First Baptist Church
Sioux Falls, South Dakota
THE MORNING WORSHIP SERVICES
July 9, 1961

Ye who do truly and earnestly repent of your sins, and are in love and charity with your neighbors, and intend to lead a new life, following the commandments of God and walking from henceforth in His Holy ways; draw near with faith, and take the bread and the cup to your comfort.

AT THE DOOR OF THE CHURCH
Organ Prelude—“Come, Your Hearts and Voices Raising” Willan
‘Prelude in E Flat Minor’ D'Indy

Choral Call to Worship
Processional Hymn—“The Son of God Goes Forth to War” 358

Invocation
Lord’s Prayer and Gloria

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INVISIBLE RESOURCES
Reading of the Holy Scriptures—Responsive Reading 27
Old Testament Selection

Choral Call to Prayer
Pastoral Prayer

Choral Response
Anthem—“Lead, Kindly Light” Buck

Lead, kindly Light, amid the encircling gloom, Lead Thou me on!
The night is dark, and I am far from home; Lead Thou me on!
Keep Thou my feet; I do not ask to see the distant scene—
One step enough for me.
I was not ever thus, nor prayed that Thou shouldst lead me on;
I loved to choose and see my path; but now lead Thou me on!
I loved the garish day, and spite of fears, pride ruled my will:
Remember not past years.
So long Thy power hath blest me, sure it will lead me on,
O'er moor and fen, o'er crag and torrent, till the night is gone,
And with the morn those angel faces smile;
Which I have loved long since, and lost awhile!

THE COMMUNION OF SAINTS
Christian Greetings

Offertory Hymn—“O Beautiful for Spacious Skies” 550
Receiving our Tithes and Offerings

Organ Offertory—“What My God Wills Be Done Always” Bush

Doxology and Prayer of Dedication

THE WORD OF GOD
Vocal Solo—“Trust in the Lord With All Thine Heart” MacDermid
Clarice Henning, soprano

Sermon by Pastor Fredrikson—“The Challenge of Communism”

THIS DO IN REMEMBRANCE OF ME
Hymn of Dedication and Decision—“Jesus Shall Reign” 527

Benediction
Choral Response
Postlude

***Ushers may seat latecomers

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The broadcast of the service today over Radio Station KELO beginning at 11:10 is sponsored by My Cleaners.
EVENING SERVICE
7:30 P.M.

Prelude
Call to Worship and Invocation
Period of Hymn Singing
Greetings and Announcements
Hymn
Offering
Special Music
Evening Message by Pastor Fredrikson—"Sermon from a Lumber Mill"
Hymn of Invitation—"Have Thine Own Way, Lord" ........................................... 284
Benediction—Closing Moments—'Beneath the Cross'

OPPORTUNITIES OF THE WEEK

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6:00 p.m.—Keystone BYF
6:00 p.m.—Membership Class in Room 111—Session One
8:45 p.m.—Hi Fi

TUESDAY, 10:00 a.m.—XYZ Meeting in the Church Parlor

WEDNESDAY, 7:15 p.m.—Midweek Prayer Service. Our guest leader for this Prayer Service will be Dr. R. D. Merrill of the American Baptist Home Mission Society. He has a great story to tell about the witness of American Baptists throughout this hemisphere.

THURSDAY, noon—Trustees at the YMCA
7:00 p.m.—Scouts
Junior High Guild

CHURCH STAFF

Ministers:
Dr. Roger L. Fredrikson..............Pastor
Rev. Albert H. Babcock.............Christian Education
Rev. James E. Rowe.................New Life

Secretaries:
Miss Winifred Jones.................Financial
Miss Margaret Clark..............Pastor's Assistant
Mrs. Clarence Anderson...........Church

Musicians:
Dr. Lee Bright....................Director
Dr. Maynard Berk................Organist
Mr. Harold Wortman..............Youth
Miss Lois Harchanko.............Children

Sextons:
Mr. and Mrs. Elmer Ysbrand
Mr. Lamont Reichelt
Hostess.....................Mrs. Hilda Bockelman
The Christian and
The Challenge of Communism

A Sermon Preached by

DR. ROGER L. FREDRIKSON
At the Morning Worship Services
July 9, 1961

FIRST BAPTIST CHURCH
Sioux Falls, South Dakota
THE CHRISTIAN AND THE CHALLENGE OF COMMUNISM

“If any man would come after me, let him deny himself and take his cross and follow me.”

This message is shared with you today because in the shadow of Independence Day most of us have asked ourselves what this country means to us. We are concerned about its future and whether we can measure up to the high calling and responsibilities which God has given us a nation. Beyond this, however, I have a feeling that there is much confusion about the most crucial event in the Christian life among those of us who are church members. We do not seem to be able to contribute to the spiritual destiny of our nation.

Once again we are caught up in the drama of the city of Berlin and before the year is out we may be asked to decide the fate of that divided city. Since Berlin has come back into the news again, I have been forcibly reminded of my one visit there in 1952. I recall going into the Tempel of Youth held in the old city hall. Every year, the West had landed every few minutes for eleven months with the vast supplies to keep the city alive during the airlift of 1948. During the days in that city our time was spent in re-building one of our bombed out Baptist churches. I had occasion during this time with some youth leaders to visit the Communist dominated sector of that city.

I will never forget watching the work along Stalin Alle, the propaganda street of East Germany. Loud, martial music was being played over the speakers and everyone in that area seemed to be supporting the government. We are building our peace." Further on down the street was a Soviet Culture Center and across from it the great statue of Jospeh Stalin. As we stood there, a few young people in blue uniforms marched by the statue shouting a salute with clenched fists cast against the sky. My German friend informed me that these young people represented the new Communist Youth Movement of East Germany. The fifteen fingers of each clenched fist, he said, symbolized the five cardinal beliefs of Marxist Communism and the clenched fist symbolized the one world which would come into being when man accepted these five convictions. That experience has haunted me ever since.

It is almost incredible that it was only in 1818 that Karl Heinrich Marx was born in a Jewish family and a Dutch Jewish wife. The son had an understanding of the Old Testament, but he was nurtured in the dialectic of Hegel and the materialism of Feuerbach. With the help of Engels, Karl Marx produced two great revolutionary documents, “The Manifesto” and “Capital.” It was in 1917 that Lenin began an uprising in Russia. Lenin’s writings of Marx began less than 50 years ago with about 40,000 followers. He brought down the government of the Tsar with 800 million people. There is not a one of us in this congregation today whose life has not been affected by this movement. The possibility of a world dominated by communism is one of our lives. In the very simple fact of paying our taxes we spend in the neighborhood of 48 billions of dollars to try to construct a defense against world communism.

There are many complex causes for this amazing conquest. Certainly one of the reasons is the revolutionary technique of communism itself. The capacity for adaptation, for penetration, the genius for selling ideas and appealing to the masses, the willingness of the church to accept the challenge of the masses. The weaknesses become the strength of the movement and Marxism is due in part to the failure of the West. We have made easy-going bargains at world conferences. We have too often failed to identify ourselves with the weak and the poor. We have been a supporter of colonialism. Now our sins have come home to us. Or consider the failures of the church. In the face of militant, aggressive communism the church has been all too content to tinker with machinery rather than to care for the souls of men. It has been said that in 1933, while the communists were preparing for revolution, the proud leaders of the church were debating the colors of vestments for the priests. A self-centered spiritually dead church is judged by Marxist Communism. In all of this there has been man’s increasing willingness to accept materialism as the final explanation of all. And one cannot forget that the powerful ideas of communism itself have had a tremendous appeal for many people.

One of the central convictions of Marxism is that matter is the key to all reality. The struggle of men for bread is more basic, says the Marxist, than his ideas or values. History has been economically determined and one enters into its meaning by grasping materialism as the key. Our problem has been to realize that while we call ourselves Christians and claim to live by spiritual values many of us are materialists without admitting it. This becomes our greatest hypocrisy. The communist is an avowed materialist with a logic to support that faith.

Secondly, the communist is convinced that one must understand the role of the classes and class struggle. In every culture there have been the oppressed and the oppressor. In Feudalism, the first stage of culture, the serf is the oppressed and the lord is the oppressor. In Capitalism, the next stage, the worker is the oppressed and the bourgeoisie is the oppressor. Then in Socialism it is the state and the masses, and finally this becomes the classless society, the ideal of Communism. Now in the Communist system, the state is the oppressor. This is his destiny and his calling. Therefore, the communist looks upon himself as a midwife of the Christian life among those who are church members. We do not seem to be able to contribute to the spiritual destiny of our nation.

The only morality the communist knows is the ethics of revolution. Those who stand in the way of the coming of the classless society must be eliminated. Faithfulness to the revolution is the key to morality. He says that God is a myth invented to keep the oppressed in their places. They will keep quiet if they are promised blessings in the next life. Therefore, the logic of the communist is that if capitalism is destroyed, God will actually exist. This was said by Khrushchev for bread than it is to ask the Father to whom Jesus prayed for bread.

The final goal of all history, says the communist, is the classless society. This will mean the abolition of all property being held by individuals. Every man will receive as he has needs. Neither will there be the division of classes—only one great brotherhood. This is the communist heaven.

These basic ideas are being sold and implemented with a fanatical zeal. This is what is being called the evangelism of the Communist Church. The dedicated, core Communist is convinced that he is waging an eternal war against God. The communist is an eternal rebel. The church is a threat to his program of the destruction of the church. In part this is what he says. The Communist Church has a high casualty rate. We’re the ones who get shot and hung and jailed and slandered and ridiculed and fired from our jobs and in every other way made as uncomfortable as possible. A certain percentage of us get killed or imprisoned. We are a virtual poverty. We turn back to the party every penny we make above what is absolutely necessary for us. It is a thing in which I am in dead earnest and that is the Communist cause. It is my life, my business, my religion, my hobby, my sweet heart, my wife and my mistress. I am my own man at work in the daytime and dream of it at night. It is the thing on me grows, lessens, as the party takes the lead. As we have been told by the Church of the Beatitudes, the world’s religious leaders, not I, but I am my brother’s keeper and I am my brother’s keeper. In the face of this what commitment do we bring or offer? That is Communism’s challenge.

It is little wonder that we can say with the Apostle Paul, “For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the dark authorities of this world, against spiritual wickedness in high places.” To the people, the deepest challenge of Marxist Communism is not a call to guns or atomic warfare. It is a call to a life and death struggle in the realm of faith and dedication. In the fact of aggressive materialism do we simply offer a better materialism—more comfortable houses? Or the face of man-made revolution we suffer among the masses do we believe in the coming of the Kingdom of God? Does really think that a little apologetic half-hearted faith is enough?

Deep within ourselves we know that the kind of belief and conviction most of us have is not enough. What is needed is a new age of Christian heroism. T. R. Glover, the great Baptist historian of another century, says that the early Christians “outlived the world and outdid the pagans merely by why they captured their world.” God is calling us to this kind of Christian dedication and courage again. In the words of Jesus, “If any man would come after me let him deny himself and take up his cross and follow me.”
First of all, Christians need to move out of the vague confusion of Christian thought into a deepened understanding of our Christian faith. The heart of the Christian message is that God is the Maker of this world, that man is not so much a physical animal as he is a spiritual creature made in the image of his Maker. Man's sin lies not in the ownership of property, as the Communist maintains, but in his disobedience, his rebellion against God. The hope for man's salvation lies in Christ's sacrifice in his behalf. This is God's great gift to man. In the end the purposes of God will finally triumph and Jesus Christ will be declared King of Kings and Lord of Lords. In other words at its heart this is a spiritual universe not a material universe.

Now the burning, central question is whether or not we really believe this. Have we lived with the truth of the Holy Bible enough and have we pondered the meaning of our own faith sufficiently to be dedicated to the truth of Christ which will set us free? Only a triumphant faith rooted in the Truth to which we have given ourselves can overcome the doctrine and teachings of Marxist Communism. This is a call to every member of the Christian church, to every Sunday School teacher, to our Deacons and Trustees to rededicate themselves to the truth of the Gospel and to its propagation.

Secondly, we are challenged to once again recover a holy compassion for a lost and needy world. Contrary to everything the communist says about the Christian we have always had a deep concern for the physical welfare of men. Our Lord taught us to pray, “Give us this day our daily bread.” In its finest hours the Christian movement has been a dynamic force in behalf of justice. This is why Christian people have led in prison reform, in the building of hospitals and schools. This is why Christians are engaged in the struggle against social injustices today—including racial segregation, poor housing and unequal job opportunities. The story of Christian missions is a glorious tale of compassion and concern for the unfortunate of the earth.

More than this, Christians who have understood the command of the Lord have had a yearning to reach the spiritually lost with the Gospel. We know that we are under orders to take the story of God's saving grace to every creature on this globe. Now, I say, we must recover that passion until once again the church becomes like a tide or a mighty fire that sweeps everything before it. This is our only hope to roll back the wave of all false teachings.

Finally, there is a need for sacrifice and dedication that will go all the way with Christ to the cross. We must ask ourselves if we are willing to tighten our belts and to simplify our lives so that we will be centered in Christ and not in ourselves. We will not win this world in a kind of easy, comfortable, superficial manner of life. We must be willing to take up our cross. I talked this week with an attractive young lady who declined the opportunity to have a date with a fine young Christian man. As she said, “I have dedicated my life to the missionary cause and nothing must come in the way of that dedication.” Within the power of the Gospel and the Lordship of Jesus Christ lies the hope of our world. Here is a revolution that makes Marxist Communism pale by comparison. If we are not willing to accept this challenge then we may well become castaways as God lays His claim on others. This is the challenge and the issue of the hour.

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LET US PRAY!

Lord, forgive us for our half-hearted faith. We have tried to take the easy way out. We have shunned taking up Thy cross and now we are shamed by those who have zeal and dedication for causes which deny Thee. Forgive us. Grant us Thy spirit and a new vision of Thy Kingdom. In the name of Christ. Amen.
The Challenge of Communism

The Drama of Berlin
- A City in the News Again.
- Landing there at Tempelhof Airfield
- Walking on a Clench
- Being the Communists in East Berlin
- The Workers and the Young People.

The Beginnings of Communism
- Karl Heinrich Marx - 1818 - Russia
  son of a Jewish lawyer and a Danishwoman
- Understood the Old Testament
- Writings on Hegel and Feuerbach
- Writing The Manifesto and The Kapital
- Then in 1917 a revolution in Russia
  under Lenin involving 40,000
- Now 800 million to 900 million people
- Our budget with 45 trillion for defense
The causes for this amazing success:
- The Revolution any Technique of Communism.
- The selling of Ideas and Appeal to Masses.
- The failure of the Western Nations.
- Support of Colonialism.
- Failure to Identify with the oppressed.
- Our easy living in subdue and legal conferences.
- The failure of the Churches.
- Linking with Machinery and not caring for the souls of men.
- Main Increasing Relief in Materialism.
- The powerful ideas of Communism.
The central convictions of communism

(1) Matter is the key to everything.
   - To man, his ideas, his struggles, and
     finally, to all history.

(2) There must be class and class struggle.
   - There are always the oppressed and the oppressors.
   - The oppressors must overthrow the oppressed.
   - As society must move through
     feudalism to capitalism to socialism.
   - The communist is the backbone in all this.

(3) The morality of the communist.
   - Only of the Revolution.
   - God is a myth. The Ten Commandments
     or sermon on the Mount false.
   - Faithfulness to the revolution the only key.
4. The Classless Society
   - The Final Goal of All History
   - Abolition of All Property
   - Elimination of All Classes

5. The Fanaticas Of The Dedicated Communists
   - The Universal Revolution Must Come
   —— The Quote

For we wrestle not against flesh and blood
The Christian Answer

"They outthought, they outlived and outdid."

(1) Recovery of Christian Thought
- This is a spiritual universe
- God is its Maker
- Man is a spiritual animal
- His sin lies in his obedience
- Christ has come to save him
- The purposes of God will finally triumph

(2) Compassion for A Sore And Needy World
- Willingness to show our head
- To identify ourselves with a suffering, unreasonable world
- Longing to share the gospel

(3) Need for A New Dedication and Sacrifice
- Denying ourselves
- Taking up a cross
Christ is Lord.
First Baptist Church
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Nine Forty-Five and Eleven O’Clock

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Dr. Maynard Berk......................Organist
Mr. Harold Wortman..................Youth
Miss Lois Harchanko................Children

Sextons:
Mr. and Mrs. Elmer Ysbrand
Mr. Lamont Reichelt

Hostess...............................Mrs. Hilda Bockelman
1. Greeting
   - Registration

2. Flowers
   - Wedding of Connie Waring & Charles Lee

3. Institute for Support During Crusade

4. Possibility of Minneapolis Crusade

5. Award Ceremony - Dale McVie
   - Honorable - Bertie Farmer & Black Habbert
   - Membership Class - 6 p.m.

6. God & Country Award

   + Hospital Award Given by Church.

   + Mr. P. O. Greenele - Institutional Representative

   + Woman's Stone - Women's Win on

   + John A. Miller - Men's Reserve Award.
(1) There is a maypole running through everything
  - down from mountain
  - down the hill - all Zimmer
  - down steps & door
  - No there is a maypole for our fries

(2) Everything is used
  - sawdust - dressed into for
  - rags - used for stein
  - all experience can be used
  - there is a principle of selectivity
    - judgment - casting aside

(3) Water under pressure, everything driven
    - down of concentration.