

Luke 5:1-11

One day as he stood by the Lake of Gennesaret, and the people crowded upon him to listen to the word of God, he noticed two boats lying at the water's edge; the fishermen had come ashore and were washing their nets. He got into one of the boats, which belonged to Simon, and asked him to put out a little way from the shore; then he went on teaching the crowds from his seat in the boat.

When he had finished speaking, he said to Simon, 'Put out into deep water and let down your nets for a catch.' Simon answered, 'Master, we were hard at work all night and caught nothing at all; but if you say so, I will let down the nets.'

They did so and made a big haul of fish; and their nets began to split. So they signalled to their partners in the other boat to come and help them. This they did, and loaded both boats to the point of sinking. When Simon saw what had happened he fell at Jesus's knees and said, 'Go, Lord, leave me, sinner that I am!' For he and all his companions were amazed at the catch they had made; so too were his partners James and John, Zebedee's sons. 'Do not be afraid,' said Jesus to Simon; 'from now on you will be catching men.' As soon as they had brought the boats to land, they left everything and followed him.

Call to Worship

Give the Lord thanks and invoke him by name,
make his deeds known in the world around.
Pay him honour with song and psalm
and think upon all his wonders.
Exult in his hallowed name;
let those who seek the Lord be joyful in heart.
Turn to the Lord, your strength,
seek his presence always.

The Miracle of Seed Birth

✓ Honored Money. Good Life.

✓ The Responder Conversion

Our Needs and Problems

Answers Hidden!

- Use the Gift. The last word. ^{Weakness} and makes Something
- The Point Where God Meets Us.
- This is a Great Opportunity.
- "Main Extremity is God's Opportunity"
- Have to Give or Some One Who
(This happens - I never knew I have
come to know without this

The Faith

- An Act - Not a Verbalizing
- The Whole Faith Chapter.
- Move On - Use Your See in The Water.

The Two Stories

① Jesus and the Boat

- Shows the boat full of his disciples
- Fishes all night, catches nothing
but now Jesus Christ is here.
- The source of help is Christ
- He is the source
- The only teaching -
the Word of God.
- There is a miracle!
- A great theme.

② Jesus Feeding the 5,000

- The boy gives out of his need.
- Shows what he has.
- Christ receives our prayers
- The miracle - The crowd is fed.

The Source of Supply! Our Lord

"And now God will supply all your wants out of the magnificence of his riches in Christ Jesus. To our God and Father be glory for endless ages! Amen."

- Our Life - A life brought by Epiphany.

When someone has been there that
Christ is the source of life.

- In our Scientific Age - we assume man will do it all! It only rearranges and uses. It is the Mean.

- God is our Source!

- In our Church life. Not a committee or a board or a pastor. Only Mean

- Our God!

There is a law - Law of Giving! Seed - Faith

"Give, and gifts will be given 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."

① Only what we give is multiplied -
Not what we receive

② Spiritual Law - Where you sow
you will reap.

- Unguardedly, carefully, calculatingly.
- Generously, openly, joyfully
- The Farmer - His Seed Given of the Harvest
G.
- The Business Man - Who chooses to invest
- The Teacher - Who gives himself.

5.

③ Our Resources for Crime

- Green Lake - Father Smith and J. F. Kragel.
- Bengt Anderson - Going up to the Waga Hills.
- The Youth Convention in The Hills
- The Time and the Joy

And from the Day the Banned Got Away

For Antea!

- The common - Love for People.
- The Song - Go tell on some one.
- Our Money - The Woman with the letter.

And from the Marriage

"After will be given you... Good Mourn.
Dressed down. Shaken Together. And
Mourn over."

First Baptist Church

Sioux Falls, South Dakota

October 15, 1972

Eight-thirty and Eleven o'clock

"Praise the Lord, all nations, extol him, all you peoples; for his love protecting us is strong, the Lord's constancy is everlasting. O praise the Lord."

Psalm 117

WITH ALL MY HEART WILL I PRAISE THE LORD

Organ Prelude—"Preludio" *Filippo Capocci*

The Chimes

The Call to Worship

The Invocation and The Lord's Prayer

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

* * *

*Service of Baptism

Concerns of the Family

**Hymn of Worship—"O Christ, the Way, the Truth, the Life" 410

GREAT ARE THE DOINGS OF THE LORD

Receiving Our Tithes and Offerings

Organ Offertory—"Allegro moderato" *Filippo Capocci*

Doxology and Prayer of Dedication

O God, give me the courage to face up to the demands of discipleship, and the grace to meet them. May I begin today, even in some small way, to relate as Your son and servant to someone whose path I will cross and whose life I may influence. Amen.

*Anthem—"Immortal, Invisible" *Welsh Melody*

Young World

Immortal, invisible, God only wise, In light inaccessible, hid from our eyes, Most blessed, most glorious, the Ancient of Days, Almighty, victorious, Thy great Name we praise. Great Father of glory, pure Father of light, Thine angels adore Thee, all veiling their sight; All laud we would render: O help us to see 'Tis only the splendor of light hideth Thee.

**Anthem—"In the Name of our God We will set up our Banners"

Healey Willan

The Sanctuary Choir

In the Name of our God we will set up our banners. Through God we will do great acts, and it is He that shall tread down our enemies. Blessed are the people whose God is the Lord Jehovah, and blessed are the folk that he hath chosen to him to be his inheritance. The counsel of the Lord shall endure for ever, the thoughts of his heart from generation to generation. Save, Lord and hear us O King of Heaven when we call upon thee. Be thou exalted, Lord, in thine own strength: so will we sing and praise thy power.

HIS ACTS ARE FULL OF MAJESTY AND SPLENDOUR

Reading of the Holy Scriptures—Luke 6:28-38

The Gloria

The Sermon—"The Miracle of Seed Faith" Dr. Roger L. Fredrikson

HE HAS WON A NAME BY HIS MARVELOUS DEEDS

The Call to Prayer

Our Prayer for the Family of God

The Choral Response

HOLY IS HIS NAME, INSPIRING AWE

Hymn of Dedication and Decision—"Sowing in the Morning" 416

The Benediction and Choral Response

Moment of Silence
The Chimes
Organ Postlude

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

The radio broadcast this morning over KELO (1320 AM at 8:30, 92.5 FM at 11:00) is sponsored by **Loren, David, and Harley Roddel** in memory of their parents, **Mr. and Mrs. Ed Roddel**.

THE PEOPLE'S SERVICE

7:30 P.M. — Fellowship Hall

"VIEWS ON ABORTION"

The service this evening will be a panel discussion. Our Committee on Christian Social Concern, **Bob Renshaw**, chairman, is in charge. Members of the panel are **Mrs. Vicki Reed, Mrs. James Kersey, Edward Oliver, and Carl Manhold**.

THIS WEEK

SUNDAY, October 15—

- 5:00 p.m.—Young World Rehearsal, Fellowship Hall
- 5:30 p.m.—Adult Membership Class, Conference Room
- 5:45 p.m.—Youth Supper, Fellowship Hall
- 6:15 p.m.—Junior High BYF, Room 216
- 6:15 p.m.—Senior High BYF, Youth Room
- 6:15 p.m.—Roger Williams Fellowship, Parlor

MONDAY, October 16—

- 7:00 p.m.—Senior Girl Scouts, Youth Room

TUESDAY, October 17—

- 9:30 a.m.—Women's Bible Study, Library
- 10:00 a.m.—XYZ, Parlor
- 12:00 noon—Men's Bible Study, YMCA
- 3:15 p.m.—Junior Girl Scouts, Youth Room
- 7:00 p.m.—Church Calling, Conference Room
- 7:30 p.m.—FCA, Youth Room

WEDNESDAY, October 18—

- 6:45 a.m.—Women's Bible Study, YMCA
- 11:30 a.m.—Budget Committee, Parlor
- 4:00 p.m.—Primary Choir, Fellowship Hall
- 4:00 p.m.—Junior Choir, Room 15
- 7:00 p.m.—Prayer Service, Chapel

THURSDAY, October 19—

WMS CIRCLE MEETINGS

- 9:00 a.m.—Paint and Hammer, Fellowship Hall
- 9:30 a.m.—Christian Home, Parlor
 - Literary Concern, Lorraine Rysdon, 2000 S. 1st Ave.*
- 1:00 p.m.—Bible Study I, Magdaline McCabe, 4004 Thunderbird Trail
- 1:15 p.m.—Koinonia, Youth Room
 - Mission I, Mrs. H. S. Messinger, 2704 Poplar Drive*
 - Mission II, Mrs. W. F. Blatherwick, 215 E. 31st St.*
 - Christian Service, Parlor*
 - Firehouse, Frances Campbell, 4401 E. 23rd*
- 7:30 p.m.—Business and Professional, Joyce Conklin, 815 S. Duluth Ave.
- 8:00 p.m.—Bible Study, Bette Day, 1113 S. Lake Ave.
- 3:15 p.m.—Brownie Scouts, Youth Room
- 7:30 p.m.—Sanctuary Choir, Fellowship Hall

FRIDAY, October 20—

- 6:45 a.m.—Men's Bible Study, Smitty's Pancake House
- 6:30 p.m.—Fellowship Dinner, Fellowship Hall

SATURDAY, October 21—

- 7:30 a.m.—Men's Breakfast, Kirk's West
- 10:00 a.m.—Women's Coffee, Sue Reed, 1709 S. Garfield Ave.
- 2:30 p.m.—Women's Coffee, Mary Reaves, 2114 Pendar Lane

October 15, 1972

"The Miracle of Seed Faith"

Dr. R. L. Fredrikson

My dear friends, I want to talk to you today about your life and your money. I'm not doing this casually and I'm not going to preach at you. I'm going to share with you what I hope can be a Christian teaching that we might help each other and that we might grow. I'm not talking to you simply in terms of raising a budget. Which we will be getting into in the next two, three weeks and which concerns the kind of program this church ought to have. But I'm talking to you about this because the way you handle your money is really the way you handle your life. There are many of us who have been superficially converted. Who've never been converted where the rub is and that's where our money is. And those of you who become uncomfortable with this, including myself if this happens, will be folks who have trouble with their money anyhow, I didn't bring it on. You see one of the things Jesus' kept saying all the time was that we had to sit loose on our possessions. And I am aware of the fact in an affluent culture where we're told all the things we're suppose to buy to keep up with everyone else this is indeed a very difficult thing. And I'm aware of the fact that one of the deepest drives we all have, I have too, as I get nearer sixty-five, believe it or not, and it's amazing how soon you can start looking at that, about what we call the security of old age. But I've got to talk to you about something deeper than that and that has to do with the whole matter our openness and freedom and response with our money. I want to say again I'm not trying to talk you into anything. What a person does he has to purpose in his own heart. There's nothing more intimate more painful and yet more joy-

ous in what a man has in terms of things. You know folks, I had the amazing experience of hearing of all people, Oral Roberts, at our convention. And he talked about the "miracle of Seed Faith" which I thought was kind of a strange phrase. I came home, I picked up a little book that had to do with this. I came home and began to look at the scriptures. And I have to say if revolution has been going on in my own thinking about my own giving and much of what I'm saying is said to me. You see what we tend to think of is this, when I have enough then I'll give. He says to us it's out of your needing that you give. We tend to say I meet God when everything is fine and rosy but the witness of this book is that it is in need that we meet God. And many many times the needs that we have, the problems that we get into become the very point at which God, and give. I want to say very simply that years ago when Ruth and I were in seminary and Randy was just a squirt at the time and I was commuting across Boston from Alden to Newton Center and the salary was seven hundred and fifty dollars and life was much more simpler than it is now we had a debate a discussion I should call it about our giving to the church and I wanted to rationalize by saying and I tried to, after all we've got the apartment at seven fifty and I'm getting quite specific now and I'm getting ready for the ministry and surely that's the work of God, etc. But somehow we stayed by our pledge to the First Baptist Church of Alden. Very strange thing happened and I have great danger now telling this story because it could be misunderstood. The point I'm trying to make is that we meet God more often in our need when we are faithful than any other way. I was shaking hands at the side door, that was usually where I shook hands, and a man walked out that I'd never seen before he said "How are you getting along?" I said pretty well. He said "How are you making out financially?" And I tossed it off by saying

well we're not exactly putting a lot of money into the bank. He said I'm going to send you a check this week and I want you to buy your wife a new dress and you buy yourself a new suit. And I said that's the only thing I could think of to say, I didn't know it looked that bad. It was kind of shiny as I remember. Not the kind of suit I have on today and maybe the difference between those two suits illustrates the whole dilemma. On Wednesday the check came from Alvin T. Fuller who is a former governor of the state of Massachusetts. Who gave more than a million dollars to one of our theological seminaries and the check was for five hundred dollars. I could only stand and weep because it paid our bills. I have not always been faithful. And many times I got mixed up in my giving. But somehow, when He's gotten me to the wall and I have to really do business with Him deep down and I am faithful that's when I have met Him. I'm just trying to say here at the offset that if you've got problems today to use them as an excuse for not sharing with God. I stood with two pastors at camp Judson late at night who shared with me the need that they have as pastors. One of them, who has a smaller church in the Western part of the state, I suppose at the first service today he preached to ten people and at the second service maybe fifty. But he said God will provide. That's not a copout that's the way some people have to live. Now friends, you can't even begin to talk about this without faith. I'm not talking about faith now that you work out sitting in that pew you can walk out of here with the neatest definition in the world. I'm talking about faith that gets up and walks and does something. That's basically the only kind of faith the Bible talks about. Now I'm aware of the fact that we have to work out theological statements. It's necessary. When the choir sang Lift up your banners, it was an affirmation. When I attended the World Assembly of the World

Council of Churches as a youth delegate I remember a man bringing in a report saying "We reaffirm the statement of the council of Calcedon, that he is very God, a very God, very man, a very man." A man has to have that kind of faith. That's the intellectual buttress on which we rest ourselves. But let me tell you if that's all it becomes dead. Until a person gets up and does what is laid on him because he must do it, if he is going to be faithful to that which is laid on him. Until a person gets up and does that he does not know the meaning or fulfillment of faith. And all through the sacred scripture old and new this is what we have. The faith that dares move in the midst of the obstacles. Now let me just lift up two stories, one of these I read. Here Peter has been fishing all night and he hasn't gotten a thing and his business is fishing. Now you come in and you don't know now where is your dollars going to come from. It's like a man who walks the street and can't find work. It's like a person that rests on the commission and works all week long and there isn't any commission, when it's all said and done. And then all of a sudden this man Jesus comes along and says I want to use your boat. Now put it in it's context. How ridiculous can you be. Now you've toiled all night and some guy comes along even though you're suppose to be His follower and He says He wants to use your boat. But the amazing thing is Simon Peter said to Jesus, use the boat. And He got into it and He went out. And after He'd been there for awhile teaching the people, He said come on Simon Peter we're going to go out deep and you're going to let the net down again. Which He did and you've got the story the two boats are so loaded that they're going to go under it seems like and it's just kind of extravagant the way that's all set. Now I want to make two, three points here about this. One is in need, no fish, Simon Peter gets

asked. Now listen friends, let's not copout. And that's what God blesses. That's the seed faith. Take the story of the feeding of the five thousand. You know, we've known that story all along but people have been fed spiritually now they're hungry physically. So Jesus turns around and says "What have we got?" Well we can't take an offering and this is how much we'll get. Now that's what we do. You know we sort of count the house and we always rest on that. But a boy comes up, now he's only got one lunch and it's for himself. Now let's get the meaning, the teaching out of it. And the boy says here it is. I don't know what took place between the boy and Jesus. Beautiful things take place between young fellows and grown men. Especially when the man has got love in him. I don't know if he stooped down, got next to the boy and said thanks. He didn't coerce him, He didn't beg for it, He didn't congole him, the boy saw it and heard it somehow or other and said here it is! Now what have you got? Jesus takes, the boy only has the one lunch and he gave it up. Jesus took it, fed the crowd. I don't know if the boy expected Him to do that. It was the best he had to give. The miracles that come when people give things are usually the unexpected miracles. If I sit in the pew and say I'm going to give it and then I'm going to get a miracle pulled off. That's ridiculous! But somehow the massive fact is that is behind all this is that the source is God. The source isn't me, the source isn't a committee. And I want to say this with great kindness in this church the source is not the trustees, it's not the deacons. And dear friends, the source isn't even you. In the last analysis the source is God. The only thing we do is take and rearrange what He's already put here. However sophisticated it might be, trips to the moon and all the rest, organ transplants and all the rest of it. We rearrange all this. That's what we do. The source is God. And the powerful

thing are the people who dared believe that somehow, somehow it's going to be cared for. But what I've got to do now, but what I have to do now is to bet on that source. The whole story of our missionary undertaking take Burma, my conscience, you know, the old story of Judson going out and changing when he got out there. The most ridiculous thing you can do, just cut off your support. Didn't even end up in India, ended up in Burma. And he writes home and he says here I am, can you help me? But you read the prayers of Judson while he was in Burma. He wasn't depending on the last analysis for a handful of people meeting back in Philadelphia. He was depending on the same one who had sent him. And dear friends, the same one who got you and me through the night and is with us today so that we can say we're alive that's our source. It's no committee in the last analysis. God uses these things but it's God who uses them. And the great work of God goes on when the people dare say that He is our source and I will trust Him. Listen to this verse, it says and this is out of Phillipians, "And my God," and Paul who writes it is sitting in jail and he's got all kinds of troubles. Doesn't know how long he's going to be there and he says "and my God will supply all your wants or needs as another translation puts it, out of the magnificence of His riches in Christ Jesus to our God and Father be glory for endless ages. Amen" My God. All your wants. I come from a very simple home, you know that, I suppose the older we get the more nostalgic we get about these things and I don't mean to butter it up. But I can remember my dad and mother kneeling asking God that there be enough. And somehow daring to believe that there would be. I can remember one time looking for a penny so that we could get a stamp to send the church notice to Salem for the Salem Registrar. But the notice had to go in that is why the penny had to be found. Who is your source, really now? Who

is he? Or it? Now related to this is the lifestyle of giving. What does this God do? He gives. The whole story of God is the story of giving, that's how I got life! That's how come Jesus came. And all Jesus did all His life was give. He kept telling people it's not what you get that's multiplied it's what you give that's multiplied. We've reversed that. It's what I get that's going to be multiplied. But it's not that way. Ever know a farmer who borrowed money to get seeds to plant his grain? Why go borrow money? Because you've got to have seeds! There's no crop without any seeds. And he takes whatever it is and sticks it in the ground and out of it he keeps hoping and praying and eventually the thing that Jesus said is true, give and gifts will be given you. Good measure, press down, shake in together, running over! That's Luke 6, it will be poured into your lap. For whatever measure you deal out to others will be delt to you in return. Now don't just put that down to the Golden Rule it goes way beyond that. Because the context in which this is put is that you ought to pray for the people that despitefully use you and bless the ones that blasphemy you and love the ones that hate you. Then He says give and you'll get back again. A person sits, you know, all alone and says my conscience here I am all alone. You know the best way to get over that? Is to move out and give part of yourself. That is the way you find companions. It's not by sitting talking about the problems. It's by moving out and giving and that's a lifestyle. That's the kind of sharing it's got a law in it that whatever you sow you're going to reap. But you'll have to sow first. That's why a man will go out and try his best to scratch together money and start a business. That's why a teacher says I want to give something of myself to this classroom. It's not just a paycheck. It's what I give. The principle is sowing. It comes out all the time. A little over

a week ago I had two men with me on the grounds at Green lake that had never been there before. Magnificent time of the year. The trees, especially one by the tea house just you couldn't put in words, you couldn't paint it I don't think. I never come on the grounds, Ronnie, without thinking Ruther Smith. We put his ashes in the ground a year ago this summer. Let me use the vulgar word, gamble, you know. We ought to have he said a West Point. So he sends wires and finally borrows on his own name. Fifteen thousand dollars. Seventy-five thousand dollars delivered to the people that are saying there going to sell it for three hundred thousand. Goes to the convention and it's annual session and says I want to tell you what I've done. And people got up on the floor and said it's Smiths' folly. I was just a young buck at the time but I'll never forget some of the things they said. People have been saying that ever since. Niggeredly people that want to hold on and hang on and no risk in it at all. But there was a man bad hearing, had a hearing aid, little sawed off guy you would have thought he was a farmer. And I don't say that derogatory, steps to the rostrum and says I believe in what my friend Smith is doing. And I'm going to put fifty thousand dollars into this. His name was J. L. Craft. Craft started out selling milk in Chicago. Had a horse named Dolly. Said I'm going to give one tenth, then as he made more he said I'm going to give one fifth, then he said one-half and Gus Hince said when J. L. Craft died he was giving nine-tenths of everything he had. You think Craft is any worse off then some fellow sitting with ulcers cause he's so concerned he doesn't know what's going to happen to it after he's gone. Who are the happy people? I remember talking to Dr. Downs his son has an article in the current American Babbtist, walking forty, fifty years out in the hills operating on peoples' eyes up in the Naga Hills and the Garu Hills. You know

he said I've got to go home now and earn enough money for retirement, I've got no money for retirement. He said I've been in hundreds of these villiages operating on their eyes and he said when I go home for the Princeton, I think it was Princeton Med school he'd gone to, he said I'd sit around and talk to some of the other phsyicians and some of them have ulcers and he said poor Downs as they pop their pills in the tension, poor Downs out there in the hills. He says man I can still walk a hundred miles if I have to. See, there's a principle in sowing. A little lady sends us a check for twenty dollars can hardly except it yet we must because she's given it in grace. She has a family she's trying to hold together and she writes a beautiful note with it. It's giving. A lady said yesterday at our diaconate meeting I look around the room and I see all kinds of gifts. I don't have this kind of gift. All I can do is love people. My conscience, the whole group affirmed her. Everything else comes under that. Singing and everything that we call the talents comes under the fact that a person says I love people. And where that woman has gone to share her life among the sick and shut in and calling that she has been doing she's been a blessing to people. And that's of course the last point the source and the giving and the miracle. It's just amazing over and over I marvel at it, somebody calls and says man I can't drag myself out to see anybody else. But somehow you go and it's not always this way. It's that way sometimes. You sit down and the amazing is that you discover is that person has ministered to you. Ruth and I thought we were going to do something great by taking Flo (?) into our home. And we're just sad now because the end of October Flo has finished her work at Sioux Falls college and she's going back to South Carolina. To teach grade school, and she's going to be a whale of a teacher. And

we thought we were going to do something great. Man, what she and Antia have done for us I wouldn't sell for any money, sitting holding hands at the table singing, singing I said, Jesus Loves me this I know for the Bible tells me so. And she's learned it. Antia has. Her version of it for a two year old. And I have to say publically thanks. I want to say that there's a conversion that takes place that opens you. It's not done by techniques, it's not done by gimmicks, it's not done by slick stuff, it's not even done because a fifty thousand dollar a year man approaches a fifty thousand dollar a year man, it's done because down deep inside you all of a sudden one day or gradually you discover who really owns your life. See we can come to an offering like next Sunday and we can say and you've got to get specific about this, well I'll give a dollar. Like one man said once I think the church ought to be worth a steak dinner once a week. And that's what you get back when you give like that. Now I'm not downgrading a dollar for a minute. Because for some people a dollar is worth more than a hundred. I'm just saying on the basis of this if you sow generously you'll reap generously. I will too. And some of what I've been saying means something of my putting my economic house in order too. And becoming more responsive to God. Give and gifts will be given you. The miracle of faith that plants a seed. In the name of the Father, the Son, and the Holy Spirit. Amen.

"See The Hammer Fly"

The Gift of Carol Woods

- The Bulletin Board and the Hammer
- "The Hammer Will Continue to Fly"

Life is full of Hammer

- The Christmas Tree
The Toy and the Meaning of it.
- The Birthday Cake
- Wedding here this week.
- The Homecoming Parade
- An Army coming home from battle
With the Hammer flying

(2)

The Word from The Psalm

- The God of Jacob Protect You
 - Keep from the Sanctions
 - Support from Him
- Receive All Your Offerings and Sacrifices
- Your Heart's Desires are Fulfilled All Your Plans.
- Shout for Joy Over Your Victory
- And in the Name of our God set up our Pinnacles.

God is Alive and Around and Doing
Things
So Let's Celebrate.

(3)

Here's What It's All About

(1) Celebration

- Not a New Chinese Affair

- And Joy

Chinese People
Chinese

- We Can Lay Head of Like And

Academicians
Academics

Say Thanks!

Huopengzhen on
UNICEF

- We are released and something
has been for free in us.

(2) Identity

- This is where we belong

- This is where I am

- There are many people

(3) Affirmation

See them bringing water
for them

- This is where I believe.

See them from the bottom

- Here's what's happened!

(4)

The quality of our lives

- Gaining for us to know where we
live

- The kind of commitment to values.

Understand

- The Victim for death

- All saints' souls.

November 5, 1972

Announcements

1. Greetings

2. Rosebuds on the piano in honor of
Michael James, a son born to Mr. and
Mrs. Arlen Thomsen

Ann Marie, a daughter born to Mr. and
Mrs. Loren Cofell

Dana Denise, a daughter born to
Verla Wounded ~~Knee~~ *Horse*

3. Communion and Baptism at 7:30

4. Baptist Women's Day of Prayer
Monday, 1:30, Trinity Baptist Church

5. Prayer Service Wednesday at 7:00

6. Workshop for Workers with Children
to be held here Thursday and Friday,
November 9 and 10
Reservations may be made with
Mr. Nuss at the Convention office

to finish

7. Encourage people to join the choir for
the Christmas program

8. All Saints Sunday

Attention!

Wesley Fellowship's Office

Regular Office

Ole Jensen

Mary Thurdich
Payson

John Williamson

First Baptist Church

Sioux Falls, South Dakota

November 5, 1972

Eight-thirty and Eleven o'clock

"Sing a new song to the Lord, for he has done marvelous deeds. Acclaim the Lord, all men on earth, break into songs of joy, sing psalms." —Psalm 98

BLESSED ARE THE FOLK THAT HE HATH CHOSEN

Organ Prelude—"We Praise Thee, O God" *Jean Langlais*

The Chimes

The Call to Worship

The Invocation and The Lord's Prayer

Processional Hymn—"For All the Saints, Who From Their Labors Rest" 577

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Concerns of the Family

THROUGH GOD WE WILL DO GREAT ACTS

Receiving Our Tithes and Offerings

Organ Offertory—"Andante maestoso" *J. G. Albrechtsberger*

Doxology and Prayer of Dedication

Endue thy Church, O God, with the spirit of wisdom and power in Christ, that where others question, thy Church may affirm; where others flee, thy Church may advance; and where others fall, thy Church may stand, through the same Jesus Christ our Lord. Amen

*Anthem—"O Saviour, Hear Me" *Christoph W. von Gluck*
Young World

**Anthem—"Sing Alleluia Forth" *Eric H. Thiman*
The Sanctuary Choir

IN HIS NAME WE WILL SET UP OUR BANNERS

Reading of the Holy Scriptures

The Gloria

The Sermon—"Let the Banners Fly!" *Dr. Roger L. Fredrikson*

HEAR US WHEN WE CALL UPON THEE

*Hymn—"Great Is Thy Faithfulness" 165

**Anthem—"In the Name of Our God We Will Set Up Our Banners"
Healey Willan

The Sanctuary Choir

Our Prayer for the Family of God

The Choral Response

WE WILL SING AND PRAISE THY POWER

Hymn of Dedication and Decision To Be Announced

The Benediction and Choral Response

Moment of Silence

The Chimes

Organ Postlude

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

The flowers on the communion table are given by **Mrs. Jennie Hurd** in memory of her husband, who passed away October 26, 1957.

The radio broadcast this morning over KELO (1320 AM at 8:30, 92.5 FM at 11:00) is sponsored by **Lucille Nelson** in memory of **Mayme Nelson** and **Vance Nelson**.

THE PEOPLE'S SERVICE

7:30 P.M.

This evening we will gather in the sanctuary for a service of baptism and a celebration of the Lord's Supper. As a part of the service we will be welcoming new members into our fellowship. The scripture will be selected passages from John 15, and the sermon by **Pastor Fredrikson** will be "Plug Me In." We are printing below the words of the hymns that will be sung during the serving of communion.

"Fairest Lord Jesus"

**Fairest Lord Jesus, Ruler of all nature,
O Thou of God and man the Son,
Thee will I cherish, Thee will I honor,
Thou, my soul's Glory, Joy, and Crown.**

**Fair is the sunshine, Fairer still the moonlight,
And all the twinkling starry host:
Jesus shines brighter, Jesus shines purer
Than all the angels heaven can boast.**

"Crown Him with Many Crowns"

**Crown Him with many crowns, The Lamb upon His throne;
Hark! how the heavenly anthem drowns All music but its own.
Awake, my soul, and sing Of Him who died for thee,
And hail Him as thy matchless King Through all eternity.**

**Crown Him the Lord of love; Behold His hands and side,
Those wounds, yet visible above, In beauty glorified:
All hail, Redeemer, hail! For Thou hast died for me:
Thy praise and glory shall not fail throughout eternity.**

(Please hold your glass until the "Amen" is spoken.)

THIS WEEK

SUNDAY, November 5—

- 5:00 p.m.—Young World Rehearsal, Fellowship Hall
- 5:45 p.m.—Youth Supper, Fellowship Hall
- 6:15 p.m.—Junior High BYF, Room 216
- 6:15 p.m.—Senior High BYF, Youth Room
- 6:15 p.m.—Roger Williams Fellowship, Parlor

MONDAY, November 6—

- 1:30 p.m.—Baptist Women's Day of Prayer, Trinity Baptist Church
- 7:00 p.m.—Senior Girl Scouts, Youth Room

TUESDAY, November 7—

- 9:30 a.m.—Women's Bible Study, Library
- 12:00 noon—Men's Bible Study, YMCA
- 3:15 p.m.—Junior Girl Scouts, Youth Room
- 7:00 p.m.—Church Calling, Conference Room
- 7:00 p.m.—Youth Bible Study, Youth Room
- 7:30 p.m.—FCA, Parlor
- 8:00 p.m.—Study Club, Mrs. Robert Martinson, 3013 S. 8th Ave.

WEDNESDAY, November 8—

- 6:45 a.m.—Women's Bible Study, YMCA
- 4:00 p.m.—Primary Choir, Fellowship Hall
- 4:00 p.m.—Junior Choir, Room 15
- 7:00 p.m.—Prayer Service, Chapel
- 8:00 p.m.—Sanctuary Choir, Fellowship Hall

THURSDAY, November 9—

- 1:15 p.m.—Junior Philathea Class, Parlor
- 3:15 p.m.—Brownie Scouts, Youth Room
- 7:00 p.m.—Senior High Bible Study, Youth Room

FRIDAY, November 10—

- 6:45 a.m.—Men's Bible Study, Smitty's Pancake House

November 5, 1972

"Let The Banners Fly"

Dr. R. L. Fredrikson

Three and a half years ago a little just out of college came to help us with our bookkeeping. She did a good job but that really wasn't her calling. She was faithful and worked hard but the thing she really wanted to do was to make banners and now she's going to have a chance to do that full time. Banners and other things. Her name is Carol Rowat. She's sitting here in the front row of the choir and I want to thank her. And some people were bothered by the banners, weren't you? Some people thought it was great and some were bothered. I know that. Because anytime you do something new that is free and celebrates, it's something we have to adapt to. It was not done as a show, it was done as something that grew out of our hearts. I remember when Carol got, I think it was Barb Gravit, Gloria Evans and some others together and back on a table they made the first one, and we carried it in. Then I begin to notice in Episcopal and Catholic and Luthuran churches they were sticking banners up too. Never knew it was in the Bible until I heard the choir, I mean that way, until I heard the choir sing some months ago, weeks ago about banners and believe it or not in checking out the concordance this is what I stumbled on. You know, life has got banners in it. We were at a dinner last night and at the table next to us there were some people celebrating, little past middle age, they were celebrating a forty-third wedding anniversary of one of the couples. They had a cake and there was some excitement and the place got quite gay. Celebrate. You get a birthday and whether you like it or not they get a cake, somebody said they got three cakes for their birthday because no one thought anybody else was getting a cake, think of going through that

when you've gotten to forty or fifty or eighty. But there is a desire to do this and even though some of you live alone you're going to want a Christmas tree and you want to cards. You take that kind of symbolism out of life and it will get pretty barren. Poetry and music and things we hang on the walls and all of that. We have a homecoming parade and the old grads are suppose to come back, the old, old grads are suppose to come back and there are floats made and bands march and there is excitement because people have come back to the alma mater, that's home, the alma mater. Or the Roman Legions it is said when they came home from battle would carry a banner if they'd won and even though they were tattered it said we are victorius. A week ago yesterday in San Fransisco, Ruth and I had the chance to visit St. Marys. James Chuck, the pastor of the Babbtist Church in China Town had never been there himself. And I want to tell you I've been in some magnificent comtemporary churches but I don't know when I've seen anything like this. We walked in there and we just stood there. Now you can say well it's ridiculous in times like this to put up a building like that the other side of it is. There was a woman once who cracked all she had, a bottle of ointment and said I want this to be for my Lord. And I thought about that diocese building that church, this was their ointment and you stood there and the vastness of it just overwhelmed you. At the front above the altar, it just went up and up, as we stood there hanging down was a great mobile glassy, just like shimmering glory in the sunlight. Then I looked up as we walked near and saw lights, spot lights shining down and a priest came by us and he said you're wondering about that, that represents the prayers of the people in the church and all of God's' peoples prayers. But the glory of God

as He stoops down is a part of that and that God hears our Amen, our response to Him and it was just like worship, just his telling us about that. I noticed a kid came in with a napsack, I wasn't going to do this, and long hair and he sat down and he was very hushed and all the banners wenttup. Listen to the Psalm, the phrases of it, "The God of Jacob will protect you. Help will come from the sanctuary, support from Zion." Man some of you need that today. It's not going to be the economic outer thing and I don't belittle that because we need our daily bread, it's going to be the inner resources. When a man finds those and can stand up on his feet the banners go up. Or our offerings and our sacráfices, or our hearts desires and the plans He's got for us. It's there in the Psalm. Shouting for joy over your victory. Like when the children of Israel had crossed the Red Sea and it's almost as if Moses turned to his sister Mariam and said now sing, and she sang and danced because there was victory, they had gotten through the Red Sea and all Gods' people have been doing that ever since. In all their victories the songs have been sung and the banners have gone up and it isn't just because you wanted to get some chinsy cloth and put some words on it. It's the fact that you feel something out of the great moments of religion have come to your heart and the music and power of it. It's creative moments. And when we get drab and shallow and pull back and somehow get scared that's when nothing comes. It's all kind of sanitised. And that's about all. People stand with their song books with their mouths closed or they don't even bother to pick up a song book they just stand there. But in all the great moments the black men in the cotton fields, the reffirmation, the Gregorian chant, the banners have gone up. That's what we need these days. We've got plenty of troubles

everybody knows that. We can pick out a dozen troubles about any one of us and start to ride us on that ride each other and dare at each other. But the truth of the matter is when God's people know where the resources and the strength and the grace are that's when the banners start to fly. Then watch out because the legions are coming in. Think of a banner that says let's celebrate, carry something out, we don't need to be drab, holding back, you know, we're delivered, we're free, my eyes have been opened. I'm a part of something and somebody! This is what we experienced in San Francisco last week end with the Chinese people. You walk in that little old church stuck right in the middle of China Town, they have thirteen of their classes meeting across the street in the YMCA because they haven't got room in the church. Some of those classes are in English and some of these are different kind of classes but they're carried on by the church. They have white women teaching Chinese people how to speak at night, not to speak at night, but to speak English in night classes because half the people have come from China now, they come from Hong Kong and they're letting them in. Eighty thousand people packed into China Town. And the little shops and the people living up above and all that and coming into this church and you think, my conscience, how am I ever going to fit into this and you say any of you know where Sioux Falls is and a few of them raise their hands up and they start laughing in the first service and you almost have a nervous breakdown trying to talk with an interpreter, at least I do. Two sentences and then your interrupted, two sentences and then your interrupted. So I finally said to James Yang, who's five years out of HongKong in old China, I just can't do this because I got to, you know, get it out. Well, he said, tell you what will do, you

preach fifteen minutes and then I'll preach fifteen minutes. And that's what we did. The next night, Saturday night, and all the noises of China Town all around you and you think well what in the world is going to be here, and the church is packed. A young youth choir gets up and sings and it's beautiful! All of a sudden what you feel is that the banners are going up here. Among these people so many of them came to the States with nothing on their backs except they wanted a chance and freedom and they had some kin folks here. They dug into some market and they started to live in a place that somehow there's hope and life here and in the midst of it is the Gospel. Which is a great banner. Let's shout because of our victory, because the banners are going up. Ninety-two years ago there we started and somebody said San Francisco was a small town then it's turned toward the Orient. Let's welcome these people. Well how do you go from China Town up to a Scandinavian seamens mission without having some kind of major catastrophe at least maybe in your stomach? You hardly do, but you know something twenty-five years ago (T?) Olsen, you've got to pronounce that right, a Norwegian, who'd been a sailor and had been converted and knew what it was to be a lonely boy on the ships said I'm going to welcome the ships that are coming in and I'm going to give the boys a feeling of home and he got this big old house and a coffee pot, little more than that, and his wife began to bake and cook and they'd go to these ships and invite these fellows, that's twenty-five years ago and he was a man of passion. He went back to the old country and he said will you help support this? And now there's a work there and a new man called (?) a sailor too, a Norwegian, assisted by a man called Olsen, another Olsen, Danish, Now there you've got real ecumenisity if you can get a Dane and a

Norwegian together. They go to every ship in a panel truck and they pass out little invitations and if you want to come for coffee you can. It's very simple and it's very basic and the total budget of that place is 36,000 dollars a year. But every boy that's alone has got a chance to go in there and be loved. When we moved out of a great dinner and went over to see what they had done you just feel like shouting, getting up and dancing on the table because this is God's doing. Celebration! But it isn't all from San Francisco, it's here! Folks, it's here! Bunch of youngsters come in on Halloween night, they could be out raising cane on the streets but they're going out to collect some nickels and dimes for Unicef. And the senior highs, say we're going to give a party for them and they go out on a raining kind of a cold night and get some money and bring it in and they have a great time. The banners are there! Or take this matter of identity you take a banner and stick it up and it says this is me! This says something about me! I belong, I'm a part of it. Or take the whole business of affirmation which is what is in a banner. I'm not just talking about something you put on there, it's something that comes out of you that is on the banner. It's the fact that you say I believe, this is where I stand, this is what I'm committed to. And that's why when he says in the name of the God of Jacob, who is the Father of our Lord and Savior Jesus Christ, that has identity and affirmation in it. Which is all a part of this celebration. You know that I'm talking about something deeper than just hanging stuff up on the outside and talking about something that comes out of us so that over every Sunday school class, every activity, every endeavor there's a joy and a laughter and a meaning because within us there are fountains of life and water that come forth. My conscience,

a couple of people flew up here from Fort Wayne, Indiana, pastor and his assistant, well, Leedal called around to find a home and the Harold Larsons' said we'll have them for supper and they sat there for supper and we got by about nine o'clock at night and some of our couples were there sitting around talking about things that mattered to them. The next morning these two men went to a womens breakfast at the YMCA and then we sat and visited for a couple of hours and the man said you can tell I'm tired. Yes, I said, I can. He said I'm just kind of beat, I've been struggling with this church for about twelve years and I don't know if anything is going to happen. This man has had an excellent theological education, this is his third pastort. And he said I sensed and tasted something last night that I can hardly put into words but there was something there that is causing stirrings within me and before it was over he had spilled some of the deep things of his life and we got on our knees in the YMCA and when he got up you just knew the angels were singing, not because of my prayer, believe me, but because some of you had touched him with a life you know, and that's the way the banners come up. A man said very shyly over a cup of coffee we have a breakfast together in our little business and he said somehow we've sat down and bolted the food, now I know we can dismiss this as kind of small stuff but let me tell you we loose the big things on some of the small stuff and this man said I just felt I had to give thanks for the food. I said, you know, would it be all right to give thanks? And afterwards he said two or three people had come up and spoke about what it had meant that we'd thanked God for food in a market place. The banners. Now the ultimate place the banner really comes is when you go through death. That's the great river and that's the big adventure and that's where the church needs to say once in awhile, we're not alone. That's

why All Saints Sunday came to be. You can almost hear, I think it was in the fifth verse of the hymn we sang at the start, you can almost hear songs of another world that come in so that we want to sing and we want to respond. It seems all together fitting and proper for us to thank God for those who have passed on this year and are now in the Father's house doing His business. That we will do this in the name of the Father, the Son and the Holy Spirit. Amen.

November 12, 1972

Announcements

1. Carlson's coming forward *Will come*

2. Prayer Vigil - November 25, 8:00 a.m.
to November 26, 8:00 a.m.
Put your name on the slip

3. Our Stewardship - \$40,000 Faith Gap

Wind-Up of the World Fellowship Offering

4. *Evening Service in Kelowna Hall*

5. Wes Brown to be here next Sunday
Preaching in the morning services

6. Moment of Silence
Dr. Robert Olson

Will be held - Remembrance in Heaven

Jeannie Sherman called from Timber Lake to express condolences and love from their church to First Baptist Church in the loss of Dr. Robert Olson

7. Glen Julin -- Tom Harkison Day

Lowell Harkison

Will be there

I Kings 17:8-16

Elijah

Then the word of the Lord came to him: 'Go now to Zarephath, a village of Sidon, and stay there; I have commanded a widow there to feed you.' So he went off to Zarephath. When he reached the entrance to the village, he saw a widow gathering sticks, and he called to her and said, 'Please bring me a little water in a pitcher to drink.' As she went to fetch it, he called after her, 'Bring me, please, a piece of bread as well.' But she said, 'As the Lord your God lives, I have no food to sustain me except a handful of flour in a jar and a little oil in a flask. Here I am, gathering two or three sticks to go and cook something for my son and myself before we die.' 'Never fear,' said Elijah; 'go and do as you say; but first make me a small cake from what you have and bring it out to me; and after that make something for your son and yourself. For this is the word of the Lord the God of Israel: "The jar of flour shall not give out nor the flask of oil fail, until the Lord sends rain on the lands."' She went and did as Elijah had said, and there was food for him and for her and her family for a long time. The jar of flour did not give out nor did the flask of oil fail, as the word of the Lord foretold through Elijah.

1 Kings 17:8-16 Can We Expect A Miracle?

The Times Are Heavy

- Slipping to the bottom
- Winn to do

① Can we come to know one another?

② Talk About The Things That Matter
Most, What Are We To Do?

③ What About Our Own Commitment?

- Can God be speaking to us.

- Pain and Joy

- A Wilderness, Healing Climates

- What Are We Expecting?

The Story of Elijah

- That Strange, Powerful Man of God.

① We have the long for him.

① The Lord providing before we even the time.

- Whenever he asks us. He will
the time too!

- Who is in Charge? Time determines
the supply.

- Our own life - Our own Church.

3.

② In The Most Unlikely Places

- A Widow With Nothing

- Alone To Have Her Last Meal,
Her Family - No Place - No People.

~~→ Allen Stevenson and These People~~

→ Another Person - Her never done any
work.

→ The Congregation or The Staff.

Am Good Having One of Nazareth?

③ Obedience

- All you sleep to Eat!
- One of Nothing!
- But you feel in the water
- Watch you have one
- Get up.
- The Sunday School Teachers
- The Lesson

→ Not Wilson - Lesson but 7 pupils.
 - Home from Asia - W.M.C.
 - Dedication Earlier, this
 year.

④ The Murders

- The House Steps full.

→ Anna Clench's Mother

→ Ellen Swenson and the happened
State of Love!

First Baptist Church

Sioux Falls, South Dakota

November 12, 1972

Eight-thirty and Eleven o'clock

"Now I want to tell you what God in His grace has done for the churches . . . they have mixed their wonderful joy with their deep poverty, and the result has been an overflow of giving to others." II Corinthians 8:1-2

EXPECT GREAT THINGS FROM GOD

Organ Prelude—"Moderato" H. Amberg

The Chimes

The Call to Worship

The Invocation and The Lord's Prayer

Processional Hymn—"Praise, my Soul, the King of Heaven" 259

*Service of Baptism

Concerns of the Family

**Hymn of Worship—"I Would Be True" 361

ATTEMPT GREAT THINGS FOR GOD

Receiving Our Tithes and Offerings

Organ Offertory—"Offertory in A Major" Charles Gounod

Doxology and Prayer of Dedication

Open our ears, O God, that we may hear thy voice calling us to be disciples of thy Son Jesus Christ. As we hear his call coming through the voices of the oppressed, the sick, those in prison, those discriminated against because of race, and those caught in the bleak toils of poverty, help us to have courage to answer: Send us. We pray through Jesus Christ. Amen.

*Doing Business With God

*Anthems—"Behold, Behold! Mrs. N. R. Schaper

"The Church Is Wherever God's People Are Praising" . . . Vivian Morsch

"God Loves Me" Roberta L. Best

Children of God

**Anthem—"Sheep and Lambs May Safely Graze" Johann Sebastian Bach

The Sanctuary Choir

Fair and white in verdant meadows Sheep and lambs may safely graze, Guided, tended by their shepherd, Led in sunny, peaceful ways. So may we be led, dear Father, in the paths of truth and grace. With Thy rod and staff for comfort And the brightness of Thy face.

TELL ME, LORD, WHO YOU ARE

Reading of the Holy Scriptures

The Gloria

The Sermon—"Dare We Expect a Miracle?" Dr. Roger Fredrikson

NOT WHAT I WILL, BUT WHAT THOU WILT

The Call to Prayer

Our Prayer for the Family of God

The Choral Response

HERE AM I; SEND ME

Hymn of Dedication and Decision—

"That Cause Can Neither Be Lost Nor Stayed" 493

The Benediction and Choral Response

Moment of Silence

The Chimes

Organ Postlude

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

The flowers on the communion table are given by the **Robitaille Family** in memory of **Mr. Robitaille**.

The radio broadcast this morning over KELO (1320 A.M. at 8:30, 92.5 FM at 11:00) is sponsored by **Young & Richard's Flowers and Landscape Service**.

THE PEOPLE'S SERVICE

7:30 P.M.

We invite you to join us this evening for The People's Service. It will be a time of fellowship, singing, and sharing led by lay people and students. Invite your friends and join us for this time together.

THIS WEEK

SUNDAY, November 12—

4:00 p.m.—Junior High BYF, YMCA

5:00 p.m.—Young World Rehearsal, Fellowship Hall

5:45 p.m.—Youth Supper, Fellowship Hall

6:15 p.m.—Senior High BYF, Youth Room

6:15 p.m.—Roger Williams, Fellowship, Parlor

MONDAY, November 13—

1:00 p.m.—Circle Study, Parlor

7:00 p.m.—Senior Girl Scouts, Youth Room

TUESDAY, November 14—

9:30 a.m.—Women's Bible Study, Library

10:00 a.m.—XYZ, Parlor

12:00 noon—Men's Bible Study, YMCA

3:15 p.m.—Junior Girl Scouts, Youth Room

7:00 p.m.—Church Calling, Conference Room

7:00 p.m.—Junior High Bible Study, Room 216

7:30 p.m.—FCA, Youth Room

WEDNESDAY, November 15—

6:45 a.m.—Women's Bible Study, YMCA

9:30 a.m.—Circle Study, Parlor

4:00 p.m.—Primary Choir, Fellowship Hall

4:00 p.m.—Junior Choir, Room 16

7:00 p.m.—Prayer Service, Chapel

8:00 p.m.—Sanctuary Choir, Fellowship Hall

THURSDAY, November 16—

3:15 p.m.—Brownie Scouts, Youth Room

7:00 p.m.—Senior High Bible Study, Youth Room

FRIDAY, November 17—

6:45 a.m.—Men's Bible Study, Smitty's Pancake House

"What no man
ever saw or heard,
what no man
ever thought could happen,
God prepared
for those who love
him "

November 12, 1972

"Dare We Expect a Miracle"

Dr. R. L. Fredrikson

----under what God is trying to say to us. I have the feeling that times are very heavy, like a woman about to give birth to a child and that these are times of great opportunity for us. After last Sundays service I started back to the Chapel was stopped by two people who could hardly put into words what the service meant to them. Not because the sermon was unusually something or other, or because there had been this or that brilliance about something, and we do thank God for what He gave us, but because the Spirit, one of them said, seemed to have been here. The heaviness. We sat in the afternoon with some folks and asked them if they would undertake something that we hope is going to move throughout our whole church. Eight couples and some of our young people and asked them if they would move out having discussions, getting people to talk to each other about knowing one another and what direction the church ought to take. Friends it's so important that you understand this, that no five or six people can sit down in some room and hatch up a program and say this is what we're all going to do and shove pieces of paper at you and say now do this. It's our program. It's our mission. It's our calling. And just like they said in Antioch when those two amazing fellows, Barnabas and Saul, seemed to be willing and say yes we read that the church said it seemed good to us and the Holy Spirit and they laid their hands on them and sent them out. It didn't belong to Saul and Barnabas it was their whole program. And to get people to say, you know, will you committ yourself? How much will you buy into this? Where does my life in this

thing belong? And I was amazed at the end of our discussion these people said when are we supposed to have the meetings? It was beautiful. We gathered in a home for one of these coffee parties after the church service last Sunday night and felt the place was so filled, it was at Bill Psycos house, the place was so full of people that had been invited and some had brought others and so forth and the joy was a very deep kind of a joy. I'm just saying I sense in a great opportune way the heaviness. And somehow in the interweaving in all of life it's pain and joy, it's possibility, it's the hour in which God has put us, the Gospel the community of which we're a part of, it's all of these things, seemed to come together for us. And I am so deeply concerned that none of us miss the signals. I hope, I want to say this to you very candidly, when someone calls you and says will you come to my home for a discussion, that your not going to just simply say, well, another meeting. Our prayer is that in forty or more homes, whether there are two or three or a dozen that come together something of the heaviness of opportunity will be there and that we will see that we have come, and do not say this egotistically, that we have come to the kingdom for such a time as this. That we are going to learn again the lesson of what it means to be His disciple and to walk in His ways. Let me just take one thing. You see these tends, and I know we can become ingrown and over pious I know that, but I want to ask you from whence do you think you are going to get the power for daily living in todays world? Where do you think you're going to get it? Play some games of tennis tomorrow and forget about it? And I don't say this in a caddy way, another bridge party, coffee with a friend. Suppose out of the seven hundred families in this church two hundred and fifty, three

hundred, five hundred of us said we will take ten minutes of the day together in the word of God. But immediately may say to much time, don't know when we can squeeze it in. Is that right? Then I have to ask myself about my priorities. And when we say, it's easy to say, let's have devotions and everybody can say yes but suppose we say ten minutes. But you say we've been married thirty years and never done that. I'll tell you in your home something will break loose the day that you say, men, the day that you say let's try it. And many of us live alone, I know this, suppose you say maybe there is a neighbor that will join with me, maybe we can do this together. Now that's just taking one thing and I know this can become legalistic, kind of an outside thing we're trying to talk people into doing. But how do we get specific with each other?? So that we begin to do some of these things that build into us the kind of power so that we can do the things God asks of us? And you can not divorce the inner journey from the outer journey. You can't either way tear them apart, that what a man is within himself is what he does outwardly. And what he does outwardly in no way can fill his innerds, the inner man. The one leads to the other. What I am leads to what I do. The thing that we feel deeply about Bob Olsen today is not just what he did! What he was, and is. How do I build into my life this kind of reality? And if we could all start on common ground to do this. And as I thought about this heaviness and this possibility all that we can enter into and the deacons talking about this prayer vigil and all that. This old story just kept coming back over and over again I can only touch it now. You know a man of God and the Lord says to him I'm going to take care of you. And I want to make the point so that no one in the sanct-

uary will miss it. If you are about doing what God wants you to do, I lay it on the line with all that I am, He'll take care of you. I'm not talking about sitting quietly in some kind of a chair, and copping out. Because Elijah didn't do that, He said I'm laying a burden on you that is going to be with you for thirty eight years of a lousy king named Ahab. And you are to call that nation back, I do not care what happens to you, you are to call that nation back to it's God. In season, out of season, you do that!, and I'll take care of you. You see, it all starts back there and the provision is waiting before he ever gets there. That's what I mean about who runs my life. Whether I run it or He runs it. If He runs it He'll provide, if I run it then I've got to work out my own somehow, many times. So the amazing thing is He sends him down to this place, you heard the story read, and to come upon most of the unlikely places a widow with a boy with hardly anything in the place and He says you go there. That's ridiculous from one standpoint except usually that's where He gives it to us. Heard people talk about what they got in their families during depression years. And folks talking about, like Lenora Bezpaletz did last night about my three year old Sunday school class, the most beautiful thing in the world, she said I and Jim have. And before that it was Ida Leum talking about how she and Jerry, it's kind of an unlikely place, you know, teaching Sunday school and yet so many of us hold back from that kind of thing yet in a place like that is where it is. You see what I can do is look at you and say like they said about Jesus, with a kind of a sneer, can anything good come out of Nazereth? What can he do? Look at His background. Look at where He came from. And dismiss Him. The staff can say about the congregation we're going to go over this

same old ground again, now what's the use? And our expectation is killed, the nerve is gone the minute I say that! Or you can say what can any good thing come out of the staff? Right? And the minute we do we've said I'm not going to stop at the widows house. Be careful how you handle the things that seem lowly. I say it for me too. Take prayer, man you talk about a widow who doesn't have much to offer, you know, we just shrug it off. You can study about prayer, you can read books about prayer, you can sit down and talk about it and fool people, I've heard ministers do this and talk as if they were real pros and end up saying do you know? I really don't know how to pray. Nils Ferre told one time at a class, I'll never forget it, being invited down to Union Theological Seminary, one of Americas most sophisticated liberal seminaries, when out for lunch with one of the leading theologians of that day, Rinal Neiber, he literally shared this with us one day in chapel and Rinal Neiber said, Nils, you know how to pray, how do you? That can be like the widow, yet that's where it is. And I must say that she obeyed. Dear friends you know that's where it is. I could say this to you you know, we can say this to each other every day seven days a week. But we know many times what we ought to do, pray for those that dispitefully use you, bless those that curse you. All these things that Jesus said to us that are perfectly obvious. We know what it says. It doesn't take any great theological interpretation to know what that is. But the question is will I do it? The first service we had babtism and some lovely people named L?s were babtised. And I had never seen them until they called the church and said would you come by and see us? And I discovered to my amazement when I sat down in their home on Saturday night to visit with them they said

we were converted in 1944 in Canton and I said my conscience, converted, what's been your church home. They said we haven't had any. We moved to Sioux Falls, we lived in an apartment in a home that was owned by Allen Swenson, the big old house over on West Avenue where the Chapins live now, there was an apartment over there. And Allen Swenson, one of the quiet, steady, faithful women of this church now home with our Lord invited them to church. Here! What happened? They came and they came. They have been coming they said off and on for the last five or six years. Finally they said, we want to be baptised. Obedience. I think about Bob and Rich and I and that famous trip to the East and our coming home, we'd all been shattered. You watch the kids, millions of children on the streets. When Ruths' brother Ray wrote us from Jorhat, he and his daughter Beth, one of their six daughters, is spending most of this month of November up in Jorhat because the Naga people are celebrating, boy their going to have a celebration, let me tell you. Are celebrating one hundred years of work up there in those hills. They are beautiful people, they sing and they got life, it's just wonderful. Coming home from all of that and knowing that the World Mission Campaign was on us and wondering what to do. I remember visiting with them on the plane coming from Hawaii to San Francisco, you know Bob, what are we going to do about this, and how far do you think we ought to go? And he said well what do you think. And I said well great, they've given us a goal of thirty-six thousand but maybe we ought to try something like eighty or eighty-five thousand. He said why don't we go eighty five thousand? And without any approval from any board I stood up here one February Sunday, I hope I have as much courage now, and I'm not sapped of it, and laid it on you to set a goal of 85,000, I had no approval of any board, no diaconate, no church council meeting,

nothing! I just felt as pastor that we ought to trust each other and asked you to go home and think about it for a week. And you came back the next week and by five hundred and sixty some to thirty-one voted for that goal. But then I said, on this flight, Bob, what about you being chairman? And he said, you know, I think I'd like to try that. And then I said, how do you give? And he said, we laughed, you come on fast and he said what will you give? And let me tell you part of the reason we ran up a thermomater and hit ninety-two thousand and delivered it to build schools and a Christian Center in the Congo where there were thirteen thousand babtisms last year, part of the reason was that a man was obedient. That's where the miracle is always performed. In San Francisco two weeks ago today was a little old lady named Mrs. Chuck, the mother of James Chuck, the pastor. He was all excited, Jim was. She had come to church Friday night, Saturday night, and here she was Sunday morning at church again. And Jim said my mothers' not a Christian. Up in her eightys. And this week we got a letter and Jim said the most amazing thing has happened, my mother is going to be babtised. She has confessed Jesus. A miracle. And dear friends, I just want to sak you here at the close what are your expectations? What are they? If they are big enough, in His Grace and Glory you'll see the miracles. Jesus said "you have not, because you ask not." And another place it is said of Him "He could do no mighty work there because of their unbelief." Man, let's not let that be said of us. He wants to do mighty works of healing and redemption and influence in this community and changing this world by His grace as men and women find Him that the kingdom of God may come. In the name of the Father, the Son, and the Holy Spirit. Amen.