

What's In A Name?

The Pain of the Birth

① The Engagement

Not broken casually

Required a Bill of Divorcement

② So When Mary Confesses

to Joseph. There are Tears, Grief
and Discussion.

Joseph Knew to And Mary Always
Grieved

What This Is The Movement of God

① The Angel Tells Joseph

The Meaning of all This.

② God Working In The Midst of

Unlikely, Peculiar Circumstances.

(2)

^a You will give him the name Jesus, for he
will save his people from their sins."

Jesus was a Common Name

(1) Son of his Ancestors

(2) A Jesus in Uncle's Company

(3) A Greek Manuscript

Parables - Jesus

How Now Uncommon to Became

The Section of Our Word

(1) Entering Our Word

(2) Giving a Life

(3) Helping in Our Sins.

"From the Son of Living Hearts" My Saviour and
"Father and Son"

His Becomes a Kind of Our Lines

"The Sound of Music"

Dear Hammerstein in Mom Martin's
Dressing Room

And then Ellen and Math

"A Song Said A Song Tell You How It

A Well Said a Well Tell You How It

Love Said Love Tell You How It

What Does Your Name Carry?

Matthew 1:18-25 (NEB)

This is the story of the birth of the Messiah. Mary his mother was betrothed to Joseph; before their marriage she found that she was with child by the Holy Spirit. Being a man of principle, and at the same time wanting to save her from exposure, Joseph desired to have the marriage contract set aside quietly. He had resolved on this, when an angel of the Lord appeared to him in a dream.

'Joseph son of David,' said the angel, 'do not be afraid to take Mary home with you as your wife. It is by the Holy Spirit that she has conceived this child. She will bear a son; and you shall give him the name Jesus (Saviour), for he will save his people from their sins.'

All this happened in order to fulfil what the Lord declared through the prophet: 'The virgin will conceive and bear a son, and he shall be called Emmanuel', a name which means 'God is with us'.

Rising from sleep Joseph did as the angel had directed him; he took Mary home to be his wife, but had no intercourse with her until her son was born. And he named the child Jesus.

..... It has been the confession of the church ever since that while there are many Lords and masters, many differing loyalties to which we can give ourselves, there is only one that is worthy of all that we are and we get beyond the fact that Jesus is simply a lowly Savior born in a manger to the massive, vast fact that he is the ruler, the Lord. There is no more lofty title that the Jewish people could give than to say that he was the Lord. As a matter of fact for centuries they would not write it, they would speak it but not write it. To put it down in some sense became adultery, it was a form of desecration. Only later in the 10th or 11th centuries that they started to write Lord. When Paul who had given his life with a passion/ one who had captivated him, so that all of his life was wrapped around this one, for me to live is Christ to die is gain. When this one tried to write of his meaning it became like a hymn, a song, so that right at the center is a song that confesses Christ is Lord. The amazing thing about it is that it was started with a congregation. The beginning of the passage deals with people who are trying to live together in a common life, like we are here. The centuries have gone from Philippi to Sioux Falls. The basic thing to which we are called is to find a common life in the midst of the world in such a sense that we can transform and change all that is around us. Now in doing this he has had to speak of some things, he talks about ~~love-and~~ loving consellation, sharing in the Spirit, warmth and compassion, He says "we must think and feel alike" this doesn't mean we all agree in a common mind, I will live in the mind of love as you do. He speaks about having the same love for one another, a magnificent gift. He talks about the same turn of mind, to say that there is a center, a hub. In a real way that becomes Christ and a turn of mind grows out of that center. He talks about common cares and unity. I am convinced that one of the greatest sins of the early church, the thing it struggled with is a kind of devicveness I don't think that we have gotten much beyond that. In my travels here and there across the country the sadest thing that you can find is to come on a church that has been descipated, at one time it had youth and love and vitality and there was power and now that is all gone, the hostilities have eaten it out, the little angers that became like cancers, judgements that people passed on each other, finally in a sense this took people away from the center which is Jesus that he is speaking of here to a kind of

personal animosity which the church got hung on. And I would say that the power of evil if it can do anything is to put person against person, to do it in the name of God, this is something that he struggled with all of his life in all of the churches that he had. So he puts over against the positive thinking and feeling alike, loving one another, same turn of mind, he puts over against this things like there is no place for rivalry and personal vanity. Now that flies in the face of about everything that is going on because everyone it seems is told to be mr. Big and it is a sure sign of weakness if you let someone know how weak you are. It has been the amazing thing about a fellow like Keith Miller coming along and saying I just want to tell you, how human I am, and doing this with a sense of integrity has so amazin amazed people that a simple statement has become a best seller. As if honesty and humility were at that great a premium and some times I can tell you moving around with ministers, the last place that you expect to find humility is at a preachers conference. So he says, humbly, reckon others better than yourselves. Look to each other interests and not nearly to your own. In the mail this week came a beautiful letter from Ed Dalver, it is a Christmas letter, written in a man now nearing his mid seventys. I won't read the whole letter but he tells, I have just gotten home from a 12,400 mile trip all over the country and I want to share with you now this Christmas message, and in it he quotes Cyprian, there aren't to many of them among us now in name, but maybe in Spirit, he is writing to a friend Donnatus and he is telling him about the way things are, it sounds strangely like 1970. He says - this seems a cheerful world, when I view it from this fair garden under the shadow of these vines but if I climb some great mountain and look out over the great lands I would see brigans on the high road, pirates on the seas and in the ampitheatres men murdered to please the crowds, under all roofs misery and selfishness, it is areally a bad world, an incredibly bad world, in the midst of it I have found a quiet and holy people, they have discovered a joy (that is the candle we lit today) a joy which is a thosand times better than the pleasures of the sinful world. They are despised and persecuted but they care not, they have overcome the world, these people are Chrsitans and I am one of them. Wouldn't it be an amazing thing if the pep people of Sioux Falls said about this congregation, they are a quiet and holy people. And you and I could say and I am one of them.

This quality of life is not manufactured; it does not come willy nilly, it does not come because we just say we are here and somehow be at one. It arises to quote Paul in the passage out of your life in Christ Jesus. How shall I say this so that you will understand it. There is a movement into this life, there is a surrender in which it becomes real. There is an act of faith by which a person lives to such an extent that he finds himself in the reality of that kind of life, that has an infection all its own. Now he says, and I must say this to you very hurriedly, he says three things about this life, he says he was with God but he didn't hang onto that, there is something about the meaning of Jesus which says and which we understand is the movement of God toward us. This is not something so much that arises out of man as it is something that comes to man. It is divine nature shared with man. The Christian church has meditated on that through all of its life. The second thing that Paul says about this is that he stripped himself, the words are, he made himself nothing, in the nature of a slave, which means the perfect picture of this one who is among us is when he knelt and washed his disciples feet, took the towel and got down and washed their feet, it ties in perfectly with what Paul has said earlier, count others better than yourself. So that if my life arises out of this then it would be quite natural that I am willing to live that kind of life. If one takes the whole of Jesus life from beginning to end, it is marked by a slavery, a joyful kind of servanthood. He had no place to lay his head, he spent his life among what we would call the outcasts and in the end he was rejected. So he makes at the end the massive affirmation, therefore God raised him to the heights and bestowed on him the name above all names, that at the name of Jesus every head should bow, on earth and in the depths, and every tongue confess he is Lord, to the glory of God the Father. That is the promise, but the promise is that in the last analysis there will be one Lord, one confession, one exaltation, to join in to that means both the act, I bow, my life becomes in a way a prayer, it becomes a confession by the way that I act, it becomes a word that I confess with my mouth, Jesus is Lord and what we need this are more people who will kneel and more people who will say, to the glory of God, this is my Lord. I was in chapel on Wednesday night at a college, it was an advent

chapen and it was required and I was scared because the kids you hear them talk about well I have got four to go, two to go, which means out of the twelve required ones - you students here know what I am talking about - please remember your chapel speakers and pray for them, they need your prayers more than you need theirs. If you are a freshman it is 12, if you are an underclass man it is 10. It was at night and as I stood to speak at the worshp, I find a sense of freedome coming for which I thank God. And when I got home yesterday in the mail came a letter- a young man had written saying, I was sitting in the second row, I wanted to speak to you afterwards but I didn't want you to see my tears, I went to my room and in my room I changed from being a seaker to being a believer. There is the question that says who is He? And there is the answer that comes, it is Jesus the Lord whom we declare. The reason that people bring a harp, and decorate the tree and bring in the risers and the children and the adults practice, and we hang up stars, and say I will never leave you or forsake you is because we know deeper than all our words that he really in themidst of this strange baffling world is our Lord. After a brief spoken call to prayer the choir will sing the call to prayer. Shall we pray.

First Baptist Church

Sioux Falls, South Dakota

December 6, 1970

Eight-thirty and Eleven o'clock

THE SECOND SUNDAY IN ADVENT

Light of light, we humbly pray, Shine upon thy world today; Break the gloom of our dark night, Fill our souls with love and light, Send thy blessed word again, "Peace on earth, goodwill to men."

ANGELS WE HAVE HEARD ON HIGH

Organ Prelude—"Bridegroom of Our Soul"John Blackburn
"O Sacred Head, Once Wounded"James Boeringer

The Chimes

Hymn—"Angels We Have Heard on High"Congregation and Choir

Shepherds, why this jubilee? Why your joyous strains prolong?

What the gladsome tidings be Which inspire your heav'nly song?

Glorio in excelsis Deo. Gloria in excelsis Deo.

The Word of Peace

The Lighting of the Candle*The Rod Cranes

The Invocation and The Lord's Prayer**The Paul Kings

Processional Hymn—"Angels, from the Realms of Glory"192

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Christian Greetings and Invitation to the Lord's Supper

The Greeting of New Members

SHEPHERDS, WHY THIS JUBILEE?

Receiving Our Tithes and Offerings

*Offertory Anthem—"Come, Thou Redeemer of the Earth".....Michael Praetorius
arr. David Willcocks

Senior High Choir

Come, thou Redeemer of the earth, And manifest thy virgin birth:
Let ev'ry age adoring fall; Such birth befits the God of all. Begotten
of no human will, But of the Spirit, thou art still The Word of God
in flesh arrayed, The promised fruit to man displayed. The virgin
womb that burden gained With virgin honour all unstained; The
banners there of virtue glow; God in his temple dwells below.

**Offertory Anthem—"A Joyous Carol"Ernest Wells

Merrily sing this Christmas morning, Joyfully sing this Christmas
day. Sing with us this Christmas story, Sing with us these tidings
gay. Come, oh come, let us adore this Babe who in the manger lay.
Shepherds and wise men bow before Him in their meek and humble
way. Gifts the Magi all present Him, As they kneel and homage pay.
Alleluia, Alleluia, Sing we all this song of mirth. Angels all proclaim
His birth. Peace on earth shall reign alway, Christ the Lord is born
today. Join with us this happy chorus, Blend with ours your voices gay.

December 6, 1970

The Word of Peace

How beautiful upon the mountains are the feet
of him who brings good tidings,
who publishes peace, who brings good tidings
of good,
who publishes salvation,
who says to Zion, "Your God reigns."

For out of Zion shall go forth the law,
and the word of the Lord from Jerusalem.
He shall judge between many peoples,
and shall decide for strong nations afar off;
and they shall beat their swords into
plowshares,
and their spears into pruning hooks;
nation shall not lift up sword against nation,
neither shall they learn war any more.

Minister:

The Lord is my light and my salvation; whom
shall I fear? The Lord is the strength of my
life; of whom shall I be afraid? I will go
unto the altar of God, unto God my exceeding
joy.

Choir:

Send out thy light and thy truth, let them
lead me, and let them bring me to thy holy
hill. Send out thy light and thy truth, let
them lead me, and let them bring me to thy
holy hill. Send out thy light, O Lord, our
God.

Doxology and Prayer of Dedication

Almighty and Everlasting God, Who orderest all things in heaven and in earth, and Who didst make all ages a preparation for the coming of Thy Son; prepare us by Thy Holy Spirit for the coming of Him Whom Thou dost send, that we may behold His glory and receive the fullness of Thy blessing; through Jesus Christ our Lord. Amen.

COME TO BETHLEHEM, AND SEE

Reading of the Holy Scriptures—Matthew 1:18-25

The Gloria

The Sermon—“*What’s In A Name?*” Dr. Roger L. Fredrikson

COME, ADORE ON BENDED KNEE

The Eating of the Bread

*Anthem—“*Jesu, Priceless Treasure*” J. S. Bach
Junior High Choir

**Anthem—“*Draw Us in the Spirit’s Tether*” Harold W. Friedell
Sanctuary Choir

The Drinking of the Cup

Hymn—“*Come, Thou Long-Expected Jesus*” Congregation in Unison

**Come, thou long-expected Jesus, Born to set thy people free;
From our fears and sins release us! Let us find our rest in thee.
Israel’s strength and consolation, Hope of all the earth thou art;
Dear desire of every nation, Joy of every longing heart.**

**Born thy people to deliver, Born a child and yet a king,
Born to reign in us forever, Now thy gracious kingdom bring!
By thine own eternal Spirit Rule in all our hearts alone;
By thine all-sufficient merit Raise us to thy glorious throne!**

GLORIA IN EXCELSIS DEO!

Hymn of Dedication and Decision—“*As with Gladness Men of Old*”196

Benediction and Choral Response

Moment of Silence

The Chimes

Organ Postlude

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

The flowers in the sanctuary are given by the **Leon Richardson Family** in memory of their son, **Tommy**.

The radio broadcast this morning over KELO is sponsored by **Mr. and Mrs. Tom Harkison** in memory of **Janet and Tom, Jr.**

FAMILY WORKSHOP AND WORSHIP

Our Church Family is invited to join together for a Christmas Workshop this afternoon at 4:00 in Fellowship Hall. This is for everyone, regardless of whether you come as a family or come alone. There will be a sandwich potluck at 6:15.

At 7:00 there will be a time of preparation for worship, and we will gather in the Sanctuary at 7:30 for worship. If you are unable to attend the workshop in the afternoon, we hope you will join us at 7:30 for worship.

“Hark, the glad sound! the Saviour comes, The Saviour promised long; Let every heart prepare a throne, And every voice a song.” —Philip Doddridge

"Alla Gwey Jorpe Confess"

The Quality of Our Common Life ^{The Confession}
Alla Phros - We have brought in - Mystical and Real

- Vulnerable - Bearing One Another's Burden
- Celebration and Joy - We have borne ^{Other's} Suffering

→ Yesterday's Prayer Service

"Min Alla Gwey Here"

① If there is this quality -
of being consolation, sharing of the Spirit,
Warmth & compassion

② Then:

- We must mind and feel alike
- Have the same love for one another
- The same form of mind.
- A common care for unity.

③ This will bring out the Negatives

- No place for kindness and personal vanity
- Kinder, Uckeren Others Better Than
Themselves.
- Look to Each Other's Interests and
Not Merely to Your Own.

→ The Letter from Edwin T. Volkberg!

This Arises Out of Your Life "In Christ Jesus"

- The Great, Mystical Reality of Being a Christian
- Not Good Works or Morality
- Not Human Light or Knowledge
- Not Emotional Steps
- None the Crucifixion and Resurrection
Awards.

① Divine Nature was his from the bird

- All the qualities of the Godhead.
- Yet he did not think to snatch at Specialties with God.

② Must Make himself Nothing -

Assuming the Nature of a Slave

- Below

① "Bearing the Human Likeness"

(2) "Revelled in Human Shape"

(3) "He humbled himself"

(4) "And in obedience accepted even
Death - death on a Cross"

- The whole story of his life
 - No time to sleep - "The Expectation and Shame"
 - Assuming the disciples' fee

- ③ Therefore God raised him to the heights -
 And bestowed on him the Name Above All Names.
 Now at the name of Jesus every knee bowed
 bow - in heaven, on earth and in the
 depths - and every tongue confess,
 "Jesus Christ is Lord" to the glory of God the Father."

(1) The Exaltation

- Occasionally his body was in his
 Earth Ministry
- Resurrection and Ascension
- The Great Name "Jesus"

(2) The Confession

- "Jesus is Lord" - Great Climax
- Every knee and Every tongue
 Total, Universal
- To the glory of God.

"kne and tongue"

To the glory of God

Philippians 2:1-18

If then our common life in Christ yields anything to stir the heart, any loving consolation, any sharing of the Spirit, any warmth of affection or compassion, fill up my cup of happiness by thinking and feeling alike, with the same love for one another, the same turn of mind, and a common care for unity. There must be no room for rivalry and personal vanity among you, but you must humbly reckon others better than yourselves. Look to each other's interest and not merely to your own.

Let your bearing towards one another arise out of your life in Christ Jesus. For the divine nature was his from the first; yet he did not think to snatch at equality with God, but made himself nothing, assuming the nature of a slave. Bearing the human likeness, revealed in human shape, he humbled himself, and in obedience accepted even death--death on a cross. Therefore God raised him to the heights and bestowed on him the name above all names, that at the name of Jesus every knee should bow--in heaven, on earth, and in the depths--and every tongue confess, 'Jesus Christ is Lord', to the glory of God the Father.

December 13, 1970

Call to Prayer

The cattle are lowing, the baby awakes,
But little Lord Jesus, no crying he makes.
I love thee, Lord Jesus, look down from
the sky,
And stay by my cradle till morning is nigh.

Last Sunday for Dave and Jane Adams.
Being transferred to Houston with the
Air National Guard.

December 13, 1970

The Word of Joy

The wilderness and the dry land shall be glad,
the desert shall rejoice and blossom;
like the crocus it shall blossom abundantly,
and rejoice with joy and singing.

And a highway shall be there,
and it shall be called the Holy Way;
And the ransomed of the Lord shall return,
and come to Zion with singing;
everlasting joy shall be upon their heads;
they shall obtain joy and gladness,
and sorrow and sighing shall flee away.

Minister:

The Lord is my light and my salvation; whom
shall I fear? The Lord is the strength of my
life; of whom shall I be afraid? I will go
unto the altar of God, unto God my exceeding
joy.

Choir:

Send out thy light and thy truth, let them
lead me, and let them bring me to thy holy
hill. Send out thy light and thy truth, let
them lead me, and let them bring me to thy
holy hill. Send out thy light, O Lord, our
God.

De. 35:1-2a, 8a, 10

First Baptist Church

Sioux Falls, South Dakota

December 13, 1970

Eight-thirty and Eleven o'clock

"For you shall go out in joy, and be led forth in peace; the mountains and the hills before you shall break forth into singing, and all the trees of the field shall clap their hands." Isaiah 55:12

ANGELS WE HAVE HEARD ON HIGH

Organ Prelude—"Choral Phrygien" Jehan Alain
"From Heaven Above to Earth I Come" (Paul Krause
(Johann Pachelbel

The Chimes

Hymn—"Angels We Have Heard on High" Congregation and Choir
**Come to Bethlehem, and see Him whose birth the angels sing;
Come, adore on bended knee, Christ the Lord, the newborn King.
Gloria in excelsis Deo. Gloria in excelsis Deo.**

The Word of Joy

The Lighting of the Candle *The James Bezpaletz Family
**The Paul King Family

The Invocation and The Lord's Prayer

Processional Hymn—"Hark! The Herald Angels Sing" 189

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*Service of Baptism

A Word of Christian Greeting

*Anthem—"A Cry in the Night" Ian Calvert
Senior High Choir

**Anthems—"Christmas Comes Again"

"Come Follow the Star" Primary and Junior Choirs

**Anthem—"O Bethlehem" arr. Clarence Dickinson

Sanctuary Choir

Ruth Fredrikson, alto

SHEPHERDS, WHY THIS JUBILEE?

Receiving Our Tithes and Offerings

Offertory—"Angels We Have Heard on High" Old French-English Carol
Jeanne DeWitt, harp

Doxology and Prayer of Dedication

Our Father, our hearts are filled with joy and gladness as we prepare for the coming of the Christ-child. Help us to share that joy and gladness with others. And as we remember that the Child was Thy gift to the world, may the thought of His birth fill our hearts with generous thoughts. Help us to be like Him in our dealings with others. In His name we pray. Amen.

*Anthem—"All My Heart This Night Rejoices" Johann Georg Ebeling
Senior High Choir

All my heart this night rejoices As I hear, Far and near, Sweetest angel voices; 'Christ is born,' their choirs are singing, Till the air Ev'rywhere Now with joy is ringing. Hark! a voice from yonder manger, Soft and sweet, Doth entreat, 'Flee from woe and danger! Brethren, come! from all doth grieve you, You are freed; All you need I will surely give you.' Come, then, let us hasten yonder! Here let all, Great and small, Kneel in awe and wonder! Love him who with love is yearning! Hail the star That from far Bright with hope is burning! Thee, dear Lord, with heed I'll cherish, Live to thee, And with thee, Dying, shall not perish; But shall dwell with thee forever, Far on high, In the joy That can alter never.

**Anthem—"Do You Hear What I Hear?" Primary and Junior Choirs
**Anthem—"What Strangers Are These?" Richard Purvis

Sanctuary Choir

Jean Blacksmith, alto; Larry Tuttle, baritone

What strangers are these that wander through the town? Hush, 'tis Joseph and weary Mary. And what does he seek so hopeless and in vain? He is seeking shelter for Mary, For she is the blest and chosen of the Lord, Who will bear to men a goodly King. And who is this king of whom ye proudly sing? Know ye not the Christ, Jesus the Saviour? What wee bairn is this, that in a manger lies? Hush, 'tis Jesus Christ, son of Mary. Say, what fair maid is this whose joy is mixed with awe? Oh, 'tis Mary, Holy Mother of Jesus. Oh, these are the shepherds, and these the Magi Kings Who have brought him their gifts of gold and myrrh. But why kneel they in homage here before a babe? They adore their King, Jesus the Saviour. Who are these that march from death to life? These are they who love Jesus, the Christ Child. And how do they triumph o'er the gates of hell? Through the grace of him, Jesus, the Christ Child. He is born to redeem the sons of God and man, To bring peace, joy, love and brotherhood. Oh, where shall I find him, where shall I seek? He is here and now, Jesus your Saviour.

COME TO BETHLEHEM, AND SEE

Reading of the Holy Scriptures—Philippians 2:1-18

*The Gloria

**Anthem—"Some Children See Him" Alfred Burt

Gloria Evans, soprano; Jeanne DeWitt, harp

The Sermon—"And Every Tongue Confess" Dr. Roger L. Fredrikson

COME, ADORE ON BENDED KNEE

*The Call to Prayer

**Anthem—"The Star Carol" Alfred Burt

Sanctuary Choir

Gloria Evans, soprano

Our Prayer for the Family of God

The Choral Response

GLORIA IN EXCELSIS DEO!

Hymn of Dedication and Decision—"All Hail the Power of Jesus' Name"253

Benediction and Choral Response

Moment of Silence

The Chimes

Organ Postlude

The radio broadcast this morning over KELO is sponsored by **Mr. and Mrs. Earl Lemonds** and **Ethel Lemonds** in memory of **Margaret Lemonds**.

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

THE ORDINATION SERVICE

of

JUDSON L. DAY

Our church family is invited to participate in this special service of celebration and joy this evening at 7:30. The service will last for an hour and a half. There will be a time of coffee and an opportunity to greet Mr. Day following the service in Fellowship Hall.

"Somehow God weaves the strangest things into a pattern. He took an angel song, a star, a Hebrew peasant fair, some shepherds on Judean hills, and unknown Wisemen three; a stable, cold and dark and damp; a manger 'neath an inn—and now a weary world kneels hopefully before the Babe of Bethlehem!"

—James Allen Kestle

AND EVERY TONGUE CONFESS

By Dr. Roger L. Fredrikson

December 13, 1970

. . . is carrying a double load and it would be very easy for some of you and I am sure it happens to get frustrated. You wonder if all you have is a wandering minstrel and yet in a remarkable way God's Spirit was at work. It was a strange paradox that of all the people that ought to be full of joy and gratitude and living victoriously it should be pastors. And yet I know of no group, it may be because I'm nearer them, that is more baffled and mixed up and wondering where in the world to go. I said, for example, in a group in Indiana, a group discussing a topic called "Battle Fatigue", I said when a man asked me how do you save yourself in the nitty gritty I said (1) I have a wonderful wife and she helps me and (2) there are people in our congregation who help me and (3) I try to keep my life open to God. He said how do you do that? Now you must take the answer I gave now with understanding. I said this morning before I left my motel I got on my knees and gave the day to God and he looked at me and he said, are you telling me the truth? And after awhile I said to him, you don't trust me do you? He said I guess I don't. The reason I don't trust you is because I didn't believe any ministers prayed anymore. And he told me quietly afterwards I am going home by a different road. I saw a man sit across the room and say to one of his brothers, I have hated you and then walk up across the room and put his arms around this man's neck and there was a reconciliation that was just breathtaking. And right in the middle of the conference would you believe a man stood up and said, it was said in love and not in judgement, one of our brothers 39 years of age with two children was found dead in a motel. He took his life with a shotgun at the end of a long, kind of bankruptcy. And somehow there came a kind of

reality that we need to support each other in a new way. Now all of this has been a part of the prayers and the investment of this church. When we met in Minneapolis for the program committee we talked about making Saturday night in Minneapolis in May a great night when some woman could speak out of the Indians that belong to our fellowship. We talked to a number of what you'd call a nationally known women and they just, you know, seemed to busy and would you know that on Friday night John Nastari said, we were having a cup of coffee, why don't we ask one of our own girls, Elizabeth Walters. And I just felt a wave come over me because I had heard her out here at Westward Ho talk to about 20 or our men about the trail of tears from Georgia to Oklahoma and how she had said there there were white men with their guns in their backs making us walk and our people died and we could be bitter at the white man, said Elizabeth, but because a white man walked with us and he told us that God loved us and we knew he did because he loved us, he buried our dead and taught us about the love of God and because of this she said, this red woman from Mosgogie, Oklahoma, she said I can never turn my back on you white people. I can never turn my face away from you. When we asked here, because she was right on the committee, if she would do this there came a wonderful sense of something very, very significant. I share this with you because I have seen in a wonderful way the presence of God and I come here, and as Dave came down we have our own signal system you know, he said "He is here" and beyond whatever we've got on the table or how the deacons are dressed or whether we drop the trays when we try to serve you or not, "HE IS HERE" and that is the great reality.

(Reading the scripture)

It is an amazing name that we gather around every Sunday or every time that we come to worship, the name of Jesus. We sang here recently at a funeral service, Fairest Lord Jesus. One of the great hymns that we do not sing too often but which is one of the tremendous songs, Jesus, Thou Joy of Loving Hearts. Why do we do this? Because of the scripture we have just read and all that it unfolds. You can be certain that Joseph had a terrible time when Mary told him, "I'm going to have a baby." I don't know how she told him and neither do you. I don't know what pain and anguish came between Mary and Joseph. He was engaged to her. That meant he really meant to marry her. But under Jewish law to marry a girl with a baby was something you just did not do, especially if it was not your own child. Yet he loved her. And all the pain and anguish that you can imagine was in what took place between those two. A thousand young people have fought that battle. You see, engagement in that time was not an easy thing. You went into it very seriously and if you were going to get out of an engagement you had to get a bill of divorcement. He could not do this without embarrassing Mary whom he loved. So here was the turmoil--on one hand he wanted to marry her but the Law said you can't marry her and the baby was three months in her. And then one night a very amazing thing happened. I don't know whether you believe in angels or not but it would be marvelous if you heard one talk to you between now and Christmas or if you heard one sing especially between now and Christmas. Joseph was a good man, a believing man, I think a very practical man, and one night a message came to him. Joseph, let me put it in my own language, that wasn't part of the message that's just what I'm saying, you're dealing with big business here. This is something that goes beyond anything you can imagine because the Almighty has visited this girl, the girl that you

plan to marry and she carries the son of the most High God. I do not know how this can be stated in human language. We sing about it, we write poetry about it, we paint pictures. The reality is that God has moved toward man. The creator has said in the most unlikely place I plant my seed. If in the first instance he spoke the word and light and the worlds came why could he not speak the word and plant himself in human flesh. The massive fact of theology calls this the incarnation. That beyond the horizontal, beyond the kind of love we know for each other and thank God for all that we call the creative process of man, the reproductive capacities, the families that we sit in the midst of, the fact that we came out of a home is all a part of this and even though this is horizontal yet there is something vertical about it, divine in it, but beyond all of this in this particular case God moved uniquely and he said, I will in humility bear my arm. In another gospel when Mary speaks of it she cries out, the Roman Catholic church has emphasized this in its fellowship, "Now does my soul magnify the Lord for thou hast looked with tenderness upon the state of thine handmaiden." The words go on to say that the lofty will be brought down and those that are low will be lifted up. So here, a wisp of a girl, finds she carries a child. But in the midst of it we have these remarkable words and this is what I want to leave with you today. The angel says you will give him the name Jesus for he will save his people from their sins. Now Jesus in that day was not an extraordinary name. One of Jesus ancestors had been named Jesus. Joshua is the Aramaic for it or the Hebrew for it rather. There was a Jesus that traveled with Paul when he wrote to the Colossians he speaks about him. An ancient Greek manuscript says that Barrabas was the son of Joshua, that's Jesus. Imagine Barrabas, Jesus, a warmaker and Jesus a man of peace standing along side each other and Pilot

saying which one are you going to have? The two Jesuses. Are you aware of the fact that this is really like the name Smith or Jones or Brown? Common. In that day it was. What God in effect says, I can move in the lowliest circumstance in this world. I can live in the midst of being a Brown or a Jones or a Jesus. But that name will become the name of the Savior because of what I will do in that bit of human flesh. And the story of Jesus is a sacred story. It's not just who he was but what he did. The quality of his life. The touch of his hand. The word that he spoke. The manner of his life and the way he died. It was who he was and what he did. It was in the words of theology today, "being and becoming," it was all of it. It was the is and the becoming. The life and the deed. And in that mankind has said like no one else here is our salvation, here is our deliverance, come thou long expected Jesus writes Charles Wesley. Somehow in this one, and this goes beyond our words again, is the mighty deed of redemption that men can be set free that in this name as Peter declared some years later is the name by which men are saved. I want to underline with all that is in me again because we need this said to us over and over again, those of us who try so vainly to live by our wits and our strength and take our days and use them the way we want to, all of this that goes through our lives. I want to remind us again that God does for us what we cannot do for ourselves. We need a Savior. And when a man finds as he did this week, a man that had never known God had used the language but had never known him, says I need you something of the graciousness and the meaning of Jesus comes back in the response of God so that he finds here life and the great anguish that we live by is there meaning in life, can I be forgiven, is there life after death which are the three great questions of all human existence are answered by what the angel told Joseph. You

call his name Jesus because he will save his people from their sins and we sit here today in gratitude, joy, to celebrate a deliverer who has come to set his people free. What do people here when they hear my name, Roger? or David? or Joe? or Maynard? or Tom? What do they hear? Is there some healing in the name I bear? Is there some deliverance in it, some joy, because in a very wondrous way I have dared invite him to live with me. Last night in Minneapolis I said goodbye to John Nastari who has become a very dear friend. I had hoped he was going to be here today to play his violin. And he says some of you will remember when he was at Morgan Park. He came and gave a concert one night beautifully but he said just like you want to get home for advent I do too. So because his plane was late we had a few minutes in the airport at Minneapolis. As we started to walk down to Gate 30, his was 32A, there came over the music box, the speakers you know some music from the Sound of Music and John said did you ever hear about Oscar Hammerstein and Mary Martin. Well, I knew Mary Martin sang and Oscar Hammerstein had been one of the great writers. He said when the show opened in New York City, Mary Martin was singing the lead part and Oscar Hammerstein knew that he was sick. In fact, two or three days after he did this he went into the hospital to die, a man who gave us music that we love. It's light and gay. It's full of hope. Most of you know that. But he left a note with the man at Mary Martin's door. She was singing on stage and later it was put into the Sound of Music. A song isn't a song til you sing it, a bell isn't a bell til you ring it, and the words go on and finally it isn't love til you give it away. That's what God did. He gave it away. He said I'm not going to give it away abstractly. I'm going to give it away very personally. I'm going to let it come out through a birth and they're going to call him a very simple

name, Jesus, but it will become a great name and although who discover this, who enter into it, who sing the song and ring the bell so to speak, are going to be the ones who will heal this world. So we are invited by this one to break bread, to find forgiveness, to rejoice, to celebrate, because he is among us today.

"hounded the place"

In a Time of Trouble ^{Isaiah.}

- Judah and Assyria
- After the Humiliation and Defeat.

Hebrew Dream - Revelation of the Kingdom
of the Future.

A New New Era: A Word of Hope

A Sign

- "The Kings who walked in darkness have seen a great light."
- At the end of the tunnel.

A Joy

- "They had increased their joy and given them great gladness."

A Deliverance

- "For I have shattered the yoke that burdens them."
- The Aftermath of War - The People's Deliverance

For
One has come Among us : Lowly, Simple, Childlike.

- Not a Mighty Man

" A Man has been born for us "

" a Son Given to us. "

- " To bear the symbol of Dominion on his shoulder. "

- And he shall be called

- " In Purpose - wonderful "

- " In Power - Godlike "

- " Father for all Time "

- " Voice of Peace "

- And shall the Dominion be

and humble the Peace

Abraham

This Peace: Ahalom

② Its True Meaning

- A New Relationship
- A Wholeness - A Restoration
- A Healing - Salvation.

① This Is Not!

- Rearranging Old Fixed Men
- Pushing Unhealed Hostilities

Into One Bundle

- We Cannot Make Peace - Because
There Is No Peace Within.

Lord Magazine: "There Is No Common Ground."

Safety Officer: "The Eggs Factor"

There is One Who Brings Peace: Christmas

① At His Birth:

- The Angels "Peace on Earth"

② His Life

- At His Peace

- Blessing and Peace - Malachi:

In They shall the Caldest Sons of God

- Denying Out The Seventy

Peace on His House

His Death - My Peace & Love With You

③ At His Resurrection

- "My Peace Be Upon You."

④ Paul's Letter to the Ephesians

- "We Th Our Peace"

- The Wall Is Down

- In The Word.

The Parable in Malachi
The Message with translation
My Hammer is split
To Break Them

Answer - Healing
with Our Message

December 20, 1970

Call to Prayer

O love, how deep, how broad, how high,
How passing thought and fantasy,
That God, the Son of God, should take
Our mortal form for mortals' sake.

For us he prayed, for us he taught,
For us his daily works he wrought,
By words and signs and actions, thus
Still seeking not himself, but us.

December 20, 1970

Announcements

1. Welcome and Registration

Worship - Robert Healy - Clark, S.D.

2. Evening Service at 7:30

3. Christmas Eve Services

4:00 p.m. - Family Service

11:00 p.m. - Service of Carols and Candles

4. Friday Morning Men's Bible Study
will meet

February

December 20, 1970

Debo:1
The Word of Love

Arise, shine; for your light has come,
and the glory of the Lord has risen upon you.

De 9:6
For to us a child is born,
to us a son is given;
and the government will be upon his shoulder,
and his name will be called
"Wonderful Counselor, Mighty God,
Everlasting Father, Prince of Peace."

John 3:16
For God so loved the world that he gave his
only begotten Son, that whosoever believeth
in him should not perish, but have everlasting
life.

Minister:

The Lord is my light and my salvation; whom
shall I fear? The Lord is the strength of my
life; of whom shall I be afraid? I will go
unto the altar of God, unto God my exceeding
joy.

Choir:

Send out thy light and thy truth, let them
lead me, and let them bring me to thy holy
hill. Send out thy light and thy truth, let
them lead me, and let them bring me to thy
holy hill. Send out thy light, O Lord, our
God.

First Baptist Church

Sioux Falls, South Dakota

December 20, 1970

Eight-thirty and Eleven o'clock

THE FOURTH SUNDAY IN ADVENT

"You shall call his name Jesus, for he will save his people from their sins."

ANGELS WE HAVE HEARD ON HIGH

Organ Prelude—"Lo, Now a Rose Appareth" Philip Kreckel
"Noel, This Day" Nicolas-Antoine Lebegue

The Chimes

Hymn—"Angels We Have Heard on High" Congregation and Choir

See Him in a manger laid, Whom the choirs of angels praise;

Mary, Joseph, lend your aid, While our hearts in love we raise.

Gloria in excelsis Deo. Gloria in excelsis Deo.

The Word of Love

The Lighting of the Candle *The Glen Julins
* * *The Alan Johnsons

The Invocation and The Lord's Prayer

Processional Hymn—"O Come, All Ye Faithful" 205

* * *

A Word of Christian Greeting

**Hymn of Worship—"What Child Is This, Who, Laid to Rest" 200

SHEPHERDS, WHY THIS JUBILEE?

Receiving Our Tithes and Offerings

*Offertory Anthem—"Amen" Folk Song
Junior High Choir

**Offertory Anthem—"Lo, Within a Manger Lies" Franz Gruber
Sanctuary Choir

Doxology and Prayer of Dedication

Our Father, our hearts are filled with joy and gladness as we prepare for the coming of the Christ-child. Help us to share that joy and gladness with others. And as we remember that the Child was Thy gift to the world, may the thought of His birth fill our hearts with generous thoughts. Help us to be like Him in our dealings with others. In His name we pray. Amen.

*Anthem—"Cherubim Song" Peter Tschaikevsky
Junior High Choir

**Anthem—"Carol" from PUER NATUS David H. Williams
Sanctuary Choir

While shepherds watched their flocks by night. All seated on the ground, The angel of the Lord came down, and Glory shone around. "Fear not," said he, for mighty dread Had seized their troubled mind; "Glad tidings of great joy I bring To you and all mankind. To you, in David's town this day, Is born of David's line, The Saviour, who is Christ, the Lord, And this shall be the sign: The heav'nly Babe you there shall find To human view displayed, All meanly wrapped in swathing bands, And in a manger laid."

COME TO BETHLEHEM, AND SEE

Reading of the Holy Scriptures—Isaiah 9:2-7

The Gloria

The Sermon—"Boundless the Peace" Dr. Roger L. Fredrikson

COME, ADORE ON BENDED KNEE

The Call to Prayer
Our Prayer for the Family of God
The Choral Response

GLORIA IN EXCELSIS DEO!

Hymn of Dedication and Decision—"Joy to the World! The Lord Is Come"...190
Benediction and Choral Response
Moment of Silence
The Chimes
Organ Postlude—"Christmas Postlude"William Best

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

The radio broadcast this morning over KELO is sponsored by **Marcella Greenough** in heartfelt gratitude for the privilege of sharing twenty-five years of her life with her beloved husband, **Dr. Edward Greenough**.

THE PEOPLE'S SERVICE

7:30 P.M.

Organ Prelude
Fellowship SingingLed by Joe Lusk
Greetings and Announcements
Singing a Hymn
Receiving the Offering
Reading the Scripture
The Evening Prayer
SoloJoe Lusk, baritone
The Sermon—"The Black Sheep in the List"Dr. Roger L. Fredrikson
Hymn of Invitation
The Benediction
Closing Moments—"When I Survey the Wondrous Cross"
Moment of Silence
The Chimes
Organ Postlude

THIS WEEK

SUNDAY, December 20—4:30 p.m.—Senior High Choir, Fellowship Hall

5:15 p.m.—Senior High BYF, Youth Room

6:00 p.m.—Junior High BYF, Room 216

MONDAY, December 21—3:15 p.m.—Junior Girl Scouts, Youth Room

3:15 p.m.—Brownie Scouts, Room 122

7:00 p.m.—Boy Scouts, Youth Room

TUESDAY, December 22—9:15 a.m.—Women's Bible Study, Room 122

12:00 noon—Men's Bible Study, YMCA

3:15 p.m.—Cub Scouts, Youth Room

7:00 p.m.—Explorer Scouts, Youth Room

WEDNESDAY, December 23—6:45 a.m.—Women's Bible Study, YMCA

4:00 p.m.—Primary and Junior Choirs, Fellowship Hall

No Prayer Service

THURSDAY, December 24—1:15 p.m.—Senior Philathea Class, Parlor

4:00 p.m.—Family Service, Sanctuary

7:30 p.m.—Sanctuary Choir, Fellowship Hall

11:00 p.m.—Service of Carols and Candles, Sanctuary

FRIDAY, December 25—**No Men's Bible Study**

"Love came down at Christmas, Love all lovely, Love divine; Love was born at Christmas, Star and angels gave the sign."

December 20, 1970

"Boundless the Peace"

Roger L. Fredrikson

I had the amazing experience on Monday of talking to the service club to which I belong. The amazing thing about this encounter if you want to call it that was that it almost became a time of God's moving of the spirit more than in a church service, and one of the things that I spoke of which/^{had}made an impression on me was that the week before when I came home to miserable weather, we had a terrible time leaving St. Louis and wondered if we would be able to land in Kansas City, I just tried to leave it all with the one who watches over all of us and we landed in Kansas City and I did catch a plane that was later there so that I managed to get on it and got into the airport in the midst of all that snow, and we even wondered if we could land out here, and we did and we came into the terminal which was almost empty, it was later at night than I had expected. I called home to say that I had gotten in, and kind of wandered around and wondered if anyone would show up with a cab which had not happened thus far, and interestingly it was Bob Kinzley's last night to drive a cab and he was the one that showed up and I got a ride home with him. As I was sitting there having a bowl of chili, the first real meal of the day really, there came over the intercome an hold hymn, stuck in between the Christmas carols, Faith of our Fathers living still. And all of a sudden I got almost a cold chill up my back. As you all know I am very responsive to this kind of thing anyhow. I sat next to a man who said, I think I have seen you before, haven't I. I said I don't know. Well he said, aren't you one of those guys that used to be on the ttelevision show? Yes, and he said I am from Lennox and we have all come in because our boy is coming home from Vietnam. I said - is the plane going to get in and he said I think so. It is coming from the West, Western airlines. A little while later he said we have eleven children, this is our third son to be overseas and if he gets home they are all home safe. About this time one of his children came running and said, the plane is one time and they say it is going to land at gate so and so, I said good bye and I hope you have a great Christmas. And the meaning of all of this home, hope, faith, just came over me with a fresh kind of power and I hope in some way that this can reach through. Sunday after Sunday you stand up and say, will worship just be the same that it has always been, will You touch us today at some point that we have not been touched before, will there be a kind of openeness, child liness so that we can get what we are suppose to get. And friends this is a marvelous word

that I read for you. You have heard it so many times that it has just gotten time worn, but here after the shambles of battle and the smell of death out on the battle field and the armys in disaray and a serious smashing little Judah, Issah comes and said the people who walk in darkness have seen a great lite- incredible. That at the center of ouf faith is hope, hope that grows as the passage closes by saying, the zeal of the Lord shall do this. Not hope that is conjured up, you know I want, hope that comes shining through. There are many of us today who need this hope. This has been oneof those weeks that I have had the maevelous opportunity of walking all week long among you again. It is home. And so many places we seek to say I have cried all week, I can hardly get through without crying. And this is not said by weak people as we think of them. My hope seems so broken, everything seems so fragmentary. Everything is in termoil and I hope and pray athat what we read and say here, is not wistling in the dark, I do not believe it is. The people who walked in darkness have seen a great light. This rich person which is who Issah was, a man of kings, a man whose prophacy spands forty or forty five years, who the longer he preached and talked to his people, the less he was understood until finally even in his calling which was written down he had to say the people stopped their ears and their hearts became hard. Yet this man rising out the shambles and the smell and the ugliness of battle says there is hope. And that dream that Iassah speaks of , that vision given by God is something that down through the years, through all of the scriptures is there until finally you hear and I John saw a new heaven and a new earth. It is this by which we live, this vision that presses in on us. The possibly of what can be, this kind of breatheless dream, fragile that it is, that somehow we lay hold of again, and say can it really be. Issah says the zeal of the Lord shall make it come true. And at the start of the passage we hear that there is a light, that the people who have walked in darkness have seen a great light. Joy. Then listen to the words. Thou has increased their joy and given them gladness. Imagine that out of the night of crying, in the morning there should come laughter and singing in the morning. It says there is a deliverence for thou has shattered the yoke that burrdened us. Because they have been like oxen in battle, a nation on their back, he says the yoke will be broken off and the shakles will set you free. A tremendous type of a dream. Now the amazing thing about this is that

as one moves through it you find a kind of a narrows of it, the weakness of it, how can he say this. Listen, for one has come among us. Listen to the words. A boy is born, a son is given to us, he will bear the cymbal of dominion on his shoulder, how crazy can you get? One little baby being born is going to make all this difference? Now in Issah's day it meant a new king, a powerful king that was going to restore to Israel again her majesty and place among the nations. But later on as Christians moved along and looked back this king is really a symbol of the great kings. That king far more than this earlier king in the day of Judah that Issah spoke about is the one born in a manger of whom the government of the nations rests. It is by his hope and life that we live. So that when he speaks of this king, this one, this boy who is born, to bear the dominion of the symbol on his shoulder, to carry the shamelessness of the battle, he shall be called in purpose, wonderful; in battle Godlike, Father of all, Prince of Peace. And here he comes to his great words, Prince of Peace. For all of this is not possible boundless the Peace, righteousness, David's throne, justice, none of this is possible unless the great word Shalom, Peace is possible. Friends, I read this week as I am sure some of you did in Look magazine the account of one of the senior editors, it is a sad story, he takes us through the last forty or fifty years of history. It is a story of the smell of battle, broken hopes and broken promises, of how as a young reporter he went to Peace Conference after Peace Conference as men juggled the old prejudices, tired men that were full of vindictiveness were trying to write peace pacts. And he asks in the end - this secular writer, are our dreams all together smashed, is there no sense in which we can speak of this any longer, and then he says a very strange thing and he has listened to the people of North Vietnam, in Hanoi say there is no common ground. But he says, perhaps it will be, there has been some turning to Bethlehem again, we will find our possibilities, after the frustrations of Hanoi. And I heard let me just come back to put it another way, I heard a man speak at a service club who is an officer in charge of safety with the National Guard, he talked casually but he was intense as he talked about air accidents, he talked about the difference in percentage about those caused by the equipment and those caused by men, and the overwhelming percentage of accidents are caused by men and then he said, it comes quite often the ego factor. We found out that even though the man was supposed to be in bed by 12 o'clock to fly the next morning, he went to bed at three and when he got in he and he - his

wife had an argument and he showed up and when the pilot said to the co pilot - this - he heard something else because he wasn't on it. And as I sat there and heard this man I thought about all the situations in which the ego factor becomes the damning factor and I must say I thought of Psaris and I thought of homes and I thought of communities and cities where blatten egotistical men in some sense have left the curtain down, the wall is up because if you hit me I am going to hit you. Listen Issiah is not talking about peace arranged on those terms. Issiah is talking about a new deal, something that runs so deep that men find it possible to live at peace within themselves. For if I come to you and tell you how you ought to arrange your life, and all the time there is conflict and bitterness in my life, the hostility and anger will come back at me. So unless I can come to you in love, because there is a generally kind of Shalom that Issiah speaks of here and through all the Bible, there will be no peace. This is why in the Scriptures when Issiah talks about peace he is not talking about just the re-arrangement of old stuff he is talking about new relationships. There is the meaning of wholness in this. The meaning of salvation, the meaning of drawing together in a common ground and saying here is my hand brother, will you take it. And some of us ought to start that simply at Christmas. Somehow you see the first one that I have to do business with is me. And sometimes it is my wife and sometimes it is my children, sometimes it is my neighbor. For the Christian church cannot sit around and moralize about other things, unless it has somehow done business within its own life, so that the people who move within it are find here a Shalom. That Shalom becomes a way of life, to be shared and this is why Christians find themselves saying all that remove the obstacles and bring the men together. Look at the life of the One- Jesus-. He was born and the angles sing Peace on Earth, when he healed - what did he say- go in Peace, when he sent the seventy out as is recorded in the gospel of Luke - what did he say- he said when you come to a house, pronounce peace on it - Shalom. When he sat with his twelve the last night he was with them- what did he leave with them- my peace to you, not as the world giveth give I unto you, let not your hearts be troubled, you need not be afraid. And the amazing thing is that he came back after the ressurection, in the upper room where they were cowering with fear and he said to them My Peace be upon you. It was a new thing. It was the kingdome

in which Matthew the tax collector could walk with a man who had lived on the opposite side of the fence. It was a kingdom in which people could dare believe that the love and life and laughter of God could be among them, that men need not live behind walls but could find each other in love and brotherliness. The essence of what Issiah talks about is the possibility which cries out to be realized. It is no wonder that the apostle Paul when he wrote about this said and incredible thing, he said he is our peace. For in him the old wall came down and now we have found each other Jew and Gentile, slave and free, male and female, and in that discovery is the great promise of Jesus. you know I just want to illustrate this a little bit, for all of us are called in some sense by Christmas to become peace makers, blessed are the peacemakers for they shall be called the sons of God. And I am not kidding when I say it might be that at home this Christmas time, my conscious we know the problem of communication, it starts so simply, today I journey down to ~~ye~~ Yankton to the State Hospital, I ~~ha~~ should have done it months ago, I do not speak of this with any sense of self importance, I speak of it humbly, the learner, . And when we went into one of the wards where we have people, and when I said to them the congregation sends its love, they said return it to them, two of them did, who are aware of what is going on, but when we went on the wards, filled with unreality and the strange noises, people doing very strange things, I was reminded of I never promised you a Rose Garden. This breaking within, this terror of old age, this loneliness that comes like a cancer, but we were met at the door of this ward by a strong nurse, she smiled, she spoke, it came out that she knew about one of the mental hospitals in Kansas. And then a girl from Sioux Falls, that works in this ward stepped up and greeted us and I was amazed that as this woman moved among the patients, she spoke a word and there was healing, there was peace. It is of this that I talk. The night of the pastors conference in Indiana, it is not an easy thing to do, when we came to our closing session in what we call reporting in, we were sitting in a rather large circle, about 80 of us, a man sitting over here said what must have been terribly hard for him to say, the executive secretary of this state and I have been on the odds. Now you don't have to say these things publicly, and I want him to know that I am sorry, and I ask him for forgiveness. And there was in that circle the coming together of two men, the laying aside of hostility

and the discovery of something new that was of the very essence of Jesus coming. You can really say when a thing like that happens that the yoke is gone, you know there is a light that comes, at the end of the tunnel and there is joy in the morning because now that thing for which God brought us into existence to live as a family by his grace is made known so real and so powerful. I am reminded and I know that you have heard this said before, but there was no point at which I felt all the cross cultures and the anxieties and the horror of the 20th Century come to a point of cleansing as up in the hills north of Ilo Ilo, a most memorable service. The Beatitudes had been read by Kenny Losch, out of a little Bible and we stood there - a handful- in a place that smelled of death, but a place of worship, out of which had come the poetry of Jeny Adams and something that is the essence of Faith of our Fathers and then there was the prayer and afterwards it was almost as if we had stumbled into Shalam, peace which comes out of love. This is the first time that anyone had spoken the Japanese language there since the ending of the second world War. He is our Peace. Blessed are the Peace makers for they shall be called the children of God. And in Jesus, this lonely suffering that joyous man, who takes on his back the yoke. It is a shameful thing but he takes it and he says you know I love you, I care about you, there is the possibility of the discovery of this. The healing within that becomes healing of the world. Let us pray.

Shepherds Her Sheep Around Her.

① The Angels Camp

- Her Word Came to Them
- Faithful - Child like
- Humble, Wandering Keeper
- Lay Down ^{"by the loop"} Her Life for Her Sheep who had gone

② The Great Shepherd

- He came seeking us
- Laid Down His Life
- He will keep us Home

③ Use Join Lines

- Find the place
- of your own free will
- sheer devotion
- Acting as Example
- Unfading guidance of way

Luke 2:8-14

Now in this same district there were shepherds out in the fields, keeping watch through the night over their flock, when suddenly there stood before them an angel of the Lord, and the splendour of the Lord shown round them. They were terror-stricken, but the angel said, 'Do not be afraid; I have good news for you: there is great joy coming to the whole people. Today in the city of David a deliverer has been born to you--the Messiah, the Lord. And this is your sign: you will find a baby lying wrapped in his swaddling clothes, in a manger.' All at once there was with the angel a great company of the heavenly host, singing the praises of God:

'Glory to God in highest heaven,
and on earth his peace for men on whom his
favour rests.'

I Peter 5:1-4

And now I appeal to the elders of your community, as a fellow-elder and a witness of Christ's sufferings, and also a partaker in the splendour that is to be revealed. Tend that flock of God whose shepherds you are, and do it, not under compulsion, but of your own free will, as God would have it; not for gain but out of sheer devotion; not tyrannizing over those who are allotted to your care, but setting an example to the flock. And then, when the Head Shepherd appears, you will receive for your own the unfading garland of glory.

Hebrews 13:20-21

May the God of peace, who brought up from the dead our Lord Jesus, the great Shepherd of the sheep, by the blood of the eternal covenant, make you perfect in all goodness so that you may do his will; and may he make of us what he would have us be through Jesus Christ, to whom be glory for ever and ever! Amen.



I LOVE YOU

...IS THAT OK?

336-0966

FIRST BAPTIST CHURCH
Sioux Falls, South Dakota

December 24, 1970

Eleven o'clock

A Service of Carols and Candles

APPROACHING THE MYSTERY

Organ Prelude--"O Holy Night" . . Adolphe Adam

The Chimes

The Call to Worship

The Invocation and The Lord's Prayer

Hymn--"O Come, All Ye Faithful"205

THE EXPECTATION

Scripture--Isaiah 9:2-7

Hymn--"Come, Thou Long-Expected Jesus"

Come, thou long-expected Jesus,
Born to set thy people free;
From our fears and sins release us!
Let us find our rest in thee.

Israel's strength and consolation,
Hope of all the earth thou art;
Dear desire of every nation,
Joy of every longing heart.

Born thy people to deliver,
Born a child and yet a king,
Born to reign in us forever,
Now thy gracious kingdom bring!
By thine own eternal Spirit
Rule in all our hearts alone;
By thine all-sufficient merit
Raise us to thy glorious throne!

THE COMING

Scripture--Selected Passages from Matthew
and Luke

Anthem--"A Cry in the Night". . . . Ian Calvert
Junior High and Senior High Choirs

Receiving the Christmas Offering

Organ Offertory--"O Come Emmanuel" David Smart

Anthem--"While Shepherds Watched Their
Flocks by Night". . . George Frederick Handel
Sanctuary Choir

The Christmas Prayer

Solo--"Thus Was He Born". . . Ralph Carmichael
Virginia Camp

The Christmas Meditation--"I Love You. . .
Is That OK?". . . . Dr. Roger L. Fredrikson

Carol--"Joy to the World! The Lord Is Come" 190

THE SHARING

Scripture--Selected Passages from Matthew 5

The Lighting of the Candles

Carol--"Silent Night, Holy Night" 188

The Closing Prayer

Recessional--Everyone leaving singing softly
"Silent Night, Holy Night"

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124

Isaiah 9:2-7 (NEB)

The people who walked in darkness have seen a great light: light has dawned upon them, dwellers in a land as dark as death.

Thou hast increased their joy and given them great gladness; they rejoice in thy presence as men rejoice at harvest, or as they are glad when they share out the spoil; for thou has shattered the yoke that burdened them, the collar that lay heavy on their shoulders, the driver's goad, as on the day of Midian's defeat.

All the boots of trampling soldiers and the garments fouled with blood shall become a burning mass, fuel for fire.

For a boy has been born for us, a son given to us to bear the symbol of dominion on his shoulder; and he shall be called in purpose wonderful, in battle God-like, Father for all time, Prince of peace.

Great shall the dominion be, and boundless the peace bestowed on David's throne and on his kingdom, to establish it and sustain it with justice and righteousness from now and for evermore. The zeal of the Lord of Hosts shall do this.

md

Matthew

This is the story of the birth of the Messiah. Mary his mother was betrothed to Joseph; before their marriage she found that she was with child by the Holy Spirit. Being a man of principle, and at the same time wanting to save her from exposure, Joseph desired to have the marriage contract set aside quietly. He had resolved on this, when an angel of the Lord appeared to him in a dream. 'Joseph son of David,' said the angel, 'do not be afraid to take Mary home with you as your wife. It is by the Holy Spirit that she has conceived this child. She will bear a son; and you shall give him the name Jesus (Saviour), for he will save his people from their sins.'

Luke

In those days a decree was issued by the Emperor Augustus for a registration to be made throughout the Roman world. This was the first registration of its kind; it took place when Quirinius was governor of Syria. For this purpose everyone made his way to his own town; and so Joseph went up to Judaea from the town of Nazareth in Galilee, to register at the city of David, called Bethlehem, because he was of the house of David by descent; and with him went Mary who was betrothed to him. She was expecting a child, and while they were there the time came for her baby to be born, and she gave birth to a son, her first-born. She wrapped him in his swaddling clothes, and laid him in a manger, because there was no room for them to lodge in the house.

- Half-Member Ben Almes - Description - When Come Out!

- SHA Com - Tam - Ann Wake.

- Andrew Urzetti's Minutes.

Low - Shared with each other

Unit - a Quarter Low

- The Has Brown Journals!

- ① Personal ✓
- ② Seeks for Out ✓
- ③ Works ✓
- ④ Helps ✓

We're Called to Love

This One!

II Timothy 4

Before God, and before Christ Jesus who is to judge men living and dead, I charge you solemnly by his coming appearance and his reign, proclaim the message, press it home on all occasions, convenient or inconvenient, use argument, reproof, and appeal, with all the patience that the work of teaching requires. For the time will come when they will not stand wholesome teaching, but will follow their own fancy and gather a crowd of teachers to tickle their ears. They will stop their ears to the truth and turn to mythology. But you yourself must keep calm and sane at all times; face hardship, work to spread the Gospel, and do all the duties of your calling.

As for me, already my life is being poured out on the altar, and the hour for my departure is upon me. I have run the great race, I have finished the course, I have kept faith. And now the prize awaits me, the garland of righteousness which the Lord, the all-just Judge, will award me on that great Day; and it is not for me alone, but for all who have set their hearts on his coming appearance.

Do your best to join me soon; for Demas has deserted me because his heart was set on this world; he has gone to Thessalonica, Crescens to Galatia, Titus to Dalmatia; I have no one with me but Luke. Pick up Mark and bring him with you, for I find him a useful assistant. Tychicus I have sent to Ephesus. When you come, bring the cloak I left with Carpus at Troas, and the books, above all my notebooks.

Alexander the copper-smith did me a great deal of harm. Retribution will fall upon him from the Lord. You had better be on your guard against him too, for he violently opposed everything I said. At the first hearing of my case no one came into court to support me; they all left me in the lurch; I pray that it may not be held against them. But the Lord stood by me and lent me strength, so that I might be his instrument in making the full proclamation of the Gospel for the whole pagan world to hear; and thus I was rescued out of the

lion's jaws. And the Lord will rescue me from every attempt to do me harm, and keep me safe until his heavenly reign begins. Glory to him for ever and ever! Amen.

Greetings to Prisca and Aquila, and the household of Onesiphorus.

Erastus stayed behind at Corinth, and I left Trophimus ill at Miletus. Do try to get here before winter.

Greetings from Eubulus, Pudens, Linus, and Claudia, and from all the brotherhood here.

The Lord be with your spirit. Grace be with you all!

Get Here Before Winter

Introduction

① Long way from Bethlehem to a Roman Jail
Get this to where the Gospel has carried
Paul.

② The End of a Life
- Great Journey - Get a Wonderful Peace.

③ The End of the Year
- The Meaning of Time.
- The Meaning of It All.

Press G Home On All Reasons

- Proclaim the Message
- Convenient or Inconvenient.
- In the Time Will Come -
 - Not Stand Wholesome Teaching
 - Follow Him Our Folly and Gather

Heavenly

- a Crowd of Teachers to tickle their ears.
- Stop their ears and turn to my theology

The Hour for My Departure is Upon Me

- My Life is being Unwound on the Altar.

- I have run the great race - I have kept faith.

- And now the Prize awaits me... The Garlands of Imperishable

Do Your Best to Join Me Soon

- My need for human company.

- ^{Demas} ~~Demas~~ has deserted me because his heart
Proposed! was set on this world.

- Crete to Galatia - then to Macedonia

- No one with me since Paul

- Helped by Mark - helpful assistant.

- Trojan to Ephesus

- The Closest life with Carpus

- And the Mothers, above all the Mothers

Alexander the Cooper - Smith and Mya Great Need

of Man.

- I reluctantly opposed Evangelism I said

- At the first hearing - no one came to support me.

- Then the Lord stood with me and gave me strength

The Concern for Others

- Buscidea and Agela - the house hold of Onesiphorus
- Eastern stores behind al corner
- And Trophimus all at Mileton ⊕
- Other - Greetings from all the
Motherhood here.

No Fry to Give Here Before Winter!

- Cutting Coal and Lamp - The Cook
The Human Companionship
 - The Closing of the Door =
- ① - Order of Operation - Then a Closing -
a Hand ..
 - ② The Opportunity → Wm. Arling
- The Book.
 - ③ Army - My Mother

An external switch has to
be installed. The line can't
carry the load. It will be done
this week.

Army

December 27, 1970

Announcements

Tom Meyer *Organist*

1. Welcome

Wednesday--Senior Highs picking up newspapers. Sign on card if you have some.

2. This Afternoon -- 4:00 p.m.

Get-Together for College Students at Westward Ho

3. Evening Worship at 7:30

4. Tuesday, 7:30 p.m., Channel 13

"Where Are You, God?"

5. New Year's Eve

8:00 p.m. - Coffee in Fellowship Hall

9:00 p.m. - Communion in Sanctuary

6. Commitment Class -

Steve

7. Franklin Morse - Mrs. Franklin Morse
Mrs. Albert Halpern 45 years

December 27, 1970

Call to Worship

Let all together praise our God
Upon his lofty throne;
For he uncloses heaven today
And gives to us his Son.

Behold the wonderful exchange
Our Lord with us doth make!
Lo, he assumes our flesh and blood,
And we of heaven partake.

Call to Prayer

How silently, how silently,
The wondrous gift is given!
So God imparts to human hearts
The blessings of his heaven.
No ear may hear his coming,
But in this world of sin,
Where meek souls will receive him, still
The dear Christ enters in.

Franklin Morse ✓

~~Worship~~

Ferry Tables

Cat's Lab.

Albert Halpin

~~Wm. D. D. D.~~

It is a long way from Bethlehem to a roman jail and yet it may not be as long as we think. It may seem a bit strange that on the Sunday after Christmas, the first Sunday in Christmas-tide that anything should be said coming from a man who knew he was to die. And yet there is something profoundly related about these two and about what is about to take place to this man. The truth of the matter is that he would never have been in the Roman jail if Jesus had not grasped him and lay hold on him. As you know there is no story that grasps us more deeply than the story of this man named Paul who found in his encounter with Christ, radical change in his life so that in a profound sense his whole life was re-directed. The result was that there was a kind of urgency and restlessness about his life. He moved hither and thither, every place he could. He preached the gospel at times with such a passion we can hardly understand the meaning of it all. And now finally at the end of it all, three missionary journeys, all kinds of companions, letters that had been written, all of this, because he had met the Christ on a road, never could forget that. For me to live is Christ, to die is gain, he finds himself - we believe - under Nero in a roman jail. It is cold and winter is coming, and it is wet, there is a kind of damp dripping going on. There is only one man with him, Luke, all the other for some reason or another have left him and he writes, his eyes are bad, it must be a letter that he wrote very laboriously. It could have even been, some people have said, that there was some companion that he came on in the prison who helped him write the letter. Never the less it comes. It has an urgency about it, I want to lay this on all our hearts today. It has a peace about it that I wish we all had and it is not far removed from Bethlehem. He begins by saying, you caught, I hope, the message of the chapter. Press it home on all occasions. I was grabbed by that phrase in the new English Bible, here he is scarred and old at the end and he says, whether it is convenient or not don't let this thing get off your back. Speak it whenever you get a chance, I am aware of the fact that this is a sophisticated age, we come to each other very carefully and many times almost in a study, kind of casual way. It is very difficult because some of us are offended by people who are more aggressive, sometimes so aggressive that they drive us another way, but it is very difficult for those of us who consider ourselves sophisticated to get to the simple issue of what it is all about. Never with Paul.. And I have the feeling that if the church is going to be listened to again, become something more than a social club or a kind of casual debating society like any other cultural organization in our

community, the church is going to get beyond this, there has to come into its life the urgency of a kind of proclamation that we never get tired talking of. The church in its great hours has been like a cutting edge, when it stated its case, when it lived this life, sharpened its theology and became in the words of James Stewart an apologetic force that spoke out of the depths of its life what it believe. I do not know if you know what you believe. Belief like Paul speaks about is not something that I work out in an arm chair, it is not something that I arrived at because five of us had a vote and agreed on the fact that this might be a good idea. The kind of belief that he speaks about is like a fire, it has gotten a hold of a man so deep that he is like a drunken man, this is a new thing to him and therefore he cannot do anything but speak its message with a kind of urgency that he speaks of here. Sometimes argue, sometimes love, but state the truth and state it like it was fire. I had the occasion of sitting in a home I speak of this now very generally, I had never been in this home before and as we sat there I must tell you there came to me a deep sense that in this home there was a hunger and I found myself almost like a lad again saying you know- is Christ in your life? And would you believe that the woman of the house ~~for-thr~~ said for three years I have waited for someone to ask the question, How do I become a Christian. And I must tell you that I was completely overwhelmed left this home with a sense of joy after our time together and heard later at a house aparty we had last Sunday night, a marvelous gathering of people, that this dear woman who came to join us for the first time said I know I am a child of God. There is the urgency, you can't avoid it, in Pauls writing. Now he comes to the point where he speaks of his own end, let me pick up another phrase here, the hour of my departure is upon us. The phrases that he uses are like this, I have run the great race, I have kept the course, I have kept faith, he is not speaking egotistically. When we baptized in the preceeding service one of our fine young people, who out of the camping experience, at home and church school, had come to their moment of decision, and knew what they were doing. We asked the question that we have come to ask when we baptize, will you follow Jesus as his disciple, the answer that was given and is given, I will try. To say that this is the big thing in my life, this is the center of it all, this is my great loyalty, is not to be egotistical, it is a confession that comes out of the center of life. I think so often of Sam Schumachers ~~saatement~~ statement in his Bible, after he had died they found it, you have heard me speak of it before, he said it has been a great race and I wouldn't have missed it for anything. Something of this is in Paul, we sense a joyful affirmation here in the

midst of it. So many of us are morbid about death, it gets all tied up with darkness and all of that, but not with Paul. It came, he had been it obviously seems to track meets, the great Olympics had been a part of the thing that was true of his experience and the only thing that a person got was a garland. But He says that I dare believe that I will get a garland of righteousness, not much of a prize and yet everything. Now the minute he thinks about that he thinks about the people that he wants near him. Foks when we come to a crises the ones that we love are the ones that we want near us. I am going in to pray, will you remember me. A dear family, near to us, particularly a friend of Ruth's, called from First Lutheran just before the service, and said will you pray in your church today for my father and in the deacons meeting we prayed for Les Robson. I speak with gratitude the name, because in the time of our need we reach out for each other. How is it with Jesus, when he came to his last hour, he said Peter, James and John will you join me, I need you now. There is something tremendous about my being able to say, here is my hand, I need you, will you hold it for just a moment. And as you read through the section, this particular paragraph, do your best to join me. Demus has deserted me because his heart was set on this world, Cressence is gone, Titus is gone, I have no one left but Luke. See if you can get Mark to come, he is a good assistant. Tremendous a whole lifetime in that one paragraph, think of Pauls struggle over a fellow like Demus, his name is mentioned only three times and every time he mentions him you can sense that he is slipping, not because he became a bad guy, not because he went out and became somekind of a criminal, he just slipped out of it, it happens so gradually, the values, the demands of the age become my age, my demand and in the end there is no center of my life, it has no central priority, I sell out for the whole kettle of fish, for the whole market so to speak. This is what has happened to Demus, and Paul in a sense you can feel the agony of it. I would like him here but he is not. It becomes very painful for us because, we look in our church books and there are people who once upon a time were excited, baptized like the two youngsters, but they no longer care, this is no longer a priority. You may say what difference does it make, it may not from one perspective, but for another it makes all the difference. Who has you got with you? And when he speaks about Mark, you could write a whole novel on this. The beginning when Paul and Mark and Barbanus get together, you know Mark

got scared or sick and went home and on his second Journey Paul said I don't want him with me. He was hard about it, keep him home and Barnabus and Paul split over this, Barnabus took Mark and Paul took another man, but now in the mellowing of life, you know you look back over it and he says bring Mark because he will be a good assistant. And the name Luke, the beloved, physician, he had bad health what a tremendous thing to have Luke with him. And if it was bad eyes, it could be that there was a tenderness that you just can't put into words between these two men. So is reaching out to lay hold on these people, and he speaks about a man called Alexander the coppersmith, who to his face told him, everything you say Paul is a lie, and he says I have to leave him to the judgement of God. I have got to let you know Timothy, you finally came to my first trial, the only, no one else was there with me. I have got to say that I hope God will forgive them for this. So we are certain that Paul had a least two trials, the first trial he stood alone, the words that were hung up here after the baptism, I will never leave you or forsake you, is where Christmas comes through because our Lord says at Christmas, I will never leave you, you can count on that. And not too long after Jesus had been born, died and raised again, here is a man saying when I was all alone, he was with me. I want to say so that every person can understand this, we most really find him when we pass through trouble. There is nothing like being alone, the struggle of it, the burden of it, to discover that he is there, Paul says this. Now we come to the phrase that I want to close with. After he has talked about all these people, he says greetings from all the brotherhood here, then he says, do try to get here before winter. It's cold and damp and if you feel alone, when you want Timothy to come and you want him to bring a cloak and you would like the books and the notebook, you have things that you want to write, so bring it and get here as soon as you can. But I want to say far more than talking about seasons, winter is like a time of life, when things are frozen and the opportunities are gone. If Timothy does not travel now, he will not get there before winter. How many of us here know that we have had some winters close in on us and we missed the opportunities. Just take last year. You see when you are young the options are so much more broad. A young man comes into your office and says I don't quite know what I am going to do with my life. You can do that at 20 or 25 or 30, but when you get to 50 your options may be down from 6 to 2 winter is coming. Take work, you have a chance to do this and the call comes and

there is an uneasiness about it because ;you say I ought to do it and you say maybe I will, and you say well I guess I won't and then two weeks later you look back and say I wish I would have done it. But now the door is closed for this particular thing and it can never be done, so you stand at the end of the year, with about three or four days left and the options for this narrow, but we stand before another situation where the options, a new time, are open to us again. And the quest on, I hope you understand what I am saying, the question that I ask you is, will we get there before winter? I remember William Axeling one of the greatest missionaries that we ~~wew~~ ever had, a little man, came to Kansas City once to speak. The American Baptist Foreign Missionary Society was commissioning ist missionaies. You had to know Axel to catch his passion, ^I he was a student at Sioux Falls College, I heard him once then, I will never forget it, he spoke at old City Temple and I went there even though I knew nothing about American Baptists in those days, he gave all of his life to Japan, honored by the emperor as no other American has ever been honored. A man of peace and a man of love. I remember the night that he stood up to speak in Kansas, he had fallen on the steps and people had had a big debate about whether or not he could speak, about nine oclock he came to the plateform, and told about the fact that when he figured up the difference between day coach and sleeper from Los Angeles to Kansas City, he figured out that by doing day coach he could pay an assistant for half a year, so he came on day coach, he was then near 80 years of age. And then he told about the young service man he sat next to and he said to this young man, you are not very happy are you, he said ~~you~~ would you believe that across almost half of this country that young service man and I became friends, but as he came to the thrust of his address, Japan is open, I ask of you that you give a love and affection, give her your life while the doors are open. It was then springtime, after the war, it is now winter and Japan is a different kind of nation. You see the opportunities come and go. We have had a great time together as a family. Our family never gathers but what I have a sense of the fact that thanks to my brother who died when he was 20, whenever I think of the urgency of time I think about the fact that he went down to the church, he had been kind of a wild mixed up kid, many of us had, but then he found peace with God. A marvelous thing. He was going down to church to fix a light in the baptistry, and wrote a note, I have it hanging in my study, it was written

on a piece of paper towel, but it says everything that I want to say to you, An external switch has to be installed, the line can't carry the load, it will be done this week. Get there before winter. It was the last thing that he ever wrote because his life was snuffed out in a car accident. I know that there is something false about holding things over peoples heads, this I would never do, but could I make it very clear that opportunities come may never come again/ If you wanted to say forgive me but never got it said, suppose you wanted to say, here I am Christ, but never got to it, you backed off, suppose the job was to be a peace maker, a person of love, but you actually became a person of violence, the opportunity is there, I hope we can take it before winter comes.

First Baptist Church

Sioux Falls, South Dakota

December 27, 1970

Eight-thirty and Eleven o'clock

THE FIRST SUNDAY IN CHRISTMASTIDE

"And the Word became flesh and dwelt among us, full of grace and truth; we have beheld his glory, glory as of the only Son from the Father." John 1:14

THERE'S A SONG IN THE AIR! THERE'S A STAR IN THE SKY!

Organ Prelude—"Carillon" Leo Sowerby
The Chimes
The Choral Call to Worship
The Invocation and The Lord's Prayer
Processional Hymn—"Joy to the World! The Lord Is Come"190

* * *

*Service of Baptism

**Dedication of Parents and Children

A Word of Christian Greeting

**Hymn of Worship—"Good Christian Men, Rejoice"193

THERE'S A TUMULT OF JOY O'ER THE WONDERFUL BIRTH

Receiving Our Tithes and Offerings

*Organ Offertory—"Angels from the Realms of Glory"arr. Mathews

**Offertory Anthem—"Lo, Within a Manger Lies"Franz Gruber
Sanctuary Choir

Thro' the night sweet tidings ring: Lo, within a manger lies He Who built the starry skies. Shepherds kneel adore their King, While the Angels sing: See the star that leads the way, See how Bethlehem doth shine: 'Tis Redemption's glorious sign! Christ the Lord is born today: Hear the Angels' lay: Hosanna in excelsis!

Doxology and Prayer of Dedication

Almighty and eternal God, we have come to thy house to praise thee for a gift too great for human praise. In vain we strive to speak the gratitude which still remains unspeakable, and with the heavenly hosts of Bethlehem we sing again the ancient song, praying that glory be thine in the highest, and on earth peace among men with whom thou art pleased. Through Jesus Christ Our Lord. Amen.

Duet—"When Children Pray"B. Fenner
Miriam Fredrikson, soprano; Ruth Fredrikson, alto

WE REJOICE IN THE LIGHT, AND WE ECHO THE SONG

Reading of the Holy Scriptures—II Timothy 4:6-22

The Gloria

The Sermon—"Get Here Before Winter"Dr. Roger L. Fredrikson

THAT SONG FROM AFAR HAS SWEEPED OVER THE WORLD

The Call to Prayer

Our Prayer for the Family of God

The Choral Response

WE GREET IN HIS CRADLE OUR SAVIOUR AND KING!

Hymn of Dedication and Decision—"Thou Didst Leave Thy Throne"292

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 is sponsored by **Mr. and Mrs. W. P. Graham.**

THE PEOPLE'S SERVICE

7:30 P.M.

Organ Prelude
Fellowship Singing Led by Jean Blacksmith
Greetings and Announcements
Special Music The Blacksmith Family
Receiving the Offering
Reading the Scripture—Luke 2:8-14, I Peter 5:1-4, Hebrews 13:20-21
The Evening Prayer Led by Byron Blacksmith
Special Music The Blacksmith Family
The Sermon—“*Making Shepherds Out of the Whole Congregation*”
Dr. Roger L. Fredrikson
Hymn of Invitation
The Benediction
Closing Moments—“When I Survey the Wondrous Cross”
Moment of Silence
The Chimes
Organ Postlude

NEW YEAR'S EVE SERVICES

8:00 p.m. Coffee in Fellowship Hall
9:00 p.m. Communion in the Sanctuary

THIS WEEK

SUNDAY, December 27—4:00 p.m.—Get-Together for College Students, Westward Ho
4:30 p.m.—Senior High Choir, Fellowship Hall
5:15 p.m.—Senior High BYF, Youth Room
6:00 p.m.—Junior High BYF, Room 216
TUESDAY, December 29—9:15 a.m.—Women's Bible Study, Room 122
12:00 noon—Men's Bible Study, YMCA
1:15 p.m.—Jr. Philathea Class, Parlor
WEDNESDAY, December 30—6:45 a.m.—Women's Bible Study, YMCA
FRIDAY, January 1—6:45 a.m.—Men's Bible Study, Smitty's Pancake House
(41st Street)

“And I said to the man who stood at the gate of the year: ‘Give me a light that I may tread safely into the unknown.’ And he replied: ‘Go out into the darkness and put your hand into the hand of God. That shall be to you better than light and safer than a known way’.” Olive Wyon.