1. We Have Left Every Thing - What Have We Had?
- Where Will Our Reward Be?

2. A Religion That Keeps Working For Rewards
- What Do I Get One Of It?
- If I Give? - If I Pray?
- If I Love? - If I Serve?
Then What Comes To Me.
- He Is With Us, Respectable and Religious, Isn't It?

3. Here Is Where Breakdown Comes
- When Tragedy or Heart Comes
Even Though I Have Been Good
- When Her God Gone -
What's Happened?
The Parable Which Jesus Told

1. Come Out of the Tent and Speak
   - Out Of Daily Life
   - A Farmer With A Vineyard Hiring Hands And Allying Them

2. The Strange System of Day
   - There Was Came Early - A Renais - 2nd
   - There Was Came At Noon - The Same
   - There Was Came Near The End Of The Day - The Same
   - Naturally There In A Squawk
   - Hair Is All Unfair
   - Hair Upped All The Values - He Was The Whole Affair Sticks

3. The Statement By The Owner
   - Hair In My Vineyard And You Were All Satisfied When I Hired You
   - He Said Will The Three
3. A Story Alone the Grace of God

1. The Mysterium Wondrous Reality in the Heart of Things
   - That Love of God Which Mover toward Me
   - & 1. The Source of All Good Gifts.
   - The Healing After Sorrow
   - The Love That Maintains Us in Sorrow
   - The Wonder of Nature - Vines, Arar, Heavens
   - The Gift of Family and Friends
   - The Salvation That Forgives - Grant,
   - Everlasting Life - Uniting Me Into Community

Unprecedented Creation

2. Whenever I Accept His Grace - I Am Received
   - I Discover Again Forgiven Goodness "Lost to Those"
   - The Story of the King Dinner
     - Went out and Brought in Strangers
     - David and Bath
   - The Account of the Dying Thief
     - The Only One There Who Knew
   - The Account of Zacchaeus
     - The Great Blessing Which Came to Him
The Mystery of Receiving His Grace

1. Not the length of time in the Vineyard, but the wonder of being in the Vineyard at all.

   Father, what does it mean to belong to the length of faith or fifty years in the church? What have I done for the health of it?

2. Not the familiarity of the surroundings, but the meaning of it all.

   - See for of serpent.
     - Carrying billes, using language.
     - The Chapel Aisle.
     - How a talk with Jesus.
     - How happens to knowledge. Remember a theology.
     - The meaning of it all.
     - Clarence Jordan. His sermon on.
     - New Christian. How green the grass.

③ The Vision We Have In The Garden —
And The Opportunity Of Working In It —
- The Story Of Abraham —
- The Challenge Of Service —
- The Mystery Of Giving Life —
- The Wonder Is That We Are Here At All —
ANNOUNCEMENTS FOR SUNDAY, 6-26-66.

1. Welcome

2. Grateful for the flowers -

   Communion table - Mr. and Mrs. Harold Jacobs
   50th Wed. Ann. - church parlor 2:00 to
   4:30 -

   Baptistry shelf - wedding of Pam Robinson,
   Mr. and Mrs. Joel Healy

3. A word about the evening service

4. Wed. night - church picnic
   5:00 - Tuttle Park - evans in charge
   bring everything - church will furnish
   cold drink and coffee - be over
   by 8:30.

5. Signing of petitions - Juvenile Detention
   Facility

6. A word about next Sunday -
   Communion
   Choir concert in the park in the
   evening.
ANNOUNCEMENTS FOR SUNDAY, 6-26-66

1. Welcome

2. Grateful for the flowers from Mr. and Mrs. Harold Jacobs on the occasion of their 50th wedding anniversary - Open House in the Parlor from 2:00 to 4:30 p.m. today.

3. A word about the evening service

4. Wednesday night - Annual Church Picnic - 5:00 to 6:30 - Informal fun (Evans' in chg)
   6:30 to 7:15 - Eating - everyone bring their own food and utensils - but cold drink and coffee will be furnished.
   7:15 to 8:00 - Games, relays, all types of recreation - plan to dress to participate.
   8:00 to 8:30 - Songs and devotions led by our pastors

5. Signing of petitions for Juvenile Detention Facility -- in front foyer - in back foyer (off parking lot) - and in library

6. A word about next Sunday Communion
   Choir concert in the park in the evening
"Peace does not mean the end of all our striving; Joy does not mean the drying of our tears; Peace is the Power that comes to souls arriving up to the Light where God himself appears."

G. A. Studdert-Kennedy

DEAR LORD AND FATHER OF MANKIND
Organ Preludes—"Prelude in B" .................................. Robert Schumann
"Adagio" (Third Sonata) .................................... Alexandre Guilmant
Chimes
Call to Worship
Processional Hymn—"Crown Him With Many Crowns" ................................................................. 250
Invocation
Lord's Prayer and Gloria

* * *

Christian Greetings and Announcements
Duet—"I Heard the Voice of Jesus Say" .................................. F. G. Rathbun
Lynne Larson, soprano
Susan Ullius, alto

* * *

TAKE FROM OUR SOULS THE STRAIN AND STRESS
Call to Prayer
Pastoral Prayer
Choral Response

* * *

RECLOTHE US IN OUR RIGHTFUL MIND
Receiving our Tithes and Offering
Organ Offertory—"Beloved Jesus, Here We Are" ............................... Richard Purvis
Doxology and Prayer of Dedication
**Anthem—"Souls of the Righteous" ....................................... T. Tertius Noble
Sanctuary Choir

IN PURER LIVES THY SERVICE FIND
Reading of the Holy Scripture—Matthew 19:27 to 20:16
The Introit
The Sermon—"The Last and the First" ............................. Dr. Roger L. Fredrikson

IN DEEPER REVERENCE, PRAISE
Hymn of Dedication and Decision—"The Son of God Goes Forth to War" ....358
Benediction and Choral Response
Moment of Silence
Chimes
Postlude

*First Service Only  **Second Service Only  ***Ushers may seat latecomers

The radio broadcast this morning over KELO is sponsored by Kirk's Cafe.

WE INVITE EVERYONE TO JOIN US for a family time of fun and fellowship at a Fellowship Picnic in Tuttle Park, Wednesday, June 29 at 6:30 p.m. Please bring picnic supper for your own family, and include eating utensils. A cold drink and coffee will be furnished. There will be a brief family devotion at the close of the supper. Doug and Gloria Evans are in charge of the fun and games and will be prepared for early arrivals as well.
EVENING SERVICE
7:30 P.M.

Organ Prelude
Singing of a Hymn
A Word of Greeting and Announcement
Singing a Hymn
Receiving the Offering
Organ Offertory
Reading the Scripture—Selected portions from Mark 9
The Evening Prayer
Solo—“How Beautiful Upon the Mountains” .......................... F. Flaxington Harker
Aleene Early, soprano
Evening Meditation—“What God Hath Joined” ........................ Rev. Roger Fredrikson
Hymn of Invitation
Benediction
Closing Moments—“When I Survey the Wondrous Cross”
Moment of Silence
The Chimes
Postlude

THIS WEEK

SUNDAY, June 26—2:00 - 4:30 p.m.—50th Wedding Anniversary Open House for
Mr. and Mrs. Harold Jacobs, Church Parlor

MONDAY, June 27—7:00 p.m.—Explorer Scouts

TUESDAY, June 28—9:00 a.m.—Women’s Bible Study, Youth Room
10:15 a.m.—Contemporary Theology Class, Youth Room
7:00 p.m.—Church Calling

WEDNESDAY, June 29—6:45 a.m.—Women’s Bible Study, YMCA
6:00 p.m.—Webelos, Youth Room
6:30 p.m.—Fellowship Picnic, Tuttle Park—Cold drink and coffee will be
furnished.

FRIDAY, July 1—6:45 a.m.—Men’s Bible Study, YMCA

CHURCH STAFF

MINISTERIAL:
Dr. Roger L. Fredrikson .............Pastor
Rev. J. David Mallgren........Assoc. Pastor
Rev. Daniel W. Holland ..........Minister of Christian Education
Mr. Robert Veninga ..............Youth

MUSICAL:
Dr. Stanley L. DeFries ..........Director
Dr. Maynard H. Berk ............Organist
Dr. Harold Wortman ............Youth
Miss Lois Harchanko ..........Children

SECRETARIAL:
Mrs. H. C. R. Olsen...Pastor’s Assistant
Miss LeeDel Howard ..........Financial
Mrs. Clarence Anderson .......Church

JANITORIAL:
Mr. Milo Ehlers .................Sexton
Mrs. Milo Ehlers ..............Assistant
Mr. Lamont Reichelt ..........Assistant
"THE LAST AND THE FIRST"

June 26, 1966

(This tape was sent to Waco 7-13-66)

My friends, this sermon grows out of the attitude of some of us, perhaps most if not all of us, toward those who newly come to find Christ and seeming to find great joy in it we can hardly understand why they have such joy. A little over a week ago I sat in a home to visit with a 10 year old lad to ask him if he understood what it meant that he had come forward. And very frankly, my mind went back 35 years to the day when I was 10. And the joy of this boy, the honesty, the seriousness of it deeply moved me. I asked myself have I become familiar so familiar that all of this is like stuff I handle? Do the words roll off carrying no weight, no meaning in them and I think about those who come out of a background vastly different than many of us. For most of us here have known the church all our lives, but some come from what we call the down and out. They have not known the church, they have wandered in meaninglessness and then they come and the wonder of it all breaks in and we are almost jealous about these people, we have envy it seems toward them and sometimes it is easy to play the role of the elder brother and say why all the racket about these people anyhow, why get excited about them, what about me? And my friends, as I thought about this I was driven to this strange story. I confess that I do not understand all of it but at least there are two or three things that speak to me as an old timer—quote unquote—in the church it has been my life, most of my earthly existence. But yet the familiar can dull me, the fact that I am a pastor can cause me actually to become a castaway. For this may not be my salvation, it lies in sensitivity, in accepting the grace of God.

Here's Peter you see who puts the question, he says we have left everything, what then shall we have. In other words, what are we going to get out of this. You run around and do all these things for these strange, odd people, read the 19th chapter you'll get the setting of it. Teach them, you spend all these hours with them, what about us? What can we get out of this. Now dear friends, deeply embedded in much of Protestantism, I have said this many Sundays, is the kind of you can work your way in philosophy. If I pray real hard, certainly God ought to reward me and if I give $10 a week instead of $1 a week, certainly I ought to have a greater reward. Don't you get paid that way? And it becomes a kind of grim, joyless business and many, many times the people on the outside sense this and feel it, it's one of the things that drives them away from the church.

You see the strange, awful thing is that many times it's the people who have worked the hardest that are the greatest terror stricken when the storms of life strike them, if I've been good to God, then certainly he's going to be good to me. You know what the DeFries' told us when they visited Topeka, Mr. DeFries once worked in the First Baptist Church there, you know that all of Washburn University almost, a school of about 4500 students was annihilated and there were points in the city a swath four miles wide, one of the first places struck was the
parsonage of the First Baptist Church. Dr. Fowler and his family had 15 minutes to get down in the basement; no man has worked harder than this man, to take a church that its internal life had some great needs, he has given himself to this with great strength I happen to be on one of the Boards, we discussed this and yet his home. You see there is an almost frightening impartiality about this universe. And if I build my philosophy, my God, my religion on a kind of pedestal that says if I am real good then he's going to be real good back to me then what happens when someone in my family dies, or the roof falls in or the storm strikes me. We have to be very careful friends, that we do not act like the man who said because we've been in the house a long time, we ought to have more than those who came in at 11 o'clock at night or late in the afternoon.

Now in answer to the question Jesus told a very strange story and I must remind you that most of Jesus' story were not things out of the ephemeral blue, they came out of the heart of life, they were human, you could understand these stories. At least the clothing in which they're put. Here's a man who works a vineyard and he has to have help and we in an agricultural community can understand this, the times of pressure and the times of sowing and the times of reaping. And if the time comes to get the seed in, this is the time you must get help or if the time has come to harvest, now the grain must be taken and undoubtedly this man took to work what men he had and went out to look for them and here he found some and he said come in and work. I'll pay you fairly and later in the day again, and later in the day again, and finally let us say at 5 o'clock in the afternoon he went out and got people who only worked an hour. For the work had to be done. And in the end he started to pay these men and s must say to you this is a strange way of paying. I'll be the first to admit it. If I had come at 8 o'clock in the morning and worked all day and gotten a denarius that was 20¢ in that day, in our exchange, and I saw a man who came at 5 and worked until 6 and he got 20¢ you can bet your bottom dollar I'd squawk too. It was an upsetting of the whole economy, why it was a wrecking of everything. There are no rules you an play by now. The laborers worthy of his hire is . . . . and then Jesus says that strange thing again, the last are going to be first and the first are going to be last. Which is a kind of terrifying thing when you think about it. Now let me say while I'm convinced this is not a story about economics, it's a story about the grace of God. Whose vineyard was this? It was the landowners. Who makes up the rules, at least in that culture, for the way people work? The man who owned the vineyard. By whose grace did any of the men get a chance to work at all, it was his grace that gave even the men who started at 8 in the morning and worked until 5 or 6 at night, it was by his grace they got the opportunity to work. My friends, I ponder every day the grace of God. I am convinced that there are no human rules that fit the grace of God. I am convinced that most of us all our lives sail our little ships on the broad breast of God's grace and when you get through with all of the technical definitions, the theological books written on it, what grace is all about is the things I get I do not deserve.
If you have come to the house of God today completely convinced that you are a great, deserving person and God really ought to give you a lot of things, you have no grasp of the grace of God. If you came to this house today worn and weary and weak and needy, and under God you have admitted that, and he gives you what you do not deserve which is the cleansing of his forgiveness then you and I understand what the grace of God is all about. My friends, it is a very simple thing. Last night was a lovely evening with some friends, and friends themselves are a part of the grace of God, we watched as you did I am certain, something of the loveliness of the night, the cool after the day, not only the sun going down but the song of the birds and the green of the grass and all of it and the moon, only half but I could not help but wondering how on earth could we stick anything out there on that moon at all and will they really ever get there, but deeper than that the sense that there was a great majesty that held all this in his hands. Think for example of the gift of healing. Week after week we go to the hospital, a surgeon with dedication cuts away that which is diseased. All he can do now is to sew up and everyone waits.

Now there comes the same majestic power which holds the moon and the stars and this planet and all the vast galaxies in his arms, there comes the grace of that infinite presence to bring healing and I think many times we are forgetful of this. But put it another way. Here's a person who has been hurt and scarred by men, trampled by life, kicked around, viciously beaten and somehow the defenses have gone up so high that this person does not believe anyone can be trusted. It was thus with Bill Sands, the famed criminal who wrote My Shadow Ran Fast, but one day there came the cry of the warden, the great warden Duffy when he said Bill, I care. And in that beginning, not only that his name had been spoken but a man had said I care, in that simple statement there was a turning, an opening, a receiving of a grace, a mystery a power now his own which was the beginning of a healing that every man needs. This is the grace of God. What do you suppose it is that gives you some sense of joy, sometime round your table at home. Certainly we have lots of bad meals, so do you. We come helter skelter, everybody's got things on their minds and all the rest of it but then there comes another kind of a time, everybody seems together, there is laughter, there is gratitude and there is a wondrous sense of joy and there comes in the midst of this a wonder for a presence, an unseen, but a known presence is there. This I tell you is the grace of God and what this great book is all about is the telling of the story of the dealing of God with men so that they know his grace. This is an impartial grace, it is not something that God says I will give this man and withhold from that man, I wil give it to him because he's good and hold back because he's hateful. He throws the seed morning, noon and night. He loves both the righteous and the unrighteous and at the beginning of the day and the end of the day his love is known, this is why Jesus told stories about this. He said a king gave a feast, sent the invitations out to all the blue bloods but the blue bloods were too busy, they couldn't come then he said to his servants go
on the highways and byways and get whoever will come, get in the alley. Do you know that one of Peter Marshall’s most famous sermons is on this? By invitation of Jesus, and so he went down the back alley, the servants did, and brought them in, halt, maimed, blind and he spread the feast and turned on the lights and there was music. This is the way the grace of God is. And he told that incredible story about the two boys, the boy that went out and squandered everything, took wht he had coming to him, wasted it, but in that moment that he turned toward home, this was when as Tillich puts it the father waited for him and when he saw the boy coming, he hastened down the road and gathered up the rags and the tatters and cried out, and said This my son was dead is alive, he was lost, but he is found, put a ring on his fingers, kill the fatted calf, we’ll have a banquet. That, says Jesus, is the grace of God who rejoices over any sinner who comes. Whether aman tastes that at the beginning of the day or the ending of the day, it is like the denarios it comes because he owns the vineyard.

But there was an elder brother in the story. This is us. We say the buy smells, he's wasted so much, he's been out with those filthy pigs and the Father looks at us and he says My son do you not know that all these years, 30, 40, 50 of them, you have been with me all this time, that is also his grace. And whether a man comes as the dying thief did when he hanged there and in his blood said will you this day remember me, and as his life oozed out in those last moments he heard Jesus say today thou shalt be with me in paradise, that's getting it at 5 o'clock in the afternoon, but it is no different than John, who as a young lad began to follow Jesus and according to Church tradition died when he was very old and saw in the Isle of Patmos the vision in what we have in what is called the book of Revelation.

John the beloved apostle and the dying thief both at the beginning and the end opened themselves to that incredible gift of God, which is his forgiveness, his life and his... and out of newness came. It is thus with us today. Friend, let me tell you, it is not length of time, how long you've been in the garden or the vineyard or the house that matters. It is do you understand what it means that you are in the house? Do not pride yourself, and I say this kindly, do not pride yourself on the number of years you have been in the church, ask yourself do I know what it is all about. My dear friends, it is not familiarity with the words that breathes its reality, it is the openness of life I must tell you there have been times I have been almost gagged by people who could mouth the words, but whose lives were shallow and empty. I've had to pray over and over again not to be judgmental in situations like that. I recall a man in chapel one time when I was in charge of chapels at Ottawa who five minutes before the service made some nonsensical remark about I'll have to run off and have a little talk with Jesus to see what I'm supposed to say. I was fresh out of seminary and it cut me because we had talked about preparation before you speak. And the gibbets with which people speak of the will of God, and toss Bible verses about. Or use the religious lingo while all the time it carries no reality. It is this the world has gotten sick of, it is this that non believing modern man refuses to believe, it is not God
who has died, it is our way of talking of Him that has died. Somehow we must come with a new sense of wonder and gratitude whether we started at the beginning of the day or at the end of the day and rejoice that oftentimes it is the man who comes in the middle of life having wasted 20, 30 years as we heard a man say this week I never knew the grass was green until I met Christ, I would rejoice with that man, even if I had known all the time the grass is green. It is not length, it is not familiarity, it is sensitivity, it is reception, it is openness. My friends, when a man bows to pray, this has its own reward and that is to talk to the eternal. Little matter what I get out of him, it's the fact that he has stooped low enough to listen. Little question what I'm going to get out of giving, it is the question of whether or not in some wondrous sense I know that I am sharing in what he wants to do in the world.

Friends, let me say sometimes I wonder as we rush breathlessly into a service it was lifted up in Dave's prayer this morning, we've come from coffee and the morning paper and we come in here often I feel, with no understanding, are we aware that someone someone who may never have been in here before, is yearning, hoping, that somehow this for him will be the day. Take at the end of the service. I feel so often friends, that instead of there being a kind of breathless prayer among us because the way our services are planned, we come to a time of decision of openness, of saying yes to God, that instead of our being involved altogether, it becomes a kind of curious thing, who is it going to be this time and somebody walks coming crying and I wonder do we understand that this is a congregational act, just as much as baptism is. Let us pray and as I a pastor I know the danger of this, let us pray that we will not become hard, that we will not grumble about the pay but rejoice that we have the opportunity of being in the vineyard.

Last week I came to worship in the first service and I was mainly concerned about the heat of the building and I was all unsettled. I spoke to Dave about it. We came here and we began to fumble through the beginning of the service. And then the soloist stood up to sing and in that breathless moment I saw what had happened, it was both judgment and mercy and then it was that I opened myself and it became worship, not manipulating a service and it is this that we all need. Newness, openness, that the grace of God shall be ours. Let us pray.
The Song Of A New People

The Setting Of The Day

1. The Day of Anniversary
   - The Journey and the Struggle
   - The Rich Meaning for History
   - The Wonderful Multitude of People.

2. The Day of Communion
   - Thank the Lord Jesus Has Given All.
   - Open The Hearts To His Deeper Presence
   - Unite Our Covenants With Him And
     With One Another.
   - Our Commitment To Obedience.

The Magnificent Vision of Revelation

1. Case in The MS of Eternity Circumstances
   - Love and Human Honor
   - Threat and Suffering

2. A Fragile Community of Believers

3. The Angel Vision
   - Triumph and Vocation
   - In The End - The Revelation Of Cities
Here is A New Song

1. The Name Has Become the Lion
   - In His Blood He Has Overcome
   - He Has Opened the Book of Life.
   - He Is One, Our Righteous
   - He Is Mentioned in History to Now Unveiled.

2. Him is the Song of Praise
   - Outside the Book
   - No Book Closes upon the Eternity of Redemption.
   "Unto Him be Praise to Take the Scroll and
   Open His Deeds."
   "Worthy is the Name Who Was Slain,
   to Receive Power and Wealth and Wisdom
   and Honor and Glory and Blessing."
   "Blessing and Power, Glory and Dominion,
   forever and ever, to Him Who Sits upon
   the Throne and to the Lamb. Amen."
3. This is a Celestial Song
- Heavenly come the fires to raise the song
- Them the Canons on Earth
- The dwelling of the Angelic Rose
- Finally, a mighty crescendo of exultation
As every voice in Heaven, and on Earth, and
Under the Earth and upon and
In the sea joined in the praise.

We hear His Song

1. We become exalted and caught up
In the moment,
- The mighty problems and the
Great power structures,
- The animate of the day.

2. We also united to form this people
With a song, "O Cliffs"
- Him Flame in just keen,
- The covering of His mantle - Army C.
- The petition - Man in cutting station
July 3, 1966

Early Announcements:
1. Welcome

2. Invitation to the Lord's Supper
   The pastors will serve those who are to receive the Right Hand of Fellowship

WORDS OF INSTITUTION:
For I received from the Lord what I also delivered to you, that the Lord Jesus on the night when he was betrayed took bread, and when he had given thanks, he broke it, and said, "This is my body which is for you. Do this in remembrance of me." In the same way also the cup, after supper, saying, "This cup is the new covenant in my blood. Do this, as often as you drink it, in remembrance of me." For as often as you eat this bread and drink the cup, you proclaim the Lord's death until he comes.

PRAYER OF DEDICATION:
Thanks be to Thee, my Lord Jesus Christ, for all the pains and insults Thou hast borne for me. May I see Thee more clearly, love Thee more dearly, follow Thee more nearly, day by day.

Later Announcements:
1. Gratitude for the flowers given by a friend in gratitude for the meaning of the church.

2. Rosebuds in honor of:
   a son, Steven Phillip, born to Mr. and Mrs. Phil McAlearney
   a daughter, Paige Suzanne, born to Mr. and Mrs. Dave Skadsen

3. The Evening Service
   7:00 p.m. - McKennan Park Band Shell

4. No 9:00 Tuesday morning Women's Bible Study until early fall.

5. Detention Facility Petitions at the doors

6. Right Hand of Fellowship given by the Congregation
   Sharon Leum
   Chris Wortman
John 6: 27, 29, 33, 34, 35, 38, 39, 40
Do not labor for the food which perishes, but for the food which endures to eternal life, which the Son of man will give to you; for on him has God the Father set his seal." Jesus answered them, "This is the work of God, that you believe in him whom he has sent."

For the bread of God is that which comes down from heaven, and gives life to the world." They said to him, "Lord, give us this bread always."

Jesus said to them, "I am the bread of life; he who comes to me shall not hunger, and he who believes in me shall never thirst. For I have come down from heaven, not to do my own will, but the will of him who sent me, that I should lose nothing of all that he has given me, but raise it up at the last day. For this is the will of my Father, that every one who sees the Son and believes in him should have eternal life; and I will raise him up at the last day."

Philippians 2: 1-11
So if there is any encouragement in Christ, any incentive of love, any participation in the Spirit, any affection and sympathy, complete my joy by being of the same mind, having the same love, being in full accord and of one mind. Do nothing from selfishness or conceit, but in humility count others better than yourselves. Let each of you look not only to his own interests, but also to the interests of others.

Have this mind among yourselves, which you have in Christ Jesus, who, though he was in the form of God, did not count equality with God a thing to be grasped, but emptied himself, taking the form of a servant, being born in the likeness of men. And being found in human form he humbled himself and became obedient unto death, even death on a cross.

Therefore God has highly exalted him and bestowed on him the name which is above every name, that at the name of Jesus every knee should bow, in heaven and on earth and under the earth, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father.
First Baptist Church
Sioux Falls, South Dakota

ANNIVERSARY SUNDAY

July 3, 1966
Eight-thirty and Eleven o’clock

“Perhaps the Lord has a work for me to do here.” Elder A. W. Hilton, June: 1875.

GREAT IS THY FAITHFULNESS
Organ Preludes—“Adoration” .................................................. Felix Borowski
“Beloved Jesus” ................................................................. Johannes Brahms

Call to Worship
Processional Hymn—“The Church’s One Foundation” .................. 423
Invocation
Lord’s Prayer and Gloria

* * *

THOU CHANGEST NOT
A Word of Greeting and Invitation to The Lord’s Supper
Our Communion Prayer of Dedication
Thanks be to Thee, my Lord Jesus Christ, for all the pains and insults
Thou hast borne for me. May I see Thee more clearly, love Thee more
dearly, follow Thee more nearly, day by day.
(The Coventry Cathedral Cross of Nails)

Eating the Bread
Drinking the Cup

THY COMPASSIONS THEY FAIL NOT
Receiving our Tithes and Offerings
Organ Offertory—“Come, Holy Ghost, God and Lord” .................. Andreas Armstdorf
Doxology and Prayer of Dedication
Violin Solo—“Siciliano” (Sonata IV) ....................................... J. S. Bach

Marilyn Paul

**Anthem—“Jesu, Son of God” ........................................... Wolfgang Amadeus Mozart
Jesus Son of God, born of Mary; Who upon the cross was crucified, Thou
hast suffered to redeem us, For man Thou hast bled and died. Thou, our
Saviour, whose side was wounded, Who our griefs and sorrows bore,
Lord, have mercy on us, Thy children, Enfold us in Thy loving care.

THY OWN DEAR PRESENCE TO CHEER AND TO GUIDE
Reading of the Scripture—Revelation 4
The Introit
The Anniversary Meditation—“The Song of a New People” ............ Dr. Roger L. Fredrikson

PARDON FOR SIN AND A PEACE THAT ENDURETH
Hymn of Dedication and Decision—“O God of Might, O Son of Light”
(Words on reverse of bulletin)
The Receiving of Our Anniversary Offering
Benediction and Choral Response
Moment of Silence
The Chimes
Postlude

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

The flowers are given today by A Friend, in gratitude for the meaning of the church.

The radio broadcast over KELO this morning is sponsored by Mr. N. A. Nicholas and Mr. and Mrs. Gordon Martin in loving memory of Margaret Nicholas.
THIS WEEK

SUNDAY, July 3—7:00 p.m.—“Send Off” Vesper Concert, Sioux Falls College Concert Choir—McKennon Park Band Shell

MONDAY, July 4—7:00 p.m.—Explorer Scouts, Youth Room

TUESDAY, July 5—9:00 a.m.—Women’s Bible Study, Youth Room
10:30 a.m.—XYZ, Parlor
7:00 p.m.—Church Calling

WEDNESDAY, July 6—6:45 a.m.—Women’s Bible Study, YMCA
6:00 p.m.—Webelos, Youth Room
7:00 p.m.—Midweek Prayer Service

FRIDAY, July 8—6:45 a.m.—Men’s Bible Study, YMCA

O GOD OF MIGHT, O SON OF LIGHT

1. 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.

2. 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.

3. 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,”

CHURCH STAFF

MINISTERIAL:
Dr. Roger L. Fredrikson ..........Pastor
Rev. J. David Mallgren ..........Assoc. Pastor
Rev. Daniel W. Holland ..........Minister of Christian Education
Mr. Robert Veninga ..............Youth

MUSICAL:
Dr. Stanley L. DeFries ..........Director
Dr. Maynard H. Berk ............Organist
Dr. Harold Wortman .............Youth
Miss Lois Harchanko ............Children

SECRETARIAL:
Mrs. H. C. R. Olsen ..........Pastor’s Assistant
Miss LeeDel Howard .............Financial
Mrs. Clarence Anderson ........Church

JANITORIAL:
Mr. Milo Ehlers ............Sexton
Mrs. Milo Ehlers .............Assistant
Mr. Lamont Reichelt ...........Assistant
My dear friends, as you know perhaps and if you are a guest with us we are happy to have you know it for the first time, this is our anniversary Sunday. The story of this church is all tied up with Independence Day so that the first Sunday of every July we give thanks to God for all that he has done among the people in this place. This church was born in prayer, we never tire of saying this. A woman who was a shut-in, and God bless every shut in who listens by radio today who would love to be here, we talk with them every week, this woman prayed, Grandma Cummins, for 10 years and through failures and even broken promise, God finally answered her prayers and on July 4 in 1875 a group of people banded themselves together and called themselves a church, the First Baptist Church of this community. My dear friends, this church has come through many vicissitudes, many difficulties, and many great hours of glory. It ought to be said that our greatest moments have been when we knew what that Grandma knew, we have known how to pray. Our most terrible moments have come when we have trusted in ourselves. It is altogether fitting and proper that on this Sunday we gather as a family at the table of our Lord. Here we give thanks, here we renew our vows, here we open our lives to each other and covenant again, here I trust some of us have confessed our sins, and many of us have found strength that we did not know was there until we took it. And many of us have found that God has given to us in this hour some new task for which he is calling us to be obedient.

It is a marvelous thing that we are together. I thought about this, the church set against the majesty of God's calling, the wonder of all that he intends for the church to be by his grace, and in this week early in the week, I found myself picking up this last strange wonderful book in the Bible that we call the Revelation, the Apocalypse and I was strangely moved again as I read the words that speak of its great theme, the land has become a lion, the one who was a weak baby in a manger is now the strong lion of Judah, the conqueror. And this is why in the midst of terrifying circumstances, the affirmation of human power and the strutting of little egotists, we always have this it seems, a fragile community is able to affirm its faith and hope and to sing. And one cannot move through this book with all of its strange talk, much of which we do not understand without coming to a profound sense that the church is really people who know how to sing, that we are a new people and that because of this God has given to us a profound song, we wonder is there anyone that can open the mystery to life and death. And modern man with all of his push and ego is pretty cocky about the fact that in the end he's got the key. And we push in here and there and we trample on every corner and cranny of life and in the end because we think we can master it, we think we understand it.

What good does it do to lengthen life by 20 years if the last 20 years of a person's life are hell. This does not mean that we have unlockdd meaning. Of what value is it if we can conquer
other planets if we push there the same disease and conflict and hostility and rottenness that we are leaving on this planet. Simply because man tramples over everything and cuts down everything does not man he understands it. You can take love, presumably love, and trample and prostitute someone in the end and possess it without ever coming near what it really means. And we have arrived at the point where somehow we think that in the last analysis by frantically grabbing, we are going to get the key. But there is only one, and this is one of the cries of revelation. Who has the right to open the book and in that book which has in it life and the mystery of the ending, are the purposes of God, all the points of darkness shall be brought to light, all that has somehow been hidden in corners and crannies and hidden places shall someday be known. Because the lion of Judah has taken off the fields and open . . . . What a strange thing that set over against Nero and . . . . these Christian fragile communities which had in them only the helplessness of their own need but also the grace of God, in the midst of this should be the one who gave to that time this kind of triumph.

And what a church life this does on this kind of a Sunday is not only look to the past and give thanks, not only to affirm gratitude for the present and the opportunity, but to claim the future in the name of Christ who already has claimed it for us. So let me tell you the church is not involved in playing tiddley winks, it's task is not somehow keep the doors open, to go through the motions of playing a church and being nice people, the business of the church is to somehow understand that song, to sing it, to move in the midst of life wherever it has become shoddy, and calloused and hard and rotten and to there by the grace of God sing, worthy is the lamb, to this one be glory and honor and majesty and might and cominon and blessings. Are you aware of the fact that the song starts from heaven, according to this magnificent chapter which catches something of its spirit and the song moves out until finally it is picked up on earth, the church's one foundation 1 Jesus Christ her Lord, and finally all those angels join in and the elders join until finally the writer says, he can hardly stand it because all of creation now is united in one great song. The Lord God Omnipent reigneth.

Friends, is that the vision of this church? By what grace and strength do we move in the midst of this strange world? The fact of the matter is that any week are so jammmed full of problems we can settle for those problems, and this is precisely what we do. If it isn't Viet Nam it's South Africa. And if it isn't that it's some city in America. So that any one of us can say all we are problems, we're so tired we just want to get away from it all. And if the big global ones, the big ones, aren't enough just look at your own little life and home and neighborhood. The biggest tragedy at our house this week and frankly it was a big one, was we had to put Pepper away. You know? He's the one that sent you the Christmas cards last year. And you bleed over this. I'm still trying to work out what in the world God is going to do to animals. I don't know, I like what C.S. Lewis says, I speak of this because I want you to understand that each week if filled with each one of us having our own personal pathos. I
was called to take a service yesterday, I had known the mother of
the child we put to rest, he had spent all of his life at Redfield
he was crippled, a lad 12 years of age, and when I got to the
funeral home the men said we have a much larger group than we
anticipated and if you could say a few words in addition to the
prayer that you were perhaps prepared to give, this would be
a help to the family. And I looked at this tiny form in the
casket and somehow all that that represented spoke of the tragedy
and the heartache of the world. But friend, let me tell you
something. This needy situation was not, is not, shall not be
the last word. This is why I found strangely, and I was
anticipating today a buoyancy, an optimism, almost a glory,
that I knew was at eternity. There is a psalm, it is made
possible because while we were yet helpless Christ died, the
lamb was broken.

And while we were yet enemies of the cross he said Come home.
Do we understand this. When one starts to listen for the song
he picks it up in many places, we came today to this Lord's
Supper and I was moved because this simple cloth on the table is
a gift. One of the good women of the church took this bit of
lovely linen, worked on it many hours, notice the crocheting
the cross. And when I stood there this morning I heard a song.
I drove up into the east side of Sioux Falls this week to make
a call in Norton Acres, and because I couldn't find the address
I stopped in a filling station, it was a very hot day. Course
today is quite cool. And at the station I said to the man do
you know where such and such address is and he said yes I think
I can tell you, by the way how is the business of petitions for
the detention home going. Well, this got me out of the car and
I said, friend who are you. And he said well my wife and I were
at that meeting but I was dressed up at that meeting and I've
got my work clothes on now and he said you know she's been out
all over this area and she's got a list of names as long as
your arm and I said I'm really sorry that I've got my tank full
of gas, because I really ought to buy some. And I must tell you
I moved with a kind of a sense of a song. Out in that community.
I think of the men and women who did valiant warfare that something
creative could be done for the mentally retarded. It sings out
there if you'll hear it.

Let me just pick up a couple of other things. This week
Gary Van Gerpen of our church who is working with the Boy's
Clubs in town which catches up the lives of about a thousand boys,
let us thank God for all of these organizations and fellowships
that are working to help youngsters. He said I wonder if the church
would like to help with 25 boys, well of course the first thing
you ask is how much will it cost. And I was amazed to discover
in the camp, $3.00 a boy. Why of course we'll take 25 boys.
And he went out and said you know this is wonderful, what's
$75 and 25 boys. You see worthy is the lamb. And either my
dar friends, we move creatively, redemptively, openly in the
song or we cut ourselves off from it and somehow are not a part
of it. You know that in some ways the most meaningful part of
the service the last hour was that there were some folks who
came into the balcony that our deacons did not notice, this is not their fault. And as we concluded the service of communion, I said to Robert please slip up to the balcony with a plate of bread and a tray and the woman who was there, dropped downstairs afterward and said, thanks for being included. You're either in the song or you're not. And what is needed in this hour with its deviceiveness and its hurt and its broken hearts is that we should somehow hear it. Respond to it and give ourselves to it because in the resources of Jesus Christ there is life everlasting.

You remember Jim Frank and the Korean Orphan Choir. Jim was the fellow in charge. We had a great time entertaining these youngsters, some of the men downtown still talk about it. Well, a card came, it could have been from any tourist and you kind of casually pick it up and all of a sudden you try to figure out the writing, it's almost as bad as mine, and the card reads, Unprecedented opportunity to reconcile man and families to God in Viet Nam, great ministry in hospitals and rehabilitation centers, 70 to 80 conversions per week among the wounded Vietnamese. This is a great day of opportunity in the midst of suffering. We could do no other than ask ourselves do we have any money in the Deacon's Welfare Fund and a few dollars went off out of that fund this week so that somehow there might be a cup of cold water to some beds and I hope and pray that God will start singing a new song, a new people at those beds.

Friends, it is not only the past, it is not only the present, but it is the future to which we are called by the Lord, the great lion of Judah, who holds in his hands all of men's affairs and who in the end himself will be named Lord of Lords and King of Kings. This is our song.

Let us pray.
Dear Father Wells

The Well at the Lake
- Dad and Grandma in 1933
- With a Deep Hole Digging to 28 feet
- Now after all these years, no water.
- That the pipes were clogged and the father was ill.
- That the water of the well is 14 feet from the top.

Dear Great Story
- Isaac was in Alien Country.
  Went there to dig again for water.
  Wells. Filled by the enemies.
- They mislead the Peul Gnave.
  - 6. Weled
  - 6. Alien
  - 6. Crude and Dir.
The Allegory of A Return To The Bed

The Face of the New

You: The New World

Everyman of Adams - Weary Our

The Longest for The Floating

Do you Think You Can Get You Now.

We Have Some Pensions

Community Of Adams - Wear Our

The New World - Illusion

The Illusion Of A Return To The Bed
3.

- The Strength and Grace of the Old
  - The Beauty of the Stars - The Strength of
    on the Hills and the Majesty of the
    Nebulae.
  - The Company of Neon Lights.
  - Getting Back to the Source
  - The Great Promises and Qualities
    That Have Told and Inspired
    Men.
    - The Symphony of Beethoven
    - A Painting by Rembrandt
    - The Tides of God.
  - Oh, Lord, Thou Hast Been Our
    Dwelling Place in All Generation
    - In the Face of Crisis - Uphold -
      Revolution - Strong -
      - What Else Can th\_?

Cpl Shinneman and Chaplin Green
This Digging Was A Return To The Wells Of Our Fathers.
What Family Or Father Do We Have?
(1) An Alien Land
- Strange Customs And Habits
- Strange Gods
- Our Lives In Now The Place Of The
- Strange, The Stranger, The Uprooted,
- To Whom Belong?

(2) The Wells Of Our Fathers
- Here I Walk Home Before Us
  It Is Here As A Gift
  The Clergyman, The Boss, The
  Structure Of Life.
- These Are Our People
  We Next To Discover Them
  Again.
- Like The Prodigal Coming Home
- We Must Try Hold Ourselves On What
  Then Remained.
Dear Mr. Watt, 

- Day after day we go for it.
- Win a wife
- Refreshing, healing, life giving.
- We accept this.
- Forgiveness, grace, mercy.

What kind of well for our children?

- In the next generation.
ANNOUNCEMENTS
July 24, 1966

1. Welcome
   - Robert Green Evans
   - Walgreen

2. Gratitude for the flowers
   - Given by Mr. and Mrs. Ralph Oltman
   Rosebud
   -- In honor of a son born to Mr. and Mrs. Leslie Young

3. South Dakota Baptist Women's Conference
   -- August 16-18, Campus of Sioux Falls College
   -- Get registration cards from church or Mrs. Tingley
   -- Letter posted on bulletin board. Further information in August issue of the "Times"

4. As you leave
   -- Opportunity to sign up for appointments for pictorial directory
      -- Detention facility petitions

5. Moment of Silence
   -- For Mrs. Harold Odell
   - Arnold Engberg
Meetings - Rei Olsen.

The Vicente Dahms

The Almanac Ministry

- Our Meeting - Wednesday
"But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us."

O LOVE THAT WILT NOT LET ME GO
Organ Preludes— **“The Sixty-Fifth Psalm” **.................Alec Rowley
“Blessed Are Ye Faithful” ..................................Johannes Brahms
Chimes
Call to Worship
Processional Hymn—“Praise to the Living God” ....................124
Invocation
Lord’s Prayer and Gloria

** Christian Greetings and Announcements

I CANNOT CLOSE MY HEART TO THEE
Call to Prayer
Pastoral Prayer
Choral Response

**

MY HEART RESTORES ITS BORROWED RAY
Offertory Hymn—“Come, Thou Fount of Every Blessing” ..............111
Receiving our Tithes and Offerings
Organ Offertory— **“Sing of His Love Amazing” **...............Healey Willan
Doxology and Prayer of Dedication
Duet—“For I Am His and He Is Mine” ..............................Slater
Mrs. Byron Blacksmith, alto
Miss Byrean Blacksmith, soprano

O LIGHT THAT FOLLOWEST ALL MY WAY
Reading of the Holy Scripture—Genesis 26:1-18
The Introit
The Sermon—“Our Father’s Wells” ..................................Dr. Roger L. Fredrikson

I GIVE THEE BACK THE LIFE I OWE
Hymn of Dedication and Decision—“Come unto Me, Ye Weary” ..........277
Benediction and Choral Response
Moment of Silence
The Chimes
Postlude

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

We are grateful for the flowers in the Sanctuary today given by Mr. and Mrs. Ralph Oltman.

The radio broadcast this morning over KELO is sponsored by Mr. and Mrs. George Boom.

We would like to express our appreciation to the following, who in the midst of summer scheduling are presiding at the organ for our services of worship: Elza Daugherty Wanda Julin and LeeDel Howard.
EVENING SERVICE
7:30 P.M.

Prelude
Fellowship Singing
Greetings and Announcements
Reading the Scripture
A Time of Prayer
Receiving the Offering
Solo—"I Walked Today Where Jesus Walked" .....................Geoffrey O'Hara
Rei Olsen, tenor
The Evening Meditation—"Where The Action Is" .............Dr. Roger L. Fredrikson
Hymn of Invitation
Benediction
Closing Moments—"When I Survey the Wondrous Cross"
Moment of Silence
The Chimes
Postlude

THIS WEEK

MONDAY, July 25—7:00 p.m.—Explorer Scouts, Youth Room

TUESDAY, July 26—7:00 p.m.—Church Calling

WEDNESDAY, July 27—6:45 a.m.—Women's Bible Study, YMCA
6:00 p.m.—Webelos, Youth Room
7:00 p.m.—Midweek Service
7:30 p.m.—Board of Christian Education, Diaconate
9:00 p.m.—Church Council

THURSDAY, July 28—12:00 noon—Sr. Philathea Class Picnic, Room 111 (pot luck)
(No meeting in August)
7:00 p.m.—Boy Scouts Youth Room

FRIDAY July 29—6:45 a.m.—Men's Bible Study YMCA

CHURCH STAFF

MINISTERIAL:
Dr. Roger L. Fredrikson .............Pastor
Rev. J. David Mallgren...Assoc. Pastor
Rev. Daniel W. Holland .......Minister of Christian Education
Mr. Robert Veninga .............Youth

SECRETARIAL:
Mrs. H. C. R. Olsen...Pastor's Assistant
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Miss Lois Harchanko ..........Children

JANITORIAL:
Mr. Milo Ehlers ..........Sexton
Mrs. Milo Ehlers ..........Assistant
Mr. Lamont Reichelt ..........Assistant
My friends, let me start very simply and personally. Our going together as a family or as much of a family as we can gather to Lobster Lake is always a wonderful time of retreat. Before we left, we were looking over some slides which we'll never bore you with -- these are strictly for home consumption. And Miriam said Dad I think Lobster Lake is my most favorite place in all the world. And I suppose in a way at times this is the way we all feel. Now I will not lest you have your hopes or fears up, speak about sailing. I want to tell you though, that years ago and this came to my mind because I saw the name of the year 1933, years ago my father and some of the Michaelson's agreed they could buy this piece of land along this unsophisticated lake west of Alexandria. Now these were in the years of the depression -- my father told the family if we can possibly do it we'll build a little place up there. Now in the strange providence of God from time to time because he was a rural pastor, we got not only eggs and chickens, but occasionally a little pig from a litter which looked as if it might die. This ended up at the preacher's house. And I can remember numbers of times with nipple and spoon keeping the pig alive. Now the pigs always prospered because they got the leftovers from the parsonage and usually he did better on this hot -- Dad would -- than any other hog that the farmer had in his litter. The moral of this I think is clear. So with the money and I remembered Dad saying very clearly, no one will touch this money. We will build a place up by the lake. And in 1933 with a brother still alive now, Frank, the only other Fredrikson I have ever known who spelled his name as we do, he and his brother built the cabin, a simple place. You could almost put the whole thing here on the platform and in the choir loft. Open beams, no plumbing unless you've got a pail to go get the water in, rocky shoreline and all the rest, electric lights only a few years ago but it is a place where we have no schedule. You decide on that particular day what you will do and with all due respect to those of you who work with the telephone company and have given to us a wonderful thing in the telephone, no telephone. A wonderful time where our family lives as it will. Now the thing I want to come to is that down below the hill is a well. And this is very much on my mind because this summer for the first time in 33 years the well had to be repaired. And this is where I saw the date 1933. It was dug with a post hole digger by Dad and Granddad Michaelson. I can remember when they did it, shoved the long pipe up through the trees and held it up somehow or other while they dumped the dirt out and at 28 feet they hit water and the well until this summer had never failed to give water. Fresh, wonderful, healing water. But this summer no water. So the pipe was lifted up and it was discovered to our amazement that it was the point of the pipe, I may not say this correctly, that was clogged up and that the leathers on the pump had become dry and cracked and given out. But after 33 years the water was six feet from the top of the well. So that of the 28 feet depth, 22 of it was water. So the well was repaired and the leather put in and the pipe dropped down again and soon
the water came and as I mowed the grass later in the day, this was not a one day project I may say and it required much help by experts, but as I was mowing the grass the old story of the wells in Genesis came to mind. One of Harry Emerson Fosdick's greatest sermons is on digging the wells again of our father. An amazing thing that after all these years, all you had to do was correct the well and the water came. Now this story in the Old Testament and I'll hastily say was on alien ground among the Philistines but a well that had been dug in faith by Abraham and his servants now had come to be Isaac's well and in the midst of alien difficulties among strange people there came to him again the urgency to dig the wells and to find therein water. Sunday after Sunday in this church I have talked about God doing a new thing, this he is doing and that the gospel is always knew but today I want to talk about old things, returning the heritage and strength that is not our own. There is a great deal of difficulty I know in going back to old things. I am not now talking about musty things that do not matter, I am talking about the beauty of the stars, about the ancient hills, about the strength and majesty of the redwoods, I am talking about a God who is eternal. We live in the midst of the fad of the new. If we don't have this year's clothes, we feel terribly uncomfortable. My friends, this is the tragedy that we feel this way. We've almost built an economy based on stuff that's supposed to wearout in a year so you have to buy new stuff and the world and air is full of talk of new models, new styles, every thing until we become in the last analysis people who grasp off what they can get now, clutch at the new, always clinging to the new style, condescendingly looking at those who may have last year's styles and when you start to get into the realm of thought, his too becomes a fad because on every hand there is new psychology, new education, new this and that, now truth, newness only.

And the end of this becomes in theological circles what we call the new theology, whatever this is and men gravitate toward this man and that man the question is not truth but who can quote as Robert McAfee Brown said, who can play the game of theological gamesmanship. And as it is in theology I dare say it is in your business. So that in the end all we have as it says in the Acts, in the city of Athens, all we have are men talking about every new thing under the sun and this in the last analysis becomes what we call the new morality.

For every man makes up his own laws, decides how he will live, determines by his own atenna how he will react like others are carrying on because no one wants to be a square or talk about the old. Now my friends, we have to set over against this the values that last. Far be it from me for worshipping the old. You know this. If we have to do a thing a certain way to get it done, I say let's do it that way. But there is a difference between taking new forms and settling for new content. It is one thing to fill the wells up and say there's not any good anylonger and try to dig cisterns. It is quite a different thing to change the pint to get the same well to work again. And what we are called do do is to ask ourselves about the value of the old, that the great old things of God did, his promises, his acts, his life as
it petered out, is it all gone. Or is there something that lasts so that little men are born such as we are, we have our day and e" but the realities go on. Abraham may be gone but his well is still here. Is there nothing to be said for the fact that one generation passes on to another generation, great culture, great thought, great music. The sonatas of Beethoven, the paintings of Rembrandt, and finally the affirmation of the gospel. By what will we live when life starts to tumble in, when the crisis come, when there is shattering and the foundations begin to shake, will it truly be the new then? Will it simply be the latest "fad, a new style, or is there some water in some well that is eternal.

We have people in this church whose names are Shinneman. You are aware of the fact that their son recently because it was spoken of and we prayed for him, lo -t his leg in Viet Nam. He moved with one of these gadgets under orders to find minds which are planted all over the place. The gadget began to react, he cried "Mine" - before he had moved, he had warned his man, he was caught in the blast and the leg was torn off at the hip. He was shipped to the Philippines by helicopter, his wife went to be with him and when he later came to Bethesda Hospital in Maryland, he Natural Hospital there for he now is until he can be moved to Philadelphia and fitted for a limb, and his folks went to see him and were shocked by what they saw, he said, "You mustn't be so concerned over me. You should have seen what came in next to me. A man with no legs, both eyes gone and one arm gone."

And this wife, Shirley Shinneman, said we saw the planes come in in the Philippines two and three a day and it seemed like the procession would never end, carrying them off. But do you know something? In Honolulu there happened to be a chaplain, Cravens, and at a point where Perry Shinneman almost ready to cash in the chips, as we say, he came and spoke to him. I was amazed to discover that his wife was a girl that I had had in class by the name of White, Betty Lou White, back at Ottawa. How little the world is. And in the things that the chaplain said to this corporal, the old things, the things out of wells, the resources of God, there came hope. Now he looks forward to coming home and living again. My friend, I do not know what has come to your life.

I can bet my life on this, though, there isn't a one of us in this sanctuary who doesn't have trouble or heartache or need, however we try to cover it up. It is there. And to admit it is there, to say I will try again, to go back to the resources, the strength, the greatness, the mercy which only God can give is what I will do. So we must not be fooled simply by the new and discard the old when there may be in it the gift of eternity.

Or think for example of this fact. These people were in an alien land, an alien country, strangers, they did not know or understand about this well business. I do not know why the Philistines covered these wells, poured earth in them, maybe it was because of anger, maybe they didn't understand, I don't know. But we tend to do this. This is a strange alien word, estrangement left outside, uprooted, don't belong. And the strange thing is how many people feel this way right in our own community one runs into
them all the time, I don't belong, I don't feel I relate to anyone, I am alone and what we tend to do is somehow keep life going on its surface while down underneath there is a great aching vacuum in there. We are like aliens. And in the midst of the alien, this man Isaac told to dig wells that belonged to his father, this is home, this is people, this is belonging. There's nothing our age needs more than this. A church must begin at least by being a reconciling community. If it is not this it does not even dare bear the name of Jesus Christ. The whole business of Jesus was to get people to come home to their father's wells. Was to get them back where they belong, to help them discover their destiny, to know why they were here.

When I read the story my mind frankly jumped to the story of the prodigal son. This boy who found that not only was there... so to speak between them and geogrhiic distance between he and his father, there was psychological and spirituil distance, he was lost, the father was at home and when the boy turned toward ome to go toward dad, the father came to meet him. He was return- ing to his father but more than that the resources of his father. He belonged. He had now come home. My dear friends, what this church needs to do is season and out of season, all of us here, is to remind people they do not need to live in an alien land. I speak now spiritually and psychologically. That somehow there is place where men's hearts, the yearnings can be satisfied and their hopes fulfilled where there is forgiveness an peace and surrender and within this kind of a context, we begin to do that which God really called us to do.

You see, the wonderful thing about that well at Lobster Lake and I think of it when I read the story the meaning of that water, precious stuff. We've had some dry times now but let us not forget that God in due season will give us rain too. We have 27 wells, Mr. Hash knows about this much better than I do that pump water and we talk about our resourvoir and we say on certain days ouyuse water on this side of the street and so forth and all the rest of it. Why? Water is precious. Men that have been without water become as men who have no mind, healing in water, life in water, there is fulfillment in it, a desert becomes a place that becomes beautiful like a garden, a man turns from being parched to living when he comes upon this and water is always a gift, it is there. I simply come and take it. Whether I dig a well or whether I put out a container to catch that which falls from the heavens, it is a gift. When are we going to wake up to the fact that we do not control or manipulate life ourselves. That it is not ours to simply master and ride on. The Christian church must become as never before, I am convinced, a servant people who are willing if need be to take the towel and to kneel and to wipe the feet of others who bear their burdens and get under their sufferings because we have been recipients of the grace of God which as Paul says in Romans, I am a debtor. The obligation of a man who has found water is to share water. There is something of that meaning here it seems to me about a well in an alien ground. And could I at the end raise just one last questions with you.
What kind of wells do you propose to leave for your children? Huh? Are you simply cashing in on what somebody else left and living on the surface and digging nothing? Elton Trueblood said 52 years ago the capital of this nation its invested capital spiritually and psychologically is about running out. This is why he wrote the book The Life We Prize. You can't keep living on invested income and dissipating it without putting back into it again. And it seems to me there is a great burden on this generation to decide what kind of wells we'll dig, how deep we'll go and whether or not we dare believe there is water to be found.

So that those who come after shall learn the lesson that we left them that gift which God has given us.

I have the feeling that in the middle of the summer there ought to be some sense of dedication on the part of parents and others who may not have cared but to whom God is saying what are you going to do about the wells, those precious wells of our other's. How thankful I am for a homemade well at Lobster Lake which may have taught me more than anything else on the days of our holiday. Shall we pray.
Come Before Winter

His Waning Chapter

1. Near the End
   - The Last Letter of Home to a Young Man
     - Old and Scared
     - He lives as still then
   - From a Roman Programme
     - Wet and Cold
     - How Near is the End?
   - The Wind Up of His Affairs

2. The Reality of His Writing
   - The Heroic Motivation
     - "Preach the Word - The Urgent"
     - "Convince, Delude, Entice"
   - The Truthfulness of Few Years
     - His Epigrams Above the End.
   - The Last Intimate Requests
     - Dennis was Left
     - Jack, Mary, Priscilla & Gillis

3. "Be Your Heart to Come Before Winter"
- It was getting cold - Close.
- The season of storm on the Mediterranean.

"If you don't get here by winter, I won't do any good."
The Opportunity Before Winter

- The Chance To Be Home To Minster To Him
- To Be With Him A Child

- There is The Season of Spring - Summer - Growth - Fall - Winter

1. The Times of Life
   - Influence and Growth
   - The Crisis and Decisions
   - The Consequence and The Judgment

2. Here Honeys Of Opportunity
   - Learn Hall - The Attack - The Resilience and the Nature

- The Criterion of Mindfulness
  - Then some Misunderstanding
  - Then a Chance for Forgiveness

- A Moment In History
  - D Day
  - The Christianization of Japan
- The opportunity to go to school
- In now or never.
- Theohan lessons with our families.
- In now, every day.
- The moments of growth.
- Have delightful arise.

③ Three hours of choice

- The burden and the thread.
- Upon us.
- The claim and the call to there.
- Be unit, deal soon. Have been.
- Action.
When Winter Comes

- The Day Ends - The Game is Over.
- The Service Is Now Over.

- Jeremiah "The Harvest is past, the summer
  is ended. And we are not saved."

- The Hour of Opportunity Passes

- The Foreign Vaginas

- Jesus Franco.

- The Years Come and Go and Soon It
  Is Gone.

- You Cannot Assume Chaos Will
  Come Again.

2. I No Longer Can

- Building for the Future
  - John 2:16 I no longer can for the here.

- The Nuptials of Cities
  - These are Kings - Their Citizens,
  - Finally, Barons.
6. Death comes,

Suddenly and unexpectedly,
4. The Gift of Fair Opportunity

1. The Wonder and Mystery of Time
   - To only see meaning as I desire it.
   - Can be empty, and meaning.

2. The Wonder of a Gardening Hand
   - The right place at the right time.
   - The presence of God.

3. The Capacity for Choice - For Decision
   - The great work of “Go” to Church
"But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us."

O LOVE THAT WILT NOT LET ME GO
Organ Preludes—***"Prelude in A minor" J. S. Bach
"Praise to the Lord, the Almighty" J. S. Bach
Chimes
Call to Worship
Processional Hymn—"Holy, Holy, Holy Is the Lord" 97
Invocation
Lord’s Prayer and Gloria
* * *
Christian Greetings and Announcements
**Service of Baptism
* * *

I CANNOT CLOSE MY HEART TO THEE
Call to Prayer
Pastoral Prayer
Choral Response
* * *

MY HEART RESTORES ITS BORROWED RAY
Receiving our Tithes and Offerings
Organ Offertory—"O God, Our Faithful God" Flor Peeters
Doxology and Prayer of Dedication
Solo—"Come Now, and Let Us Reason Together" Warren Stebbins
                 Patti Heyl, mezzo soprano

O LIGHT THAT FOLLOWEST ALL MY WAY
Reading of the Holy Scriptures—II Timothy 4
The Introit
The Sermon—"Come Before Winter" Dr. Roger L. Fredrikson

I GIVE THEE BACK THE LIFE I OWE
Hymn of Dedication and Decision—"Thou Didst Leave Thy Throne" 292
Benediction and Choral Response
Moment of Silence
The Chimes
Postlude

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

The radio broadcast this morning over KELO is sponsored by Young & Richard’s Flower and Landscape Service.
Organ Prelude
Fellowship Singing
A Word of Greeting and Announcements
Receiving the Offering
Reading the Scripture—Matthew 5:10-16
Evening Prayer
Evening Meditation—*The Art of Becoming*  Mr. Robert Veninga
Hymn of Invitation
Benediction
Closing Moments—“When I Survey the Wondrous Cross”
Moment of Silence
The Chimes
Postlude

**THIS WEEK**

MONDAY, August 1—7:00 p.m.—Explorer Scouts, YR

TUESDAY, August 2—10:00 a.m.—XYZ, Parlor
7:00 p.m.—Church Calling

WEDNESDAY, August 3—6:45 a.m.—Women's Bible Study, YMCA
6:00 p.m.—Webelos, YR
7:00 p.m.—Midweek Service

FRIDAY, August 5—6:45 a.m.—Men's Bible Study, YMCA

**IMPORTANT NOTICE FOR ALL WOMEN:** Please remember the S.D. Baptist Woman's Conference on the Sioux Falls College campus August 16-18. $10.00 for registration before August 8. Registration cards can be secured from your Circle Chairman or at the church office—NOT at the State Convention Office.

**CHURCH STAFF**

**MINISTERIAL:**
Dr. Roger L. Fredrikson ..........Pastor
Rev. J. David Mallgren ....Assoc. Pastor
Rev. Daniel W. Holland ....Minister of Christian Education
Mr. Robert Veninga ..........Youth

**MUSICAL:**
Dr. Stanley L. DeFries ..........Director
Dr. Maynard H. Berk ..........Organist
Dr. Harold Wortman ..........Youth
Miss Lois Harchanko ..........Children

**SECRETARIAL:**
Mrs. H. C. R. Olsen...Pastor's Assistant
Miss LeeDel Howard ..........Financial
Mrs. Clarence Anderson ......Church

**JANITORIAL:**
Mr. Milo Ehlers ..........Sexton
Mrs. Milo Ehlers ..........Assistant
Mr. Lamont Reichelt ..........Assistant
Who is a Christian?

The Question

1. I want to know what a Christian is.
2. I am confused - I hear many voices.
3. The answer must come from the Book of Authority.

The Meaning of Being a Christian

1. Partisan of the Christ - A small Christ - the stamp of Christ is on them.
2. Found in Christ's life; Greater Answer - a way of life and joy.
3.
The Cry: "What Must I Do To Be Saved?"

The Cry of Futility and Helplessness.

1. A Child Who Senses and Knows Guilt
   The Staining of Wanting To Come To Christ.

2. A Grown Person Who has Come To The End of His Resources.
   - Not Outer and Physical
   - But Inner, Spiritual and Emotional.

3. The Deplorable Thing
   - Patries' No End
   - Cancer - Life In Absence
   - Hiering Away - Meaningless
   - Tennessee Williams - Mankrugten

"The Harvest is Past. The Summer is Ended
And We Are Not Saved."
3.
The Meaning of Peter's Cry: "All Have Sinned
And Come Short of the Glory of God."

(1) I Am Under bondage
- To Sin and Death
- Here to A Few of Death at Work
  in Me.

(2) I Live in Death
- Physical, Spiritual and Eternal

(3) Some Will Choose Their Own Fate and
The Answer: Believe in the Lord Jesus and
You Will Be Saved!

- Simple, Nice - No beating, name-ticking

(4) Hymn 6 The Answer of God in Christ
- Ask Him, Accept in Christ
- Share His Life With Us
- Forgive Our Sins - Triumph
- New Fellowship With Him.
The Meaning of His Salvation:
- To receive
- To receive: verse
- To be delivered from slavery
- Out of captivity
- To share in His life
- To enter into God's work.

His claim only the accessibility: an act of faith

- Personal trust
- A leap of faith.

Man needs to walk by faith: a faith, thoughtfully
- Climactic conversion
- A fort through action
His Become The Way of Obedience! Baptism

1. Under A New Will and Mastery
2. A New Mind
3. The Discovery of A Life of Mission
   In Christ.
5. Become A Way of Concern

1. Sow Up the Words and Share His Bread with All.
2. Love for Others

The Union High Camp
- From Scattered Places and Interests
- A Community of His Spirit.
- His Life of Christ
August 7, 1966

CALL TO WORSHIP
Seek ye the Lord while he may be found, call ye upon him while he is near.
Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon.

CALL TO PRAYER
For I know the thoughts that I think toward you, saith the Lord, thoughts of peace.
Ye shall go and pray unto me, and I will hearken unto you.
And ye shall seek me, and find me, when ye shall search for me with all your heart.

CONCLUSION OF SCRIPTURE
So Barnabas went to Tarsus to look for Saul; and when he had found him, he brought him to Antioch. For a whole year they met with the church, and taught a large company of people; and in Antioch the disciples were for the first time called Christians.

Closing Hymn #279
1. Welcome
   --A word about camp

2. Gratitude for the flowers
   --Communion Table, given by Mr. and Mrs. Tom Flood
      in memory of Mr. Flood's parents and Mrs. Flood's
      brother

   --Baptistry, from the wedding of Mr. and Mrs.
      Michael Servino, Jr. (Larrie Miller)

   --Chapel, from the wedding of Mr. and Mrs.
      Clive Egan (Leola Klauson)

3. Communion this evening

4. Potluck Supper, Wednesday, 6:15 p.m.
   --See "Times" (copy on bulletin board)
      for what to bring
Quarterly Business Meeting, Wednesday, 7:00 p.m.

5. Coming Events
   --Sioux Falls College Commencement, Saturday, 1:30 p.m.
      Reception at Jeschke's for graduates and friends.

   --South Dakota Baptist Women's Conference,
      August 16-18. (Details in "Times")

6. One of our last chances on the petitions.
"Peace does not mean the end of all our striving; Joy does not mean the
dying of our tears; Peace is the Power that comes to souls arriving up to the
Light where God himself appears.”  G. A. Studdert-Kennedy

O LOVE THAT WILT NOT LET ME GO
Organ Prelude—  "Prelude in g minor" ....................................... J. S. Bach
**"Meditation" ............................................................. Th. Bubeck
"Prayer" ................................................................. Leon Boellmann

Chimes
Call to Worship
Processional Hymn—"God Himself Is With Us" .................................. 123
Invocation
Lord’s Prayer and Gloria

** *
Christian Greetings and Announcements

I CANNOT CLOSE MY HEART TO THEE
Call to Prayer
Pastoral Prayer
Choral Response

** *

MY HEART RESTORES ITS BORROWED RAY
Receiving our Tithes and Offerings
Organ Offertory—  "Elevation in F Major" .................................. Alex. Guilmant
**"Rejoice Greatly O My Soul” ................. Sigfried Kark-Elert
Doxology and Prayer of Dedication
Solo—"Love Never Falleth” .................................................. F. W. Root
Daniel Holland, tenor

O LIGHT THAT FOLLOWS ALL MY WAY
Reading of the Holy Scriptures
The Introit
The Sermon—"Who Is A Christian?” ............................... Dr. Roger L. Fredrikson

I GIVE THEE BACK THE LIFE I OWE
Hymn of Dedication and Decision
Benediction and Choral Response
Moment of Silence
The Chimes
Postlude

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

The flowers on the Communion Table are from the wedding of Mr. and Mrs. Michael Servino, Jr. (Larrie Miller).

The radio broadcast this morning over KELO is sponsored by Lowell C. Hanson, Jackrabbit Lines.
EVENING SERVICE
7:30 P.M.

Organ Prelude
Fellowship Singing
Christian Greetings and Invitation to the Lord’s Supper
Receiving the Offering
Reading the Scripture
Solo—“Arise, Shine For Thy Light Is Come” MacDermid
Jon Christensen, baritone
Communion Meditation Dr. Roger L. Fredrikson
Eating the Bread
Drinking the Cup
Receiving the Fellowship Offering
Hymn of Invitation
Benediction
Closing Moments—“When I Survey the Wondrous Cross”
Moment of Silence
The Chimes
Organ Postlude

THIS WEEK

MONDAY, August 8—7:00 p.m.—Explorer Scouts, Youth Room

TUESDAY, August 9—7:00 p.m.—Church Calling

WEDNESDAY, August 10—6:45 a.m.—Women’s Bible Study, YMCA
6:15 p.m.—Fellowship Potluck Supper
7:00 p.m.—Quarterly Business Meeting
8:00 p.m.—Diaconate Meeting, Parlor

THURSDAY, August 11—12:00 noon—Board of Trustees, Youth Room
7:00 p.m.—Boy Scouts, Youth Room
7:30 p.m.—College Parents Meeting, Parlor

FRIDAY, August 12—6:45 a.m.—Men’s Bible Study, YMCA

SATURDAY, August 13—1:30 p.m.—S.F.C. Commencement, Sanctuary

CHURCH STAFF

MINISTERIAL:
Dr. Roger L. Fredrikson Pastor
Rev. J. David Mallgren...Assoc. Pastor
Rev. Daniel W. Holland ...Minister of Christian Education
Mr. Robert Veninga Youth

SECRETARIAL:
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Dr. Maynard H. Berk Organist
Dr. Harold Wortman Youth
Miss Lois Harchanko Children

JANITORIAL:
Mr. Milo Ehlers Sexton
Mrs. Milo Ehlers Assistant
Mr. Lamont Reichelt Assistant
"WHO IS A CHRISTIAN?"

8-7-66

My friends, I wish there were some way by which I could sit down across the table from every one who is here or is in sound of this voice and ask you the question Are you a Christian. This question is one I cannot answer for you and it may seem presumptuous that in a Christian congregation such a question should be raised. Yet this week I have been among folks who are very honest and their questions are not covered and veiled as ours are so many times. Young man stood in assembly on Friday when we were all together and said and he was very moved, it took courage to do this, I do not know whether or not I am a christian and in the course of that wondrous last day we visited he came to me, we visited in the shadow of the hills and after the communion the lad said I know I am a christian. Is it wrong to ask you about this. I do this because I think we take too much for granted in the church, we assume motivations that cannot come without the love of Christ. We think that somehow there is power for living and yet the life that can bring that power has never been accepted. My friends, I am aware of the fact that there is both a beginning and a journey to the christian life but we long discuss the journey that we never talk about its beginning and thus we assume too much. The word christian was first used in Antioch, it was a taunt, it was a sneer of people who acted like little Christs. It was not that they were parading anything, as a matter of fact they were broken people within and yet they were people who had drunk of new wine there was a great indescribable joy about them so someone on a day it's recorded in Acts with a sneer said these are Christians and the nickname stuck. Because the name christian is a nickname, it literally means a partisan of the Christ. It means that there is a stand or a brand an ownership about a life that cannot be denied so that sometimes we say even though a man may not technically carry the name he acts like a christian and this in itself is a kind of judgment the other side of it is that some of us bear the name but do not know how to act and I want to make it very plain that in our kind of church set up in our particular understanding of the new testament it is not the outer trappings of religion and we struggle with its forms, the way it expresses itself, the whole business of paraphenilia of membership and all that we hang on it, it is not this that brings a man to the decisive point where he can say with some integrity I know. This is a deeply personal matter, it is an encounter that can only take place between me and the living God only I can say I have some knowledge that this is true.

I dare believe it and if you'll pardon me being very simple here at the outset it is as clear as yesterday when as a lad I knew this claim on my life and in all the years that have gone by the mistakes, the failures, the many many times that I have not acted like one, I have known that I am in his hand.
because his hand is greater than my sins. For in the moment that by an act of faith a personal trust of obedience which is really the act of the mystery of the spirit that a person says I believe as much as he would commit himself to another human as they did yesterday in the two weddings, tremblyingly and in fear, it is true but just hearing them say the words I do commit myself to you, I take you for better or for worse, come hell or high water or trouble, whatever it be, I will be faithful to you. This is a commitment, it is personal, only the people who are involved can make it and as a lad drawn as if by a magnet I found myself making that commitment, I hardly remember anything that was said except the man talked about the lost sheep and this I knew. My friend, in the midst of so much that is flabby and indefinable and the kind of thing that one cannot get his hands on, let us speak of this quite directly. Let me take the story. Here in a strange way Paul and Silas have come to a city and they have as they did in every place to which they came spoke of the truth of the gospel and there is response and there is a riot and they are thrown into jail, it happened in many cities and in the jail the joy, the abundant joy of this kind of life for to be a Christian is to know a life, it is basically not so much a dogma or an ethic that I have tried to work out as it is a life that expresses itself and when I try to state what a life is this is my theology and my theology ought not to outrun my experience of the truth of it and when I try to act out this like that is the ethic by which I live so the joy of this life in a prison expressed itself and there was singing.

And then an earthquake and in the darkness and confusion there was a jailer who was responsible for these men, the Roman government had said these men are your responsibility you lose them at the cost of your neck. And the strange thing is that one of the prisoners said to the others stay here, don't run. And then the jailer in the darkness and confusion cries out and says men, what must I do to be saved. I do not want to make of this a cheap, tawdry question a thing to be assembly about, it is a cry in the night, it is the cry of agony, it comes out of the dark night of the soul. Most of us in this sanctuary have known that kind of a night, whether we admit it or not. When one sits with children's membership class and we get the point inevitably in the lesson where we talk about our selves, 9 chances out of 10 the youngsters will say this with other language. They will talk about guilt, they will talk about wrong doing, they will talk about disobedience, it is as one writer has put it a man called Babith, it is the mark of Cain on us. I do not like this but it is a fact of life so that all of us in some sense however we put the night, come to that moment of knowledge, of weakness, of inadequacy to make this cry essentially is to say I do not run life, I do not have its ultimate answers, I cannot work out my own destiny. It is to say in the words of Romans we have all sinned and come short of the glory of God and I can tell you there are people who have built great storehouses who behind the facade and America is great at using these things as cover up, are haunted by a question they cannot answer.

One of the most moving statements on modern plays and the kind
of thing we see in drama today was in Time magazine 2 or 3 weeks ago. I do not know who the drama critic is who wrote it but essentially what he said ... and betrayed today echoes the bankruptcy of man. Sartes No Exit, Camou talking about the fact that it is a sort of incredible thing, that the whole thing to use one of his basic words is absurd. Tennessee Williams saying it's a bankruptcy of man, Kafka saying after all in the end there is no meaning and even a great man like Hemingway ... a dark dark wave. My friend, let us thank god that the message we have which basically we believe is the word of god does not blink or run from this. It talks of our being in the body of death, it says in effect that we are men who are enslaved and another I am a child or a sophisticate we know this as common experience, it is a mark on us and it is the narrow door that man discovers life. For it si somehow strangely in his helplessness to know that he is in bondage that the possibility of life becomes the nearest. Are you aware of the fact that the greatest foolishness of life could be to dismiss this issue. Jesus once said if the light in you be darkness, how great then is the darkness. Do you know what this really means. A fear to face myself as I really am and I can tel you all the way from Agustine to John Newcomb to John Wesley to the lab in the camp there comes a time when a man sees that what he has tried to do to put it bluntly is filthy rags as the hymn put it we have no merit. That is what the cry is the jailer makes in the night but my friends, the gospel is the other side of it. This is God's answer, it is an snwer given by Paul there in the darkness, he says very simply Believe on the Lord Jesus Christ and you will be saved.

How am I to say this so that we will not know it is a cliche. Listen. Is it true that in our dark kind of strange world that God has visited us. I'm not asking you now how many years you've been in the church singing the same hymns and hearing the same things, I'm asking is it really true that God has visited. If he has could it be incredibly that he has shared his life with us. If this is true then this is the greatest most joyous thing I know if the first question is understood and it is precisely this that Paul said you must remember that Paul had fought this thing with tooth and nail it had been on his own Damascus road experience that he had capitulated, that he had given in and in his response to that reality, that living presence on the road everything became united in Christ. As a matter of fact, when he wrote the Colossians in him all things cohere, he is the creative principal, the beginning and the end, could it be possible that in this Christ God has bared his arms, that he has disclosed his nature, that he has said to us in the midst of suffering and even that event that men who say God is dead pay tribute to that event of death on a hill. Could it be in that that really he offers me forgiveness. If this is the case then above everything else this is the most incredible. Salvation then becomes not something narrow like a kind of fire escape, salvation then is turning from darkness to light. As the youngster stood one night by the fire as we stod in a circle the all faced out toward the darkness, not
we were alone, now all we saw was darkness but then as John Bailey has suggested, we asked that they turn toward the fire and as we did we saw a common center, we saw each other and we were a family, a community. Could it be that this is salvation what salvation is all about? Salvation is a phrase that comes out of the slave market means that once a man was branded as a slave but now someone has said you are free, salvation is a term that comes out of battle when men have discovered that there is victory and somehow the enemy has been hewn back. Salvation means to get into what God is doing so that a man is lifted out of his self centeredness and caught in the majesty and wonder and mystery that outruns anything that any of us can imagine. Salvation is all this and far more. And it is not something that I achieve by intellectual prowess, It is not something I can work up or conjure, it all hangs on a simple word believe. I am not asking that anyone fly in the face of darkness and reason nor am I saying that this is some dumb thing that cannot be defined. The great things of life always outrun our capabilities to state them, love is this way, grace is this way, sustenance is this way, joy is this way, so that when we talk about salvation we are talking about something that we take in belief.

It is the affirmative that outruns the negative. It is the yes that is greater than the no and God is always saying yes basically with his right hand and the strongest of all that he says so that anyone who in a wondrous sense drawn by the spirit turns in discovers that and he is what we call a redeemed, a saved, a new person. I read this summer the simple biography of Billy Graham, I picked the book up not expecting to read it but as I thumbed through it and read what Mr. Pollack, an Englishman has said in a very realistic sense about this rather remarkable man used by God, he says nothing in all of Graham's years has been any more incredible than that whole tent business and the Los Angeles in 1949 where the end of the campaign this meeting rose to its kind of a strange fulfillment and three of the west coast diversions tough charaters Stewart Hamblin, Jim Voss and Lou Zamperini found themselves fearfully and almost incredibly turning. Now when it is asked do unconverts last does someone who has given himself into the hand of God does he last, this is just like asking whether or not God can hold the stars up tonight. It is like asking whether or not something beyond me sustains my heart so it was that in his strange mystery God took these men and now it is many years since '49. One of them works on 123rd street in NYC in one of America's great mission fields, another one in Boys camps up and down the west coast, Mr. Zamperini has turned himself toward the rehabilitation of young people and likewise Stewart Hamblin who has done far more than write a song but you see it does not need to happen at that level. A teenager turns and in that mystery of race belief comes to him and he knows life, he may not be able to put it in all the words that we would expect of him but he knows it. Likewise with us. How wondrously a man left a note on the desk in the office the other day and the Reader's Digest magazine and in essence what this man said was my heart is so full of joy I cannot put this in words. When I rise to walk across
the room to shake another man's hand I am full. If I turn my
back on that opportunity I leave the room empty. Which leads
then to what always happens to every christian this life begins
to express itself in obedience for now I am under a single
mastery, it is now mine now to live in just any old way I
want to live, this is part of the disease in the christian
church, everybody makes up his own rules. And we do what
we like to do and we don't do the things we don't want to
do so we have chaos in the hoe of God instead of some common
sense of strategy, a will an obedience that characterizes
our lives, this is why those men went home this man went home
and was baptized, it was a mark of obedience, I identify myself
with people who are under this mastery, this is too a part of
the christian life.

And this is not all of it for this man this jailer, who had
once been the enemy of Paul and his cohoet now binds up their
wounds gives love, there is the involvement in life, are you
aware those of you who are so certain you are christians
we are taught if a man says he loves God but he does not love
his fellow man that man is a liar. The test of the vertical
is always the horizontal. I suppose the most penetrating
story Jesus ever told was located in the 25th chapter of
Matthew where he speaks of people who have a certainty of theolog
who know and can document the fact that they are christian,
but who come up and cannot answer the deeper question of
what this life is all about while others come up knowing
the words but they have been in the prisons, they have fed
the hungry, they have given the cup of cold water, this is
the horizontal, it is the reaching out it is picking up the
broken man in the ditch and it is this aching, aching thing
for which this world longs which is tired of words which come
at it from every direction but wants to see in some simple,
unmistakable sign that somebody would bind up our wounds
and carry us. I thought about this in camp because we had
a boy inevitably you have poison ivy and sprained ankles,
and one boy sprained his ankle but he didn't want to leave
camp and Louie Smith a wonderful layman who by the way is
a game warden at Mobridge who saw our explorer troop or post
come through on the reservoir 25 of them in two sailboats
and couldn't get over the fact what great saviors these kids
were it was this fellow who said I'll carry him. And that strong
man carried the boy to vespers and down to the dining hall
and the rest of it. That's what it means when it says the jaile
bound up their wounds and there was great joy in their house.
You see you can't take one without the other, you can't
just say it's for me and that's sit and I've got it. There's
always a sense when with Paul we say I must work this thing
out with great trembling, this salvation he has given us.

My friend, are you a christian? maybe you have to say yes
and no. I've started, I'm on the way, I'm trying but let me
drop back again, have you started, that's the question. And in
the darkness of that night, the answer came to a man who cried
out and it was the beginning of a life that surely must have
found itself in the church and in the end the joy of the father's
everlasting presence. Believe on the Lord Jesus Christ and
you will be saved, you and all your house. Shall we bow for prayer.