

September 29, 1974

Our Family Ties

- 1) Greetings
- 2) Prayer Requests
- 3) Congratulations to Frank Boesels on their 55th wedding anniversary
- 4) Team at Parkside Baptist Church, Omaha led by Bill and Adrienne Hartman
- 5) Moment of Silence for Bud Anderson brother of Inga Paulson

Our Common Concerns

- 1) College Parents and Students Get-Together in the Parlor at 6:00
- 2) The Evening Worship
Baptism
Pastor Rogillio bringing the message
- 3) Troop 23 Bake Sale at Union Bank & Trust this Saturday, Oct. 5, beginning at 2:00
- 4) Deadline for birthdays and anniversaries in the calendar is Oct. 5
Call Honore Reichelt
(They have tried to reach everyone by phone)

Julia James

Maria Huetzel

Ellen
~~Helen~~ Roy

John Buchanan

John Buchanan

Thomas M. Anderson

① Open

A Ministering Community

The Source of His Message

p. 204

1st John 12:3-8

② Going up to Mama Kate's

p. 208

1st John 16:1-7

16:25-27

- A Time of Joy and Sharing

- Coffee and Bolls, Sewing and Knitting.

- The little party that had been.

③ From the Staff Retreat

- The comments of Kennedy Dick and John Prophy.

④ From the Diocese

- Wally Turner's remarks about a Crisis Team

James

Stewart

8000 promise fire

Going Through the Book of Acts

① Signs After Pentecost

Out of that life and power that healing.

Which lead to preaching and whole healing

② Out of the Community

"Never had a needy person among them"

"Instituted to men who stood in need."

③ The Naming of Miceas

One of wisdom that were being neglected.

④ When Peter Spoke up in Prison

"While the church kept praying fervently for him to God"

Acts 16: 4

(p. 170)

⑤ Lysia in Philippi Opening her home

"I beg you to come and stay in my house."

Acts 16: 20

⑥ The Conversion of the Roman Centurion

"At that late hour of the night he took them and washed their wounds, and immediately afterwards he and his whole family were baptized. He brought them into his house, set out a meal, and rejoiced with his whole family in his newfound faith."

The Woman Message

"for she has herself been a good friend to many, including myself."

"He has risked their souls to save my life, and not I alone but all the Gentile congregations to them. Give also the congregation at their house."

"Who does have for you."

"Who will in the Lord's service."

What Can We Do?

(1) Pray for Each Other: Believers

- The Monday Night Group.

(2) Love One Another. Open Our Homes. Lord's Supper

"Greeted with warmth and love."

"Because someone had us in for dinner."

"Helen, Helen and Emma assist."

Offer the Fellowship.

- The Word of Home, concerned calling.

③ Disciplining One Another

- The Church in Argentina where Ortiz is pastor.
- The Power of Love Being Shown.
- The Phone Call About a passage of scripture
- Family Devotions.

④ Practical Help

- Permission to Muller home.
- Helping her to move.
- When death comes
- The Adjustments - The Children.

The Crisis Team

① Warning Someone -

② Warning a Place to Live

③ Legal or Medical Help.

④ Families need to be taught the most simple, basic things. = Urgent Now.

⑤ Taking Someone to Quarantine or Other Care

⑥ Working it out with someone Struggling with Cozys.

⑦ Being a Lord

Allen Muehl

5.

- ① Am you willing to be the friend of Person?
- ② Person will never come when it is convenient for you. — Last night
- ③ Person will give you his name

Person's name

This message has been on the back burner for a long time, because it's about a ministering community. And it kind of reached its apex last Monday morning and I asked Marge Scott if I could say this and she said, "Gladly, if it will help." When Ruth and I took some clothes up, I might as well be honest, it was a pair of pants of mine, to have them made smaller. And while we were there she served us coffee and we ate cookies and we saw on the wall some paintings she had done, we saw the sewing all over the house. And then we heard about a woman who had come from a neighboring area, an older, lonely lady. And in the sharing there had been great joy. And in the course of our conversation, Byron, who is ^{at} in the back, she spoke about that group on gifts. And she talked about the relief that came in her life and we had prayer and thanked God and it had been like going to church. And as we left, I thought about the fact, this is like the New Testament, because the ministry went on in people's homes--all kinds of it.

And I am aware of the fact that running through this congregation, in home after home, we know hardly anything about, all kinds of things are done. There is love. As a matter of fact, this week at the convention, someone who had recently visited Sioux Falls, said, "I came to this woman's home and she greeted me with love at the door." And she spoke of it with such meaning there was almost tears in what she said.

And then we came to our staff meeting on Monday afternoon this last week. And we had some time to talk about dreams and hopes and share frustrations and what have you and we had asked Kenny Sieck and Gene to be with us, and Jack Brophy, because we do not want these ministries that are not in the church building, to which we have a relationship, to just be out there. You realize the tremendous thing of twenty thousand people coming through the Firehouse year after year and five men right now at the Halfway House. And when these fellows shared with us about their ministry, what they said was, "We often feel isolated. We wonder sometime if people understand that this really is a ministry of the Lord."

So you've got on one hand the joy in the home of Marge but the need out there in the marketplace. And I felt in my heart, and then we came to a deacon's, a diaconate meeting on Wednesday night and Mary Thome, who heads up our committee on sick and shut-in visitation, and by the way, it's a tremendous thing to hear that committee report because they'll

say, "Last month it was one hundred and thirty one calls, the month before it was one hundred and fifty nine calls," and what they do is to move in the hospitals as lay people and that's right because they are minsters with us, these men and women. And then out into the rest homes where the aging are. And there is a word and a touch and the word of Christ is brought. And she said in the diaconate meeting, ~~and~~ when we talked about this Crisis or Help committee, "I wonder if we're going to do anything about it." And at the end of what I ~~am going~~ ^{want} to say I'm going to give you a chance to become a part of a Crisis or a Help committee.

When I started to think about that and as Ruth and I were coming back from Rapid City yesterday, I went through Acts again. I guess I've done that, I don't know how many scores of times. And I was struck that on page after page after page, what you have is ministry--that Jesus did not share with these people His spirit so that people could sit around and feel cozy and have religious experiences. What He did was to share His spirit with them so that they could become in the great sense, ministers. And I have to say, dear people, now understand this in love, if you plan on four people to do the ministry of this congregation, you do not understand that the laos are the people of God and they are called in the ministry. This is what runs through Acts.

Right after Pentecost, when there is this tremendous burst and people are baptized, what happens? Two of that number go into the Temple. At the door is a man, crippled from birth. And what happens is, they give that man what they can. And in the giving the man is healed and out of it grows an incident which leads to Peter and John making a witness that gets them to the San Hedron and ends up with all kinds of things because they minister.

A little while later what does it say? "Out of this depth of community," it says, "they never had a needy person among them, because they distributed to any who stood in need." Now I realize that we're living in an entirely different economic situation. But may I lay it on us that one of the problems we live in is that we isolate our lives, we live to ourselves, we build defenses around what we've got and in a sense what we say, is, "You're not going to get what I've got." And the sharing that is really in congregation after congregation becomes the power of church life, is something that people yearn for and do not know.

But it was a ministering congregation. When they got to the matter of deacons--we say "Well, how did deacons come about?" It's an interesting thing that because this congregation in the New Testament book of Acts went from three thousand to five thousand, there were the Greek widows that said, "We are not being ministered to like the Hebrew widows." How are we going to take care of this? The twelve apostles said, "If we've got five thousand to take care of and we run around and start waiting tables, we're not going to get the teaching job done. So let's name out of this congregation seven people who'll take care of this. And deacons came to be because it was a ministering congregation. When Peter found himself in prison what happened? It says, "Because of his witness, and Herod saw in the killing of James," and he was on a kind of a popular thing so he did the political thing and jammed Peter in jail--stuck him in the inner cell. And the amazing thing was, it says, "While the church kept praying fervently for him, to God," Now I do not say that that praying for Peter was outside a ministry because ministry starts with praying. And the beautiful end of the story was the release of Peter, who stood at the gate and knocked and said, "The answer is here." And you can go on chapter after chapter like that. It's tremendous.

When Paul got to Phillipi, the first European city after they crossed over from Troas, and he found these women by the shore--Lydia, a woman of standing, was their leader. She was an importer of dyes and was all involved in fabric work undoubtedly--a leading woman--and she became a believer. And when she became a believer she says, "I beg you to come and stay in my home." And you're right down in the whole matter of hospitality. And that's ministry.

And later on when Paul and Silas ended up in jail--had a typical riot in town and they ended up in jail--at the middle of the night there was singing, you know, and that, and the earthquake. I'll never forget what E. Stanley Jones said a long time ago. He said, "Their singing got higher and higher like tenors and finally God had to send a bass in and that was an earthquake." And He shook the place up. And in the midst of the darkness the Roman centurion cries out, the guard says, "What must I do to be saved?" And Paul gives that tremendous, simple answer, "Believe on the Lord Jesus Christ and you will be saved." Now what does it say? "At that late hour of the night he took them and washed

their wounds and immediately afterwards he and his whole family was baptized. He brought them into the house, set out a meal and rejoiced with his whole family in his new-found faith." So the very man that he'd been guarding, he now cleansed his wounds, set a meal before him, after baptism and the whole family rejoiced. That's ministry.

And when I turn to the 16th chapter of Romans, listen to the phrases that run through there. "For she has, herself, been a good friend to many. They risk their necks to save my life and not I alone but all the Gentile congregations with them." And then he goes on ^{elsewhere} and says, "Who toil hard for you, who toil in the Lord's service." Now that's ministry. Now I want to ask you, what do you think we can do? I want you to look around this congregation and ask yourself, is there any one that I could pray for, that I've never prayed for? And there isn't a one of us who can't start at that point. Our problem, folks, is that we do not love and pray for each other as we could. Yes, it goes on here and there. But for scores of us this has never happened. I want to say a ministering congregation starts when we begin to pray for each other. And right here in the service I'm going to ask us to pause for a moment and quietly pray for one other person that we ordinarily would not pray for, now. Shall we do that? Amen. Do you want to know who I prayed for? I prayed for Tom Flood. Not because he needs it any more than anyone else but I ^{noticed} ~~knew-it~~ you and God said, "Pray for him." Bless you.

You move beyond prayer to love. Do you know what love means? It means opening your heart and your home. And part of the thing we struggle with, folks, is as we get, it seems, and some Mondays we sit down and look at the cards of visitors, it becomes frightening almost. We say, "Shall we close the doors and say we're going to say, 'only those of you who are coming,' and I hope you understand the spirit in which I say this, 'will keep on coming.' " But ~~how~~ would it be if we started out, those of us who are, shall we say, who know the church, would begin to ask people to our homes, have coffee, share life with people and begin to speak about the things that mattered. Suppose we moved out just that far beyond the praying and said, "I have been led to invite you to my house and I want you to come and have coffee. I don't know you very well." You'd say, "Well, that's a stupid thing to do." Ah, but that's what the New Testament is full of, is that kind of hospitality.

I want to tell you a remarkable thing that happened last night. I just about had this

all wrapped up, I thought, and I was ready to go to bed, and it was eleven o'clock and the phone rang and it was some one in need. I stood there and hassled and I said, "Who can I get to go?" And then it was just like a voice said, "Man, you've just written about the very thing you're standing there hassling about." And I went in and put my clothes back on and drove down to the north side of town and picked up this woman to take her home. We climbed up creaky stairs in a apartment. And you say, "Well that comes like old hat to you." Only it doesn't. My hands get sweaty and you hear the radio blaring and babies crying. And I say, "God what have you done, getting me out at this time of the night?" And the door is locked even though lights are on. And I said, "I wonder if there isn't someone who will take care of you tonight?" And I drove out to the Firehouse and a strong gal who's walked with trouble said, "I'll take you home." When I got home at one o'clock I gave thanks to God for a kind of spirit of hospitality that would take a stranger. Now let me tell you, that's way out there. All I'm saying is, why don't some of us just at least play it safe enough to have people whom we don't know too well and get to know them. And start to move out.

Some of the greatest stories of power have been written in this church by people who dared open their home to someone else.

Now you get beyond this--a third thing. I just want to mention it--it's discipling. It's all tied up with this matter of the members, one of another. And let me illustrate it. Suppose I were to say, just using this as an illustration, "I'm called to disciple Victor." And Victor's called to disciple Dale. Now what does it mean to disciple? It means that I will take Victor by the hand. And I will say, "I would like to share my life with you. I'd like to talk with you about the things that matter. Suppose you and I met for an hour a week just to do that." Suppose this was somebody in this case, who says, "We've never had prayer^s in our home. How do you do that?" And I would say, "Suppose you come to our house or you let us come to your house and let's sit down and do it together." And Victor would say, "I kind of feel Dale's my man." And he might say, "Byron's my man." Do you know that one of the most moving accounts given at Lausanne was given by Ortez of Argentina, who said, "In our church when renewal came, everybody started getting responsible for somebody else, and that person for somebody else, so that somebody weaker

was held by somebody stronger. And even the weaker person found somebody weaker that he could help. And all through the church this started to happen. And the thing I thought about last night was, these dear people, you know, wallowing in a kind of a trouble, what they need is a strong couple who will move in and tell them how to handle money, how to live their lives, how to pray together, how to overcome when they have quarrels with each other--that kind of thing. And I said, "Is there a couple like that that will do this in our church or is that asking too much if you get out that far?"

And just go on beyond that, one last thing on the practical business. And that is, you know, the kind of things that we get involved in where there isn't so much praying, there's more doing. We still rejoice with that group that said, "Let's go over and paint Henry's and Bertha's three or four rooms, whatever it was." And at the end there was a celebration. Not too long ago one of our men was called on to help move a lady to low-cost housing. And the reason was, she didn't have the money to pay for a truck. She wanted to go to college and this church is going to be able to give some help to that dear woman in college. And somebody, it was Glenn Muetzel, got a truck and helped move some stuff over there. Is it wrong to think that we ought to be doing some of these things?

Or think about the wife whose husband dies all of a sudden. She knows nothing about the check book, nothing about the legal business. The children need a dad, somebody that will drop by once in a while and maybe take the kids fishing. Is there somebody that will do this?

When I start to think about ministering, my mind starts to move out that way, that I get involved in the spirit of Christ, in someone else, so that ^{that} person begins to discover ~~who he~~ is and what he's supposed to do. And you say, "Well I'm not that kind of a person at all." But let me tell you, anyone who dares start out on a small task will begin to discover the grace and mercy of Jesus in that. As long as I hold back and decide always to hold it to me and never go by with a car and pick the person up, or whatever it is, I will never get the joy, never find the freedom or the relief in doing that. And I have to say to you, the person that comes with the knock or the phone call, will never come when it's opportune for you. You can almost bet on that. It'll be eleven o'clock at night, two o'clock in the morning, or the knock will come when you've got five people in

the office and you have to stand there and decide, what am I going to do? I heard Jeanie Sherman say, you see there's been eight thousand acres and by the way, the west is drier than the east in this state right now, and she stood at our closing banquet, this dear woman of God--thirty years at Timber Lake--one of the most respected people in any congregation in this country. I'll never forget when she came to Sioux Falls to speak for a Christmas dinner, when Selmer Heen was still alive. And he was the president of the Ministerial Association and I was the vice president and I said, "Would it be all right if we had a woman pastor come and talk at our Christmas dinner?" And he said, "Well, I guess so." And when she got through with her story of love and joy and what she'd seen God do, she was getting this tremendous round of applause, he leaned over and said, "Almost thou persuadest me to become a Christian." I've never forgotten that. And as she came to the end of her address at the closing banquet in Rapid City, she said, "My heart has been torn all day because there's a fire burning on one of the ranches of our congregation and I know there are people who fighting it and I couldn't add much but I at least would like to be there." And as we drove home and looked in the Rapid City Journal, we read about the eight thousand acres, I believe it was, burned out there. And that pasture had somehow had an involvement. Things like that don't happen at convenient times. But she said, "I know there will be people at our church ministering at that point."

So I just want to ask you, dear friends, and with this I close. Could we not ask God, as the spirit come in our lives, "Where do you want me to minister? Is it a phone call, is it baking bread, is it sharing coffee?" Is it simply doing what someone did for me the other day when someone called and said, "I want to tell you I've been reading Colossians and there is an exciting passage I just came on." And when I heard that I was strangely helped within. It's that way.

Now what we're going to do before we have the closing prayer, is, if you feel you could be on a crisis group, or a help group, where ^{if} someone old needed a house painted, or if someone needed to be taken to Yankton, or an alcoholic was fighting for sobriety and you'd give a chunk of time, or some boys needed to be taken fishing, or someone needed a house to live in or an apartment or a room, or a job, you'd say, "I'll try to help them in the name of Christ." And because you'd be willing to do that, you would put your name on the card and say, "John Jones, Roger Fredrikson," and either put, help or crisis, then you'd

become part of the task force that we hope God is going to use. Now many of you are already doing all you can and I'm not talking to you. I'm talking to the ones who want to start a long journey by taking the first step.

Now a beautiful thing has happened. God has sent us a coordinator for this. He has the gifts and he has the heart and his name is Glenn Muetzel. And in the first service we blessed him and we're going to do it in this service. And then if you put your name on a card, the usher at the door will get it as you leave and we'll see where God takes us. Brother Glenn, would you step forward please, for just this moment. Glenn, this grows out of a discussion in the Zeto Sunday School class, when someone needed help and you said way back at the beginning of the summer, "I think we need something like this is the church." And to whom much is given, of him much is required and so we thank and praise God that you're willing to do this and we just want to bless you and set you aside for this kind of ministry and work. Would you kneel here please?

Father, thank you for Glenn Muetzel, whoth we set aside today to do special ministry in those situations where no normal board or committee is doing it's work. We thank you, Father, for those who in the first service said, "We will do this," and we pray that out of it your will might be done. Our Father, we thank you that a man can be a minister working at Morrells, like Glenn and that you lay on his heart the longing and the desire to go beyond this even and to do this type of thing. So bless him, may his gifts be used and called forth and may he find much joy in this work. Thank you, for Jesus sake, Amen.

October 6, 1974

Our Family Ties

- 1) Today is Worldwide Communion Sunday
Whole church eating and drinking together.
Two robes from Naga Hills and one from
the Kiowa tribe in Oklahoma
(Ioleta McElhaney)
Therefore we have asked two young people
from overseas to lead in prayer.
- 2) Especially aware of joys and sorrows
Rosebud on the piano in honor of
Rebeccah Lyn, a daughter born to Mr. and
Mrs. Mike Cady

Jim DeWitt named Marshall of the
Washington High School homecoming

Death of Joan Balla's father

- 3) Invitation to the Lord's Supper
- 4) Greeting of New Members
8:30 -- Jay Evans
Kathryn Grewe
Gordon & Laurine Ustrud & Diane

11:00-- Steve Bingner
Robert Jacobsen
Karen Jacobson
Jim Curtis
Linda Butzke
Nita Padgett Scott
Donna Whitcomb, Mary, Jim, Ellen
George Williamson
Jean Donaldson
Robin Peters
Colleen Bosch
Roger Hartman
Rhonda Theel

Our Common Concerns

- 1) The Evening Worship
- 2) Wednesday Evening
- 3) The Lonesome Stone beginning Thursday
Leaflets as you leave.
- 4) Next Sunday--Owen Halleen, SFC

Revelation

19

1-8

V. 332

The Center of G. Allen:

We were shown to please God.

- As a child

Salah 61

896



Wahm

96

695

modu 15

76

✓

First Baptist Church

Sioux Falls, South Dakota

October sixth, 1974

Eight-thirty and Eleven o'clock

WORLDWIDE COMMUNION SUNDAY

"From every race, from every clime thy people gathered 'round the emblems of thy grace sublime with gratitude abound. Throughout the world thy table's set, dear Lord, our Savior, Guide, in hope we know that men shall yet in brotherhood abide."

O CHURCH OF GOD IN EVERY LAND

Organ Prelude—"Introduction and Fugue" *Ernest Bullock*

The Chimes

The Call to Worship

Holy, holy, holy! Lord God Almighty!

Early in the morning our song shall rise to thee;

Holy, holy, holy! merciful and mighty;

God in three persons, blessed Trinity!

The Invocation and The Lord's Prayer

Processional Hymn—"O Master of the Waking World" 210

THROUGH THEE GOD'S LOVE IS SHOWN TO ALL

The Invitation to the Lord's Supper

The Greeting of New Members, of One Another, and the Renewal of Our Covenant

You must be made new in mind and spirit, and put on the new nature of God's creating, which shows itself in the just and devout life called for by the truth . . . Be generous to one another, tender-hearted, forgiving one another as God in Christ forgave you. In a word, as God's dear children, try to be like him, and live in love as Christ loved you, and gave himself up on your behalf as an offering and sacrifice whose fragrance is pleasing to God.

(Ephesians 4:23-24 and 4:32-5:2)

WE SEEK THEE IN THIS HOLY HOUR

Our Family Ties and a Word of Expectation

Receiving Our Tithes and Offerings

Organ Offertory—"All Glory Be to God on High" *Paul Manz*

Doxology and Prayer of Dedication

O God, who hast made of one blood all nations to dwell on the face of the earth, give us charity to regard all men as our brethren, and to share with them the heritage we have received from thee. Deliver us from pride, prejudice, and arrogance. Turn all peoples unto thee, that they may become one brotherhood, and that thy peace may possess every heart and rule in all the nations of the world; through Jesus Christ thy Son our Lord. Amen.

*Hymn—"Draw Us in the Spirit's Tether" 316

**Anthem—"Draw Us in the Spirit's Tether" *Harold W. Friedell*

The Sanctuary Choir

Lois Harchanko, Guest Director

O GRANT US COURAGE TO BE FREE

Reading of the Holy Scriptures—Revelation 19:1-8

The Sermon—"Praise Him: Amen and Hallelujah!" Dr. Roger L. Fredrikson

The Gloria

GRANT US FORGIVENESS, INNER PEACE

The Serving of the Bread

Prayer *David Gohogomu **Churchill Achu

Solo—"Communion Hymn" Mary Opie

Lois Harchanko, mezzo-soprano]004

The Serving of the Cup

Prayer *Josephine Yemo **Tekum Fenong

Hymn—"Christ the Lord Is Risen Today"

Christ the Lord is risen today, Alleluia!
Sons of men and angels say, Alleluia!
Raise your joys and triumphs high, Alleluia!
Sing, ye heavens, and earth reply, Alleluia!

Lives again our glorious King, Alleluia!
Where, O death, is now thy sting? Alleluia!
Once he died, our souls to save, Alleluia!
Where thy victory, O grave? Alleluia!

The Receiving of the Deacon's Fellowship Offering

AND THEN FROM SIN A SURE RELEASE

Hymn of Dedication and Decision—"O God of Might, O Son of Light"

O God of might, O Son of light, O Holy Spirit sweet,
Thy church expand till all shall stand at Jesus' pierced feet.
Let all who once thy Son disowned Rejoice to see him now enthroned;
Yet while one straying soul there be, Send me, O Lord, send me.

With holy fire my heart inspire Thy Spirit's sword to wield;
With borrowed might I'll take thy light, Till darkness' doom be sealed.
If others stop to count the cost, For fear of earthly treasures lost,
I'll count it gain to die for thee; Send me, O Lord, send me.

O that in me my Lord may see A bearer of the name;
That men may see his love so free, From age to age the same.
Be this my everlasting song, He took upon himself my wrong,
And cried while facing Calvary, "Send Me, O Lord, send Me."

Our Common Concerns

The Chimes

Moment of Silence

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 **Mr. and Mrs. Ralph Oltman**.

This morning **Pastor and Mrs. Fredrikson** will be at the Hayward Hall door and **Pastor and Mrs. Saxon** will be at the Main door.

THE PEOPLE'S SERVICE

7:30 P.M.

Once again we will have the joy of gathering as the people of God and sharing in His goodness and grace. There will be a time of singing and of greeting one another and sharing. The message by **Pastor Fredrikson** will be "The Key to the Last Room."

Her F. b. Meyer Atom

Her Scripture: "Behold I stand at the Door
and knock."

① As a Boy - Her Father
Her Son of a Boy.

② As a College Student
- Her Forship = Crucified.

③ Meeting Untine
- Altering My Life With Ones
Straightened Out.

④ The Devotional Life
- Working off to the New Covenant.
- What About Time with Me?

⑤ Heaven Writing My Checks

- Giving \$269. from the year before.
- Writing My financial house in order.

⑥ The Coming of the Wedding & Antea

- He took those looking

⑦ My sister
⑧ Wedding to someone else

- After all this time.
- The wedding.

Praise Him! Amen and Hallelujah

The Center of It All

We were Born to Praise God.

- As a Wise Angels.

- to a Child Jesus to a Parent and says "I love you".

Then to our Heavenly Father

- God walking with the first man in the garden.

- Even when Jesus was broken on the cross - He has been restored in Christ.

Listen to the Song of Praise

① The Deliverance in Exodus 15: 1-2

② The Psalm King with It. 96: 1-6

③ Given One of Captivities Psalm 61: 10

④ Jesus at the Table He took and blessed some flowers

⑤ Jesus in Prison for the Philippian. Rejoice and Sing ^{Rejoice} _{in the Lord}

2.

His Magnificent Cry Out of Side and Front
Revelation 19: 1-8

① How the gun works one

- The Throne in heaven -
- The Elders and the four living Creatures
- Then a Vase Throne

② The Two Key Units

- Alkaline : Be it so
Kneeling Low
- Alkaline : Cause for his redemption.

③ Ana Wedding Place

- The conclusion of to all.

October 6, 1974

"Praise Him--Amen--Hallelujah" by Pastor Roger L. Fredrikson

----like a bird that just opens up and sings, just without any inhibitions at all. And one can sense in that song something directed even beyond a feathered creature. We were made to give forth song that way. Or like a child, and this is one of the marvelous things about having children, there may be many discouragements but there are many marvelous things about having a child climb up in your lap--you think back now, some of you like Flutie--and having the child say to you, freely, "Dad," or "Daddy," or "Mother, I love you." And somehow you get the feeling that this is the end of life in one way for you, in relationship to that child. We were meant to be that way with regard to God. And this is why way back at the beginning in the story of creation it says that, "God, and the man and woman He had made walked together in the cool of the garden." And there's something very beautiful about that. And that old hymn that says, "We walked and talked as good friends should and do, so that we can dare to sing 'What a Friend We Have in Jesus.'"

And whether the praise comes in a kind of lisping, unsophisticated way--'God be merciful to me,' or whether it comes like a Bach, writing music, or a Michelangelo, giving his life to painting, it is praise with integrity that God accepts. And the marvelous thing--I'll not ask you to turn particularly to the passages right now--but I just want to call your attention to the fact that as you move through the Bible there are these tremendous passages of praise; after the crossing of the Red Sea the sister of Moses leads the children of Israeal in a great song. And the song is 'I will sing to the Lord, for He has risen up in triumph; The horse and his rider He has hurled into the Sea. The Lord is my refuge and my defense. He has shown Himself my deliverer; He is my God and I will glorify Him; He is my Father's God and I will exalt Him.' And as I look back ^{through} ~~into~~ my own life--I hope you can do the same today--the marvelous thing is at all those points where He's delivered me, He's touched me--I can say I will exalt Him and I will praise Him.

And the Psalms, one after another--we were remarking about this yesterday, Monsignor McEneaney, Pastor Skor and I--that the Psalms, while you get some of them that really have you down in a pit, 'My enemies have surrounded me, they have really thrown me down, and I want to get, God, get even with them, get back at them'. There are some marvelous Psalms that are just are full of praise. And there's just no question but what the

people at one point or another, the words became song, they were praise to God. 'Sing a new song to the Lord; sing to the Lord all men on earth; sing to the Lord and bless His name; proclaim His triumph day by day. Declare His glory among the nations, His marvelous deeds among all peoples. Great is the Lord and worthy of all praise. He is more to be feared than all gods; for the gods of the nations are idols, every one. But the Lord made the heavens, majesty and splendor attend Him; might and beauty are in His sanctuary.'

As we came down to begin the service, I could not help but lean to one of my brothers and say, "The Lord is here today." And He is. And the beautiful thing in the Psalm is that he starts with a majesty and wonder of nature--of His own history. But He says in the end, "His glory fills His house." I trust you sensed that today--that while there is a kind of familiarity coming back to your pew, your place of worship, there is also the exaltation of a possibility that this communion will be like no other communion I've ever had because God, God is here and I magnify and glorify His name.

now

And even in captivity, out of Babylonian captivity--here the people are oppressed by a powerful nation, the Babylonians, and they really are only a remnant. And the prophet cries out and says, "Let me rejoice in the Lord with all my heart; let me exalt in my God for He has robed me in salvation as a garment." You know it's interesting how many places the Bible talks about putting on clothes of righteousness. One of our pastors said, with a kind of a sly grin, yesterday, "You know, I bought a new suit today, and the man fitted me and said, 'Are you going to wear it tomorrow?' You know it will take a little while to get it ready." And he and I were in here doing some things about communion last night and we remarked that it's amazing how many places it talks about being clothed with new garments. So we put on these garments which bring glory and honor to God, like a bride-groom," he says, "with his priestly garland, or a bride decked in her jewels. For as the earth puts forth her blossom, or bushes in the garden burst into flower, so shall the Lord God make righteousness and praise blossom before all the nations." And this runs all the way through the New Testament.

Jesus, when He came to the supper, after He had eaten with His men, it says, "He took the bread, He blessed it and He gave thanks." Man, if Jesus had lived like He had, open to His Father, then in this terrible, terrible moment of His facing death, why shouldn't He give thanks. Why shouldn't you die with thanks on your lips and in your heart if your

life has been open to God? Ah--that's the question--is your life open to God? Because there is no possibility of authentic praise unless that praise is response to that which He first gave you. So that you want to come home with your own life and praise. That's why Jesus took the bread and gave thanks.

And perhaps His most ardent follower in the New Testament, Paul, sits in a prison, writing to the Phillipian Christians. And he says, "Rejoice in the Lord always, and again I say rejoice."

And now finally, Revelations. Let's look at that together, in closing. This is powerful. John exiled on the Isle of Patmos. Once again a Colosus (?), Rome; and a little handful of Christians--and God gives this massive vision--which people in troubles ever since have been sustained by. "After this I heard what sounded like the roar of a vast throng ~~seend~~ in heaven; and they were shouting, 'Hallelulah, all victory and power and glory belong to our God. For true and just are His judgments. He has condemned the great ^{has} whore whocorrupted the earth with her fornication and avenged upon her the blood of his servants. Then once more they shouted, 'Hallelulah! The smoke goes up from her forever and ever .' And the twenty-four elders and the four living creatures fell down and worshipped God as He sat on the throne. And they, too, cried, 'Amen. Hallelulah.'. Then a voice came from the throne which said, 'Praise our God, all you his servants, you that fear him, both great and small.' Again I heard what sounded like a vast crowd, like the noise of rushing water and deep roars of thunder and they cried, 'Hallelulah! The Lord our God, sovereign over all has entered on his reign. Exalt and shout for joy and do Him homage for the wedding day of the lamb has come; His bride has made herself ready and for her dress she has been given fine linen, clean and shiny.'"

Notice, will you, a throng in heaven, then twenty-four elders and the four beasts that represent all of the great characteristics of God, spoken of earlier. And then a vast throng like the roar of mighty waterfalls. You think of the most majestic thing you've ever heard and it's like that--so that in a real sense the ^{Praise} phrase begins "in heaven" and moves out. Then all of the rulers, so to speak,--in the church the elders--and all that God is, and finally the vast throngs of all ^{the earth} ~~Europe~~ now begin to praise Him. And what do they say? Two words that James Stewart, the great Scottish preacher says are at the heart of all worship--"Amen," which is be it so. Do you know what you do in worship? You kneel.

And you say, "Thy kingdom come, thy will be done; on earth as it is in heaven, Amen." Whenever you say, "Amen," you're kneeling, whether you're standing, sitting, you're kneeling. So that in worship, the Glory is not ours, it is His.

Hallelujah! What does it mean? Rejoice, for redemption has come. This is like standing on the feet and exalting, and shouting, and singing. There are always these two sides to worship--the Amen, I bow before you, and Hallelujah, I go out singing because He has redeemed me. And the marvel of this, friends, is that we join in this today. I hope you sense that.

Do you know what Jesus said that last night? He said, "Until I come again you will eat the supper." Every time we eat the Supper we're reminded that in the end there will be a great feast. You know what the feast will be? The Bride, the Church, will be married to the Groom, the head of the Church, Jesus. This will be an incredible day. Everything we do between now and then is fragmentary. It will have joy in it but it will never be completely complete. I suppose in one sense this is what Lausanne said to us in such a powerful way. The blacks, and the reds, and the yellows and the whites gathered together that the earth might hear His voice. And in one sense, when you leave that, you say, "Thank God, some day the whole family will be united." And when we are, the feast that we eat now that points forward to that wedding feast will be complete and all God's work will be done. Isn't that great? I thank and praise God today that we can eat. May His Spirit fill your heart with praise so that whether you've never said it before or not, you find that kind of a peon (?), a song, that says, "Glory be to God." And I need to say to you, friends, you know, everything I do, that's the power of taking the bread and the cup--common things and saying, "We offer these to you." You see, the woman at her sink can make that an altar and I hope I'm not over-romanticizing that. The man at his bench can find that Christ is there. The person that works in the lowliest place can discover angels there that bring to his heart a song so that life becomes an offering of praise. In the name of the Father, the Son, and the Holy Spirit, Amen.

October 13, 1974

Our Family Ties

1) Greetings - Prayer Requests

2) 25th wedding anniversaries

Ed and Mary Oines

Marlin and Byrle Beckman

3) Rosebuds on the piano in honor of
Justin Newton, a son born to Mr. and
Mrs. Ronald List (Jane Wessman) of
Tucson, Arizona

Nathaniel Scott, a son born to Mr. and
Mrs. Scott Bridgman

4) Congratulations to Al Parliament and
Midge Akers--Tepee Day Chief and Princess
(Both will be in 11:00 service)

5) Moment of Silence for Willet Gibbs

6) Gratitude that Owen Halleen is going to
be preaching

Prayer

8:30 - Bob Weniger

11:00 - Midge Akers

Our Common Concerns

1) Crisis or Help Meeting in the Parlor
at 5:00

2) The Evening Service

3) Anyone interested in Single Young Adults
meet with Darwin Ruyter in balcony

4) Word from Lonesome Stone

8:30 - Dennis Knight

11:00 - Arlene Cakaoski

First Baptist Church

Sioux Falls, South Dakota

October thirteenth, 1974

Eight-thirty and Eleven o'clock

"Thy instruction is wonderful; therefore I gladly keep it. Thy word is revealed, and all is light; it gives understanding even to the untaught." Psalm 119

O PRAISE GOD IN HIS HOLY PLACE

Organ Prelude—"God Moves in a Mysterious Way" *Harvey Grace*

The Chimes

The Call to Worship

Holy, holy, holy! Lord God Almighty!

Early in the morning our song shall rise to thee;

Holy, holy, holy! merciful and mighty;

God in three persons, blessed Trinity!

The Invocation and The Lord's Prayer

Processional Hymn—"The Church's One Foundation"..... 290

Our Family Ties

SHOUT FOR JOY AS YOU KNEEL BEFORE HIM

Hymn—"I Need Thee Every Hour" 240

Our Prayer for the Family of God

The Response—"Alleluia" sung by the congregation

**Choral Response sung by the choir

PRaise HIM WITH FANFARES ON THE TRUMPET

A Word of Expectation

Receiving Our Tithes and Offerings

Offertory—"Andante" from Reformation Symphony *Felix Mendelssohn*

David Phillips, french horn

Doxology and Prayer of Dedication

Almighty God, who art beyond the reach of our highest thought, and yet within the heart of the lowliest; we pray thee to come to us in all the beauty of light, in all the tenderness of love, in all the liberty of truth, and make thyself known to us. Sanctify all our desires and purposes, and unto each of us let thy blessing rest. Amen.

(Children Grades 1-3 may leave during Doxology for Junior Church)

A Statement by the Chairman of the

Sioux Falls College Board of Trustees *Mr. Gordon Stewart*

*Anthem—"A New Song!" *Bob Burroughs*

The Junior Choir

Come, sing unto the Lord, sing a new song! Sing unto His name! For the Lord is gracious, greatly to be praised; He is King of all the earth, Jesus Christ the Lord. He shall reign from shore to shore. Praised be His Name!

**Anthem—"Sheep and Lambs May Safely Graze" *Bach/Baird*

The Sanctuary Choir

Woodwind Quartet—Pat Masek, Ann Faragher,

Ardeen Foss, Mindy Braithwaite

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.

When About August?

① The "Incident" took at 8th & Minnesota
Then Insp. Kozlovski response

② As a driver forth.
- Ruth heard them singing.

③ The name Anselma Victim

④ Then on White Street among
- Lowell Hansen comment

⑤ Then See the Man

(2)

- ① The birth of Isaac - 'Messiah' and
his cousin and disappearing in fire.

Genesis 13:6

- ② Abraham and his son Isaac -

Genesis 22:11

Abraham and Isaac over

- ③ Reunion with Joseph throughout
his life.

Genesis 48: 6 ←

- ④ Children of Israel: An angel before Gen.
(Exodus 23:20)

(3)

The Birth of Jesus Luke 1 and 2.

After the temptation of Jesus Matth 4:11

At the Resurrection The Angels.
Matth 28:5

The Ascension of Jesus from Jerusalem -
→ Acts 12:6

Revelation : The Book of the Apocalypse
Revelation 2

(4.)

- ① They come to me with messages.
- ② They appear in a variety of ^{guises}
- ③ The guard and protect ~~and~~ Minister.
- ④ The Angels of the Church

THE GUARDIAN ANGEL

One angel clearly deserves a special interest on our part, since he is specially appointed to us: our "guardian angel". It is a belief so common in the Church that we ought to call it "of faith" that angels are appointed by God to watch over and help human beings. All the catechisms teach it (*Catechism of the Council of Trent*, 4, 9, n. 4). It seemed assumed by our Lord, when in connection with children he mentions their "angels". (Matt. 18. 10.) From the earliest days of Christianity this belief was so taken for granted that the faithful gathered at the house of Mary, mother of John Mark, thought it natural that the angel of the imprisoned apostle Peter should come to visit them (Acts 12. 15). Nowadays most of the faithful hardly think of these guardians, when speaking of angels. This is to be regretted for two reasons: our spirit and our heart should, as I have urged throughout, open out to the whole world of angels and, secondly, devotion to our guardian angel is often as purely utilitarian as trust in St Antony of Padua for finding things we have lost. Yet who knows if ideas and ways of acting which are too material may not involve a spiritual sense higher than appears?

However this may be, we ought to understand, following St Thomas (Ia, Qu. 113, art. 1), the meaning and importance of belief in the guardian angels. It is in an order still more fundamental than that of redemptive grace—in the order of God's government of all creatures. The Creator does not abandon creatures when he has made them exist; he sees that they shall have what they need for natural perfection. Man is too unstable if left to himself; under the pressure of his inclinations he is in too great danger of error when he judges what he should do. Hence God provides him with a rule to tell him what is right and, since he is a living being, a rule so living that it is a personal being. The rule of law is too abstract. In his imagination, amid passions, which are in

This article is from WHAT IS AN ANGEL? by Pie-Raymond Regamey, O.P., TWENTIETH CENTURY ENCYCLOPEDIA OF CATHOLICISM (1960), published by HAWTHORN BOOKS, NY, 11, NY

danger of surprising him, God, by means of an angel, introduces images and tendencies leading him to do what is right. It is often necessary that there should be suggested to him the concrete forms which the good he ought to do assumes in different cases, and for him in the precise circumstances of his life and personal character. Nothing more is suggested than impressions, insights, suggestions, in no way forcing men's liberty, and once the good counsel is given, leaving them "to the arbitrament of their own wills" (Ecclus. 15. 14).

Baudelaire, Péguy and Claudel had a lively appreciation of what the assistance of our guardian angel can do. The rebel he must rebuke vigorously, he is wonderfully cunning with the ambitious man, the poet and the man of prayer he inspires like music.

Péguy writes to Joseph Lotte: "I have an amazing guardian angel: he is more cunning than myself! I am protected, and cannot escape him. Three times I have felt him seize me, and snatch me from what I wanted to do, from acts I had planned and determined. His tricks are incredible!"

Claudel writes:

If our heart is base we sadden the angel, and give him no more reward than a piece of dry wood or insensible matter. But once the pilgrim and his companion have begun to converse, who can stop him! What happiness it is to listen to him, and how much we have to tell him! Then we learn how, as the Apocalypse says (21. 17), "the measure of an angel is that of a man."¹³ The conduct which makes us progress is both ours and his. By ourselves we are not capable of that nobility, and at the same time of that modesty and confidence. The tune which from time to time I recall to encourage myself, like the song I used to teach my children, I learnt from him. . . . He has made me see everything in a fresh light. . . . In everything he causes

¹³ The words quoted do not refer to a general law, as Paul Claudel seems to think. It is *this* angel who, in St John's vision, uses for his measuring the usual measure of a man.

my right actions and the good I do, and makes all around me harmonious, ideal, reasonable and praise of God.

(*Présence et prophétie*, pp. 249-50.)

The idea of the guardian angel which these passages illustrate, and give in an extreme form, is fully consistent with all Christian thought. When such an idea is developed more precisely in the tradition of classical Greek philosophy, it sees in the guardian angel the best example of what it takes for a general principle: "that which is subject to movement and change is moved and determined by that which is without movement or change" (Ia, Qu. 113, art. 1). The guardian angel does not seem to St Thomas to be required only on account of the danger of failure and to ensure a nobler life; he thinks that principles "which do not move or change" should be directly present to that which changes. In the concrete order these principles are spirits. St Thomas thus sees the guardian angel as resulting from the world order, as I must presently explain.

Whatever school of philosophy we may follow, an understanding of the work of the guardian angel, as I think it should be understood, that is, in its place in the whole order of creation, implies that every man has the benefit of his aid, not only the faithful, and has it from the first moment of independent life, from birth (Ia, Qu. 114, art. 5). Clement of Alexandria, Tertullian and Origen thought that only Christians had guardian angels, and that they received them at baptism.¹⁴ Christ alone on earth did not have one, his Person itself being the supreme rule of all rightness: the

¹⁴ It is certainly not necessary to refer to this ancient belief in order to explain today that prayer used in the preparatory ceremony at baptism of adults, which, nevertheless, probably originated in this belief: "O God, who hast brought the children of Israel out of the land of Egypt, sending the angel of your goodness to guard them day and night, grant, we beseech thee, that thou mayst send from heaven thy holy angel, who may guard thy servant now present, and lead him to the grace of baptism."

divine Word (Qu. 113, art. 4). The worst sinners have this faithful and kindly friend, who arranges meetings, and inspires dispositions able to bring them back to the right path.

The help of the angel is unfailing. It is not confined to passing services, which are carried out by the angels in special circumstances. The common belief is that everyone has his own. An angel is intelligent enough to concern himself with several people at once but, as he devotes himself entirely to the act of applying his "power" to someone, he cannot at the same time do so to another, and this consecration of an angel to each human being is in harmony with the personal character of vocations, with the inestimable value of each soul; it is precisely in connection with this value that our Lord alludes to the angel guardians.

We may suppose that men charged with great responsibilities receive a second angel to guard them in the duties they perform in the service of nations, since these duties are of such a different kind from their personal destiny. This angel is, without doubt, that of the nation; it is right that it should be he who assists the head of the state (*Sent.* Bk. 2, dist. 11, art. 2, ad 4). St Thomas fancied that he should be an archangel, or one of the "principalities" (Qu. 113, art. 3).

A human community has great need of an angel. It has a collective consciousness, a mentality, it is subject to the impulse of passions. Daniel (10. 13) speaks of him "who guards the realm of Persia". The difficulty about this passage is that Michael and this angel "fight", while the latter does not seem to be a devil. We can avoid this difficulty quite easily, for these words of Daniel represent an opinion of the prophet's time in accordance with which the prophet framed his teaching; it is not itself his teaching. We can also see here a symbolizing, through imaginary angels, of the rivalries among nations. But this "warfare" between the angels of hostile nations may very well be, as St Thomas thought (*Sent.* Bk. 2, dist. 11, Qu. 2, art. 5), the opposition between different merits

of these nations, which these angels plead before God, not even they themselves being able to see how they can be reconciled deep in the divine judgement. As to the "angels of the churches", at the beginning of the Apocalypse, Fr Bernard Allo remarks (*L'Apocalypse*, p. 48): "While agreeing that they are personifications of the community rather than angelic or human persons, the name which signifies them implies the existence, and then the symbolical notion, of guardian angels." St Gregory Nazianzen, when leaving his beloved Church of Constantinople, greeted the angel, begging him to see "that there be no hindrance to bar its people on their way to the heavenly Jerusalem". The most interesting feature of this teaching, that human communities are assisted by angels who look after their spiritual interests even so far as to appear to "struggle" with one another, is, as Fr Daniélou (*op. cit.*, p. 28) explains, that it encourages missionary effort. The messengers of the Gospel have in them supporters, who prepare the ways to Christ, even before the arrival of the Good News, giving a worth to what is true in the thought of these people and to what is good in their customs.

Of course, since the whole created order is in subjection to Christ, the guardian angel directs towards this King of the universe the person or community committed to him. It goes without saying that for this purpose he must fight against the influence of devils upon his ward. We may ask whether the latter is subject only to occasional attacks or whether a wicked angel is also attached to him to try him, the good angel taking care that the trial should not be too great. The idea at once repels us. Yet, who can tell? Our instinctive feeling in this matter may perhaps fail to see the true depths. We are sure of the existence of the guardian angel, who makes concrete for each of us the principle of right, and we are sure that we are tempted through the suggestions of devils. There is no reason why these suggestions should not be applied, throughout our lives, to our personal tendencies by a single devil who

knows us well. This way of looking at the thing makes concrete the idea of the "two ways", so strongly emphasized in early Christianity (from the time of the *Didache*, which dates between 50 and 70), an idea which should be fundamental for every Christian. The doctrine of the two angels is not of faith, but it is authorized by ancient tradition (not spelt with a capital T). We find it already in the Pastor of Hermas, in Origen, St Athanasius, St Gregory of Nyssa, and it is still familiar to St Vincent de Paul. I will only quote the passage from Hermas:

A man has two angels: an angel of justice, and an angel of evil. The angel of justice is tender, reserved, sweet and peaceful. When he comes to your heart he speaks at once to you of justice, holiness, temperance and every right work. When these thoughts rise in your heart, know that the angel of justice is with you. The angel of evil, on the other hand, is quick to anger, full of bitterness and madness. Know him by his works. [This further passage should be added:] Do not fear the devil. . . . He can only frighten you, but it is an empty fear: do not fear him, and he will flee away from you. . . . He cannot rule over the servants of God, who put all their hope in God. He can fight, but not conquer. So, if you resist him, he will flee away from you.

Having spoken in general of the activity of the good angels on our behalf, I need not say more about the activity of the guardian angels; it is like that of the others, but made to suit our individual needs with the insight of a friend. Without doubt they render the most humble services to their wards. If we ask their help in some small matter, such as waking up earlier than usual, getting a place in a crowded train, being warned in advance of something we need to know, the ready help we receive shows clearly their intervention. But a real good must be in question, never a reply to vain curiosity about the invisible world. A prayer to the angel guardians often proposed by pious authors is to keep guard over the

bodily senses. In ancient times they were often compared to shepherds or to teachers.

The most characteristic things the Fathers say about the guardian angel may be summed up under three heads: purification, penitence and prayer; purification, to assure peace of the soul: he is "the angel of peace"; penitence: this idea is to be found throughout the Pastor of Hermas—the angel presides over the penitence of his ward, so that, in the words of Clement of Alexandria, "he shall have nothing more to repent of when he leaves the body, nor to be ashamed of when he sees the Lord coming with his army". Plainly the angel guardian "offers up the prayers" of his ward, for he always sees the face of the Father; "he prays with us," says Origen, "and works with us".

He tells the soul, as St Bernard says, "Set your pleasure in the Lord, and he shall hear you", "Attend to the Lord, and keep his ways". "If he delays, ever be on the watch, for he will surely come soon"; he shows the soul to the Lord: "O God, my whole soul longs for thee, as a deer for running water."

The liturgy of the sick directs us to ask their guardian angels "to guard, comfort, protect, visit and defend them." The well-known prayer to the guardian angel, composed in the seventeenth century, is a summary of the opening words of the long poem of an English monk at the end of the eleventh century.¹⁵ It runs as follows: "Angel of God, my guardian, guard me today, enlighten me, rule and govern me, for I have been entrusted to you by God's goodness."

Newman finishes the Dream of Gerontius (January, 1865) with these words spoken by the angel to the soul he has guarded, and which has not been sufficiently obedient to him to merit the vision of God immediately after death, a vision which one who is not wholly purified cannot sustain:

¹⁵ The lines are published, with other ancient prayers to the angel guardians, by Dom Wilmart, *Auteurs spirituels et textes dévots* (p. 554).

Softly and gently, dearly ransomed soul
In my most loving arms I now enfold thee,
And, o'er the penal waters, as they roll,
I poise thee, and I lower thee, and hold thee.
And carefully I dip thee in the lake,

And then, without a sob or a resistance,
Dost through the flood thy rapid passage take,
Sinking deep, deeper, into the dim distance.

Angels, to whom the willing task is given
Shall tend, and nurse, and lull thee, as thou liest;
And Masses on the earth, and prayers in heaven,
Shall aid thee at the throne of the Most Highest.
Farewell, but not for ever! brother dear,

Be brave and patient on thy bed of sorrow,
Swiftly shall pass thy night of trial here,
And I will come and wake thee on the morrow.

LET EVERYTHING THAT HAS BREATH PRAISE THE LORD
Reading of the Holy Scriptures
The Gloria
The Sermon—"What Makes the Difference?" Dr. Owen Halleen
President, Sioux Falls College

LET HIS FAITHFUL SERVANTS EXULT IN TRIUMPH
Hymn of Dedication and Decision—"Renew Thy Church, Her Ministries Restore" 335
Our Common Concerns
The Chimes
Moment of Silence
Organ Postlude

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

The flowers on the communion table are given on the occasion of the 25th wedding anniversary of **Ed and Mary Oines** by their children—**Al and Amara, Eric, and Eddie**.

The flowers before the baptism are given by **Marlin and Byrle Beckman** on the occasion of their 25th wedding anniversary.

The radio broadcast this morning over KELO (1320 AM at 8:30, 92.5 FM at 11:00) is sponsored by **Mr. and Mrs. Mel Forseth**.

Everyone is invited to **Fellowship Hall** following the service for coffee served by the First Baptist Board of Christian Education. There will be opportunity to greet the **Halleens** and other members of the **College staff**.

THE PEOPLE'S SERVICE
7:30 P.M.

We are looking forward to another great evening together in our People's Service. Come expectantly to share your hopes and joys and prayers. And if there are burdens and concerns, we want to help one another share these. **Dale Saxon** will be leading us in the music and **Pastor Fredrikson** will share a teaching on "What About Angels?"

TODAY

4:30 p.m. — Young World Fellowship Hall
5:30 p.m. — Youth Supper Fellowship Hall
6:00 p.m. — Jr. Hi. BYF Room 216
6:00 p.m. — Youth Room Open — Sr. Hi. Youth Room

FOR YOUR CALENDAR

MONDAY, October 14—

CHURCH OFFICES CLOSED
3:15 p.m. — Jr. Girl Scouts Youth Room
7:00 p.m. — Sr. Girl Scouts Youth Room

TUESDAY, October 15

9:30 a.m. — Women's Bible Study Mr./Mrs. Classroom
12:00 noon — Men's Bible Study YMCA
3:15 p.m. — Jr. Girl Scouts Youth Room
5:15 p.m. — Service of Healing Chapel
7:00 p.m. — Church Calling Conf. Room
7:00 p.m. — Boy Scouts Youth Room

WEDNESDAY, October 16

6:45 a.m. — Women's Bible Study YMCA
5:30 p.m. — Light Snack Supper Fellowship Hall
6:00 p.m. — Christian Living Classes Parlor, 222,213,306
6:00 p.m. — Children's Choir FH & Room 15
6:00 p.m. — Jr. Hi. Bible Study Youth Room
8:00 p.m. — Board of Trustees Parlor
8:00 p.m. — Sanctuary Choir Fellowship Hall
8:30 p.m. — Sr. Hi. Bible Club T. Islands

THURSDAY, October 17

9:30 a.m., 1:15 and 7:30 p.m. — A.B.W. Circles Homes and Church

FRIDAY, October 18

6:45 a.m. — Men's Bible Study Smitty's
9:15 a.m. — Mothers' Morning Out Rms. 115, 122, C, F

October 20, 1974

Our Family Ties

- 1) Greetings - Prayer Requests
- 2) 11:00--Children leave during Doxology
for Junior Church
- 3) A word about the greeting at the door
- 4) Rosebud on the piano in honor of a
daughter, Elizabeth Joy, born to
Mr. and Mrs. Mike Donnelly
- 5) Team at First Baptist Church, Pipestone
led by Brian and Frances Peterson
- 6) Moment of Silence for Mike Hoffman
- 7) Call on Glenn Muetzel

Our Common Concerns

- 1) Short film on "Families" being shown.
Details on Hayward Hall bulletin board
- 2) Evening Worship at 7:30 *✓ Dale*
- 3) Letter from Marian Boehr as you leave

First Baptist Church

Sioux Falls, South Dakota

October twentieth, 1974

Eight-thirty and Eleven o'clock

"For where your treasure is, there will your heart be also." Matthew 6:21

O PRAISE GOD IN HIS HOLY PLACE

Organ Prelude—"Moderato" *Christian Cappelen*

The Chimes

The Call to Worship

Holy, holy, holy! Lord God Almighty

Early in the morning our song shall rise to thee;

Holy, holy, holy! merciful and mighty;

God in three persons, blessed Trinity!

The Invocation and The Lord's Prayer

Processional Hymn—"All Creatures of Our God and King" 54

Our Family Ties

A Word about The Order of Seventy Mr. Glenn Muetzel

SHOUT FOR JOY AS YOU KNEEL BEFORE HIM

Hymn—"My Shepherd Will Supply My Need" 10

Our Prayer for the Family of God

The Response—"Alleluia" sung by the congregation

**Choral Response sung by the choir

PRAISE HIM WITH FANFARES ON THE TRUMPET

A Word of Expectation

Receiving Our Tithes and Offerings

Organ Offertory—"Andante" *Christian Sinding*

Doxology and Prayer of Dedication

Almighty God, who art beyond the reach of our highest thought, and yet within the heart of the lowliest; we pray thee to come to us in all the beauty of light, in all the tenderness of love, in all the liberty of truth, and make thyself known to us. Sanctify all our desires and purposes, and unto each of us let thy blessing rest. Amen.

** (Children Grades 1-3 may leave during Doxology for Junior Church)

*Solo—"Behold, What Manner of Love" *MacDermid*

Ruth Fredrikson, alto

** Anthem—"My Lord, What a Mornin'" *H. T. Burleigh*

The Sanctuary Choir

My Lord what a mornin', When de stars begin to fall. Done quit all my worl'ly ways Jine dat hebbenly ban'.

LET EVERYTHING THAT HAS BREATH PRAISE THE LORD

Reading of the Holy Scriptures—Matthew 6:19-34

The Gloria

The Sermon—"Storing Up Treasures" Dr. Roger L. Fredrikson

LET HIS FAITHFUL SERVANTS EXULT IN TRIUMPH

Hymn of Dedication and Decision To be Announced

Our Common Concerns

The Benediction and Response

The Chimes

Moment of Silence

Organ Postlude

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

Storing up Treasures

Living Room
Clarence Jordan
Wetzel

See Great Uncertainty of It All

- We Wonder About Money. Where will it all take us.
- We Wonder Who We Can Trust - Erosion of Faith.
- There is a Great Struggle Going On. Where is Peace and Unravel.

These Wise, Great Words of Jesus. Greatest Healist.

Storing up Treasures On Earth

① Storing up

- Hoarding. Asking! "Will you be someplace!" But Where.
Take the money, take the love into the funeral procession,
a well, let be stitched someone's funeral, taking it with him.

② Treasures On Earth

- Money, Things - The End of Life.
- Relationships - Some of the burden we lay on human relationships.
"You are supposed to make me happy"
Close a husband
- Position or Power - Could be just a chair - State Convention.

(2)

③ The perishability of all this

- Mrs. Norton and Thomas. - Incomplete.

→ { Leslie Mother had and the man he went to call on.
The Garden - too busy
Mrs. Norton death.

→ Paul Grouse - preparing for separation.
- The quality of the relationship.

Treasure In Heaven

Incomplete - Where Nothing Can Break In.

① Overlaid Order. A will - a relationship - an investment

✓ ① A Class of Boys and Girls ② Valuing Leaves

③ The theme of how life with mother.

③ The struggle to help someone

④ The letter from Marion Procter (Procter)

⑤ The love of Willet Girls

⑦ Where Your Treasure - Your Heart

Willing Share
Go Procter

(3)

What Gets As Mixed Up

① The Confusion of the Sigs.

- Don't know what were going to be in.
- We don't know what we are.

② Fighting to Serve Two Masters.

- You will serve one - to the other

- The law and the True Colors

One Red and One White

Give One to the Lord.

Which one. We won't bother with that now.

"Is this a calf head?"

"Now you have to decide which one"

"Oh, yes, I have always known it was the white one."

Do We become Anxious

① Our food, drink and clothes.

- Worries about keeping up. Looking the best.

- Did you ever see an alcoholic. fearful he might let away from his bottle.

- Just a symbol of the rest of us.

② In the midst of his journey takes a bird or a flower.

③ Can we find the one who keeps the alive.

- A robin in the sprinkler yesterday.

④ Seek first: The kingdom.

- Is it all the same to me.

- Come ten thousand.

The flowers on the communion table are given by **Mrs. Edna Martin**, the daughter of **Willet Gibbs**, in gratitude to the congregation.

The radio broadcast this morning over KELO (1320 AM at 8:30, 92.5 FM at 11:00) is sponsored by **Davis Tailors**.

This morning **Pastor and Mrs. Balla** will be at the Hayward Hall door and **Pastor and Mrs. Rogillio** will be at the Main door.

THE PEOPLE'S SERVICE
7:30 P.M.

We will gather for another great People's Service for a time of sharing of joys and concerns. Our brother **Dale Saxon** will share the Christian teaching. **Pastor Balla** will share in song, and, believe it or not, **Pastor Fredrikson** will lead the singing. And there will be a service of baptism. We will have a great time.

THIS WEEK

SUNDAY, October 20—

4:30 p.m. — Young World	Fellowship Hall
5:30 p.m. — Youth Supper	Fellowship Hall
6:00 p.m. — Jr. Hi. BYF	Room 216
6:00 p.m. — Youth Room Open—Senior High	Youth Room

MONDAY, October 21—

3:15 p.m. — Junior Girl Scouts	Youth Room
6:00 p.m. — Church Council	Fellowship Hall
7:00 p.m. — Senior Girl Scouts	Youth Room

TUESDAY, October 22—

9:30 a.m. — Women's Bible Study	Mr./Mrs. Classroom
10:00 a.m. — XYZ	Parlor
12:00 noon — Men's Bible Study	YMCA
3:15 p.m. — Junior Girl Scouts	Youth Room
5:15 p.m. — Service of Healing	Chapel
7:00 p.m. — Church Calling	Conference Room
7:00 p.m. — Boy Scouts	Youth Room

WEDNESDAY, October 23—

6:45 a.m. — Women's Bible Study	YMCA
5:30 p.m. — Light Snack Supper	Fellowship Hall
6:00 p.m. — Christian Living Classes	Parlor, Rms. 222, 213, 306
6:00 p.m. — Children's Choir	Fellowship Hall-Rm. 1
6:00 p.m. — Junior High Bible Study	Youth Room
8:00 p.m. — Sanctuary Choir	Fellowship Hall
8:30 p.m. — Senior High Bible Club	K. Ingalls
8:15 p.m. — Diaconate Meeting	Parlor

FRIDAY, October 25—

6:45 a.m. — Men's Bible Study	Smitty's
9:15 a.m. — Mother's Morning Out	Rooms 122, 115, C & F

THE STAFF

Roger L. Fredrikson	Senior Pastor
Victor E. Balla	Associate Pastor/Minister of Music
Byron L. Rogillio	Minister of Christian Teaching
Dale A. Saxon	Minister with Youth
Larry A. Evans	Office Manager
LeeDel Howard	Pastor's Assistant
Alice Cooke	Christian Education Secretary
Marge Friedman	Secretary
Maynard H. Berk	Organist
Lois Harchanko and Marlys Kroon	Directors of Children's Music
Howard Nelson	Head Custodian
Frances Ehlers and Darwin Ruyter	Assistant Custodians
Paula Pederson	Nursery School Director

STORING UP TREASURES
October 20, 1974

My dear friends, there is so much uncertainty and fear running through American life now. We are so insecure about many things that my mind has gone back now for months over and over again to this passage. This lowly Nazarene who had no place to lay his head and yet who owned the universe, who in a sense knew the stars and yet did not have any place he could call his home, who tells us to lay up treasures in heaven and tells us not to be anxious. I thought as the service was progressing of Charles Lamb, the essayist, who tells of going to see his sister who was in a mental hospital. And she was very scared. But Charles Lamb says I took her by the hand and we walked around the grounds. And there came to both of us in that night together an incredible sense of peace. We are like that. We need someone's hand. Not just a cold, clammy one. We need a great strong hand, a hand that created us and brought the stars in their places, and who in the last analysis takes us through the deep waters. That's the hand we need. And one of the reasons we become anxious and scared is because deep down we know we have bet on the wrong things. Jesus knew that all the time. See, when a man can die and say Father into thy hands I commit my spirit, and do it in kind of a free way even though he's gasping his last, that man knows about freedom. And he knows about not being anxious. And the treasures on earth, friends, are not just the fact that we try to stash money in banks or in places where money can be put away. There isn't one among us who ~~doesn't~~ knows what money will be worth a year or two or three from now. I read in one of the news magazines about an economist who spoke about the kind of possibility in bartering or in trading where one week you buy something for six million dollars and two pieces of

the treasure that can be position or power. It's a dangerous thing to walk to the back of the church after the service and let people shake your hand and say that was a great sermon and so on and so forth. Because the awful thing is you can start to think what a great guy you are. And the treasure can start to be your own false evaluation of yourself, And you lose the sense that you are only a sinner who has tasted the grace of God and that becomes the great treasure. When Jesus had the seventy come back to him, they had gone out and done incredible things. And they said we say this happen, and this happen, and this happen. He said to them, listen, don't get carried away by the great things you've seen and done, because only I, the Father, could do that. And you rejoice that your name is written down in the book of life. That's what you rejoice about. And that's the great treasure. This is what he talks about here, friends. That's the deep security--to know that there is a will, there is a kingdom, there is a reality that is eternal. That even though it is unseen it is the greatest thing I know. It has my beginning and my end in it, my life, my destiny. Think of this, for example. Some of us move out of this building, out of this room, in a little while to teach Sunday School classes. And you may have handled, let's assume, a lot of money this week--all kinds of money, written all kinds of checks, let's assume, done a whole lot of business. And you sit down with a handful of boys and girls in a room, and you share your life with them and give yourself to them. What's the treasure that going to last? Or you took, in a busy, hectic day, a day that was so unraveled that you couldn't get your hands on it. But you took time before the end of that day to get some order, some sense into it, and there came to you a quiet reality of a presence, and you knew, you knew deeper than all logic, that you had done business with the eternal. And

somehow his life had been shared with you. Now in all the fuzziness, the busyness of that day, the treasure of the moment with the everlasting. See, Jesus kept trying to get us back to the primitive, the real, the lasting. And I'll tell you how we get mixed up on this. It's because of the eye and the loyalties. See Jesus said, if you take in everything through the eyes and assume that it's all light, you get all screwed up inside and you don't know A from Z, and the thing that you think is light in you is darkness, and that's the most damnable darkness of all. So when I in a sense look and see, he says is your eye single, or is it just trying to take in everything? Our problem, basically, over and over again, is the problem of priorities. What's the big one? And when somehow I know that and my eye becomes single and I center in on it, and for Jesus that was the Kingdom of an everlasting God, and I zero in on that, there starts to come light into my life. And I know what the treasure is. And I say in a kind of ruthless way, in spite of everything else that goes on, this one thing I will do. This will be the kind of home I will have, the kind of life I will live, the kind of style I will live in, because I know I'm .

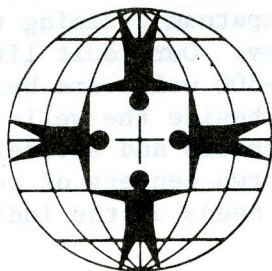
And the other is mixed loyalties. No man, he says, can serve two masters. We kid ourselves when we think we can. There's no question about the fact that you're going to serve a master. As free as you may say you are, you will serve a master. But he says the great myth is when you say you can serve two of them. But you see your falls off one and you cling to the other. One of the great British preachers whose sermon on this I read, he preached by the way forty-two sermons on the Sermon on the Mount, and five or six sermons on just this passage, Dr. David Lloyd Jones of Westminster Chapel in downtown London.

In one place a man, he said, came rushing into his wife with great joy and said, the cow has two calves, twins were born, one red and one

white. And he said I'm so grateful for this we're going to give one to the Lord. And she said which one? Well, he says, never mind. In time that will be taken care of. Some weeks went by and he came in very sadly and he said, the Lord's calf died. And she said which one? And he said the white one. And she said I thought you didn't know which one. He said I knew all the time which one it would be. Now we laugh at that, but isn't that the way we deal with him? We knew all the time we were going to get ours, while in the end we lose it all. And that's hell. And my beloved brothers and sisters, I beg of you today to take the words of Jesus seriously. For when a man or a woman or young person knows this, he's delivered from anxiety. And the great thing that's cluttering up the scenery now is our anxiety. I'm so grateful for this service I can't tell you how much, because I am a free man today. It's a terrible thing to come to worship and be all concerned about details and fussing around and trying to get it all put together. Did the red rose get there, and was Steve up in the radio booth, and was the building going to be too warm, all that kind of stuff. Exactly the devil's doing. And once in awhile you come in and you're free, and I worship with you. And that's a great day. And I'm going to tell you why. Because we're back on the basic thesis of it now. He says at the end, seek first the kingdom of God. That's what will deliver you from anxiety. That's what will give you the single eye. That's what will give you the one mastery. And I want to tell you, dear people, what seems like a slavery, we say how can I give up all this for that, and we discover to our amazement that that becomes the joy of our lives. You've read Corrie ten Boom, THE HIDING PLACE. There's going to be a great film released probably about January or February. You know the great thing about Corrie ten Boom? Man,

look at her clothes. Just plain, simple stuff. Lived out of a suitcase ever since the end of the Second World War. Traveled all over the world. A Dutchman. Honored by the Queen, Juliana, when she was still alive. Honored by the Queen. It didn't make a lot of difference to her. She stands up before the group in Lausanne and says I've been traveling all over the world telling them that Jesus loves them. And then tells about forgiveness-- forgiveness that would really set her free. So that the people that killed her sister Betsy and her old dad in the camp at Ravensbrook, she has forgiven. That's the kingdom. And that's why she has no anxiety. We gathered in this church this week one night for the service of Willet Gibbs. I don't want to make him into a saint, because he was a plain, earthy, ordinary guy. But all that he had before he died he gave to the church. He said take care of my funeral. The expenses will be very modest. And what he had was not much. But let me tell you, he died a free man. And I know all kinds of people that are going to die clutching, and they're going to die damned, because they never learned, we never learned, what it means to not store up for ourselves treasures on earth. I want to say with deep gratitude this week to the Hoffmans, being in their home, I've sensed after the shattering grief that came just like a tidal wave a great peace that only God can give. And when you give up what may seem like a treasure, the Cooks over here know this, when you give up what seems like a treasure, one of your beloved, you discover in some strange sense you could not hang it on your boy. Ruth and I discovered that when we finally turned Joel over to God in the midst of his troubles. You cannot hang it on him. But when you give him to God, the peace comes, because He has taught us again to seek first the kingdom, and everything else will be added. I weep with both joy and

gratitude. In the name of the Father, and the Son, and the Holy Spirit. Amen.



News From:

Dr. Marian O. Boehr, M.D.*

Letter #30, Mailed in U.S.A. August 1974
SOUTH INDIA

Dear Friends Around the World,

Please note the new name of our hospital -- in step with the times, "American" and "Mission" have been deleted. Also note that India today has zip codes!

I have just finished a 3-month special leave from India at the request of my Father, and have been home in Portland, Oregon, with my parents from mid-April until mid-July. Now I am back in India. It was good to be with my folks and to help them in a number of different ways. My Dad continues to be remarkable in his independence in spite of his missing right arm, and there is no sign of recurrence of the malignancy. Both of my parents have been a real blessing and encouragement to all who know them. During my time at home, I was privileged to take a 16-day cruise to Hawaii with them. Other church friends were along and we had many delightful times.

While I was home, a number of my good friends asked me, "Marian, why do you want to return to India? The only news we get here about that country is bad news. Stay home while you are still young enough and start practice here in this country."

News from India is grim. Problems are fantastic. Thirty-five thousand people did die of smallpox a few months ago. The green revolution has ground to a miserable halt -- no money and no fertilizer. The oil shortage slowed up American's speed on the free-ways, and kept you from taking a few extra trips. In India it doomed thousands more to hunger. Fertilizer needs oil in its production. Without fertilizer there are no crops. For centuries at least 70% of the country has depended pathetically on rains as the only source of irrigation, and often rain does not come. But a survey done by the Indian government shows that only a maximum of 50% of the land could ultimately be irrigated in the future -- the other half must depend on the monsoon rain forever and forever. Farms are parched. Wells go dry. People wander in search of food and work, and are beset by robbers on the way. Many die. Over 70% of the population continues to be illiterate, although the literacy rate has gone up from 24-29% in the last 10 years. Indian schools offer 1/2 library book per student, and only 40% of primary schools can buy any books at all. Fifty-nine thousand people are pavement sleepers in Bombay, 49,000 in Calcutta. Here in Nellore, prices are skyrocketing. Rice, vegetables, soap -- every-thing has doubled and even tripled in price. Our own hospital employees look thinner and thinner, even though we are trying to help. We wonder where it will end!

But do you know, I would not trade jobs with anyone in the world! I see God at work in India, and I want to be in on where the action is. Exciting things are happening -- like the 14,000 baptisms last July in our area -- I was present when 1,084 were baptized in one day at the Gundalakamma River. Our South India mission is today a self-governing Baptist convention of over 600 churches, with a membership of well over a

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Incorporated as American Baptist Foreign Mission Society

Burma; El Salvador; Europe; Haiti; Hong Kong; India (Bengal-Orissa-Bihar, N.E. India, S. India); Japan and Okinawa; Mexico; Nicaragua; Philippines; Singapore; Thailand; Zaire.

quarter of a million baptized Christians. The administration of almost all the institutions and of the Samavesam (convention) is Indian. We have a seminary on two campuses -- one in Secunderabad offering the B.D. degree, and the one in Ramapatnam training rural pastors in theology, agriculture, public health and adult literacy. Our adult literacy work has a full-time director, and over 97 centers. Between 400-500 wells are being dug under "food for work" program, and coconut trees are planted beside the wells. Every 10th tree is the Lord's. The Samavesam has some 25 high schools and several colleges under its management. Besides two major hospitals we have two centers of public health work. This is a balanced Christian response to the whole needs of the Indian people -- spiritual, social, economic and physical.

Now I have returned to the work -- some days I hardly get out of the operating room or surgical wards. Our Indian nurses and doctors are grand, putting in long, strenuous hours each day. We grafted the little 4-month-old baby's face -- he crawled into the fire several weeks ago. We used the new intramuscular anesthesia, Ketalar, so the face was free to work on. You can imagine us shaping little ear and nose grafts. A cleft lip repair, and the baby looks fine! Tumors the size of melons. The old grandpa with the perforated peptic ulcer came through his surgery with flying colors. On and on it goes -- ministering to the suffering, one by one. And some evenings we go to nearby villages and visit a Christian home. The family invites all the neighborhood, most of them Hindu. Our nurses give health talks on "The Fly" or "Sore Eyes" or "Worms." We sing and our evangelist will give a Gospel message. There is fellowship and sharing, and a glad, tired feeling when we return home.

Our younger doctors are getting good training, doing their first surgery under our supervision. Our nursing school is doing an outstanding job under the direction of a well-trained Indian nurse and our Swedish Baptist missionary nurse, Doris Conney. Last year's results: 4th year students, 10 out of 10 passed; 3rd year, 3 out of 3 (1 with distinction); 2nd year, 29 out of 39 passed; and 1st year, 5 out of 5 (1 with distinction). All of our 8 post-graduate students passed. This is excellent for a nursing school whose students are girls from villages knowing almost no English to begin with.

Why am I glad to return to India? Perhaps it is because of the Muslim woman who just came to visit one Sunday afternoon. She had been a surgical case of mine. She brought her husband, whom she wanted me to meet, and two priceless apples. Beautiful! Or it may be because of the poor Christian man, with bent crippled leg, who stood patiently waiting for me to finish with a long line of clinic patients. He asked me to come to his village to a memorial service for his wife who had died in our hospital of hypertension. Perhaps because of our Brahmin lawyer, whose only daughter died of a brain tumor. His grief was overwhelming, and he found comfort in our concern and the sharing of Scripture with him. There is unmistakable joy in working with Dr. Elizabeth Jacob, our Indian Medical Superintendent, and in leading weekly Bible studies for our student nurses, who are responsive and growing. And in sharing God's word in the Telugu language at a women's convention, or seeing a hopelessly ill father recover under our care. Yes, I am grateful to be here in India in this exciting task of making people whole.

"Have you had a kindness shown?

Pass it on!

'Twas not given for you alone.

Pass it on!

Let it travel down the years.

Let it wipe another's tears,

Till in heaven the deed appears.

Pass it on!"

KINDNESS IS CHRISTIANITY IN ITS WORKING CLOTHES.

Thank you for your love, your support and your prayers.

*Baptist Christian Hospital
Nellore, 524002
Andhra Pradesh, South India

With Christian Love,

Marion Becker