"He Helps Us In All Our Troubles"

- The Man Sending The Message
- The Lord, On The Throne

- Our Apostle Of Christ Jesus By God's Will
- And Our Colleague Timothy
- He Has Come To Corinth, Bearing A Message
- His Was God's Will
- His Young Traveling Companion.

Sent To

- Congregation Of God's People At Corinth
- Knew Their Names, Their Weaknesses
- And Then Was God's People
- So Are We!

All Through Achaia! Greece
- We Are Not Alone
- All Other Congregations

The Greeting

- Grace And Peace - God Our Father, The Lord Jesus Christ
- The One Who Lives And Who Was, And Is, And Is To Come.
Praise be to the God and Father of our Lord Jesus Christ, the All-Merciful Father, the God Where Consolation Meets Fear;

"The End of All Sins is Praise!"

Why Praise?

The Promise - The Comfort, In All Our Troubles
In All Situations - The Woman Being Home Yesterday
- Elizabeth Waters, "The Face of Fear"
- So that We May In Him Comfort Others in All Trouble of Theirs
- "This Is Heaven!"

Now He goes Deeper

"As Christ's Cup of Suffering Overflows - And We Suffer With Him, So Also Through Christ Our Consolation Overflows."

1. His Suffering of Christ for Our Salvation.
   - The grief and guilt and agony.

2. His Suffering Today - One Among Us - Calling For Us.
3.

We are called to share in Him "We Suffer with Him"

--- Carcie Corder - Hymn for Christ's Sake

- We saw Jesus in the sorrow of our Lord and Master in San Diego

Now have been possessors for the salvation of His covenant people.
- His covenant is not from without, but within and within!

What about the man who says "Thine?"

"The trouble upon us in the province of Asia"
- "For too heavy for us to bear"
- "We even despised of life - Death - Sentence"
- "Not to place reliance on ourselves, but on God who raised from the dead"

- "He will continue to deliver us, if you will cooperate by praying for us" - "Hand to Anne Hunter"
As these callings go on!

- Believe in each other's lives.
- Enter into the sufferings of men.
From Paul, apostle of Christ Jesus by God's will, and our colleague Timothy, to the congregation of God's people at Corinth, together with all who are dedicated to him throughout the whole of Achaia.

Grace and peace to you from God our Father and the Lord Jesus Christ.

Praise be to the God and Father of our Lord Jesus Christ, the all-merciful Father, the God whose consolation never fails us! He comforts us in all our troubles, so that we in turn may be able to comfort others in any trouble of theirs and to share with them the consolation we ourselves receive from God. As Christ's cup of suffering overflows, and we suffer with him, so also through Christ our consolation overflows. If distress be our lot, it is the price we pay for your consolation, for your salvation; if our lot be consolation, it is to help us to bring you comfort, and strength to face with fortitude the same sufferings we now endure. And our hope for you is firmly grounded; for we know that if you have part in the suffering, you have part also in the divine consolation.

In saying this, we should like you to know, dear friends, how serious was the trouble that came upon us in the province of Asia. The burden of it was far too heavy for us to bear, so heavy that we even despaired of life. Indeed, we felt in our hearts that we had received a death-sentence. This was meant to teach us not to place reliance on ourselves, but on God who raises the dead. From such mortal peril God delivered us; and he will deliver us again, he on whom our hope is fixed. Yes, he will continue to deliver us, if you will co-operate by praying for us. Then, with so many people praying for our deliverance, there will be many to give thanks on our behalf for the gracious favour God has shown towards us.
November 15, 1970

Call to Prayer
From out our myriad actions,
Our strangely mingled motives,
Shape for thyself a ministry,
A servanthood devoted.

Let all our work take on
A sacramental form
Through which our Lord, thy Son,
Is daily bread to thy children.

Conclusion of Scripture
You also must help us by prayer, so that many will give thanks on our behalf for the blessing granted us in answer to many prayers.
November 15, 1970

Announcements

1. Greetings

   - Everyone.

2. Day of Prayer for Prisoners of War

3. Rosebud on the piano in honor of
   Dayna Lynn, a son born to Mr. and
   Mrs. Dale Mortinson

   3:00 - Nelson, Dale

   Concert

4. Evening Worship
   Drug Abuse Seminar -- 6:00 p.m.
   George Abinh and Charles Gannon
   with advisor, Andy Busti

5. Thanksgiving Offering next Sunday
   Canned foods, dried fruits, etc.
   Children and teens have rec'd bags.
   Addit'1 bags available from ushers.
   Offering will be taken during worship.

6. World Fellowship Offering

   - He cleanup!
Do You REALLY Care?

Official photo released by government of North Vietnam.
Today, more than 450 Americans are being held prisoners by Communist forces in Southeast Asia. Do you really care what happens to them? These Americans are being held without proper food, medical care or regard for established conventions for war prisoners. The Communists refuse to identify all those held prisoner . . . or those known dead. There is proof of cruel physical and psychological treatment . . . Americans paraded through the streets for public harassment and abuse . . . prisoners isolated for extended periods.

The Geneva Prisoner of War Convention . . . agreed to by more than 120 nations including North Vietnam . . . provides for humane treatment of prisoners taken during armed conflict. Convention tenets are complied with by the US and its allies. We must demand, in the name of humanity, that Communist forces also comply.

There is evidence that Hanoi and its allies will respond to public opinion . . . but they cannot hear the silent majority. We must speak out. You can do so by sending the attached card to the president of North Vietnam.

You can show your concern for these prisoners by helping them now.

(TEAR OFF ON PERFORATION)

Dear Mr. President:

I appeal to you and to your government and to your allies to:

- treat all prisoners of war humanely as specified in the provisions of the Geneva Convention;
- release an official list of all prisoners held;
- provide information about those known to be dead;
- release the seriously sick and wounded; and
- allow a free flow of mail.

I ask your help in the name of humanity.

NAME _______________________________________

ADDRESS ____________________________________

United States of America
VIA AIR MAIL:

President
Democratic Republic of Vietnam
Hanoi, North Vietnam
SUNDAY, NOVEMBER 15, 1970

SERMON TOPIC: Comfort in Our Troubles

Let me come into the scripture by telling you out of personal experience that I had a marvelous time with the Baptists of Southern California and Arizona. I do not know, and this is an area that is full of man, crosscurrents, I do not know and I have drunk more deeply of what it means to be a part of a family, we call Baptists. And I cannot take time to go into that except to say that I was supposed to give the address, the concluding address of the day on Friday in Exposition Hall, which is where the Baptists were gathering. And all day long you run into people who say, "We're looking forward to tonight," et cetera, et cetera, and every time they say it, it gets worse. I don't know why people say things like that. And for some reason I found myself getting more nervous than I usually do and then a little while before the dinner, which I went out to have with some friends, and the program that was to follow, I found this wonderful peace that sort of relaxed me. And in the midst of trying to give an address which went, by the way, for about forty-five minutes, and trying to draw Baptists together, and there are Spanish speaking and Indian and Black Baptists, a part of our fellowship there, I felt a sense of freedom that's very difficult to explain. It happens just once in a great while. And as I was moving along it was laid on me that really what I should do was to call for a commitment. Now, you may think at heart I'm just an evangelist, I don't know. But something on the other side said, "No, no, this is the convention and you shouldn't do that here," but the other side won, and I'm convinced it was the right side.

So as I came to the end, because you start out way out there and you zero in, you know, that's where I am. In Sam Shoemaker's
great phrase, "Revive thy church, beginning with me." And so I said, "I'm going to do something I did not plan to do at the start of this address and that is to call to those who want to stand asking that new life come into their inmost being and that you become somehow by the grace of God instruments of renewal."

And as I—you know, there was a trembling pause and a man in about the third or fourth row out, a pastor that I knew, stood up and he was obviously weeping. And then folks began to stand up and to my amazement out of the crowd of about fourteen to sixteen hundred, I suppose a thousand people stood. And it was a breathless moment. The man who dismissed the congregation with prayer was Everett Quinton's dear friend, Peter Smit, who once was pastor in St. Paul. And it really was a very special moment.

Well, the people started to come by, maybe for an hour and a half, an hour and fifteen minutes. And some of them were pastors who are in trouble. One man took my hand and he said, "I've thought of taking my own life." Another man said, "I'm going home and try again." And I stood there not so much overcome by the need as by the resources. It was what God gave for that moment, and what it was, was the assurance that God is with you. Now, I could not say that in my own strength; I am a weak man. But there is another word, another reality. And would you believe yesterday morning when I got on the Airliner which left at 8:05 and gets in here at 2:28, I met for the first time young Louie Evans and his wife Colleen. We had a marvelous visit about the Spirit on the plane. You know some great congregations are in airplanes. And sitting next to the window next to me, just with a seat between us, was a woman coming to Sioux Falls. She lives in San Diego. She said, "Where are you going?" I said, "Sioux Falls."
"Well," she said, "You're one of the few people going on. Most everybody seems to be getting off at Denver." It was obvious she wanted to visit. She said, "I was called by a doctor in Sioux Falls because my sister is very, very ill and I'm on my way to see her." And she started to cry. I asked her about her faith. And coming across the back of the American continent over the Continental Divide we visited and finally we prayed. He helps us in all our trouble.

I do not know how you came today. But none of us, none of us, can divorce himself from trouble. I'm not saying this in the kind of spirit where we want to whip ourselves and just become martyrs. I struggle with this, too. I'm saying it because there are times we are shafted by the vastness of the world's problems like Gaylee Thorsness; there's times when illness strikes us, there are times of loneliness, there are times when it seems there is nothing to hang to; sometimes these problems, these troubles, are caused by us, sometimes we seem to have had nothing to do with them; they are inexplicable. Now is it whistling in the dark, is it making up some little talk to, you know, give you a psychological shot in the arm or is there some profound reality that assures us that regardless of what night, what deep water, what barren desert we move through, there is a hand, a presence, a life, that is there. And Paul says there is. And so it was that I reached my hand across the seat to the woman and took it, as we breathed a very simple prayer together.

The word that comes to us is from a man who knew he was called by God. He knew that he was called by God. He knew that he was an apostle by the will of God. He had gone to Corinth, driven
PLEASE NOTE:

On Page 4, line 12 (where there is a blank line) there is a word missing which I could not get. It sounded something like Kaob or Caob ????
by that inner restlessness and urgency that he had, which was the
passion of his life to take the gospel to this big brawling city.
And the miracle is that a church came out of it so that he could say,
"This is written to a congregation in Corinth." Tremendous that a
man can say that!

Just like today the message comes to the congregation
in Sioux Falls; to you, who are believers. And I take a little
delight in the fact that there was a young man named Timothy, with
him and the new English Bible says he called him his colleague.
The old man, I think much older than Timothy, felt a brotherhood
with him. And he speaks of the fact that this congregation is
not alone. He says this is given to all the Christians of the
Greece. This is the word that comes to all of you and I must
remind you, Friends, we are not alone in this congregation. We
belong to a vast company. It was one of the tremendous realities
of the Christian life that we are a part of a tremendous, not
only church in this world, but in the other world. The saints
that have gone on that watch to see how we run as well as those
who join with us here. And as I think back to Friday night and
standing in that ballroom in the Exposition Hall and shaking
those hands, little churches, Spanish speaking men, black people,
coming by to say, you know we love you, we care about what's
going on, we give you our heart, this kind of an affirmation--
to belong to that is the kind of thing that Paul is talking about.
And no sooner has he gotten that far than he gives us two great
words which ring through all of Paul's epistles -- Grace and Peace
from God the Father through our Lord and Savior, Jesus Christ.
Grace, which is unmerited love, the gift of God's mercy, which I
did not deserve, herein Christ loved us in that while we were yet ungodly, he died for us. It's that Grace that holds all things together, that redeems man, that kindles the church that fills us with a spirit, it's that Grace that he greets us in.

And the peace, Shalom. Not only the word of the Old Testament but the word of the New Testament. On the night of His resurrection, Jesus had come to an upper room and had said to the disciples, "My peace be with you." And when he sent the Seventy out he said, You shall go to every village that you come to, anywhere you go, and there you will say Peace be upon this village. It is the word of reconciliation, and we live with it. At peace with God and at peace with one another; if we have tasted of this, and when he has gotten beyond this, the greeting, he hurries right in to say, Praise be to God. The end of all life, folks, is the praise of God.

When I was younger I used to think, you know, Ah, how in the world can you spend all your life trying to praise anybody or anything. The older I become the more I know that life, like a magnifying glass, narrows down to its pivotal point and that is the promise of my Maker, who has not only given me this day in my life but has given me, in his grace, the hope of a deeper greater life.

But not only is it by word and song in the hour that we spend in worship but it is in the whole of life, the thing that you did this week, whatever it was, your loving, your washing dishes, your scrubbing the floor, your sending the children off to school, the tussling that you did in your office trying to figure out which way you ought to go, the words that you spoke while you drank coffee with someone, the thoughts you had when you
drove in your car on your sales route, whatever it was, all of it can be of one peace — and that is praise to God. And may I put it quite baldly, all of this life is a preparation for the next world. And if I do not know how to praise here, I'll have a terrible time in the next world.

Now why does he say praise to God. Listen to these words here: He is all merciful, he has a consolation that never fails us, he comforts us in all our troubles. Now, that's the promise. I want to say to you unequivocally, regardless of how the roof has fallen in, if you are open you'll know the truth of this. And this comfort, this consolation is not just given me for me, so that I can sit here and say, I'm consoled, I'm comforted, I've won the battle. Now that's one of the key points we need to understand here, because he said so that we in turn may be able to comfort others in any trouble of theirs.

Do you know what the power of Alcoholics Anonymous is? The power of Alcoholics Anonymous is right there. It is that a man who has wrestled with a terrible thing that has laid hold on him and has found funblingly some kind of victory, can say as he takes a hold of the other man's hand, I know, I fought the battle myself. And every AA meeting is an assurance of that. Well, who are we Christians then? And even a deeper, more profound level, but that we take a hold of each other's hands and in some sense we share our hearts and we say what I have found, what has been given me, the presence of God in my life at the point where I am, this I want to share with you, because this has been the winning of my battle this week. And the whole business of the Christian life becomes a shared life, as men and women drink of this common kind of cup. Now, this is possible. Paul goes even deeper than this,
because he says, As Christ's cup of suffering overflows. Now, this gets at what you might call a rigid kind of theology, but I think it's true theology, that God has suffered with us. That what Jesus in effect did was to get down with a cup in his hand, so to speak, and drink of it and the cup had all the bitterness and agony and animosity and hostility and lostness and despair of the pastor who comes and says, I feel like I want to take my own life. This is the cup of suffering and Jesus does not hold it as some kind of a cowering person jammed in a corner. He takes the cup, it says in one place in Hebrews, and drinks of it to the glory of God the Father. And the amazing thing about this cup and we see it all during Jesus' life, not just when he sat down to eat and drink with his disciples, but as he shared his life with a leper and with the blind and finally at the cross where men shoved up to him a sponge that had vinegar on it and said, Here it is. But there was a deeper cup of which he drank. And that cup in some ways is shared among men today. For Jesus did not slam the door, so to speak, on the world on his back and walk out and say, Now, I've done my job, you fellows take care of it down there as best you can. There was let loose in the cross, of this I'm utterly convinced, something of the power and the passion and the humility and the healing of Jesus, which is at work all throughout the world. And as that cup spills over, we can drink of it with Him. That's what I heard in these missionaries' lives. When Elizabeth Walters spoke last Saturday, a week ago yesterday, to the people that gathered at the Westward Ho Country Club, I was so moved I--because she talked about the Cherokee Indians, her people, moving out of Georgia to Oklahoma, forced out at the point of a gun back in the latter part of the 18th Century and the early part of the 19th Century. And as the people moved with a gun in their back and they died along the way, she said
that the white man was doing this terrible thing to us but something wonderful was happening because a white man walked with us. He didn't have to walk with us, but he did voluntarily. Why? Because the cup of suffering of Jesus was spilling over and that white man, let's call him that so we don't get labels hung on him and we stick missionaries into some kind of a false category, that white man walked, drinking of the cup with Jesus. So, she said, as some people died along the road and it was a dastardly kind of a trip which the Indians call the Trail of Tears, their hatred did not turn against the white man, it was redeemed. Why? Because one man said, God loves you. And in that paradox between the gun and the one who said, I love you, these people found that Christ did really care. You see, he is with us in our trouble and He helps us.

And when Cecil Carter spoke about the fact that he'd gone up into Thailand and into the back woods and into the villages and he was even afraid of the way the dogs barked, and the way the people came at him and he knew nothing about this, and he wanted to shrink back. He'd started with such enthusiasm and now his legs ached and he was worried. But in it all he said, I began to discover the joy as it was being unfolded.

Dear friends, when we go out to call and receive callers, could we get down to the level where some of this is sharing, really, in Christ's cup in our world? Why do we ask each other for money and life and talent and commitment? Is it to count up numbers? To get people involved somehow in the superficialities of what we call the organized church? Not at all! It is somehow that we should understand that in Christ pouring out his life and drinking of the cup and coming into our trouble, the great, vast task of the world is that out of our consolation, our salvation, our redemption, we
should share this with all men who will have it. And the amazing thing about this is that he says I did this for you. Out of the burden that I carried maybe you got some of it. And as you got some of it then you can share it with others. And the whole vast expansion of the church, the spread of God's people, the deepening of God's kingdom, is that people who have learned what Christ did for them, will share it with others, in such a way that His love will break forth.

Now look at the man who wrote it. Utterly amazing. He says I despaired of life. The burden got so heavy that I didn't even know if I could go on. Indeed, he says, I felt like I'd gotten a death sentence. But what was this to do? It was to teach us not to place reliance on ourselves but on God, who raises the dead.

See, the big trick, folks, the great thing that God is about doing and I don't use the word "trick" in the wrong way, the vast enterprise of God is to somehow get us to rely on Him. For this life and the next one. So that in one sense every time you get the trouble--now hang on tight--there's a possibility of learning the lesson of depending on him. And if I do not learn that lesson, then I may never learn what it really means to trust God at all.

We're here today a kind of band of brothers because whether we'll admit it openly or not, we've all got our troubles. Nobody knows the trouble I've seen. And that trouble for you is so deeply personal that it's your own kind of trouble, it's yours. The pain is no one else's. I cannot come to you and say that I will take that pain. I may say that but I can't do it. I may hold your hand, I may pray with you, I may put my arm around your shoulder, but deeper than that even is the assurance that I give you from God's word that in this mixed-up, awfully confused troubled world he ain't
left us to ourselves. And that's why Christian people who look trouble in the eye become the most hopeful, loving, real people of all. He helps us in our trouble.

Let us pray.
Total Commitment
Total commitment, Lord, is getting the bills paid on time, instead of putting it off just because it is a dull and colorless task. And it is a priority of stewardship, arranging my finances so that my bills are worthy bills.

Total commitment is getting the kitchen floor mopped when it needs it, or leaving it unmopped when my child needs me—and having the wisdom to know which is when.

Total commitment? Lord, God! It's a phrase that haunts me. Total is such an absolute sort of word—an all-of-life sort of word—with no little private compartments kept back for me. Commitment is a surrender sort of word—a 'not-my-will but-thine' attitude toward every day.

I run. I shudder. I want no part of it. So why does it haunt me so? Why do you keep it in my mind, ringing in my other ear? Can't I beg off? Can't we settle for something less? Must I agonize over all thy needy children? Must I sacrifice? My own burdens are enough, Lord. Must I hear these others also?

Total?
Commitment?
To thee.

Amen.
November 15, 1970

"How incomparably glorious is our great God! May our mouths articulate and our lives demonstrate His ever-present love for all the creatures of our world."

BREAK FORTH, O LIVING LIGHT OF GOD
Organ Prelude—“Open Now Thy Gates of Beauty” .................................. Paul Manz
The Chimes
The Choral Call to Worship
The Invocation and The Lord’s Prayer
Processional Hymn—“Holy, Holy, Holy, Lord God Almighty” .................. 107

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A Word of Christian Greeting

SHOW US THE WAY THE MASTER TROD
Receiving Our Tithes and Offerings
Organ Offertory—“Come, Holy Spirit, Creator Blest” ................................. Paul Manz
Doxology and Prayer of Dedication
O Lord, we are men of flickering faith; we do not have the courage to put You to the test, to take You at Your word, to give You what is Yours, that You may open the windows of heaven and pour down on us Your overflowing blessing. O Lord, we are men of half faith, half given to You, half saved up for ourselves, faith that would tempt You, experiment with You, use You to entrench us in our ways, to serve our ends, to give us greater greatness than You have given us when You made us sons of God. Forgive us, Lord. Teach us, O Lord. Let Your Spirit blow and make our faith burn steady and clear, a flame upon Your altar. Teach us to walk as Your Son walked on the earth. Through Him we pray. Amen.

The Dedication of Our “Experiment in Faith” Visitors
*Anthem—“I Am the Light of the World”
Senior High Choir
I am the Light of the world. You people come and follow me. If you follow and love, You’ll learn the mystery, Of what you can do and you can be. To find a lost and lonely man, To heal his broken soul with love, To feed the hungry children With warmth and good food, To feel the earth below the sky above. To bring joy to every task you do, To dance at a new baby’s birth, To make music ring In some old man’s heart, And sing at the colors of the earth. To free the prisoner from his chains, To make the powerful agree, To rebuild the nations With strength and goodwill, To call all men brothers everywhere.

**Anthem—“We Sing the Mighty Power of God” ................................. Marie Pooler
Sanctuary Choir
We sing the mighty power of God, That made the mountains rise; That spread the flowing seas abroad, And built the lofty skies. We sing the goodness of the Lord, That then pronounced them good. Lord, how thy wonders are displayed Where’er men cast their eye: If we survey the ground we tread, Or gaze upon the sky. There’s not a plant or flower below, But makes thy glories known; And clouds arise, and tempests blow By order from they throne. While all that borrows life from thee Is ever in thy care, And everywhere that man can be, Thou, God, art present there.
RESTORE TO US THY TRUTH, O GOD
Reading of the Holy Scriptures—II Corinthians 1:1-11
The Gloria
The Sermon—“Comfort in Our Troubles” Dr. Roger L. Fredrikson
O LET THY WORD BE LIGHT ANEW
The Call to Prayer
Our Prayer for the Family of God
The Choral Response
UNITE US IN THY WILL, O LORD
Hymn of Dedication and Decision—“Love Divine, All Love Excelling”...379
Benediction and Choral Response
Moment of Silence
The Chimes
Organ Postlude

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

The radio broadcast this morning over KELO is sponsored by the Children of the W. F. Bonackers in honor of their 55th wedding anniversary.

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DRUG ABUSE SEMINAR
6:00 P.M.

Our service this evening will be a seminar on drug abuse. We will have with us George Abinh and Charles Gannon with their advisor Andy Busti, a field representative for Teen Challenge. These young men are the sons of upper-class families and are a part of a relatively small minority of addicts in the United States who have overcome narcotics addiction.

These people will be sharing informally after the showing of a film. We urge you to be with us.

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THIS WEEK

SUNDAY, November 15—4:30 p.m.—Senior High Choir, Fellowship Hall
5:15 p.m.—Junior High Choir, Fellowship Hall
MONDAY, November 16—7:00 p.m.—Boy Scouts, Youth Room
TUESDAY, November 17—9:15 a.m.—Women’s Bible Study
10:00 a.m.—XYZ, Parlor
12:00 noon—Men’s Bible Study, YMCA
3:00 p.m.—Cub Scouts, Youth Room
WEDNESDAY, November 18—6:45 a.m.—Women’s Bible Study, YMCA
4:00 p.m.—Primary and Junior Choirs, Youth Room
7:30 p.m.—Prayer Service, Parlor
THURSDAY, November 19—

WMS Circle Meetings
9:00 a.m.—Paint and Hammer
9:30 a.m.—Christian Home, Church Parlor
Literary Concern, Mary Mashek, 1704 S. Wayland
Contemporary Concern, Church
1:15 p.m.—Bible Study, Gerry Berk, 2908 S. Elmwood
Christian Service, Esther Fennig, 2000 S. Euclid
Agape, Gladys Gardner, 711 W. 18th
Koinonia, Estelle Leum, 716 S. Glendale
Missions, Isabelle Gage, 205 W. 18th
6:30 p.m.—Business and Professional, Driftwood
8:00 p.m.—Creative Arts, Marlene Palmer, 3005 S. Covell
Bible Study, Verla Husman, 1816 S. Glendale
7:30 p.m.—Sanctuary Choir, Fellowship Hall
FRIDAY, November 20—6:45 a.m.—Men’s Bible Study, YMCA
SATURDAY, November 21—10:00 a.m.—Junior High and Senior High Membership Class, Library
Dare We Ask Him?

The Central Nature of Prayer

- Here is the Decreed Revelation of Alma C. Kim
- My Mother - My Father - Me
- The Power of Jesus Prayer
- His utter dependence on the Father
- The Request - Face Us
- We are Learning All Our Lives

Then a Wondrous Answer

- The Great Elements
- The Creation
- Our King Dom
- Bread
- Forgiveness
- Temptation
2.

Tell A Story

- A Freind Comes at Midnight Needing Bread
  - An Unexpected Freind Her Came

- The Objective

- The Plan Is Hunt For All Night
  - I Have All Children In Bed

- The Urgency - The Shamelessness -
  - Hur Openen Of All Request

- Bring Them One Of Bed
  - To Reapond To His Need.
3.
The Promise

1. Ask and You Will Receive
   - Seek and You Will Find
     - Knock and It Will Be Opened

2. The Warning of the House at Netherlee
   - A Desperate Cry
   - An Unfinished Letter
   - Hair in Holten

3. Where the Tears of M. Cochin
   - Coming On
     - Partial Unction
     - 6. Ask Again On Her Answer
The Great Affliction
1. Father, hear the cries of Your children, when their children ask for their needs to be supplied.
- How many men will Your heavens, Father, give good gifts?

2. Give the Holy Spirit
- The greatest gift
  - Fee whatever of God be in self
  - Fee wants of the Spirit
- Heal, show, Sony
- Praise again!
SUNDAY, NOVEMBER 22, 1970
SERMON TOPIC: Dare We Ask Him?

I can't resist saying here that May 12 to 16 there's going to be a celebration of the American Baptist family under the theme, "Let's Break Bread Together." And the first night there will be a communion service. The bread is being furnished, the wheat for the bread, is being furnished by Neil Dorsch of Colorado and the grapes are coming from the San Joaquin Valley, where the Spanish-Americans are furnishing them, and the choirs will be coming from Sioux Falls from this church; not only the sanctuary choir but the children's choirs and the youth choirs, to be a part of what we hope is going to be a great celebration in the presence of God. And while you were singing here today I thought we have started the celebration already.

Now if you want to find out what a person is like, really like, deep down inside, you ask him about his prayer life. And if I could make this real pointed, I just ask you and ask myself, too, what about your own praying this last week? Now, none of us can cover up. You know when, where, and how you tried to talk to God. I do, too. And I have to say that none of us here is an expert. We're all amateurs; we stand on common ground. Sometimes I've heard people just cry out, "God help me," and I felt as if I had never prayed.

Just yesterday on the way to the cemetery I found myself alone in a car with a man and we had an amazing conversation and he told me that many mornings, because he is working as a mortician, many early mornings he has stopped off to walk in our chapel. And he said, "Most of the time I prayed alone, but sometimes there's been someone else there, usually a young person." And I said, "I'm deeply thankful for a people who dare let their building be made
available." And as we were coming back from the cemetery the same man said, because we began to talk about obedience and surrender to God, that in the last few months his own life had opened to God in a new way. And as we sat outside the church just before coming in for the lunch, there was a prayer that came out of the limousine and God was there and God heard it. And my heart, in a very strange and wonderful way, has been singing ever since that experience.

If you want to find out what a person's motivations are, or he's trying to cover up, what he thinks, what his deepest longings are, just ask him about his prayer life. That runs even deeper than our checkbooks.

The amazing thing about Jesus was the fact that even though we claim that He is the Son of God, yet running all through particularly the Gospel of Luke, just like a deep theme in a symphony, over and over again He turned to prayer. I'm not telling you anything new. I'm just reminding us of this. If anybody could have said, "What need have I got?" it would have been Him. But the fact is that Jesus never turned a corner or made a major decision without leaning on the Almighty. And if there's any lesson, any life that is marked with trust and confidence right down to the bottom, it was Jesus', who finally when He came to His hour of death, could say, "Father, into Thy hands I commit my spirit." He had started that way. He had said as a boy of twelve in the temple, it may have been a kind of childish expression that he blurted out but there was something very deep in it, " Didn't you know I had to be about my Father's business?" No wonder these disciples just like we, turned to him and said, "Will you teach us how to pray?" So that out of the integrity, the depth, what He was, the essence of Him, Jesus gave to all of us for all time a model prayer. It has in
it everything; the Father, the kingdom, bread, forgiveness, temptation. It's all there. And I just pray within myself because I find myself so many times doing it, that when we utter these words together, it's one of the few things we do together liturgically, that somehow we are not just saying words. We do not say the prayer, we pray it. It is the disciples' prayer. But you see, to get them to understand and us to understand he told a very simple story. He wanted to get at our motivations. He wanted to get down to where we, by what means, what road we come, and so he told a story, a very simple story about neighbors. Somebody had guests that showed up unexpectedly, who hasn't had that happen, and they didn't have anything in the house and so they had to run to the neighbor to get something and it's midnight, you know, and there's knocking on the door and the man finally gets up and comes out and looks down and his house is full of chickens and goats and sheep, if it was a typical kind of house in that day, and he's had a time getting his youngsters to bed, you know about that, don't you, and parents know about this, too, so why should he get up out of bed. And he says this. But finally he can't let that be the argument because, and by the way, it's said better in the New English Translation than it is in the Revised Standard, it says in the New English Bible, because of his shameless asking, he said I'm going to give you bread. Because you stand there pathetic and kind of naked and needy in the middle of the night knocking on that door, I'm going to let you have bread. I'm going to give it to you. And in some great, great sense, that's the only way you can ever go authentically to God. Then He says, If you ask like that you will receive. If you seek, you'll find. If you knock it will be opened to you. And I want to leave the promise with you
If you ask, you're going to receive. But how ask? You see part of our problem is the only time we ever pray is when we get into a jam. Part of our problem is the fact that we have never cultivated the friendship of God, yet we go running to Him. As if you could just ignore Him, you know for years, years, carelessly, indifferently; and then all of a sudden kind of come rushing in and sort of with a snap of the fingers say, now, you're going to do what I tell you to do. Like He was a lackey. And in some way there's a fantastic humility about God but you never can understand great friendship till you've paid the price of great friendship. There is a sense in which the request and the response is made out of a fantastic friendship; the price has been paid. I can go knock on this door because this man is my friend, and maybe he will give me what I need. It is this way that we go to God. And somehow I stand, my will, my life, my way, up against His and there is the needing, the meshing, the encounter of His will and my will. This is a strong story, not a weak one. And is that kind of asking, God, I've got to have bread, you know I need you, the beating on the door, in the darkness of the night, that God hears. Now he's known all the time what we need, but somehow this opens the door, this kind of praying, in a way that He can walk through.

Now he goes a step further. And this I have to get into. You see, he puts this again in the midst of what family life is all about because he says a father knows what his children need, doesn't he? And if the child comes and asks for something he's not going to give him something bad; if he asks for bread he's not going to give him a snake, he's not going to give him a scorpion, when he
comes and asks for a piece of meat. Your father knows what you need. Look, isn't it wonderful that a--this is fine, Folks, even the children bring praises to his name; and thank God for that. But you know, a child gets up and comes running into the kitchen and says, "Where's my breakfast, Mommy?" And Mommy got up one hour before the child ever got up to get things ready. And it's there. But the child says, but the mother already knew. And the son comes to the dad and says, Dad, I think I'll go to college, and what he doesn't know, perhaps, is that years ago the father started to save money for the boy to go to college. The father knew all the time the boy wanted an education but the son came and said I want it and the father gives the son the good thing that he longed for and desired. Life is like that. Friendship is based on that kind of thing, that we know and understand each other and are prepared to give and it's in that kind of friendship that we come to make our great requests or our little requests. A great, all-knowing God, who waits for his children to come and say, "This I need; will you grant it to me?" And the father who says, "I will not give you," and he's infinitely beyond an earthly father, "I will not give you a snake. I will give you bread, because that's what you need." That's why the punch line of the promise are the last words. Now please, let us not back off from this. He says, "How much more will the heavenly Father give the Holy Spirit to those who ask Him."

Do you know what God's greatest gift is? It's Himself. Who is the Holy Spirit? The Holy Spirit is God, Himself. You see, bread is no substitute for God. Even forgiveness is no substitute for God. In the last analysis, what Augustine said is the heart of it: "Thou has made us for Thyself, our souls are restless until they find rest in Thee."
On Friday noon one of the three men from New York told a sad, sad thing about Sioux Falls. They spoke to the Ministerial Association that met over here at the North American Baptist Seminary. Somebody asked, "Have you been received well in Sioux Falls?" And they said, "We've been received wonderfully. Some people have misquoted us but we've gotten wonderful reception." Incidentally, they spoke to 15,000 people in this town facing them directly. They said, "The amazing things in most towns is that PTA's hear us, the young people in schools hear us, the service clubs hear us, the folks that have the most difficult time believing that God can change life are the ministers." And this led to a rather frank, open discussion. But the sad thing that one of these people said was, "a father came to us not able to understand why his son had gone bad, and the father said to him, why I let him have everything, he can use the car any time he wants, he asks to go on a date and I give him a twenty dollar bill to go on the date, I have given him all the stuff he wants; what happened? And the man said, George said, the terrible thing was, the boy wanted him, and that's what he didn't get. Could I say to you, you may ask God for this or this or this, but in the last analysis, the thing He really wants to give, the greatest gift, is Himself. If you come asking just for healing physically, God says, "I want to give you Me." If you come asking for strength to just get through the day, just for yourself, that could be the wrong gift. God says, "What I really want to give you is Myself." So that to ask for God the Spirit is always to receive what He really wants to give us. And you know the road between the beginning of asking and finally receiving can be the road on which I learn.
Because if I asked and got it, always like that, I would never learn the lessons that can only be learned while I wait for the answer to come. And some of us today who may be very impatient because God, it seems has not dealt with us in any way, shape or form, could well be learning the greatest lesson of all, which is only that finally as you go deeper and wait for the real answer, God Himself will give you Himself.

Ask and you will receive. How much more the Heavenly Father will give the Holy Spirit to those who ask Him, in the name of the Father, the Son, and the Holy Spirit.
First Baptist Church
Sioux Falls, South Dakota
November 22, 1970

Eight-thirty and Eleven o'clock

"Make a joyful noise to the Lord all the lands! Serve the Lord with gladness! Come into his presence with singing! Know that the Lord is God! Enter his gates with thanksgiving, and his courts with praise!"

AS MEN OF OLD THEIR FIRST FRUITS BROUGHT
Organ Prelude—"Choral Dorien" ...........................................Jehan Alain
"Thanks Be to God" .........................................................Philip Kreckel
The Chimes
The Choral Call to Worship
The Invocation and The Lord's Prayer
Processional Hymn—"Come, Ye Thankful People, Come" .........593

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A Word of Christian Greeting
**Anthem—"Sing to the Lord of Harvest" ...............................Healey Willan
Sanctuary Choir and Children's Choirs

SO WE TODAY WOULD FIRST FRUITS BRING
The Call for the Food Offering
The Presentation of Our Gifts of Food
Hymn—"We Gather Together to Ask the Lord’s Blessing"
  Congregation singing Stanza 1; Choirs singing Stanza 2;
  Congregation and Choirs singing Stanza 3

1. We gather together to ask the Lord's blessing;
   He chastens and hastens His will to make known;
   The wicked oppressing now cease from distressing,
   Sing praises to His Name: He forgets not His own.

3. We all do extol Thee, Thou Leader triumphant,
   And pray that Thou still our Defender wilt be.
   Let Thy congregation escape tribulation:
   Thy Name be ever praised! O Lord, make us free! Amen.

The Response to the Food Offering
**Children's Choral Response

WE BRING OUR BEST, O LORD, TO THEE
Receiving Our Tithes and Offerings
*Organ Offertory—"Invocation" .........................................Charles Gounod
**Offertory Anthem—"Praise the Lord, Ye Heavens Adore Him" ..................................................Rowland H. Prichard
  Sanctuary Choir and Children's Choirs

*The Doxology
The Prayer of Thanks
*Anthem—"Thank You" .........................................................Paul Abels
  Senior High Choir

Thank you for giving me the morning. Thank you for ev'ry day that's new, Thank you that I can know my worries can be cast on you . . .
Thank you, I see your Word has meaning, Thank you, I know your Spirit here, Thank you because you love all people, Those both far and near. Thank you, O Lord, you spoke unto us, Thank you that for our words you care, Thank you, O Lord, you came among us, Bread and wine to share. Thank you, O Lord, your love is boundless, Thank you that I am full of you, Thank you, you make me feel so glad And thankful as I do.
**Anthem—“Now Thank We All Our God”..............................John Holler
Sanctuary Choir

A WORLD IN NEED NOW SUMMONS US
The Gloria
The Sermon—“Dare We Ask Him?”.................................Dr. Roger L. Fredrikson

TO MAKE OUR LIFE AN OFFERING
Hymn of Dedication and Decision—“Lord, as to Thy Dear
Cross We Flee” ..........................................................326
The Benediction
*The Choral Response
**Anthem—“The Old Hundredth Psalm Tune” .................R. Vaughan Williams
Sanctuary Choir, Children’s Choirs, Congregation

1. All people that on earth do dwell, Sing to the Lord with cheerful
   voice; Him serve with fear, his praise forth tell, Come ye before
   him, and rejoice.

2. The Lord, ye know, is God indeed. Without our aid he did us make;
   We are his folk, he doth us feed, And for his sheep he doth us take.

3. and 4. Choirs

5. To Father, Son, and Holy Ghost, The God whom heaven and earth
   adore, From men and from the angelhost Be praise and glory ever-
   more. Amen.

Moment of Silence
The Chimes
Organ Postlude

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

The radio broadcast this morning over KELO is sponsored by the Junior Phil-
athaea Class in memory of Dr. and Mrs. E. E. Gage.

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THE PEOPLE’S SERVICE

7:30 P.M.

Organ Prelude
Fellowship Singing ......................................................Led by Jack Hoogendoorn
Greetings and Announcements
Quartet ...........................................................................The Messengers
Receiving the Offering
Reading the Scripture—Selected passages from Philippians 4
The Evening Prayer
Quartet
The Sermon—“All Your Needs” .........................................Dr. Roger L. Fredrikson
Hymn of Invitation
The Benediction
Closing Moments—“When I Survey the Wondrous Cross”
Moment of Silence
The Chimes
Organ Postlude

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THIS WEEK

(See “Times”)
I will never leave you

The Setting
- Christians who are beginning to weaken, grow tired.
- The great need of Christ's Sacrificial Death.

The Christian Stype of Life
- Never cease to love
- Remember to show hospitality
- Remember those in prison
- Mission is a covenant and when the
  sin against it we stand under judgment
- Do not let money become the motivation
  to do.
- Remember those who praise you - THEIR FAITH.
2.

The Great Center of Our Faith

- Christ Who Does Not Change

- Therefore, Let Us Be All United Up in Better Under One Foot.

"I Will Never Leave You or Forsake You."

- Be with Us!

- I Will Not Turn My Back - Nor Turn Off and Leave You.

- How Do We Know?

- Christ Suffered Outside the Camp

- For the Sake of Children of a Beneficial Font.

- We Are Called to Join Him.

- Miserable, Wanderers.
3.

The End of All Becomes Our Praise

Hebrews 13:1-16 (NEB)

Never cease to love your fellow-Christians. Remember to show hospitality. There are some who, by so doing, have entertained angels without knowing it.

Remember those in prison as if you were there with them; and those who are being maltreated, for you like them are still in the world. Marriage is honourable; let us all keep it so, and the marriage-bond inviolate; for God's judgement will fall on fornicators and adulterers.

Do not live for money; be content with what you have; for God himself has said, 'I will never leave you nor forsake you'; and so we can take courage and say, 'The Lord is my helper, I will not fear; what can man do to me?' Remember your leaders, those who first spoke God's message to you; and reflecting upon the outcome of their life and work, follow the example of their faith.

Jesus Christ is the same yesterday, today, and for ever. So do not be swept off your course by all sorts of outlandish teachings; it is good that our souls should gain their strength from the grace of God, and not from scruples about what we eat, which have never done any good to those who were governed by them.

Our altar is one from which the priests of the sacred tent have no right to eat. As you know, those animals whose blood is brought as a sin-offering by the high priest into the sanctuary, have their bodies burnt outside the camp, and therefore Jesus also suffered outside the gate, to consecrate the people by his own blood. Let us then go to him outside the camp, bearing the stigma that he bore. For here we have no permanent home, but we are seekers after the city which is to come. Through Jesus, then, let us continually offer up to God the sacrifice of praise, that is, the tribute of lips which acknowledge his name, and never forget to show kindness and to share what you have with others; for such are the sacrifices which God approves.
Call to Prayer

A voice cries:
"In the wilderness prepare the way of the Lord, make straight in the desert a highway for our God. Every valley shall be lifted up, and every mountain and hill be made low; the uneven ground shall become level, and the rough places a plain. And the glory of the Lord shall be revealed, and all flesh shall see it together, for the mouth of the Lord has spoken."
November 29, 1970

The Word of Hope

"The people who walked in darkness have seen a great light; those who dwelt in a land of deep darkness, on them has light shined."

"May the God of hope fill you with all joy and peace in believing, so that by the power of the Holy Spirit you may abound in hope."

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

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

(The candle will be lighted as the choir begins to sing, "Send out thy light and thy truth. . .")
First Baptist Church
Sioux Falls, South Dakota

November 29, 1970

THE FIRST SUNDAY IN ADVENT

"A voice cries: 'In the wilderness prepare the way of the Lord, make straight in the desert a highway for our God!"

ANGELS WE HAVE HEARD ON HIGH

Organ Prelude—"All Glory Be to God on High" ................................ Paul Manz
"Saviour of the Nations, Come" ............................................ Paul Manz

The Chimes
An Interpretation
Hymn—"Angels We Have Heard on High" .............................. Congregation and Choir

Angels we have heard on high, Sweetly singing o'er the plains.
And the mountains in reply, Echoing their joyous strains. Gloria
in excelsis Deo. Gloria in excelsis Deo.

The Word of Hope
The Lighting of the Candle
The Invocation and The Lord's Prayer
Processional Hymn—"O Come, All Ye Faithful" ................................ 205

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**Service of Baptism
A Word of Christian Greeting
*Music by The Watchmen

SHEPHERDS, WHY THIS JUBILEE?

Receiving Our Tithes and Offerings
*Offertory Music by The Watchmen

**Organ Offertory—"Largo assai" ............................................. Thomas Attwood

Doxology and Prayer of Dedication

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

*Music by The Watchmen

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

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

COME TO BETHLEHEM, AND SEE

*An Interpretation of the Baptism
*The Witness of Baptism

**Reading of the Holy Scriptures—Hebrews 13:1-16

**The Gloria

**The Sermon—"I Will Never Leave You" ................................. Dr. Roger L. Fredrikson

COME, ADORE ON BENDED KNEE

The Call to Prayer
Our Prayer for the Family of God
The Choral Response
Let me say so that you know where of I speak I spent last night in Omaha for the celebration of the 50th anniversary of a rather small Baptist church to which the Suterlands belong. They are very much a part of the life there. As I drove home last night it was icy, particularly south of Sioux City and as I came around the corner even on the Interstate and felt myself beginning to skid next to a truck on the other side which I was passing within the speed limit and managed to get by I came home with gratitude. It was late and I came to church today wondering about the text and a strange thing happened as we read it--I began to feel the power of it. If I say nothing more than that, perhaps it will be sufficient because we are constantly in one way or another at the end of our resources. In fact, God has put this thing together so wonderfully that about the time we feel we just got everything under control, just me, good old me, then something comes along--something demonic, something kind, something just in the circumstances of life which as some of you know are God's sealed orders and in this I suddenly realize that I am not at all what I thought I was and in that moment of just trying to lay hold on resources I discover again how patient God is. Strange that in Hebrews which talks about sacrifice because the epistle to the Hebrews deals with the fact that we don't need to keep messing around with the animals anymore. The Jews have done that for centuries. Every year they have five high feast days and they had to go out and get out of their flock the best they could find and one way or another offer sacrifice. And one of those, the most meaningful of all called the sin offering meant that after you had taken the blood and used that in its sacrificial way you then took what was left over out of the city. It was too vulgar to have it here in the temple and that was
burned or it was thrown out to be eaten by something else to be destroyed. And in the mind of this writer, an unknown writer actually, there is all the way through there is the sense that we don't have to keep doing that. That there has been to use the phrase of C. H. Dodd "a once and a for all". I heard one of my friends say not to long ago--the trouble with you, speaking to someone else, is that you keep trying to do the atonement over and over again. It's been done. It's as if you got a gift and yet over and over again you had to sort of go back and paw over or you had to go out and earn something to buy the gift again because you couldn't quite believe that this had been given to you, given unalterably, unchangeably from now on it. And this writer is just amazed at this, overwhelmed by the fact that all these things that have been going on for centuries which had sacrifice and much that was ugly in it, it was pathetic and yet moving in it, as he thinks about this this is only a kind of shadowy form of the real thing which has come in Jesus. It is like saying, I keep sending you gifts. They come in the mail to you and then one day I show up at the door myself and say I am not now just going to give you something else that speaks of me, I have come to give you myself. Now this is old and we have said this many times in the church but it is the essence of what is in the background of what this writer talks about. He is writing to people who have lost their zeal, their arms have fallen at their sides, their knees are flagging. So intermingled in this dealing with the sacrifice the writer is saying--now lift up your flagging knees, get your hands up and go to work again. So you find interspersed through this magnificent, practical stuff. Just take the section for today. Never cease to love your fellow Christians. What can I say to you about this? We are not like other men--a tit for a tat, I've got to get even, you hit me I'll hit you
back again. The greatest mark of the authentic Christian community is that we love each other. I am not saying anything new. But as long as we stay within our own little group, the people that we feel secure with and we kind of know their language and they know ours and we know how they think and they know how we thing, and so on, as long as we stay there, even in a congregation like ours, and never reach out toward someone else trembingly and say, "I love you". I can't explain it but I love you. This is the essence of what it is all about. You can forget fancy theology. You can forget to try to jam people into a kind of correct way of thinking and I'm all for truth but you cannot separate truth and love. In fact, love is the fire that makes truth live. And then he says a simple thing like practicing hospitality. There are only two kinds of homes—the closed and the open. Sometimes we just have to pull back and it just seems pull all the shades down and hold in because we can't quite be certain we can share ourselves with anyone else. And yet he slips that magnificent phrase in—because some people who have done this have discovered they had angels. There are some people in this congregation and God be praised for them who took without knowing what they were taking, a person, somebody and said let me share my life with you. And that was not for some people an easy, nice, glib little path to walk. It took all kinds of rejuggling of schedules and changing of things that this person may have kept putting you out but in the end, I've heard some of you say this, the remarkable thing was what happened to me. When Larry Balch came and talked to us about the Halfway House, he said, "It will not be what you do for these men. It will be what they do for you." And I can tell you, I visited with Joe about it this week, that all through this community are you aware of the fact that he has given 19 talks trying to interpret our work, he said
all over people reach out, sense that there is something human and loving here. Why? Because of hospitality. He speaks about remembering those in prison. You see, the easiest thing is for us to cut ourselves off to those who are not as fortunate as we are. You can take prison and make it something else--the leper, the outcast, the one that does not quite belong. Don't forget you and he are put in this world together. He speaks about the fact that marriage is sacred. You know this in itself is half a dozen sermons. The struggle we've got with covenants today, with promises, with commitments. I stood in the chapel yesterday at a small wedding, Jill Kinsley one of our girls was married, and felt the tenderness and the wonder. Strange, you know, marriage never gets old to me and we have about 40 or 50 of them a year. And the promises out of the old Anglican service--I take thee. And the writer says don't defile that. Don't kick it around. Do not play with that kind of a promise because if you do you stand under judgement. You see we can use all kinds of lesser arguments. The basic argument is of the same essence that he used when the Bible talks about God and his people. There is a covenant. There is a promise. Something that has tied you together and if you go down I go down with you. If you have joy I have joy with you. If you in any sense sin against this, break this, tear at it then something happens deep down. I become less of a human being. I have lost something. Well, he speaks about money. He speaks about it. And he says just watch out so you don't get all tied up with it. Don't think you're here just to get things. And my friends I have to say to you again the struggle in affluent America is how can we keep life simple? How can we keep it from getting all wrapped up in the wrong priorities? How can we keep from giving God the core out of the ten apples? We always have around this time of year when we ask you about stewardship and commitment
to the church, we always have some great ones and we always have great
disappointments. What we could do if we had the right priorities. Now,
it's right at this point that he drives us to the Christmas theme which
is, now remember he said it to us, "I will never leave you nor forsake
you". He does not just say this for Monday or Saturday. He does not just
say it for me when I feel holy or I am in some sort of an established
religious place. He does not say it for me saying now I'll let you try
it now for 10 or 15 years and then if you do not live by this then I'll
just scratch it off. You see the incredible thing about this, folks, is
regardless of how I came, how I feel, what my reaction is, how much I have
turned my back on this he says that's not going to make any difference to
me. I will go on loving you. And that's the essence of what God is like.
The difference with us is that we say I'll love you if you love me. And
if you do this then I'll do that. So much of our love all the time, love
is given when we kind of buy it, we kind of go and do good things to get
it and this is why it is so terribly hard for us to understand that he
says "I will never leave you". Some months back when someone listening
by the radio heard this said they sought this church out. I do not know
how I can say this and make it meaningful. I probably can't. The only
way we can make meaning of this is if we demonstrate it to each other. I
care about you because I know that I have first been cared about. I reach
out toward you. It makes no matter how you look—hair, clothes, all the
rest, what you've done—because there is a kind of built-in judgement that
goes on. We don't have to worry about that. Vengeance is mine. I will
repay, said God. But to go on in his caring way and say because he doesn't
leave me I won't leave you. Marvelous thing. Like a child going to sleep
at night and scared saying to his dad, "Is your face turned this way?" and
when the dad turns over and his face is toward the boy the boy says, "Now I can go to sleep". The great backbone of Christmas. I WON'T LEAVE YOU. How do we know this is true? Ah, that's why he brings the sacrifice in again. He says I'm going to tell you just how deep and terrifyingly true this is. When they offered the sin offering and got through with the blood they took and threw the remains outside. It wasn't even good enough to stay in the house of God. He says are you aware that that's what Jesus did? No dying in a nice lovely sanctuary, garbage pile, not even inside the city, outside where there probably had been a thousand crosses stuck up before and as far as the people there were concerned for the most part it was just another crucifixion. Get it home and get it out of here so we can sit down to dinner when it's all over and forget about it. That's where he died. And this writer says that's the guarantee that he will not leave you. And then he says an incredible thing. We are called on to join him at that place. Now this gets us beyond the love in the house which we need. That's the nourishment. And it gets us out into the places where it is ugly and jagged and we seek for a city that we can't seem to lay our hands on. We pray for it and we call for it and cry for it and all the time there is a kind of an itinerant restlessness because we are a pilgrim people moving toward that city toward which he set our faces and we join him not in the safety of the kind of loveliness, always religious and always kind of sanctified, but in the nitty gritty, the dirt of it, here's where we join him and he says all of life becomes a sacrifice. Not just because we praise him with our mouths but because we praise him with our deeds. Our deeds are full of love and kindness. What would happen if just this congregation in some wondrous fashion found this happening to them, to us. I'd like to be the kind of person that could turn those kind of lights on.
I am not often. This is the pathos of it. And that's why I've got to go back like you and get a new drink of water, a new vision, a starting over. But folks, we have not been called into a congregation just to sit here and celebrate. We have been called into the household of God so that we can join him right out there where it's rough because that's where we really know he will never leave us nor forsake us. Even on a highway when it's icy and it's a small thing and somehow you know he's there.
THE PEOPLE'S SERVICE
7:30 P.M.

Organ Prelude
Fellowship Singing .................................................. Led by Linda Hahn
Greetings and Announcements
Singing a Hymn
Receiving the Offering
Reading the Scripture
The Evening Prayer
Selections by the Primary Choir
The Sermon—"Those to Whom He Came" ....The Reverend J. David Mallgren
Hymn of Invitation
The Benediction
Closing Moments—"When I Survey the Wondrous Cross"
Moment of Silence
The Chimes
Organ Postlude

**Ushers May Seat Latecomers**

The Watchmen, a male chorus from the Wooddale Baptist Church, Minneapolis, Minnesota, have functioned for the past eight years and are presently broadcasting each week over nine stations in the Upper Midwest, Puerto Rico, and the Philippine Islands. The chorus is heard each Sunday in Sioux Falls on KNWC 1270 AM at 1:15 p.m. The Watchmen have just released their second recording entitled "The Watchmen Sing Again" and this record is available in stereo at $4.95.

The radio broadcast this morning over KELO is sponsored by My Cleaners.

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The Watchmen，一个来自明尼阿波利斯市伍德代尔浸信会的男声合唱团，过去八年来一直进行广播，并且现每周在中西部、波多黎各和菲律宾群岛的九个电台播出。该合唱团在苏福尔斯市的KNWC 1270 AM调频在每个星期日的1:15 p.m.播放。The Watchmen合唱团刚刚发布他们的第二张录音专辑《The Watchmen Sing Again》并且这张唱片已经以立体声出售于$4.95。

今天上午在KELO广播的广播是My Cleaners赞助的。