Sin.
- "Lord, You Comin' Home"

② The Tears of Separation, of Loneliness

- Paul Saying Goodbye to the Ephesians
 - "When We Asunder Part"
- The Girl in the Upper Room
 - "I Want My Mommy"

③ The Tears of Involvement "Weep with those who weep"

- Parents Over Children.
- Church People Over Our World
 - The Needy, The Sinner, The Wickedness

④ Leans of Gratitude

- He Can And Love of God.

(3)

What Kind of Laughter?

The Destructive Laughter

① The Derisive, Condescending Laughter

- Rolling back - Chattering
- Goes in the Judgement Hall.

② The Loud, Boisterous Laughter at Dirty Jokes

Creature, Beastly Laughter

① The Laughter because of God's Goodness

- A Good Day, Grace Without End.

② The Laughter of Love

- Soft and Tender
- At Weddings or Small Parties
- God Smiling Abraham and Sarah
a child

③ The Laughter of Victory

- We Heave or Sing Hymns at the Altar.
- At the End of the Battle.

④ The Laughter of Great Play.

- Father with Children

⑤ The Laughter of A Sinner coming Home.

(4)

The Power of Jesus - Tears and Laughter

- The Power of His Tears

(1) At The Tomb of Lazarus

(2) The Story of Those Who Wept.
- "Weeping and Wiping of Feet"

(3) He Wept Over The City.

- Which He Loved, But Which Repetition ^{him}

(4) In The Hour of His Death

- The Shame and Fragor of It All.

- The Power of His Laughter

(1) With Little Children

(2) In His Story

- Oliver and Blank, Friend at Midnight

(3) His Joy At A Wedding

(4) The Joy of His Presence.

- In The End

(1) The Tears of The Cross - Laughter of Easter

(2) Our Mystical Joins

- The Tears of Repentance & Surrender

So the Father God goes sorrowing still
For 'Is world what 'as gone to sea,
But 'E runs up a light on Calvary's 'ight
That beckons to you and me.

The beacon light of the sorrow of God
'As been shinin' down the years,
A flashin' its light through the darkest night
Of our 'uman blood and tears.

ANNOUNCEMENTS
March 21, 1965

1. Welcome--especially to those attending the Conference on the Ministry

- Coach Roberts - Team

2. Gratitude for the flowers Given by Mrs. O. E. Simon and daughter Luella, in memory of their husband and father

- Rosemary

Rosebud
in honor of a daughter, Lori Ann,
born to Mr. and Mrs. Tom Jeschke,
Greeley, Colorado, March 17

The Coaches

3. Band in the evening service
4. Kalamazoo Choir Tuesday night at 7:30
5. Conference on Renewal -- Wednesday through Friday

SCRIPTURE
March 21, 1965

Luke 19:41-46

And when he drew near and saw the city he wept over it, saying, "Would that even today you knew the things that make for peace! But now they are hid from your eyes. For the days shall come upon you, when your enemies will cast up a bank about you and surround you, and hem you in on every side, and dash you to the ground, you and your children within you, and they will not leave one stone upon another in you; because you did not know the time of your visitation."

And he entered the temple and began to drive out those who sold, saying to them, "It is written, 'My house shall be a house of prayer'; but you have made it a den of robbers."

Luke 6:20-23

And he lifted up his eyes on his disciples, and said:

"Blessed are you that hunger now, for you shall be satisfied.

"Blessed are you that weep now, for you shall laugh.

"Blessed are you when men hate you, and when they exclude you and revile you, and cast out your name as evil, on account of the Son of man! Rejoice in that day, and leap for joy, for behold, your reward is great in heaven; for so their fathers did to the prophets.

March 21, 1965

CALL TO WORSHIP

O come, let us sing unto the Lord;
let us make a joyful noise to the rock
of our salvation.

Let us come before his presence with
thanksgiving; let us make a joyful
noise unto him with psalms.

O come, let us worship and bow down;
Let us kneel before the Lord our Maker:
for he is our God; and we are the people
of his pasture and the sheep of his hand.

CALL TO PRAYER

Seek ye the Lord while he may be found;
call ye upon him while he is near:
let the wicked forsake his way,
and the unrighteous man his thoughts;
and let him return unto the Lord,
and he will have mercy upon him;
and to our God, for he will abundantly pardon.

CONCLUSION OF SCRIPTURE

Blessed are you when men hate you, and when
they exclude you and revile you, and cast out
your name as evil, on account of the Son of
man! Rejoice in that day, and leap for joy,
for behold, your reward is great in heaven;
for so their fathers did to the prophets.

First Baptist Church

Sioux Falls, South Dakota

March 21, 1965

Eight-thirty and Eleven O'Clock

"There ain't no throne, and there ain't no books, It's 'Im you've got to see, It's 'Im, just 'Im, that is the Judge of blokes like you and me. And boys I'd sooner frizzle up, I' the flames of a burning 'Ell, Than stand and look into 'Is face, and 'ear 'Is voice say—'Well?' " (from THE SORROW OF GOD by G. A. Studdert-Kennedy).

BUT 'E RUNS UP A LIGHT ON CALVARY'S 'IGHT

Prelude—"God's Time is Best" Johann Sebastian Bach
"If Thou But Suffer God to Guide Thee"..... Johann Sebastian Bach
Call to Worship
Processional Hymn—"God Himself Is With Us".....123
Invocation
Lord's Prayer and Gloria

* * *

THAT BECKONS TO YOU AND ME

Call to Prayer
Pastoral Prayer
Choral Response

**Anthem—"Let There Be Peace on Earth"..... Miller-Jackson
Junior Choir

* * *

INASMUCH AS YE DID IT TO ONE OF THESE, YE 'AVE DONE IT UNTO ME

Christian Greetings and Announcements
The Receiving of our Tithes and Offerings
Organ Offertory—"Jesus, Priceless Treasurer"..... Johann Sebastian Bach
Doxology and Prayer of Dedication

*Anthem Senior High Choir
**Anthem—"Wondrous Love" Parker Shaw
Sanctuary Choir

FOR I NEVER THOUGHT 'E COULD COME SO CLOSE

Reading of the Holy Scripture—Luke 19:41-46; Luke 6:20-23
The Introit
The Sermon—"Tears and Laughter" Rev. Roger L. Fredrikson

OR THAT I COULD LOVE 'IM SO

The Hymn of Dedication and Decision
Benediction and Choral Response
Moment of Silence
The Chimes
Postlude

*First Service Only **Second Service Only ***Ushers may seat latecomers

The lovely flowers are given today by Mrs. O. E. Simon and daughter Luella, in memory of their husband and father.

The broadcast over KELO this morning is sponsored by a Friend.

EVENING SERVICE

7:30 P.M.

| | |
|--|----------------------------------|
| Prelude | Sioux Falls College Concert Band |
| Harold Wortman, Director | |
| The Singing of Hymns | |
| Greetings and Announcements | |
| Special Music | Sioux Falls College Concert Band |
| The Evening Prayer | |
| The Evening Offering | |
| Special Music | Sioux Falls College Concert Band |
| Evening Meditation—"Now Abides Hope" | Rev. Roger L. Fredrikson |
| Hymn of Invitation | |
| Benediction | |
| Closing Moments—"When I Survey the Wondrous Cross" | |
| Moment of Silence | |
| The Chimes | |
| Postlude | |

THIS WEEK

| | |
|--|--|
| SUNDAY, March 21—5:00 to 7:00 p.m.—Sr. Hi, Fellowship Hall | |
| 5:00 p.m.—Youth Supper, Fellowship Hall | |
| 5:30 p.m.—Jr. Hi Choir, Choir Room | |
| 6:00 p.m.—Jr. Hi BYF, Youth Room | |
| 8:30 p.m.—Sr. Hi, Parlor | |
| 8:45 p.m.—Afterglow, 1115 S. Holly | |
| MONDAY, March 22—4:00 p.m.—Girl Scouts, Youth Room | |
| 7:00 p.m.—Explorer Scouts, Youth Room | |
| TUESDAY, March 23—9:00 a.m.—Women's Bible Study, Youth Room | |
| 7:00 p.m.—Church Calling, Library | |
| 7:30 p.m.—Kalamazoo College Choir, Sanctuary | |
| 7:30 p.m.—Association Meeting, Board of Christian Education—Parker, S.D. | |
| WEDNESDAY, March 24—6:45 a.m.—Men's Bible Study, YMCA | |
| 6:45 a.m.—Women's Bible Study, YMCA | |
| 9:30 a.m.—Girl Scout Leaders, Youth Room | |
| 10:00 a.m.—Coffee, all women invited, Mrs. John Carmen, special guest | |
| —Special Interest Missionary | |
| 4:00 p.m.—Girl Scouts, Youth Room | |
| 4:30 p.m.—Junior Choir, Choir Room | |
| 6:00 p.m.—Webelos, Youth Room | |
| 7:00 p.m.—Sr. Hi Choir, Choir Room | |
| 7:00 p.m.—Midweek Prayer Service | |
| THURSDAY, March 25—1:15 p.m.—Sr. Philathea Class, Parlor | |
| 4:00 p.m.—Primary Choir, Youth Room | |
| 7:00 p.m.—Boy Scouts, Youth Room | |
| 7:30 p.m.—Sanctuary Choir, Fellowship Hall | |
| FRIDAY, March 26—6:45 a.m.—Men's Bible Study, YMCA | |
| 4:00 p.m.—Girl Scouts, Youth Room | |
| 7:00 p.m.—Cub Scouts, Fellowship Hall | |

CHURCH STAFF

MINISTERIAL:

| | |
|------------------------------|--|
| Dr. Roger L. Fredrikson..... | Pastor |
| Rev. L. Thomas Harlan..... | Associate Pastor |
| Mrs. Emil Tiezzi..... | Interim Christian Education Co-ordinator |

SECRETARIAL:

| | |
|-----------------------------|--------------------|
| Miss LeeDel Howard..... | Financial |
| Mrs. H. C. R. Olsen..... | Pastor's Assistant |
| Mrs. Clarence Anderson..... | Church |

MUSICAL:

| | |
|-----------------------------|----------|
| Mr. Stanley L. DeFries..... | Director |
| Dr. Maynard H. Berk | Organist |
| Mr. Harold Wortman..... | Youth |
| Miss Lois Harchanko..... | Children |

JANITORIAL:

| | |
|--------------------------|-----------|
| Mr. James Timmerman..... | Sexton |
| Mr. Lamont Reichelt..... | Assistant |
| Mr. Russell Hubbard..... | Assistant |

"TEARS AND LAUGHTER"

March 21, 1965

My friends, we are in the midst of trying to consider the meaning of the times and seasons that come into a man's life from the memorable words of the book of Ecclesiastes which says that there is a time and a season for everything under heaven. And in a strange sense we pass through the eras, the times, the seasons of life and the strange thing about life is its paradoxes. Its times of sowing and then its times of reaping. Today we ~~tink~~ about this, there is a time to weep and a time to laugh, a time to mourn and a time to dance. Strange how close together these emotions are. Tears and laughter. I've gone to weddings where the bride and the groom were just so full of joy they could hardly contain themselves. A kind of awful joy full of meaning. And I've watched the mothers and the fathers who felt the wrench of separation and I have thought of ~~a~~ the words that a man shall leave his father and his mother and cleave to the woman. Joy, sorrow.

I've gone to funerals and I have seen on one hand people say how badly we're going to miss Dad, we knew that this day would come, the house is full of memories. We're going to miss him but on the other hand what a wonderful thing that he could go home. Sorrow, and joy. And if I could dip into last night's experience, there were some who rejoiced. Right? And some who had victory. But on the other hand there were those who wept because victory did not come to them. I thought incidentally of that crowd as it rushed out onto the floor. What a wonderful thing it is for people to express joy. But how terrible a mob can become when it wants to tear things to pieces. So we find that in all of life's experiences there is this strange mixture of wanting to cry on one hand but wanting to laugh on the other. you take as simple an experience of sending a child off to school, the youngster is all full of anticipation. What will school be like, what will my teacher be like, what books will I have, all this kind of thing. He starts and yet one half of him is afraid. There are tears there. May I say, my dear friends, that one of the terrible things about our time is that we have tried to squash authentic emotion. We have had much superficial emotion, much stuff that runs on the edge of life so that we've almost had Erzsats tears like an actor who carries an onion inside the garment so he can be sure and cry at the right spot. Only we say I don't want to cry too much because it may take away the makeup from my face. So we have moved from experience to experience and dipped into the thing lightly but nothing really has hurt us until the tears became so genuine that they cost us something. And on the other hand our laughter is like tinsel, like grins that are glued on our faces. Because we have lost the capacity to laugh from the depths of ourselves because of the joy that runs through all of life so that Jesus at one time said you are like children in the market place, if they laugh, then you dance; if they cry, then you cry. So that there is great need to recover something of

the authenticity of deep emotion that runs like a tide through life. Now let nobody here say, noone here say that emotion is an illegitimate part of life. The fact of the matter is we were made with will, mind and emotion and you cannot take one segment of life and yank it off here and say now I'm going to be completely logical for awhile and maybe tomorrow I'll decide to be emotional. We are put together with a capacity in the depth self for laughter and for tears so that a man can go let us say to hear great music and this will come over him like the tides of the sea, it will be a cleansing experience, and a man will leave this not wanting to talk or chatter, not wanting to push his stuff out like a kind of bawdy thing, but wanting to meditate on the deep things that have moved through his life. It is this way in great drama. There is always clash in great drama, two forces that meet each other. The struggle and the tearing up. A person moves out of this and he feels some pride had moved through his life.

I want to speak of this quite unashamedly. I went this week to PTA. I'm not bragging, it's a statement of fact. Now you guessed it, one of our youngsters was involved. So it was a fine program, music and a demonstration of phys ed. I left before the lunch. As I was leaving, there was a woman, a teacher in the school who very kindly spoke to me outside the school. She spoke about the children in school and then she said YOU know being a church woman I must tell you that we have prayed for your church. She said that must be quite a congregation that you have. There are not many churches that have been given the opportunity to witness as your church has. I have lived, she said, most of my life in Sioux Falls. I don't know when any church has had to pass through so many things as you have and she said, what an opportunity. You must have, she said, a kind of tough congregation. I said, We do. Now I use tough in the best sense. Tough that is related to tenderness. And when this good woman left, I broke down myself and I stood and wept in the darkness. You may think this a strange thing. Well that's my right. You do your weeping where you want to. But the fact is that a person can be cleansed, healed, washed out by great emotions.

Now turn for example to tears. There are destructive tears. There is the kind of crying like a cry baby. I can't have what I want. Some people never grow up. We know about this, Paul talked about it in I Corinthians. He says when I was a child, I spoke, acted and thought like a child. And some people stay at that kind of infantile stage. So we're always wanting something. And when we can't get what we want, we whine, and we whimper. We're babies. Some people cry because they are full of envy. Why can't I have what he's got. Why wasn't I given the equipment that he's got and so on. Some people cry because frankly they made a mess of things and the door is slammed in their faces and because of it, they weep. There are tears that are destructive, they are not cleansing. They are not authentic in the deep sense.

But there is another kind of crying. The crying of repentance. The possibility of a man turning to go home. We all need this. There is not a one of us sitting in this congregation today who doesn't at some time or other need to turn toward home. He's violated his neighbor, he has shook his fist in the face of God, he has walked, we have walked in stubborn disobedience. And now out in this hog pen there comes to us the strange pull of home and like the prodigal son, we turn, we come to this and when it is at this point there are tears when a man starts to go home. These are authentic tears. Cleansing tears. The tears of power.

Or take if you will the kind of tears that come when we are separated or we are lonely. How often this comes to us. We sing in a hymn that is quite familiar in this church When we asunder part it gives us inward pain. Life is full of hellos and goodbyes. You stand at railroad stations and you stand out in the porch and you linger in the living room to say goodbye and it tears at you. You see this kind of tearing taking place in death. A friend of mine who was on a train told about a most amazing experience when he said it was reported in the dining hall in the morning a man had been in a car and had heard a girl crying and in an upper berth, she kept saying I want my Mommy, I want my Mother, Mother where are you? And somebody shouted out and said why doesn't somebody go get the girl's mother so we can get some sleep. And the father who was with her in the berth said I wish I could but she's in the baggage car.

Does a man cry at a time like that? Certainly he does. He needs to. Or think if you will of the tears of involvement. A father cries over his children, a mother cries over her daughter, a brother cries over a brother, a neighbor weeps over a neighbor and if you push it far enough God cries over His world. This is why Jesus sat about a city that . . . and yet would say it was going to reject him and he knew it and it is put in pathetic words in the gospel of John. Jesus came to his own home and his own people would not receive him. This is why he sat over this great city that had stoned the prophets now about to kill him and he said O Jerusalem. I would have liked to gather you under my wings as a chicken gathers its chicks. But you would not have me. I pity you if there has never moved over your soul in one sense the misery of other people. The hunger while we shove stuff in our garbage cans. The fear while we live in freedom. The sense of meaninglessness while God has given to us meaning. To forever be upset not to feel some stab over this. Is to be a traitor if one calls a Christian.

But the other side of it is laughter. And dear friends, laughter comes after tears. There is the wrong kind of laughter. The kind of laughter that takes place on a playground when a bunch of kids begin to pick and bully on some little fellow that doesn't have a chance. Terrible thing to see. The kind of laughing that is done, I saw it happen one time, when somebody unfortunately came in in a grotesque way on crutches and people started to laugh. The kind of derisive, condescending kind of laughter that said I am above you and therefore I will laugh

at you. A terrifying thing. The kind of laughter that comes when we hear dirty jokes and we mess with what we might call the tawdry, cheap side of life and we make of life almost a thing of where we cast our pearls before swine. Ah, but there is another kind of laughter. It's the laughter of God. It's the laughter that comes because of the goodness of God when a man looks at a day and says this is a day that God has given me, it's the laughter that comes when he sits down with his family or he thinks about the grace of God or the way God has cared for him and sustained him and watched over him. There's a kind of laughter when one comes near or knows love. Children that get down and parents that get down and play with their children where there is a soft, tender love because of the relationship that is there. The kind of laughter that Jesus must have known when he took children and blessed them and said unless you become as a little child you shall in no wise enter the kingdom of heaven. There is a laughter that comes out of victory. When men are weary from the battle but the battle has been fought well. I didn't know you fellows were going to be here when I put this point in the sermon. But how great it is that a man can give his strength and give it to a battle. And far greater even than the basketball games, is the game of life.

A man can gather up, a woman can gather up the wounds but also the strength of life. And go forth into it again. The kind of laughter that came to Jesus when in his hour of death he said I am finished, there is something deep and wondrous about this possibility of coming to a moment of victory when a person can laugh in gratitude. So there are tears and there is laughter.

Can I push on for just a moment to say there was one life in which this was caught up in majesty. This is one whose name we call Jesus. Who knew both the extremity of holy tears and holy laughter. I invite you into his camaraderie today to weep and laugh with him. Think of his tears. He loved people and one day he stood before the tomb of a friend called Lazarus and he did not only weep about the fact they did not believe, these people gathered around that tomb, he wept because his friend was gone and something of the mystery and tragedy of totality is in that weeping of Jesus. I never come to a memorial service where we try to gather ourselves together with our tears and strength without being reminded that in the gospel of John the writer says, Jesus wept.

Or I think for example of this weeping over the city of Jerusalem, do we understand it? This was The City - ~~the~~ it was the great city, the city of promise and hope and all of the history of these people was woven into the city, Jerusalem with her temple where the Jews once a year, by the thousands the Jews went home to celebrate the Pasover. And in the longing of Jesus' heart was the desire to come to the city. We are celebrating that movement toward the city now. But when we got there and saw that not only had the massive pile of bricks and stone and mortar and homes and buildings but the humanity of the city, his heart moved out and one of the great scenes in all of the

New Testament is Jesus weeping over that city, as men ought to weep over our world today. Or think for example of his dying hours on the cross, the weeping that must have gone through him over Judas and Peter. And the terrible weeping in the garden when these men went to sleep on him. And finally the cry of the cross, My God, my God - there is the weeping of Jesus.

Studdert-Kennedy, the great chaplain of the I World War, Woodbine Willy, choked with asthma at the battlefront but The Chaplain who knew the sorrow of God in the trenches where the men were trying to hold the line, says So the Father God goes sorrowing still, for 'Is world 'is what has gone to sea, but 'e runs up a light on Calvary's 'ight that beckons to you and me. The beacon light of the sorrow of God has been shinin' down the years, a flashing its light through the darkest night of our 'uman blood and tears. And I'll tell you it makes all the difference in the world whether you believe Christ has died where you have been or God doesn't care. And the Christian bets his life on the fact of the tears of Jesus, there has been the vast sorrow of God.

Ah, but Jesus laughed. He went to weddings. He took little children. He talked the last night he was with his disciples and said if you know me you will know my joy and my joy will outrun ~~he~~ years. It will be to you a source, a strength in your hour of need. This is the great possibility of the great comradeship with Jesus that there could come beyond the tears the laughter of God. In the Old Testament it says that God laughed when he gave to Sarah a child long past the time when children come to old women. And God this infinite majestic God, the Father of Jesus, laughs through his son because he does the unexpected things and therefore after the agony of Calvary there is the laughter of Easter and the One who says I give to you my peace, my joy, my love and my victory. And the invitation to be a Christian is the invitation to become one whose life is centered in the Christ to such an extent that his tears and laughter become your tears and laughter. That the cleansing tides of the great emotions of life can come surging through a man or a woman and all the common experiences of life its love and its hatred, even, its moments of defeat and its moments of victory and in this to know that you are with him and know him. Could I tell you that for each of us there is only a resurrection if we've known the crucifixion. The problem with the church today is that it wants the laughter without the tears, it wants the victory without the death. I want to speak again of these young men. You do not win games or races without the long, long hours of tedious training. I remember Gil Dodds, the great miler. He spoke in a chapel in another college. Said I'm not a fast man, I've had to fight to win every quarter I've run. I do not have much native ability and of course we had not know about the four minute mile in those days. For when Dodds went out to run and give a demonstration, he was the hero of every kid in the town. You see there is the narrow way, the tightening of the belt - if you will excuse me for putting it this way - the dying, the obedience to the coach, the long hours of discipline the unglamorous sweat so that when the battle comes, the man is

ready. So Jesus wept but he also laughed. He invites us to his own death to join him that in the act of surrender and obedience and repentance through that door of tears, we shall know that laughter of victory. How marvelous God grants us this opportunity.

3-28-65

Seeking And Finding

Another Great Paradoxical Experience

- "a time to cast away stones, and a time to gather stones together."
- "a time to seek and a time to find"
- "a time to keep and a time to cast away"
- ① We Gather Money to Scatter The Investment.
- ② We Gather In Life To Spend It In A Cause
 - The Housewife in Montgomery
 - Garrison and Young in The Capsule.
- ③ We Gather Together As God's People To Prepare To Scatter.

This Seeking And Finding Is True In Our Human Relations

- ① How We Gather As Friends And Then Scatter
 - Life Is A Series of Meeting and Partings.
 - Class Reunions
 - Yet In The End We All Scatter.

(2)

② There are Two Depth Associations of Work and Cases

- The Team That Works Together
- The Men That Taught Together.

→ - The Kansas B Y I Convention.

- The People Who Believed in Me
- The Disciple Man and His Outreach

③ Deep Ties of Family

- How We Gather All Our Resources for The Scattering.
- Close Ties in Mother's Family
- The Burial of Edna - A Sister.

④ The Gathering and Scattering of A Congregation

- Our Sharing in Working and Common
- The Messengers Make Life.
- Our Scattering ^{Shared} To Revitalize

→ Sharing With Kenneth

⑤ The Meaning of This

- The Strength of Life Together
- The Spirit That Sustains Us.

(3)

The Seeking and Finding of Growth

- The Amazing Wonder and Transition of Growth.

- The Child Who Learns

- To Walk, Talk, Creep and Crawl

- This Is Love Off In Youth

- 4 Persecution, Rebellion, Noise
and Seeking.

- Then The Time of Decision and The
Settled Life.

- This Is For More True Spiritually

- Childish Time of Simple Faith

- Now Is A Time And Will Go
To Heaven.

- The Depth of A New Life and Mind.

→ Overcoming Prejudices

- Then The Understanding of The
Christian Meaning of Suffering & Pain

- Then The Discovery of The Community.

Mr. Walter
Anthony?

(4)

The Lesser To The More Important

① The Whole of Jesus' Ministry

- Leaving Home
- Away from the Crowd to Wey
- Moving into the Deeper Teaching
 - Not Physical Bread, but Spiritual
 - The Garden plus the Cross.

② Christ's Claim On Us.

"Seek to Enter the King dom of God "

- Giving up Earthly Possessions -
for a Greater Response to God
- Giving up the Family
for a Greater Meaning In the Kingdom
- Ours Own Life
Abandon and Carelessness
Peter Marshall
Freedom Marches
- The Call To A Deeper Fidelity.

ANNOUNCEMENTS
March 28, 1965

1. Welcome

2. Gratitude for the flowers

given by Mrs. Dale Cramer and
children in memory of Mr. Cramer

3. Regular Evening Service

4. Wednesday evening worship --

Professor Firman Early

5. WMS Spring Luncheon and Meeting
Thursday, April 1

No WhiteeCross sewing or
Executive Board that day

6. Subscription to the Times

March 28, 1965

CALL TO WORSHIP

He that sitteth on the throne said, Behold,
I make all things new. I am the Alpha and
the Omega, the beginning and the end.
Be strong and of good courage, fear not,
nor be affrighted: for the Lord thy God,
he it is that doth go with thee; he will
not fail thee, nor forsake thee.

CALL TO PRAYER

Spirit divine, attend our prayer,
And make our hearts Thy home;
Descend with all Thy gracious power;
Come, Holy Spirit, come.

Come as the fire; enkindle now
The sacrificial flame,
That all our souls an offering be
To our Redeemer's name.

CONCLUSION OF SCRIPTURE

So therefore, whoever of you does not
renounce all that he has cannot be my disciple.
"Salt is good; but if salt has lost its taste,
how shall its saltiness be restored?
It is fit neither for the land nor for the
dunghill; men throw it away. He who has
ears to hear, let him hear."

Give Me Oil In My Lamp 3-28-65
pm

① The Meaning of A Wedding

- Time of Great Joy
- Are we prepared to join Christ In His work?
- Are we prepared for Joy?

② The Meaning of Oil

- Preparation
- Faith and Expectation
- Others - The Oil
be will Not Come

③ At Midnight - A Cry

- At The Darkest Hour
 - No one expects anything to happen
- Christ Comes
- This Is The Hour of Testing.

This Week - Antitude for Help Last Week
- This is the Ordman Week.

① Wednesday

- Ordman Early

② Start the Work Team

- Mitchell

③ Up to Class

- Four Class Rooms

✓ Class Instructions - Chance

✓ High-Room
Panel Suggestion

Change

④ My Response Is Personal.

- No one else can carry the for me.

- I cannot respond for someone else

⑤ The Froggy off the door

- An opportunity missed.

First Baptist Church

Sioux Falls, South Dakota

March 28, 1965

Eight-thirty and Eleven O'Clock

"There ain't no throne, and there ain't no books, It's 'Im you've got to see, It's 'Im, just 'Im, that is the Judge of blokes like you and me. And boys I'd sooner frizzle up, I' the flames of a burning 'Ell, Than stand and look into 'Is face, and 'ear 'Is voice say—"Well?" (from THE SORROW OF GOD by G. A. Studdert-Kennedy).

BUT 'E RUNS UP A LIGHT ON CALVARY'S 'IGHT

Prelude—"Meditation at Sainte Clotilde" Philip James

Call to Worship

Processional Hymn—"Jesus, Still Lead On" 357

Invocation

Lord's Prayer and Gloria

* * *

THAT BECKONS TO YOU AND ME

Call to Prayer

Pastoral Prayer

Choral Response

Solo—"Lord, What Is Man?" Henry Purcell

Truman Dalton, Baritone

* * *

INASMUCH AS YE DID IT TO ONE OF THESE, YE 'AVE DONE IT UNTO ME

Christian Greetings and Announcements

The Receiving of our Tithes and Offerings

Organ Offertory—"There's a Wideness in God's Mercy" Homer Whitford

Doxology and Prayer of Dedication

**Anthem—"The Cherubic Hymn" A. Gretchaninoff

Sanctuary Choir

Holy, ever blessed Lord God Almighty, Holy God, in Three Persons: blessed Trinity. Saints and Martyrs bless and praise Thee, Angels and Arch angels praise Thee, singing: Heav'n and earth are full of Thy great glory, Glory be to Thee, O Lord. Holy, ever blessed Lord God Almighty, Holy, God in Three Persons, blessed Trinity. Glory be to God in the highest, Glory to God the Father, Glory to the Son, and to the Holy Spirit, Alleluia.

FOR I NEVER THOUGHT 'E COULD COME SO CLOSE

Reading of the Holy Scripture—Luke 14:25-35

The Introit

The Sermon—"Seeking and Losing" Rev. Roger L. Fredrikson

OR THAT I COULD LOVE 'IM SO

The Hymn of Dedication and Decision

Benediction and Choral Response

Moment of Silence

The Chimes

Postlude

*First Service Only **Second Service Only ***Ushers may seat latecomers

The lovely flowers are given today by Mrs. Dale Cramer and children in memory of Mr. Cramer.

The broadcast over KELO this morning is sponsored by A Friend.

EVENING SERVICE

7:30 P.M.

Prelude
Fellowship Singing
Greetings and Announcements
The Time of Prayer
 Preparation for Prayer
 The Act of Prayer
Receiving the Offering
Singing a Hymn
Reading the Scripture
Special Music Mrs. Delores Schmidt, Soprano
Evening Meditation—"Give Me Oil in My Lamp" Rev. Roger Fredrikson
Hymn of Invitation
Benediction
Closing Moments—"When I Survey the Wondrous Cross"
Moment of Silence
The Chimes
Postlude

THIS WEEK

SUNDAY, March 28—5:00 p.m.—Youth Supper, Fellowship Hall
 5:30 p.m.—Jr. Hi Choir, Choir Room
 6:00 p.m.—Jr. Hi BYF, Youth Room
 6:00 p.m.—Sr. Hi BYF, Parlor
 8:45 p.m.—Afterglow, Kirk's Drive-in (meet at church)
MONDAY, March 29—4:00 p.m.—Girl Scouts, Youth Room
 7:00 p.m.—Explorer Scouts, Youth Room
TUESDAY, March 30—9:00 a.m.—Women's Bible Study, Youth Room
 10:00 a.m.—XYZ, Parlor
 7:00 p.m.—Church Calling, Library
WEDNESDAY, March 31—6:45 a.m.—Men's Bible Study, YMCA
 6:45 a.m.—Women's Bible Study, YMCA
 4:00 p.m.—Girl Scouts, Youth Room
 4:30 p.m.—Junior Choir, Choir Room
 6:00 p.m.—Webelos, Youth Room
 7:00 p.m.—Sr. Hi Choir, Choir Room
 7:00 p.m.—Midweek Prayer Service
 8:15 p.m.—Board of Deacons, Parlor
THURSDAY, April 1—10:00 a.m.—White Cross Sewing, Fellowship Hall
 12:00 Noon—WMS Executive Board, Parlor
 1:15 p.m.—WMS Spring Luncheon and Meeting, Fellowship Hall
 4:00 p.m.—Primary Choir, Youth Room
 7:30 p.m.—Sanctuary Choir, Fellowship Hall
FRIDAY, April 2—6:45 a.m.—Men's Bible Study, YMCA
 4:00 p.m.—Girl Scouts, Youth Room

CHURCH STAFF

MINISTERIAL:

Dr. Roger L. Fredrikson.....Pastor
Rev. L. Thomas Harlan.....Associate
 Pastor
Mrs. Emil Tiezzi.....Interim Christian
 Education Co-ordinator

SECRETARIAL:

Miss LeeDel Howard.....Financial
Mrs. H. C. R. Olsen.....Pastor's Assistant
Mrs. Clarence Anderson.....Church

MUSICAL:

Mr. Stanley L. DeFries.....Director
Dr. Maynard H. BerkOrganist
Mr. Harold Wortman.....Youth
Miss Lois Harchanko.....Children

JANITORIAL:

Mr. James Timmerman.....Sexton
Mr. Lamont Reichelt.....Assistant
Mr. Russell Hubbard.....Assistant

"SEEKING AND LOSING"

March 28, 1965

At the center of life is the experience of gathering and scattering. Of seeking and losing. Strange thing this gathering in and this going out. In the book of Ecclesiastes the writer says there is a time to cast away stones and a time to gather stones together. There is a time to seek and a time to lose; a time to keep and a time to cast away and all of life is a reflection of this wisdom. As a matter of fact, I hope at the end of the message to bring us all to the point where we understand that the business of being a Christian disciple has in it affirmation and renunciation. But let us illustrate this from life. We gather money so that we can make an investment and that investment somehow represents the gamble of scattering after we have gathered. We are at points people who gather up the strength of life so that it might be spent. The housewife the housewife from Detroit, who decided that she had to do this if she were to be true to herself, as her husband said. The gathering up to scatter. The getting ready for some great test in life that will demand of me not the fringes of my strength but the center of my strength and my power. Dear people, how we need this. A team that girds itself like an army to go to battle. And in the moments of battle that may be short in time the vast expenditure of great energy. The gathering and the scattering.

We are aware of this every Sunday that we come to church in some sense. The wonder and the miracle of worship together. I do not know what an hour like this means to you but of all the hours in a given week not because I am the preacher, but because I am a human being trying to be a Christian as you are, this hour takes on great significance. We may have been all alone during the week. As a matter of fact the main thing that we might have been aware of is the drudgery of the kitchen or the difficulty we're having with a lesson or the awful trials of trying to live with someone on the job and now we come together and we look across the sanctuary and we see familiar people whom we know and love and trust. People who like us have tasted of the grace of Christ we know this because we have shared with each other and we are together and the apostle Paul says we are members one of another here in the remarkable experience of the Holy Spirit and then we scatter again. In a few moments we will leave this building to enter into life not that we have not been in life here, but life in its secular demands, its demands that will be made on us at every level and the strength that we have felt and sensed here in some degree must bear us up while we are scattered.

Now all through human relations this is true. How wonderful it is that people can get together and be social. This is a great gift that God has given us and as we come to the end of an evening together to say goodbye, its either some strength or weakness that now we take with us as we leave this having been with our friends. God be blessed for the friends that we have that sustain us in many, many hours of need. And so life becomes

a kind of series of hellos and goodbyes,

of saying I don't know when I'll see you next, but God bless you. It is this way as we get tied up in great causes and we work together for things that amount to something that matter. We have here this last week a group of 35 pastors and laymen coming from many parts of the country thanks to you who entertained them in your homes as you did, the Kalamazoo Choir earlier in the week and when these men came to the closing moments on Friday it was a rich and a wondrous time as we parted with a simple prayer not knowing when we would come together again. I had the experience of trying to make good on a commitment that Kansas young people had been after me for two years to make up on. And so for one night I was with the young people of that state in Kansas City and when I got there I discovered why they were so anxious. You'll pardon me for saying this to you quite personally, it was 20 years ago that we organized the BYF in that city. So at one point in the program I was supposed to reminisce. As if I didn't realize I was old enough already.

I have people at home that remind me of this now and then the young people wanted it done. So as I looked over this congregation hundreds of young people and some of the counsellors that I had known, something of the whole rich meaning of gathering and scattering came sweeping over me like the tide of the sea. I counted men that I had respected and trusted and come to love as even here because of being linked in the great cause of the coming of the kingdom of God. And my mind began to move over the years and those many points of meeting and going. In the National BYF we came to a thing called the Disciple Plan and a group of people about 4 or 5 years after the organization of this youth movement knelt in a home in a suburb of Philadelphia and went out their scattered ways and just earlier this spring at Valley Forge I met Dick Bears who now is a candidate personnel secretary for Foreign Mission Society, Louie Spencer who is a teacher of physics working with the Bureau of Standards in Washington, D.C. Kenny Dodson who is a brilliant doctor, it just happened that all four of us got together with a brilliant doctor up in Jorhaut taking advance study and research in surgery for operating on the various diseases of the lung - and in all of this there was the meaning of gathering and scattering. Seeking and losing. Thank God for it. And the wonder of all this is that we can sit here and in some sense in worship be tied in prayer with multitudes of others whose lives we have become intertwined with in the grace and providence and the mercy of God so wonderfully and feel we are as one.

Beyond this is family. And as I look over a congregation like this I am aware of the fact that many of you have young ones away. For somehow all of life in some strange way has been for us or becomes for us a preparation for setting free those whom God has given us to be responsible for and we are not to possess them, we are to prepare them for the thing that God calls them to do. This takes place remarkably in a Christian congregation. How we get tied together. One of the girls that I met in K.C. is one of the very few people I have carried on correspondence with over these years, she was a Junior High when we left that church, a troubled girl, she craved and cried for love, she still

does. And we had about 20 minutes together in the Pastor's Study alone. This girl who is now near the end of her Junior year in high school and she spoke of how at times she did not feel God near. Of how at times she tried to pray~~ed~~ and could not feel she felt any sense of God's rpesence. But how at other times there seemed to come to her a glory and a wonder and a power that was not her own and at the end of those fleeting minutes, we prayed, she asked that we do this, and we parted. How strangely and mysteriously God ties us together in his Spirit. And whether we are gathered or whether we are seeking together or we are scattering or losing, there is something of the mystery of that spirit that holds us together and makes us g strong and steadfast. I am reminded that yesterday in St. Paul my mother's sister, Edna Anderson, was buried. 28 years on the mission field the mother of five children scattered across the country, and mother said that this would be a triumphant service. And I can almost visualize, I was not there, the family coming together and all the memories and all the strength ~~a~~ that God brings to us. How wonderously he ties us together.

Friends, this is true also of the way we grow. We cast aside that which we no longer need and take on the new and yet the old is there. Life is put together like this, we learn mysteriously to give up the bottle, to eat, we learn not to crawl anymore but to walk. We come to tell the difference between ~~life~~ light and darkness and wonder of wonders, we begin to recognize people and begin to love them and begin to call them by endearing Mother, Father, John, Mary. For these are the people who mean something to us. But we push on beyond this and we move into that period we call youth with its noise and its seeking for authority and its rebellion and its wistfulness and its wagnerness and its experimentation but we do not stay there. Life demands of us in some sense that we move on into the time called adulthood and now we can no longer just live by rebellion, seeking for authority, now we must fling ourselves into making of ourselves kind of a warp and woof, there has to be meaning in this somehow or ~~no~~ other. For now we have laid aside this garment of youth to take a garment of adulthood so that life becomes even until we move to that moment of death, life becomes a gathering and a scattering, a growth, a cutting edge of pain that out of it God should make us in some sense what Paul spoke of when he said in Jesus Christ. That kind of growth that in some strange mysterious way prepares us to go through a very narrow door called death which has in it also the possibility of life everlasting. It's like unto spiritual growth. My friends, there is in the growth of the spiritual man which is akin to the physical, the casting of f of the old and the affirming of the new so we begin by saying very simply I love Jesus and let no one here despise anyone that says that. There's nothing that cuts us deeply as when we in our sophistication say I wonder if he means it. The awful thing is that we chop the body of Christ into bits and some of us talk one language and some of us talk another. Commitment to Christ is a bigger thing than that. So someone says tremblingly at the age of 10 or at 8 What a friend I have in Jesus. This

is exactly where it starts. But we move on to discover that there is more in this than just by getting a friendship. There is a will. There is a claim on my life so I move beyond a kind of concern for just myself and heaven and begin to see something of the vastness of God at work through his infinite and gracious will.

And I begin to discover that there is a mind to which I must become obedient, not just my mind or my whim or fancy. I am deeply alarmed, folks, when I hear Christians people discussing things like the race issue without any reference to Christian authority. It was some paper that somebody sent me, I don't even know the name of the man. But because he calls himself an anti-Communist therefore he takes on some sort of strange authority for me. The book by which Christian people live in terms of all their relationships is a book that teaches us about the mind of Christ. And looking at every person as having great possibility. And to learn that obedience is something infinitely greater than simply living by any old shred of evidence that comes drifting my way or bit of gossip that I pick up. There is a deep calling to move beyond the childishness of just saying I love Jesus to an understanding that God is shaking the old order and bringing out of it something ~~hat~~ shall be akin to his kingdom. ~~As~~ Any man who sees this has the pain of death in discovering it.

But he moves beyond this to discover even that there is in life the great teaching that comes only as we suffer and have pain. So many of us sit on this side of pain and we say I must avoid this at all costs. But He says, listen to Him, if any man would follow me, let him find his cross. Jesus never talked about this pain back in the playpen. What he talked about was an ultimate kind of risk that put a person up against his own cross until finally he discovered the joy that could only come through that cross so that the depth of being a Christian is not the ease of it, not the peace of mind that comes, but something of a restless insecurity, its pushing into new country, its finding Calvary. And beyond that finding the joy of growth. So that when I start to talk about gathering and scattering, I see something not only of our being tied together in a wondrous way in this fashion. But I see something of our own spiritual as well as physical growth so that we shall become like that which Christ wants to bring out of life.

Now there is just one last thing I want to share with you and this is the thrust of the whole matter. My dear friends, do we dare cast aside the lesser for the more important. Ah, that's the rub on it. you see the story of Jesus is full of this. He left home, why did he leave home? Every argument in the book said he ought to stay home and run the carpenter shop. But he heard the music of another world and he had to leave. Why do people launch out and do things they've never done before? Leaving the security of home and a lot of toehr things. Because there has come deeply upon them a claim and they will not be true to themselves if they are not true to this. God pity the fellow that is always stuck in the same corner and never gotten out of it.

I want to say to you quite baldly, I am aware of the fact that some of you shudder at the very thought of a Christian witness but there will never come to laymen a sense of confidence and strength in the ultimate light of Christ if they have not been pushed ~~you~~ out, you have not been pushed out to try to feebly and fumblingly say This is what Christ means to me. As a matter of fact, one of our laymen spoke of this this very morning.

And so it was that Jesus left home and went out into that risky world to speak of the coming of the kingdom of God But have you noticed how many times he turned his back on great crowds to be alone with his Father? It amazes me more that he did that than the fact that he went to the big crowds. Time after time running through the gospel at this point where he turned his back and almost overwhelming mass of humanity, to be by himself. That takes a kind of courage that going to the crowd does not take and in those moments of seeking in the mountains, in the darkness of the night, there came to him the firm authority of his heavenly Father and it was this that enabled him to do his work. Are you aware of how many times he shook off the attempts of the crowd to make of him a bread king and said Any man that would know me must eat of me and drink of me. This is the power and the meaning of Jesus Christ. He gave up the lesser for the more important and finally in the end of his life in the north country it is this that we are about now to begin to celebrate, he started to move down to the city that was going to be his death. Yet he knew this is where he had to go. If he wanted to live a nice long life he should have stayed in the north. But the claim of God was in Jerusalem. That was where the battle was going to be fought and in the treachery of what we call Passion Week and all of the slick questions that were put at him and the traiterness of his own disciples and finally rejection and being sold and Gethsemane, it was the blood of the cross. He left the least for the greater And this is why Jesus comes to us today and says Will you seek first the kingdom of God. What is it that comes first in your life and what great loyalty do you hang all that you are? Ultimately it gets down to that. '

I thought about that so much this week. The issue of Gus Grissom and Young out in space or the struggle in any given state for rights as we have read of it in the papers, is ultimately and finally an inner thing, friends, not an outer thing. The deep causes of life have their rootage in me what I commit myself and what I live by. And the man who clutches feverishly to the things of life and things that somehow you will measure by this does not know the highest. For we do not measure life ultimately by bank accounts and the kind of clothes people wear. We measure life by the instincts and impulses and loyalties of peoples hearts and lives. And when we start to tot up the figures on what kind of influence we've got and so forth, Jesus said these are lesser things. And even when he got to the point burningly of human relations, he said there is a higher calling even than family. And until a man

has dared take his own family and set this in the light in the ultimate authority of the kingdom of God and the lordness of Christ and can sit loose on even that, this is the only way he'll ever commit those you love who die to peace to God. Until I have as somebody set set loose on that, I will not know ~~his~~ ultimate meaning. For in the last analysis a man has but one life and he flings that out like a seed , like a gift, into what God wants done, it is in that abandon that the joy and the power comes.

A lad out of our Junior High department came to my study this week, he made an appointment and I was amazed at this. He came in and he came right to the subject. He said, Mr. Fredrikson I'd like to ask you about the ministry. This young man had thought long about this. I said when did you first start to think about it. He said when I saw a movie in this church about the life of Peter Marshall. I asked him what struck him about this movie, he said the way the man gave his life. And then he went on to say and I want to tell you, he said that Mr. Harlan's going too has affected me. And then he talked about a Bible Study group and other things. And I saw shining in the eys of that boy the kind of abandon that I wish could come to all of us. We get so soft we don't want to scatter any seed. We jut want to hang on to it. We hide behind the -ame old arguments we've used for years and some of them are awfully, awfully flimsy.

And he says, he says whoever will not hate, this is the over statement of the East but has in it great meaning, father, mother, brother, sister, and finds his cross will never know the great meaning. I tell you, it is the truth. The great moving lives of this century have not been tied by the things that hold us, and this is why they fly. This is why they have known a power that does not come to those of us who hang on and clutch. So it is as we ~~move~~ lose that we find and it is as we find and are willing to lose that God blesses us and grants to us the life that is everlasting.

Terminals & Transmitters

4-4-65
pm

The Meaning of II Corinthians

- The Power of Being New Persons - Reconcilers
- The Meaning of Christian Living.

① This Great Verse

"For he gives us comfort in our trials so that we in turn may be able to give the same sort of strong sympathy to others in theirs."

② God's Comforts Us - So We Can Comfort Others.

- This Is A Transmitter - Passes It On.
- Others Are Terminals - Everything Ends There.

(2)

The Lesson of The Scripture

① We are Not Called On To Draw Attention to Ourselves.

- Personal Nozzle - Gain Wits - Sympathy
- This becomes A Wound Out Stump

② This Is Strength In Affliction - Going Through It.

- Mr Cyril Arthur Pearson

- Became Blind

- Started A School for the Blind
After World War I

- Father Perman - Leung

- Starr Nallen - Prisoners

- A. A. - Mill Wilson

- Jesus Is The Greatest Example

③ Our Own Pain And Suffering.

- A Way Into Other Lives

④ Terminals or Transmitters - Churches

- Grand Central Station or House Churches.

ANNOUNCEMENTS

April 4, 1965

1. Welcome

2. Gratitude for Russell Ross's help
in the worship

3. Gratitude for the flowers

On Communion Table - by a friend

Rosebuds:

in honor of a daughter, Kara Marie,
born to Mr. and Mrs. Delmar Kroon

in honor of a daughter, Lisa Marie,
born to Mr. and Mrs. Ernie Stobee

in honor of a ^{daughter} son, Kim Beverly,
born to Mr. and Mrs. Michael Cullen

4. Strong announcement on Fellowship Dinner
Wednesday, April 7, 6:15 p.m.

School of Missions -- Ray Beaver

YMCA dinner the same night.

5. No Youth Supper this evening

6. Evening Service

II Kings 7:3-9

Now there were four men who were lepers at the entrance to the gate; and they said to one another, "Why do we sit here till we die? If we say, 'Let us enter the city,' the famine is in the city, and we shall die there; and if we sit here, we die also. So now come, let us go over to the camp of the Syrians; if they spare our lives we shall live, and if they kill us we shall but die."

So they arose at twilight to go to the camp of the Syrians; but when they came to the edge of the camp of the Syrians, behold, there was no one there. For the Lord had made the army of the Syrians hear the sound of chariots, and of horses, the sound of a great army, so that they said to one another, "Behold, the king of Israel has hired against us the kings of Egypt to come upon us."

So they fled away in the twilight and forsook their tents, their horses, and their asses, leaving the camp as it was, and fled for their lives. And when these lepers came to the edge of the camp, they went into a tent, and ate and drank, and they carried off silver and gold and clothing, and went and hid them; then they came back, and entered another tent, and carried off things from it, and went and hid them.

Then they said to one another, "We are not doing right. This day is a day of good news; if we are silent and wait until the morning light, punishment will overcome us; now therefore come, let us go and tell the king's household."

Silence and Speaking

Introduction

"There is a Time to keep Silence and a Time to Speak"

- The Rhythm of Silence and Speaking.
- The Silence of the Night and the Noise of the Day.
- After Thought comes Speech.
- After the Silence of Death comes the Speech of Eternity.
- We Need to Learn the Power of Silence and Speech.

The Poverty of Always Speaking

① We Are Afraid of Silence

- It may cause Embarrassing Questions.
- We May Be Shown Up for What We Are.
- So We Engage in Compulsive Chatter
 - We Keep Robbling to cover up.
 - We Have Opinions on Everything.
 - We Push our Noisy Talk into every corner of our Universe.

2.

② No Sense of Awe and Mystery

- The Great Realities have been conquered by them.
- The Stars, The Silence of Space,
Birth, Death and Fate.
- We can Control, Manipulate and Refine.
- So there is Nothing or No One before whom we
become Silent.

Yechonah

"The Silent, All flesh, before the Lord; for he has
raised himself from his holy dwelling."

③ Our Tongues Become Tools of Destruction

James - All Gossip that kills, kills and destroys.

But no human being can tame the tongue - a restless
evil, full of deadly poison, with it we bless the Lord
and Father, and with it we curse men, who are
made in the likeness of God.... My brethren, this
ought not to be so."

- Some of us have made a parlor game of our
Church trouble.
- Jesus was kept out of Judea by "They say".

"There Is A Time To Keep Silence"

① Here Can The Creator Honour in Silence

- An authentic Quaker Service
- Silent Communion Service.
- The Silence between friends.

"The Lord is in the Holy Temple. Let all the Earth keep Silence before him."

- Here Can The Healing In Silence

- "Gifs from The Sea" (Anne Morris Lushbaugh)

② In Silence We Can Listen - Wild Hunting

- How often Jesus went off into the Mountains
- What Nature and our heart has to say.
- The Word God wants to give us
- The Angels were heard by the listening Shepherds.

- The Wondrous Capacity of The Inner Self

③ Silence Becomes An Answer -

- Jesus before Herod.
- It is not necessary to answer with words when silent - Silence becomes an answer.

④ The Lessons Learned In Suffering

- We bring our suffering and our need -
Only silence.

- The Cross Is God's Greatest Silence.

"My God, My God . . ."

Thus At This Moment The Veil is Torn ^{Open}.

- Jesus Has Come To Us in Our Suffering.

Then Is A Time For Speech

① The Power and Wonder of Speech

- The Gift From God - Communication.
- Master in God's Speech.
 - The Speaker and The Words Come To Me
 - Now He Speaks To Us - The Word of God
 - So We Learn To Speak.
- The Power of Speech
 - Truth in the Face of Falsehood
 - Hope in Despair
 - Love in Hatred and Cynicism.

② Then Is A Time for Speech ^{friendship and home.} ~~the~~

- C. - "Give Me Liberty or Give Me Death" ^{by Patrick Henry}
- "Four Score and Seven Years Ago" ^{by Abraham Lincoln}
 - Colored Baptist Church - Craving
 offering A Negro The Chance To Join.
 - D. - The Word of God - Jesus Came In Our Time.

③ We are Called To the Witnesses

- The Four Leagues in The City of Samaria
 - The Call To Speak
- Nelson Young in Grand Central
- Our Team in Montreal.

First Baptist Church

Sioux Falls, South Dakota

April 4, 1965

Eight-thirty and Eleven O'clock

"If the Spirit of him who raised Jesus from the dead dwells in you, he who raised Christ Jesus from the dead will give life to your mortal bodies also through his Spirit which dwells in you."

GOD GAVE UP HIS SON FOR US ALL

Organ Prelude—"Adoration" Seth Bingham
"O Lamb of God" Seth Bingham

Call to Worship

Processional Hymn—"Holy, Holy, Holy" 107

Invocation

Lord's Prayer and Gloria

SET FREE FROM BONDAGE

Call to Prayer

Pastoral Prayer

Choral Response

FELLOW HEIRS WITH CHRIST

Christian Greetings and Announcements

Offertory Hymn—"All My Hope on God Is Founded" 354

The Receiving of our Tithes and Offerings

Doxology and Prayer of Dedication

*Anthem—"Christ, Whose Glory Fills the Skies" Willan
Senior High Choir

Christ, whose glory fills the skies, Thou, the true, the only light, Son of Righteousness, arise, Triumph o'er the shades of night. Day-spring from on high be near; Day-star, in my heart appear. Dark and cheerless is the morn unaccompanied by Thee; Joyless is the day's return Till Thy mercy's beams I see, Till they inward light impart, Glad my eyes, and warm my heart. Visit, then, this soul of mine, Pierce the gloom of sin and grief; Fill me, Radiancy Divine, Scatter all my unbelief. More and more Thy self display, Shining to the perfect day. Amen.

**Anthem—"Psalm 29" Heinrich Schulz

Sanctuary Choir

Give unto God the glory, the glory due unto His Name; And worship, O ye mighty, His holiness, His might proclaim. His voice is on the waters, on many seas is heard; It thunders on the waters, the mighty deep is stirred. The voice of God is fearful; His majesty proclaim. Give unto God the glory, the glory due His Name, the glory due His Name. The voice of God is sounding, and desert places rock and shake; The cedars break asunder, in Lebanon the cedars break. The cedars of the forest like calves He makes to skip; And in His holy temple is praise on ev'ry lip. Upon the flood He sitteth; He maketh wars to cease, The Lord will bless His people, will bless and give them peace, will bless and give them peace.

MORE THAN CONQUERORS THROUGH HIM

Reading of the Holy Scripture—Luke 23:6-12; II Kings 7:3-9

The Introit

The Sermon—"Keeping Silence and Speaking" Rev. Roger Fredrikson

CALLLED ACCORDING TO HIS PURPOSE

The Hymn of Dedication and Decision

Benediction and Choral Response

Moment of Silence

The Chimes

Postlude

*First Service Only **Second Service Only ***Ushers May Seat Latecomers

The lovely flowers are given today by A Friend.

The broadcast this morning over KELO is sponsored by Young's & Richard's Flowers and Landscape Service.

7:30 P.M.

Postlude

SATURDAY, April 10—6:30 p.m.—5th Grade Potluck Supper, Fellowship Hall

Mr. Russell Hubbard.....Assistant

The Signature of Love

"There Is A Time to Love and A Time to Hate"

① The Two Great Emotions of Life.

- Love and Hate, Creativity and Destructiveness.
- These Struggle Within Each of Us.

② The Dramatic Clash of His Work.

- Love and Hate
- From The Warmth Jesus Entered The City
Until The Guiltiness of The Cross.

The Whole Motivation of Jesus' Life Was Love

① It Was Love That Brought Him Into The World.

② Love In His Dealings With People

- His Healing, All Disciples
- His Notice of Children
- The Healing of Blind Bartimaeus
- His Passing Through Samaria.

③ His Finally Thought Him To Jerusalem

- Beyond Memories or Interest.
- The Power of Great Compassion.

(2)

In The City, We Find a Terrible Convergence of Hate and Defiance

(1) The Crowd

- Moves by Impulse and Rumor.
- As Fickle As The Weather.
 - Crying "Crucify" after "Hosanna".
- Like A Crowd of Sports Spectators.
- The Individual Loses A Sense of Personal Responsibility.

(2) The Religious Leaders

- The Backbone of The Synagogue
 - They Vexed
 - They Obeyed The Law
 - They Hated Their Father
- How Terrible Jesus Upset Them
 - Broke The Law of The Sabbath
 - Associated With Disreputable Gospel ^{Scripture}
 - Touches Their Uncle - Corrupts Their
 - Upset The Money Changers - Dangerous Social Radical.

(3) Judas Iscariot

- Disillusioned Idealist - Cynical.
- Careless About Conscience.

④ Contius Calate

- Tries To Get Jesus Off His Hands
Pass The Buck
- But he was kind of a Septem
 - Keep the Revenue flowing and keep it quiet.

⑤ Herod Antipas

- Born to Wealth and Position.
- Gone the good feeling.
- Jesus simply Gave him up.

(3)

Over All Their Hate He Wrote Love

① He Moved Among Them

- There was no fear - Only a strong rejection
- He met hatred in the strength of love.

② The story of The Vineyard Owner

- Servants and then the son.
- The Power of Love.

③ He celebrated A Feast of Love

- With weak, sinful disciples.

④ He Prayed Alone

- It was the Fringes of Love.

⑤ Finally Hate Him To Death.

- But it was the signature of Love
- "Father forgive them"
- "His Day shall show he with me"

(4)

The Mystery of Hate Within Each of Us

(1) "I Must Have My Way"

- If I am thwarted I can be worse than a spoiled child.

(2) "We go Even With You if its the last thing I do"

- Attack him on his terms

- There are a score of ways to go even

- Social Smuggling

- Letting him down with false

(3) "Is Not as Good as I Am"

- The basis of prejudice and condescension

- Lack of Understanding

The Signature of Love

(4) Love Never Ends
- Greatest Power
- Healed Opposition

(1) Love is a Gift -

The Door is open and we become children of God.

(2) Love is Personal

- Moves Toward the other one.

(3) Love is Creative and Healing

- Cleanses, Renews and Forgives.

Karl K. Kneeger - Editor of Historian
Graduated from S. F. C. in 1932

ANNOUNCEMENTS
April 11, 1965

1. Welcome
Gratitude for the day of praise,
including the choirs
Wayne Salmon and confirmation classes from St. John's ALC.
2. Thanks for the flowers
given by Mrs. Robert Scott and
Mrs. Mary Cirkesena in memory of
their parents, Dr. and Mrs. M. R. Martini
3. Rosebud
in honor of a son, James Joseph,
born to Mr. and Mrs. Joe Songster
4. A word about the choir concert
5. The events of Holy Week
Noonday services
Maundy Thursday communion
Good Friday

April 11, 1965

CONCLUSION OF SCRIPTURE

But if any one has the world's goods and sees his brother in need, yet closes his heart against him, how does God's love abide in him? Little children, let us not love in word or speech but in deed and in truth.

CALL TO WORSHIP

Lift up your heads, O ye gates;
Yea, lift them up, ye everlasting doors:
And the King of glory will come in.
Who is this King of glory? The Lord of hosts,
He is the King of glory.

CALL TO PRAYER

O Love that wilt not let me go,
I rest my weary soul in Thee;
I give Thee back the life I owe,
That in Thine ocean depths its flow
May richer, fuller be.

O Cross that liftest up my head,
I dare not ask to fly from Thee;
I lay in dust life's glory dead,
And from the ground there blossoms red
Life that shall endless be.



PALM SUNDAY

First Baptist Church

SIOUX FALLS, SOUTH DAKOTA

First Baptist Church

Sioux Falls, South Dakota

April 11, 1965

Eight-Thirty and Eleven O'Clock

"If the Spirit of him who raised Jesus from the dead dwells in you, he who raised Christ Jesus from the dead will give life to your mortal bodies also through his Spirit which dwells in you."

GOD GAVE UP HIS SON FOR US ALL

Organ Prelude—"All Glory, Laud and Honor".....Alexander Guilmant
"Ye Sons and Daughters of the King".....Healey Willan

Call to Worship

Processional Hymn—"All Hail The Power of Jesus' Name".....253
(Congregation will rise on third verse)

Invocation

Lord's Prayer and Gloria

Anthem—"Hail, Hosanna!".....Arr. Licht
Children's and Youth Choirs

* * *

SET FREE FROM BONDAGE

Call to Prayer
Pastoral Prayer
Choral Response

* * *

FELLOW HEIRS WITH CHRIST

Christian Welcome
The Receiving of our Tithes and Offerings
Offertory Anthem—"To Zion Jesus Came".....David H. Williams
The School of Choirs
Doxology and Prayer of Dedication

* * *

MORE THAN CONQUERORS THROUGH HIM

Reading of the Holy Scriptures—I John 3:1-3 and 11-18
The Introit
The Sermon—"The Signature of Love".....Rev. Roger Fredrikson

CALLED ACCORDING TO HIS PURPOSE

*The Hymn of Preparation for Baptism.....261
*Service of Baptism
Hymn of Dedication and Decision
Benediction and Choral Response
Moment of Silence
The Chimes
Postlude

*First Service Only **Second Service Only

***Ushers May Seat Latecomers

We are grateful for the lovely flowers given by Mrs. Robert Scott and Mrs. Mary Cirkesena in memory of their parents, Dr. and Mrs. M. R. Martini.

The broadcast this morning over KELO is sponsored by S.E. Gustafson Construction Company.

THIS WEEK

SUNDAY, April 11—5:00 p.m.—Youth Supper, Fellowship Hall

5:30 p.m.—Jr. Hi Choir, Choir Room

6:00 p.m.—Jr. Hi BYF, Youth Room

6:00 p.m.—Sr. Hi BYF, Parlor

8:45 p.m.—Afterglow

MONDAY, April 12—4:00 p.m.—Girl Scouts, Youth Room

7:00 p.m.—Explorer Scouts, Youth Room

7:15 p.m.—Jr. Hi & Sr. Hi Guilds, Parlor

TUESDAY, April 13—9:00 a.m.—Women's Bible Study, Youth Room

10:00 a.m.—XYZ, Parlor

7:00 p.m.—Girl Scouts, Youth Room

7:00 p.m.—Church Calling

7:30 p.m.—Explorer Post

WEDNESDAY, April 14—6:45 a.m.—Men's Bible Study, YMCA

6:45 a.m.—Women's Bible Study, YMCA

4:00 p.m.—Girl Scouts, Youth Room

4:30 p.m.—Junior Choir, Choir Room

6:00 p.m.—Webelos, Youth Room

7:00 p.m.—Sr. Hi Choir, Choir Room

7:30 p.m.—Children's Division, Parlor

8:00 p.m.—Circle 13—Mrs. Lester Hash, 2901 S. Jefferson

THURSDAY, April 15—4:00 p.m.—Primary Choir, Youth Room

7:30 p.m.—Maundy Thursday Services, Sanctuary

W.M.S. CIRCLE MEETINGS

9:30 A.M.

Circle 1—Mrs. Del Greenlee, 2021 W. 20th

Circle 2—Parlor, Mrs. Clayton Scott - Mrs. Dayton Sanford

1:15 P.M.

Circle 4—Miss Ellen Swenson, 415 S. West

Circle 5—Mrs. W. F. Bonacker, 2101 S. Faris

Circle 6—Mrs. Robert Scott, 121 N. Lowell

Circle 7—Parlor, Mrs. Catherine Moberly

Circle 8—Mrs. Isabelle Gage, Carriage Hill Apts.

Circle 9—Mrs. Nora Hoffman, 1307 S. Summit

Circle 10—Mrs. Leonard Tripp, 1608 S. Summit

8:00 P.M.

Circle 11—Postponed to April 22—Mrs. Joan Friessen, 3503 S. Fairhall

Circle 12—Postponed to April 22—Mrs. Harold Renner, 1200 W. 24th

Circle 13—(See Wednesday, April 14 in calendar)

Circle 14—Postponed to April 22—Mrs. Henry Miller, 2524 W. 18th

FRIDAY, April 16—6:45 a.m.—Men's Bible Study, YMCA

4:00 p.m.—Girl Scouts, Youth Room

SATURDAY, April 17—9:00 to 5:00 p.m.—Sr. Hi Car Wash for Camp Judson

Fund—\$1.00 a car!

YOU ARE CORDIALLY INVITED TO ATTEND

The Home Concert of the

SIOUX FALLS COLLEGE CONCERT CHOIR

STANLEY DeFRIES, Conductor

Sunday, April 11, 1965

7:30 p.m.—Church Sanctuary

Sponsored by American Baptist
Churches of Sioux Falls

THE WEEK BEFORE US

All of us are invited to join our Lord as He moved through the last decisive week of His life. There are opportunities of worship and growth throughout our community as well as in our own church. It is our hope and prayer that none of us will take this week lightly but that we will open our lives to God and hear those things which He would speak to us.

THE COMMUNITY POSSIBILITIES

Monday through Thursday there will be a service of worship at the State Theater each noon, 12:05 to 12:30. Various ministers of our community will give leadership to this worship experience. On Good Friday there will be a three hour service in the First Reformed Church from 12:00 to 3:00 p.m. This service is sponsored by our Ministerial Association and is an opportunity for all of us to pause and meditate on our Lord's death. In the evening, at 7:30, there will be a one hour service in the First Covenant Church for folks in that area.

IN OUR OWN CHURCH

Maundy Thursday—7:30 p.m.—the Lord Jesus Christ invites all of us to join Him at the Communion Table to have fellowship with Him in the breaking of bread and the drinking of the cup. Here He seals with us His covenant. The Communion will be served in silence. We urge you to be on hand at 7:30 for this one hour service.

EASTER SUNDAY—APRIL 18

- 6:00 a.m.—Junior and Senior Highs meeting at Sherman Park for Sunrise Service, returning to the church for Breakfast.
- 8:30 a.m.—A great service of praise. The topic will be "*The Triumph of Life.*"
- 9:45 a.m.—Church School for everyone for one hour.
- 11:00 a.m.—Identical service of praise.
- 4:30 p.m.—Dedication of the W. O. Knight, Jr. carillon. Concert to be heard in cars followed by a simple service of dedication on the front steps, weather permitting.
- 7:30 p.m.—The Church in Your Home.