The Kingdom and Our Ancestry

The Sin of Our Ancestry

1. Our False Standards
   - The Well Dressed Man with King
   - Good Deed and Place of Honor
   - The Poor Man in Shabby Clothes
   - You Can Stand There a Bit at My Feet.

2. Our Way of Judging
   - The Kind of House
   - Clothes and Occupation
   - The Kind of Status
   - Position and Standing in Community
   - Our Spiritual and Moral Goodness
     We Don’t Have These Other Things
     And These Things We Have.

✓ - All Have Become Kings That We Manipulate and Use.
3. All This Comes Out in the Hidden Way
   - The Things We Say - And How We Say Them,
   - The Issues We Avoid and Those We Face,
   - The Undertaking Of It All.

4. The Most Of It All
   - Some of Us Were The Revolution and
     Defense Of Our Type of Home,
     - We Are Not Free.
   - Die In All of Us Flin In Him
     - Prejudice
     - National
     - Demonic

5. In the End
   - Flin In Restrictive and Hard
     - Cut Off Any Humiliate. Hope and Destroy
2. We cannot deal with this ourselves.

   1. We say "I will keep the law at every point other laws." If the law is broken here, it is broken at every point.

   2. And here do we not move these things? One by saying "I will not do this any more" so is to badly misrepresent human nature.

   3. We are to live under a law of freedom, where mercy triumphs over judgment, and there will be no mercy for those who have shown no mercy.
4. What are we to them?

1. "Believing as You Do in Our Lord Jesus Christ Who Reigns in Glory"
   - Here it One Was Become Poor and Then Was Offered Up.
   - The Offered to Us the Vocation, Opportunity of Receiving Riches in
     the Wise of Woelessness.

2. Here Is a Kingdom
   - Where the Poor in the Eye of the Wise
   - Become Richer in Suffering
   - And Thine of a Kingdom of
     Love.

3. Here Is a New Dimensions of Existence
   - For, 16:16
   - Where Love Is the Center of All
   - And Whence They Are Set Free!
James 2:1-13

My brothers, believing as you do in our Lord Jesus Christ, who reigns in glory, you must never show snobbery. For instance, two visitors may enter your place of worship, one a well-dressed man with gold rings, and the other a poor man in shabby clothes. Suppose you pay special attention to the well-dressed man and say to him, 'Please take this seat', while to the poor man you say, 'You can stand; or you may sit here on the floor by my footstool', do you not see that you are inconsistent and judge by false standards?

Listen, my friends. Has not God chosen those who are poor in the eyes of the world to be rich in faith and to inherit the kingdom he has promised to those who love him? And yet you have insulted the poor man. Moreover, are not the rich your oppressors? Is it not they who drag you into court and pour contempt on the honoured name by which God has claimed you?

If, however, you are observing the sovereign law laid down in Scripture, 'Love your neighbor as yourself', that is excellent. But if you show snobbery, you are committing a sin and you stand convicted by that law as transgressors. For if a man keeps the whole law apart from one single point, he is guilty of breaking all of it. For the One who said, 'Thou shalt not commit adultery', said also, 'Thou shalt not commit murder.' You may not be an adulterer, but if you commit murder you are a law-breaker all the same. Always speak and act as men who are to be judged under a law of freedom. In that judgement there will be no mercy for the man who has shown no mercy. Mercy triumphs over judgement.
First Baptist Church
Sioux Falls, South Dakota

October 15, 1967

“My brothers, believing as you do in our Lord Jesus Christ, who reigns in glory, you must never show snobbery.”

DRAW NEAR TO GOD AND HE WILL DRAW NEAR TO YOU
Organ Prelude—“Aspiration” ...........................................Everett Titcomb
The Chimes
Call to Worship
Processional Hymn—“Worship the Lord in the Beauty of Holiness” ........106
The Invocation
The Lord’s Prayer and Gloria

***
A Word of Christian Greeting

SUBMIT YOURSELVES THEREFORE TO GOD
Call to Prayer
Pastoral Prayer
Choral Response

LOVE YOUR NEIGHBOR AS YOURSELF
Receiving Our Tithes and Offerings
Organ Offertory—“Our Father in Heaven” ..................Johann Sebastian Bach
Doxology and Prayer of Dedication
Anthem—“How Long Wilt Thou Forget Me?” ..................Carl Pflueger
Sanctuary Choir
Jean Blacksmith, alto

How long wilt Thou forget me, O Lord? How long wilt Thou hide Thy face from me? Consider and hear me, O Lord, my God! Lighten mine eyes. Lest I sleep the sleep of the dead. But I have trusted in Thy mercy, my heart shall rejoice in Thy salvation.

THE WISDOM FROM ABOVE IS PURE
Reading of the Holy Scriptures—James 2:1-13
The Introit
The Sermon—“The Kingdom of Our Snobbishness” ....Dr. Roger Fredrikson

BE YE DOERS OF THE WORD
Hymn of Dedication and Decision—“Unto the Hills Around
Do I Lift Up” ..........................................................166
Benediction and Choral Response
Moment of Silence
The Chimes
Organ Postlude

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

Our organist this morning is Mrs. Truman Dalton.
The flowers in the sanctuary this morning are given by Mr. and Mrs. Glen Julin on the occasion of their 25th wedding anniversary.
The radio broadcast this morning over KELO is sponsored by Clayton B. and Kathryn S. Moore.
EVENING SERVICE
7:30 P.M.

Organ Prelude
Fellowship Singing .......................................................... Rev. Ballard Blount
Greetings and Announcements
Singing a Hymn
Receiving the Offering
Reading the Scripture ..................................................... David Ross
The Evening Prayer .......................................................... Jerry Anderson
Duet .................................................................................. Clarice and Truman Dalton
"The Beginning of the College Parent Program" .................. Mrs. Edna Roberts
"What the College Parent Program Has Meant to Me" ........ Sharon Johnson, Diane Marshall, Harry Boyd
Litany of Dedication
Hymn of Invitation
Benediction
Closing Moments—"When I Survey the Wondrous Cross"
Moment of Silence
The Chimes
Organ Postlude

THIS WEEK

SUNDAY, October 15—4:00 p.m.—Lay Pastor Meeting, Room 111
  5:00 p.m.—Junior High Choir, Choir Room
  5:30 p.m.—Youth Supper, Fellowship Hall
  6:00 p.m.—Senior High Choir, Choir Room
  6:00 p.m.—Adult Membership Class Session 3, "History of the Christian Church," Parlor
MONDAY, October 16—4:00 p.m.—Girl Scouts, Youth Room
  7:00 p.m.—Girl Scouts, Room 111
  7:00 p.m.—Explorer Scouts, Youth Room
TUESDAY, October 17—3:30 p.m.—Brownie Scouts, Youth Room
  7:00 p.m.—Church Calling
WEDNESDAY, October 18—6:45 a.m.—Women's Bible Study, YMCA
  4:00 p.m.—Junior Choir, Choir Room
  7:00 p.m.—Prayer Service, Parlor
THURSDAY, October 19—WMS Circle Meetings
  9:30 a.m.
          Circle 1—Parlor
          Circle 2—Mrs. Cooper, 2501 S. Elmwood
          Circle 3—Mrs. Blount, 2308 W. 22nd
          Circle 4—Yankton Trip
                   1:15 p.m.
          Circle 5—Mrs. Roberts, Cambridge Apts.
          Circle 6—Mrs. Carlson, 1201 S. Hawthorne
          Circle 7—Mrs. Campbell, 4401 Sycamore Drive
          Circle 8—Mrs. Graham, 1408 Edgewood Road
          Circle 9—Mrs. Hurd, 2600 W. 28th
          Circle 10—Mrs. Jeschke, 1321 W. 22nd
          Circle 11—Mrs. Weniger, 1201 S. 2nd
                   3:00 p.m.
          Circle 12—Mrs. Day, 1113 S. Lake
          Circle 13—Mrs. McCabe, 1501 E. 24th
          Circle 15—Mrs. Gibbs, 1011 W. 10th
          (Circle 14 will meet on October 26 at 6:30 p.m. at the home of Mrs. Mary Thome, 703 S. Summit, Apt. 203.)
          12:00 Noon—Board of Trustees, Youth Room
          7:30 p.m.—Sanctuary Choir, Fellowship Hall
FRIDAY, October 20—6:45 a.m.—Men's Bible Study, YMCA
SATURDAY, October 21—10:00 a.m.—Children's Membership Class, Room 111
The Act of Worship

We Have Been Made to Worship

1. There Is A Hunger In Our Maker
2. We Cannot Live By Bread Alone
3. To Our Reuse Center, Calls forth and
   Reaches out toward God.

Many Realities, Call Him Forth

1. The Wonder of Nature
   - The Indian In The Black Hills
   - The Falls We Saw in White
     - Multnomah Falls
   - The Dinosaur
   - Aus Foss

2. The Crisis of Life
   - Death and Dying
   - Loneliness and Temptation

3. The Glory of Love
   - Family in the Home
   - Home In Your Heart
The Meaning of His Place

Here we gather as the Great Family
2.

And Her Opening the Way

- In Jesus, He Her HOUSE the He WAY
  - He went out and changed.
  - He found and saved His Father
  - He bought and unshipped in all kinds of situations

- She Her broken down all walls
  - The hostilities and guilt
  - Like in a family between children and parents
    - So in death He her brought
      - Us together
  - We come to Clinics
In Worship We Do Something and God Does Something to Us.

1. As the Source of Communication
   - Not Only Telling and Listening
   - But The Sense and Wonder Of Being Together
   - Like The Family In A Room Together.

2. God Gives Himself To Me
   I Give Myself To God.
   - Examiner and Strength.
   - Gratitude and Love.

3. We Do This By Ourselves, In Our Families - And Then Together.
IF GOD has taught us all truth in teaching us to love, then he has given us an interpretation of our whole duty to our households....we are to be grouped together, and brooded by love, and reared day by day in that first of churches, the family.

HENRY WARD BEECHER
Love is patient and kind; love is not jealous or boastful; it is not arrogant or rude. Love does not insist on its own way; it is not irritable or resentful; it does not rejoice at wrong, but rejoices in the right. Love bears all things, believes all things, hopes all things, endures all things.

KNEELING IN PRAYER
The Call to Prayer
Our Family Prayer
Choral Response
Congregation in Unison
Hear our prayer, O Lord. Hear our prayer, O Lord.
Incline thine ear to us and grant us thy peace. Amen.

HEARING THE WORD OF GOD
Bringing the Bible
Congregation in Unison
Forever, O Lord, Thy Word is firmly fixed in the heavens.
The grass withers, the flowers fade, but the word of our God shall stand forever.
For whatever was written in former days was written for our instruction, that by steadfastness and by the encouragement of the scriptures, we might have hope.
Scripture—Psalm 19
San Hasegawa Family
Anthem—'Praise To The Lord' Stralsund Gesangbuch
Senior High Choir
Message—'The Acts of Worship' Pastor Fredrikson

THE OFFERING OF LIFE
Receiving Our Tithes and Offerings
Organ Offertory— Johann Sebastian Bach
"Our Father In Heaven"
*Doxology and Prayer of Dedication—Congregation in Unison
O dearest Lord, accept today the gifts we bring.
Our songs of praise, The prayers we raise,
And grant us, Lord, Thy blessing. Amen.
*Hymn of Commitment—'Rise Up, O Men of God'
THE CLOSE OF WORSHIP AND THE BEGINNING OF OUR MISSION

Some Words of Concern

The Benediction and Choral Response

Moment of Silence

The Chimes

Organ Postlude

* Congregation Standing
THE KINGDOM AND OUR SNOBBISHNESS

My dear friends, the scripture we have just read strikes at the very core of some of the deepest things that become problems among us. For whenever there comes a spirit of condescension or false comparison or a judgement based on earthly standards, then Christian people will have troubles. I want to remind you that the scripture was not written to pagans. It was written to people who are in the household of God called Christians. And I want to make it very, very plain that the kind of thing James talked about can happen among us. What is said to you then is based on scripture and it is said in love. It is that there can come among us a sin, which is the sin of snobbery. It is based on false standards and my trusting in the wrong thing.

The fact is that James uses a specific illustration of this. He says in a house of worship if a man comes in and you cow-tow to him, bow, because of the clothes he wears and rings and outer garments and the rest, and put him in one place, and another man comes in, poor, unwashed, needy, and he is told, you find what place you can--and obviously this had been happening in the church--then you have committed a sin. And this sin is based on false standards of judgment.

Now there is among us the struggle of how to live with the things that are outer. All of us live with this. For example, we can base our judgment of each other on the outer things that are seen. So we say, he lives in such and such a house, and this one lives in such and such a house, and this becomes the standard by which we evaluate each other. Or come to clothes, or cars, all the rest. And the danger, friends, in a culture that has at its center a tremendously strong materialism--materialistic thrust--is that this
is how we will judge life. And the result starts to become that we pigeonhole each other. And there comes within the church the poor class and the rich class, the upper class and the lower class, and all the rest.

However, you may say, this is not my problem. Ah, but there are other ways by which snobbery comes. A man has a good education and another man does not have a good education. And one of the shocking things is how sometimes folk who call themselves Christian will not speak or open their mouths because they say, I only have a fifth, sixth, or seventh, or eighth grade education. Well, I got through high school another man may say. But you see all around me are people who have far more education. Now it is a shameful and a dangerous thing when this starts to eat itself into the church.

Or take our status in the community. Dear friends, all of us want to be working, honorable citizens of our community. We are faced now with a community lift in terms of our community fund, the United Fund. And all of us in some sense want to be worthy members of this community. But the danger becomes, when I say because I belong to such and such, or such and such, and all the rest, and this one doesn't that it drives a cleavage, so that status becomes a thing that determines rank. Ah, but you see, you may say, this is not my problem at all. I have neither of these things.

Now let me move in real close. It may be that you will say, you see, I don't have to worry about this. I'm more spiritual than he is. Friend, watch out when you start to talk like that. One of the most damnable things in the life of the church are the people who know the p's and q's of religious talk who use this in a kind of divisive way. So that my kind of condescension then becomes not the kind of house I live in, but the fact that I can pray and you
can't. Or I know some verses of scripture and you may not know these verses of scripture.

Now the dangerous thing about all that I have said to you is that these become things that we manipulate, and we use. So that I can build up my status so to speak, my standing, get some kind of worth by moving behind this kind of a front and not being the kind of person that I am at all. And this comes out in subtle ways. I drop names. I casually toss off who I've been with. A common sin. Or I discuss in terms of finance things that become a kind of name dropping thing. And so consequently life becomes a matter of the things I avoid or the things I face, depending on the kind of status I want. It becomes a terrifying thing.

And dear friends, many many times we find our life revolving around who we will meet and who we will not meet, which side of the street we will walk on depending on who we expect to meet on that side of the street. And all the time we have decided to live by sub-Christian, non-Christian standards of judgment.

Now this has in it death. You see, how shall I say this now, there is something irrational in me that wants to do this. There is something of the old nature that rears its head and says, Fredrikson is going to be the big guy. However you twist it around, you come out on the long end of the stick as best you can. This Paul and other spoke of as the carnal nature, the old man. I can tell you out of my own experience and of trying to live now in the household of faith all these years, it rears its head in ugly places and ugly ways. Terrifying.

But when I think this way or act this way, what do I do? I cut someone else off. I turn my back on him. How does the poor man feel
who comes into the house of God and is shoved in a corner. Thank
God I hope and pray this does not happen in our midst. Yet it can.
He sits there and says I do not belong. This is supposed to be the
house of God, but I do not fit. There is no open door for me. I have
no sense of belonging here. And it may be that one or two or three
times and he turns his back. He moves away. But now what has
happened to the person who has done this? Instead of opening my
heart on the other end of the line in love and inclusiveness and in
wonder, and saying he's one of us, I have throttled life, I have
drawn it in, I have said in a sense it's restricted. I will shut
him out. And it becomes a thing that has the smell of death in it.

This is why whenever we talk like this we're talking about that
which denies what God wants done, breaks the fellowship, makes of me
less than a person, be I on the receiving or the giving end of this
kind of false comparison.

Now this writer James says, but suppose you say, I keep all the
other laws. This is what he means when he discusses law. I don't
kill. I don't commit adultery. I don't do these other things. The
argument is if you say I keep the law and break one part of the law
you've broken it all. A man that stands before a judge stands there
because the law, not just one law, has been broken. And consequently,
a man who may say, I am this and I am this and I am this--well what
difference does it make if I feel this way. That man in a sense has
broken the whole law. And James is saying at this point there is only
one law by which a Christian ought to live, and that's the law of
freedom, which says that mercy in the end will overcome all judgment.

Ah, but listen. The minute I've said that I have to ask myself,
how can I live that way? You see, friends, we make the resolutions,
we say we will not be this way, we're going to act as nicely as we can, we're going to smile, be good to everyone, and yet before the day is gone, Christian people have drawn lines, we have shut people out, we have played the part of snobbery. I say, we have. How then do I overcome and live beyond it? The roots of prejudice within man are as deep as human nature itself. They are demonic if they are turned loose. They build gas chambers and they block people out and they do all the desperate things we have done in this tragic century in which we live. The snobbery of a neighborhood shoved out on the world becomes all of the warlikeness by which we live in the midst of these awful, dark times. This is why the key to the passage is the first phrase. Listen. Believing as you do in our Lord Jesus Christ, who reigns in your heart. That's the only reality that can save us. It is a man whose life is in Christ, who lets that life be lived through him, who can live beyond snobbery. What was it Jesus did? The heart of Jesus ministry was that he gave up the best place in the house and took the place in the alley, and out of it, says the writer, he now reigns in glory. The depth of his going into our situation with the cross, the cry of his blood, and all that is associated with our Lord's dying, it was at this point he came to be one with us, in all our snobbery, in all our trying to shut him out. And this becomes our hope.

This is why elsewhere in the scriptures one of the writers says count every other man better than yourself, do not have an inflated opinion of yourself, remember, the Lord Jesus Christ, who though he was rich, yet for your sake became poor, that ye through his poverty might become rich. This is essence is to say that the real glory of life does not come in the outer circumstances. It comes
in the inner joy of knowing that lowliness and healing which Christ can bring into all human relationships. You see, with this comes his kingdom. And that kingdom is not one that is based on all these invidious comparisons. It is a kingdom that is taken with love. And in that love a man knows what it means to live where Christ lives. This then becomes the brotherhood of Christians, whoever they might be. A kingdom that is received every day by faith, which breaks down the barriers, which makes me reach out toward my brothers constrained by Christ, which makes me willing even to say I will stand and you can have my seat, I will sit at your feet if need be and wash your feet—ridiculous as that sounds—because this is the way of Christ.

Friends, every day we sense and know something of the meaning of this kingdom. It would be a terrible thing if all we were talking about were words. And yet the fact is that over and over again it breaks in. I must tell you that in an exhausting, wonderful week in Portland, Oregon, four of us with other Christians saw God at work. The First Baptist Church of Portland, Oregon, is a great downtown church. Dr. Lester Harnish is its pastor. He has resigned recently to assume the presidency of Eastern Baptist Theological Seminary. He is 54 years of age, and this will mean an entirely new ministry, when most men are thinking about retirement, or beginning to think that way. We found this man to be a gracious, wonderful, open man, and yet a man in a sense who seemed removed from us. Then on Monday night in a discussion meeting after a session of church, when folks were sharing commitments they had made, this and that and so forth, this man stood and said I have something I wish to say too. You see, this speaks to me deeply, because I know what he's talking about as a pastor. He said, it's so easy to become professional, to become cold, to become
mechanical. And in these ten months of struggle with my own soul God has brought me to a point of helplessness. And with this, his emotion, which he told me later he had not revealed to his congregation in years, got away from him, and this man sat down. But on Thursday night as a communion service, he said, I must share with you that which I really did not get told the other day. And then he spoke of all this that God had done. And afterwards said, I am like a new man.

Friend, that's the way I want to be. A young lad on Sunday night, as I was trying to leave the building, got ahold of me. Sixteen years of age, his name was John. He said I was baptized when I was nine. But I don't believe I'm a Christian. Lots of times youngsters get run through one kind of baptismery or another and don't have any idea what they're doing. So I said, maybe one of the people here who is with us, Len Perron, could talk to you. And in the time of prayer that followed this boy came to know that he was a Christian. I hope you do too, friend.

And at the same communion service John was in the choir. We asked people if they wished to share. And John stood up in the choir. One of his Sunday School teachers who had had him in earlier years said I couldn't believe it. John is the most shy, bashful boy we've got. And then he told us what had taken place. And his life, he said himself, I couldn't have said this, but God gave it to me to say. Now I speak of this, because when the Kingdom moves in there is power and life and the boundaries go down, the walls come down, and a man says because I believe in Christ I wish therefore to be the servant of all and to be delivered from snobbery because of a dependence on Almighty God.

You know, out at Central Philippine University we have a
chaplain who wrote us this week, Kenneth Losh. We stayed in his home when we were there in January—in December. And in the letter Ken says I have written to you mainly because we have just finished our Christian Emphasis Week. And he told of the young people who had come to give themselves to Christ. Can you imagine a baptismal service in which 77 Philippino young people were baptized because that Kingdom is real.

My dear friends, on the streets of our community through your lives and in your homes this Christ longs to live, longs to be real, hopes that somehow his life can break through so that men will not live by outer snobbishness, but will live by the inner joy which comes in Christ and his kingdom. Believing as you do in our Lord Jesus Christ, who reigns in glory, you must never show snobbery.

Let us pray.

Our Father, we thank Thee that Thou has come to us without show or pretense, that in the everlasting resources of Thy grace we find our greatest hope, that in our daily lives where there are so many things that would try to make of us something that we are not, there we can be Thy servants. We ask that we might be faithful to Thee. We thank Thee for the great people who are not ashamed, who do not try to hide the fact that Christ is real, and because of that are led to live in His ways. How thankful we are for this dear people. We ask that there might be love among us, that we might be obedient and responsive, that the issues of Christ might be carried into daily life because brave men and women know he is alive. Hear our prayer, for Christ's sake. Amen.
A Lifeless Faith

Faith - The Decision Issue in James

- Not a definition in an arm chair
- Not an emotional experience that falls on one
- Not a criterion which holds to nothing or too little.
- Faith is dynamic and cannot be divorced from action.

A Dead Faith Cannot Save a Man

1. Brother & Sister in Christ and Kneel
   - "Good Sister - keep yourselves warm, and I hope you get something to eat,"
   - What good do, that do?


3. "Ah, Then I Have Faith -
   - The leper, Philicus, andテンバメ.

4. We Come to Faith Through Prayer.
2. The Two Illustrations

1. Faith for Abraham
   - Went in To A New Country
   - Isaac Offered At The Altar
   - June 2 Why My Faith We Became Righteous.

2. The Instituted Pastor
   - In The City Of Mexico
   - Welcoming Strangers
   - Sending Home Another One.
3. Do faith & votes in an act

1. The man who came with their paralytic friends
   - Seeing their faith - Jesus said, "Your sin is forgiven"

2. The paralytic on the bed
   - "Do you want to recover?"
   - Jesus told them down a long rope.

3. We must dare once
   - Forgiveness
   - Love - Wholeness

4. God believes in his
The Man Illustrations of Eden

1. The Man Who Commits Himself to
   Teach a Class

2. Our Young People Going to Monte Vota

3. The Experience of Thuleland
   - The Catholic Epigram
   - Hesper Leader at the Art Center

4. First Lutheran and the Silhouette
   Figures
   - A Woman 84 Years Old

5. Life - Love
   - They Were Called - Suicide
   - The Mother - "Life's Glorious Failure"
   "If you are here, fry, please listen
   Appointment - Then the Suicide
30, 187
422 Arndell Road,

The Calls from Children

"Mummy has left in: She wouldn't make our tea and Daddy is running around with a gun."

"Mummy has taken a whole bottle of tablets and she isn't answering."

"If I'm naughty, Mummy will put my face down the toilet."

Her conclusion

"A line of deliverance runs out into Sydney from the hills fine center because God has drawn a line of deliverance to us all. It waits only for us to walk it. Into our lives, now. Can come the release."
My brothers, what use is it for a man to say he has faith when he does nothing to show it? Can that faith save him? Suppose a brother or a sister is in rags with not enough food for the day, and one of you says, 'Good luck to you, keep yourselves warm, and have plenty to eat', but does nothing to supply their bodily needs, what is the good of that? So with faith; if it does not lead to action, it is in itself a lifeless thing.

But someone may object: 'Here is one who claims to have faith and another who points to his deeds.' To which I reply: 'Prove to me that this faith you speak of is real though not accompanied by deeds, and by my deeds I will prove to you my faith.' You have faith enough to believe that there is one God. Excellent! The devils have faith like that, and it makes them tremble. But can you not see, you quibbler, that faith divorced from deeds is barren?

Was it not by his action, in offering his son Isaac upon the altar, that our father Abraham was justified? Surely you can see that faith was at work in his actions, and that by these actions the integrity of his faith was fully proved. Here was fulfillment of the words of Scripture: 'Abraham put his faith in God, and that faith was counted to him as righteousness'; and elsewhere he is called 'God's friend'. You see then that a man is justified by deeds and not by faith in itself. The same is true of the prostitute Rahab also. Was not she justified by her action in welcoming the messengers into her house and sending them away by a different route? As the body is dead when there is no breath left in it, so faith divorced from deeds is lifeless as a corpse.
October 22, 1967

Call to Worship
O come, give thanks unto the Lord.
Call upon His name.
Make known His deeds among the people.
For it is right that His people
should gather to worship,
To sing praise and to learn
what He would have us to do.

Invocation
0 thou, whose mercies are new with every
morning, and who hast preserved our lives
through another week: We come now to
acknowledge Thy goodness by our worship.
Bless our thoughts, words, and deeds with
Thy Spirit's presence, for we pray, in
the name of Christ, who taught us to say. . .

Call to Prayer
I appeal to you therefore, brethren, by the
mercies of God, to present your bodies as a
living sacrifice, holy and acceptable to God,
which is your spiritual worship.

Conclusion of Scripture
Was she not justified by her action in
welcoming the messengers into her house and
sending them away by a different route? As
the body is dead when there is no breath
left in it, so faith divorced from deeds is
lifeless as a corpse.
"Faith, if it does not lead to action, is in itself a lifeless thing."

DRAW NEAR TO GOD AND HE WILL DRAW NEAR TO YOU
Organ Prelude—"Third Meditation" ...........................................Guy Ropartz
"Our Father, Thou in Heaven Above" .............................Flor Peeters
The Chimes
Call to Worship
Processional Hymn—"Praise the Lord, His Glories Show" .............................112
The Invocation
The Lord's Prayer and Gloria

***
A Word of Christian Greeting

SUBMIT YOURSELVES THEREFORE TO GOD
Call to Prayer
Pastoral Prayer
Choral Response
Offertry Hymn—"All Creatures of Our God and King" .............................157

LOVE YOUR NEIGHBOR AS YOURSELF
Receiving Our Tithes and Offerings
Organ Offertry—"Canzon" .....................................................Hans Leo Hasler
Doxology
Unison Prayer of Dedication
  O dearest Lord, accept today the gifts we bring,
  Our songs of praise, The prayers we raise,
  And grant us, Lord, Thy blessing. Amen.

Anthem—"Awake, My Heart" .............................................Jane M. Marshall
Sanctuary Choir

Awake, my heart, and render To God thy sure defender, Thy Maker, thy preserver, A song of love and fervor. Confirm my deeds and guide me: My day, with thee beside me, Beginning, middle, ending, will all be upward tending. My heart shall be thy dwelling, With joy and gladness swelling; Thy word my nurture, giv'n To bring me on toward heaven.

THE WISDOM FROM ABOVE IS PURE
Reading of the Holy Scriptures—James 2:14-26
The Introit
The Sermon—"A Lifeless Faith" ......................................Dr. Roger L. Fredrikson

BE YE DOERS OF THE WORD
Hymn of Dedication and Decision—"Ye Servants of God,
Your Master Proclaim" ..................................................258
Benediction and Choral Response
Moment of Silence
The Chimes
Organ Postlude

***Ushers May Seat Latecomers

The radio broadcast this morning over KELO is sponsored by Mr. and Mrs. Evans Nord.
Organ Prelude
The Singing of Spirituals .............................................Mr. Robert Perkins
Greetings and Announcements
The Singing of Folk Songs ...........................................Mr. Perkins
Receiving the Offering
Reading the Scripture—Selected Passages from Luke 10
The Evening Prayer
Special Music
Evening Meditation—“Coming Home Rejoicing” ..........Dr. Roger L. Fredrikson
Hymn of Invitation
Benediction
Closing Moments—“When I Survey the Wondrous Cross”
Moment of Silence
The Chimes
Organ Postlude

THIS WEEK

SUNDAY, October 22—5:00 p.m.—Junior High Choir, Choir Room
5:30 p.m.—Youth Supper, Fellowship Hall
6:00 p.m.—Senior High Choir, Choir Room
6:00 p.m.—Adult Membership Class Session 4, “The Meaning of Christian Belief,” Parlor

MONDAY, October 23—9:00 a.m.—Southeastern Association Fall Training Rally, Turkey Valley Baptist Church
4:00 p.m.—Girl Scouts, Youth Room
7:00 p.m.—Explorer Scouts, Youth Room

TUESDAY, October 24—10:00 a.m.—SFC Chapel, Sanctuary
10:00 a.m.—XYZ, Parlor
3:30 p.m.—Brownie Scouts, Youth Room
7:00 p.m.—Church Calling
7:00 p.m.—Boy Scouts, Youth Room
7:30 p.m.—Senior High Staff Meeting, Parlor

WEDNESDAY, October 25—6:45 a.m.—Women’s Bible Study, YMCA
9:30 a.m.—4:00 p.m.—Women’s Work Day, Youth Room
4:00 p.m.—Junior Choir, Choir Room
7:00 p.m.—Board of Christian Education
7:00 p.m.—Prayer Service, Parlor
7:30 p.m.—Diaconate, Parlor
9:00 p.m.—Church Council, Room 111

THURSDAY, October 26—1:15 p.m.—Sr. Philathea Class, Parlor
7:30 p.m.—Sanctuary Choir, Fellowship Hall

FRIDAY, October 27—6:45 a.m.—Men’s Bible Study, YMCA
7:00 p.m.—Cub Scouts, Fellowship Hall

SATURDAY, October 28—10:00 a.m.—Children’s Membership Class
Session I, Room 111
Raising God with Song

The Power of Song
- Believe Song
- He Turned in Battle
- Mother with a Child

The Heart is Full of Song
- After Each Day
- Hannah
- The Psalmist
- Mary
- Jesus
- What a Friend we have in Jesus
- Revelation

When Faith is Strong
- Hong Kong - China
- Union
- The Man in England
Do We Bring Our Faith

- Holy, Holy, Holy
- O Work of God
- Aaronville A. Shepherd

Come Let Us Do the A Song
As for me and my house, we will serve the Lord.

JOSHUA 24:15
"Give unto the Lord the glory due unto His name."

PREPARATION FOR WORSHIP
Organ Prelude—"Third Meditation" Guy Ropartz
"Our Father, Thou in Heaven Above" Flor Peeters

Call to Awareness
Pastor: Grace to you and peace from God our Father and our Lord Jesus the Christ.
People: Our help is in the name of the Lord who made heaven and earth.
Pastor: Why have we gathered here in this place, at this hour?
People: We are gathered as the people of God, called by Him into His fellowship to acknowledge Him as Lord, to offer Him our Sacrifices of praise and thanksgiving, to hear His Word and receive His grace, to be reconciled to Him and to each other and to congregate ourselves to His service in the world.
Pastor: Let us acknowledge the God before whom we stand.

ADORATION OF GOD
*Processional Hymn 107
'Holy, Holy, Holy, Lord God Almighty'
*The Lord's Prayer and Gloria

AFFIRMATION OF FAITH
*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.

KNEELING IN PRAYER
The Call to Prayer
Our Family Prayer
The Choral Response
Congregation in Unison
Hear our prayer, O Lord. Hear our prayer, O Lord.
Incline thine ear to us and grant us thy peace. Amen.

HEARING THE WORD OF GOD
The Call to the Scripture Lesson through the singing of Hymn—"O Word of God Incarnate" 434
Bringing the Bible The Walter Sydows
Reading the Scripture—Psalm 96
We encourage families to follow silently the Scripture reading—page 396, Young Readers Bible.
Anthem—"Praise ye the Father" Charles Gounod
Junior High Choir
Message—"Praising God with Song" Pastor Fredrikson

THE OFFERING OF LIFE
Receiving our Tithes and Offerings
Organ Offertory—"Canzon" Hans Leo Hasler
*Doxology and Prayer of Dedication Congregation in Unison
O dearest Lord, accept today the gifts we bring,
Our songs of praise, The prayers we raise,
And grant us, Lord, Thy blessing. Amen.
*Hymn of Commitment—"Saviour, Like a Shepherd Lead Us" 401

THE CLOSE OF WORSHIP AND THE BEGINNING OF OUR MISSION
Some Words of Concern
The Benediction and Choral Response
Moment of Silence
The Chimes
Organ Postlude

*Congregation Standing
THIS WEEK

Sunday, October 22
5:00 p.m. - Junior High Choir, Choir Room
6:00 p.m. - Senior High Choir, Choir Room
6:00 p.m. - Adult Membership Class, Session 4, Parlor

Monday, October 23
9:00 a.m. - Southeastern Association Fall Training Rally, Turkey Valley Baptist Church

Tuesday, October 24
7:30 p.m. - Senior High Staff Meeting, Parlor

Wednesday, October 25
9:30 a.m. - Women's Work Day, Youth Room
4:00 p.m. - Junior Choir, Choir Room
7:00 p.m. - Board of Christian Education
7:00 p.m. - Prayer Service
7:30 p.m. - Diaconate
9:00 p.m. - Church Council

Saturday, October 28
10:00 a.m. - Children's Membership Class
              Session 1, Room 111
A LIFELESS FAITH

My friends, there is really nothing I can add to the scripture today. It is as plain as anything we have ever read from this pulpit. We really ought to dismiss the service now and ask that we take one half hour to go and do something that God asks us to do before lunch. Shouldn't we?

The reasons some of us have never gotten any lift out of our Christian faith or walk is that is has never been anything more than definition. And this is not what James is talking about. He is literally saying a plague on your orthodoxy if it does not get you out into life. This is a day and age in which there is tremendous talk about belief and unbelief. Books are written about how men can have faith by one means or another. You always find, it seems to me, that most of these books end up by saying if a man works out a definition, if he has a kind of emotional experience that falls on him, if he gets a container so to speak in which he can hold this thing called faith, which will either fill the container or be down in its content, then a man by one means or another has this thing called faith.

You see, James is tired of people trying to hammer out creeds, saying by words what it means that they have trusted God, but their actions do not reveal the meaning of that faith. It is as frank as that. And he says when this happens this is like a body, lifeless, because there is no breath in it. So faith and action, faith and deeds, torn apart, is death. For faith leads to action or action leads to the discovery of faith. This is the text.

Suppose he says, and one can almost sense a kind of sarcasm in a Christian way about this, that a man has just given a statement on what he believes and then someone comes next to him and says, can you
help me, and it is obvious how badly he needs help, for one can see by his rags and his hunger that he is in need. And this man says, to quite the scripture, good luck to you, old boy. I hope you find something to put on your back and I trust that you will get something to eat. And you are as aware as I am that one of the reasons this age does not trust us is this is precisely what we have been saying. On our mission in Portland at the end of a men's luncheon a Roman Catholic laymen confronted me frankly savagely. This man said ten years ago I walked out of my church, and I'll tell you why. I walked out of it because it's the biggest liar in this community. As a matter of fact, he said, the most dishonest institution in Portland is the church, both yours and mine. I said to him, why do you say that? And the answer the man gave was precisely the word of scripture read to day. The church he said is saying, good luck, old boy, I hope you find clothes for your back and food for your stomach, because we're going back to do our business again inside the sanctuary. He said as a matter of fact I work for the city. He is involved in social service, in the whole matter of delinquency, breaking the law on the streets. He said we now have a rising tide of prostitution in Portland. The girls come in from the country, somehow they get lost in the city, the next thing they're a part of a syndicate, trying to ply their trade on the street. And he said the police department of this city shows more compassion for these girls than almost any given church or any given church that I can point to.

I tried to say something back in answer--you can understand that. But he said, rigormortis, friend, has already set in. I give it five years, and it will all be over. I say we have to listen to that kind of talk seriously. Men are no longer going to judge us by what we
say. Perhaps the thing that they will judge us most of all by, most deeply and incisely, is what we do. And James says, you say to me after I finish that, I'm the guy who's got faith, let the other man have works, his answer to that is, why even the devils believe. You say you believe in God; so do the devils. Strange that devils should be orthodox, isn't it? Yet are you aware of the fact that one of the most penetrating things C. S. Lewis wrote was called SCREWTAPE LETTERS, and he turned all of theology upside down, because the letter came from hell, from one of the leaders in the dark places to one of his minions on earth, and the whole thrust of it is how this one on earth will bring about the downfall of this patient, as he is called in the book. And there is an ingenious way that this process of gone through, but all through it the devil believes in God and trembles. So he says, James does, if you put faith and works together, this is when the body lives.

Now he uses two illustrations of this. Both of them come out of the Old Testament. Both of them are familiar to the Jewish people to whom he wrote. One of them is Abraham, the Father of Faith. And what he is trying to say that faith is in some sense the reaching out, it's a laying hold on great things, it's a moving out on hypotheses. And you cannot divorce that moving out from the conviction that makes a man do this. So he says, what of Abraham. Now what he does not include here is that Abraham would never have been called the friend of God if he had not moved into new country, left his people, moved into strange places and strange adventures because God had said, if you do this I will bless you. And on that word he became the father of a people.

But the amazing part of the story is that after a long time he
gave him a son. It's an old, old story that we know very well. The son's name was Isaac. And God asked of Isaac a terrifying thing. He said will you take your boy up on Mount Moriah and offer him. And as Kierkegaard has never tired of saying, the dialogue within his soul must have been a frightful thing. Here now God comes and says, give me the best thing you've got. Not your lands, not your possessions, but the nearest thing you've got, which is your son. And you can almost bet on the fact that Abraham bled inside. Then he begins to journey. And this has been called a journey of fear and trembling which is the pilgrimage of faith. Because as this man Abraham walks with his son day after day because it's a journey of several days, the boy asks him questions--why Dad? Where are we going? Where's the sacrifice going to come from? How is this all going to be taken care of? And there's a pathos, an agony in the old man's life, because this is his flesh and blood. And it is when Abraham stretches the boy out that God knows he is his friend. He will give up the best that he has because he believes.

And friend, in that is the essence of faith and works. It is the word and the deed which cannot be torn asunder, which so badly we need in our lives today.

Or take the other story. It's not as pleasant a story. Interesting that next to the father of faith should be a prostitute, a street walker in Jericho who when the spys came to the city of Jericho to get the lay of the land had to somehow hide, came into this home on the wall, found themselves with this woman, not to do business with her, but asking for sanctuary. And this woman believed them. She said, if you save my life when you destroy the city, I will see that you get away safely. And amazingly around every prostitute's
middle on those days was a red cord. It's an old, old trade. And she said when you come, so that my place will be marked, I will hold the red cord out the window. And the two men said the bargain is sealed. And they went by a different way. And this woman who did not know the orthodoxy of Jews because she lived in the city of Jericho, this woman who somehow came from an entirely different background, lay her life, her future, her destiny, on two men whose lives she had saved by sending them out another way. And in the heat of the battle these men reminded the general, their leader, Joshua, there it is, the place is marked. Rahab and her whole family found their way to safety.

You see, friend, I can sing hymns and go through all the motions, but the essence of faith is to dare to reach out, it's daring to move into new country, it's daring taking off the sash and saying this is all I have, but it marks the place. For the rope has come, and I'm going to hang onto it, with all that is in me.

Take all of Jesus' experience. I marvel when I read it. Just two instances. Four men, Matthew's gospel tells it movingly, come with their friend. How many conversations do you suppose they had before the four men would carry their friend? They could have had a thousand reasons--big crowds, lots of curious people, why we won't be able to get near him, and all the rest of it. And when they got there the house was so filled they couldn't even get in next to Jesus. And the result was they climbed up on the roof--a remarkable incident of lowering the man down. And Matthew's gospel says, when he beheld their faith, he said, get up, your sins are forgiven. And the man went home healed in body and in spirit.

Friend, some of us have sat glued in fear, year after year after
year, hoping that somehow in some armchair we could work out a definition. And what he says is get up and move out. There are people in this sanctuary who will say there's nothing I can do. I would remind you, this church was born in prayer. Some of us have not dared reach out in the act of prayer in years, except to say kind of whimsically, now I lay me down to sleep. I think again of William Carey's massive statement, Expect great things from God; attempt great things for God. That's the essence of faith that moves out with Abraham and Rahab and all the rest and lays hold on new continents and new adventures, that somehow again this weary, weary world should believe.

Or take that incident in John. Here's a man who for 38 years has waited for the water to move. Always somebody getting ahead of him. Finally people get tired of him. He becomes part of the scenery. Why he's been there all there years. And one day Jesus comes to him, and the New English translation says of Jesus' question of him, Do you want to recover? The man looks at Jesus and somehow gathers up the resources of all the shriveled years and says, I do. Jesus said, Get up and walk.

And I am asking of all the people here today, or within the sound of my voice, to dare define faith by getting up or pushing next to Jesus wherever he is and dropping something down from the top of the house, that out of it should come newness and forgiveness and freedom.

You say, for example, I want my sins forgiven. I can tell you, you'll never have your sins forgiven simply sitting there saying it. Forgiveness comes when a man dares reach out saying, maybe he will forgive me. I'll get up. I will live this day as if I am forgiven.
And amazingly the fact that he already has forgiven me becomes real, when with my shriveled hand I lay hold on that. And what is true at this point personally is true at every other point.

Take the whole meaning of the life of a church. Friends, churches live by two ways. They either whittle down the jobs so they can be handled by human ingenuity and by our own wits, or somehow both Christ and the awesome needs of our time lay hold on us, and by some stretch of those shriveled muscles we say, I believe. Let me lay hold on it. And every time you see it happen, your heart leaps.

Think of our neighboring church, First Lutheran. About to tear down a church to make of it a parking lot. But hundreds of kids in our town wanting a place to hang out. Now you can debate this from now till dooms day--how right is it to use a church and all that sort of thing for this kind of thing. But I tell you, it is an act of faith when a church says we'll provide a place for kids to hang out. And one of the members of that church told me this week, an 84 year old lady, a member of the church for years and years and years, walked into the pastor's study and said, Pastor Gravdal, this is the most exciting thing our church has done in all the years I've belonged to it.

I remember last spring, a strong young man in our congregation came forward to rededicate his life. It was not an ambiguous, vapid dedication that was simply hanging on thin air someplace. It was a dedication that had in it the bite of something concrete. And this man became a senior high Sunday School teacher. What do you suppose it means when one of your young people comes home in your own family and talks about this man being his Sunday School teacher. Friend, it gets as specific as that.
And we can talk all we want to about this tattered, troubled age, full of black headlines that almost scare us from day to day, and settle for doom, if we will. Unless somehow the church dares believe that love is greater than hate, that peace is greater than warfare, and that in the end life will win over death, and moves in that conviction. Whether I start on a global plan or on a plan in my kitchen, that's the way God has always moved people.

In Sydney, Australia, there's a remarkable man whose name is Alan Walker. Alan Walker is a Methodist; frankly he's an evangelist. He's superintendent of what's called Central Methodist Mission at the heart of Sydney, a city that within the next ten, fifteen years will have five million people in it. Here is this great place situated at the heart of the city. Alan Walker is one of these amazing guys who cuts over all lines. He is used by the National Association of Evangelicals and the National Council of Churches. The life in him is greater than any definition. And Alan Walker has written books about the mission in which they're involved. One of these, which now has become an international movement, is called Life Line. It all started with a phone call. A man called up and said my name is Roy. And try as he could, Alan Walker could not get this man's name out of him. He couldn't even get the address. This man said by Monday, when you get the mail, I'll be gone. But I had to talk to someone. He tried as best he could to make an appointment with the man, and finally in the end he said, all right, I'll show up Monday at 2:00. Then he said to him, why don't you come to our Sunday evening service. This church has an amazing evening service called The People's Service. Twelve, fifteen hundred people come to that service. They come from all areas of Sydney. So in the midst of the sermon that he gave that
night, he said, Roy, if you're here, listen to me. The sermon
title, providentially, happened to be God's . . . Failures.

Well, at 2:00 the man did not show. At 1:00 the police called
and found a man gassed in such and such an apartment. And to his
breast he had pinned a note. And in the note the man had written,
Alan Walker records part of the letter, I am afraid my faith has
failed me. Please pray for me. I am terribly afraid. Suicide is
not the easy way out as many people believe. The pressure of the
past few weeks has been too much for me. A job and 150 pounds would
have saved me. But I just don't believe I am worth it. I am a
failure. I am leaving the world unwanted, unloved, and without hope.
And Alan Walker could not shake that. And he did much as we have
tried to do with The Firehouse. He recruited from the city of
Sydney hundreds of people who were trained for a year. Then they
opened switchboards and ads were run that if anybody in need of any
help would call such and such a number. At 5:30 about three years
ago when the lines were thrown open Alan Walker tells in the book
called AS CLOSE AS THE TELEPHONE we stood there with bated breath--
would anybody call? That evening at 5:30 the phone started to ring,
and Alan Walker says they have been ringing ever since. Imagine,
30,187 phone calls in three years, 422 suicide attempts, calls from
all kinds of people, children. A girl called and said Mommy has left
us. She wouldn't make our tea. And Daddy is running around with a
gun. And another girl called and said Mommy has taken a whole bottle
of tablets, and she won't answer. A boy called and said if I'm
naughty Mommy pushes my face down the toilet. And in the midst of it,
says Walker, the back of our church began to get strong. And across
the city we began to minister in the name of Jesus Christ.
So that he concludes by saying, the line of deliverance runs out into Sydney from the Life Line center because God has thrown a rope of deliverance to us all. It waits only for us to grasp it. Into our lives now can come the releasing, saving power of Jesus Christ.

My friend, I do not know what act you need to move out in. I want to say to you very kindly with love, at the close of our service last Sunday Dave said something about a need for blood. Do you know that at our midweek service a young man attending the college said I went to give a pint of blood, and I asked how many others. And they said, you're the only one. I know, and I say this to you with love, we sit in a trustees meeting and ask ourselves, how can we meet our bills, when folks run $11,000 behind in their giving, on a promise that was made to God.

You see, friend, it gets quite specific. Don't you dare say now I just talked about money. That is not just what I talked about. There are many, many things for which we thank God, but you and I both know, we've really only started to scratch the surface. Because if all of us in some sense would know that faith leads to a deed, whether it's to teach a church school class or make a telephone call or to go to some kid in jail or to be kind to someone in our class room, and if the occasion comes to speak the word of Christ, to speak that word, in that we discover the great meaning of faith, which without works is dead, lifeless. So the Spirit bids us to that great venture of creative faith in which the word and the deed become one and is used by Christ.

Let us pray.
In some sense, O Lord, we ask that Thou wouldst see our faith as we reach out, that we might hear Thy word your sins are forgiven, and that we might with Abraham and Rahab move into new country to do Thy bidding. We thank Thee for a joy which comes in doing, so that we do come with a song. Bless us all, for we need Thee. For Christ's sake.
"The Shattering Power of the Forge"

- Our use of the Forge is brought under scrutiny
- We are called to resist, to repair and obey

1. The Amazing Power of the Very Small
   - A Small Shovel That Digs, a Fire
   - A Nut That Controls a Horse
   - A Choke on a Massive Ship

- The Universe Within the Unseen Atom
- The Destruction of A Mighty City
- 60 Million Citizens Were Sucked in by the Mysterious Almanac

- As With the Forge There Is The
  Mist Power.
- ClaudeDICHEM in England
  - Abraham Lincoln - the Gettysburg Address.
- John Kennedy.
January 20, 1961

"Let the word go forth from this time and place to friends and foe alike that the torch has been passed to a new generation of Americans, born in this century, tempered by war, disciplined by a hard and bitter peace, proud of our ancient heritage and unwilling to witness or permit the slow undoing of those human rights to which this nation, our ancestors, have always been committed...

June 26, 1963

Tama, citizen of Berlin"
The Destruction Line of The Tongue

- Everything Else Can The Control - Domestication
  Pain Art The Tongue
  "Pollute, Our Whole Being'
  "To Keep the Whole of Our Existence Red Hot"
  "No, Slaves Are Fed the Well'
  "Charged with Deadly Venom"

① The Destruction of Assumptions
  - To Drop the Word - The Kumdens
  - To Claim to Have the Talent at One
  - To The Malicious and Vengeful

② To Lie and To Thorough
  - To Decipher - To Manipulate and Juice
  - The Great Work Are Thrown of Great Meaning
  - Elmer Gantry, of Delusion and The
    Thieves in The Market Place
3. To argue under that we were intended to keep
- To say “I’ll see you tomorrow!” our nerves

- To say “We’ll go to the games go

- Thieves in what international diplomacy

- Become. We will really learn to keep

- Our problem in the end.

4. To blaspheme
- To cry our against act.
- To cry our across in the gutter.

- Alan Walker. Saturday night

- Spirits. Whiskey

- Porn. Sex

- We will be responsible for all our works

- In some of us, no pleasure. No revenue.

Because we have never come clean.
The Lifting Healing Power of Love

1. The Encouragement To A Child
   - How quickly they respond to attention

2. A Men and Wife To Each Other
   - "Forgive me" "I love you"
   - "Let's Try Again"

3. A Humble Contite Hague

   - "One Hand"
   - "One Life for One Life"
   - "Help Me Know You"

4. The Power of The Work In Behalf Of Christ

   - The Witness And Testimony
   - "Heal the Wound with Your Own Hand"

5. In The Hour of Death And Need
   - "The Lord Is My Shepherd"
The Measure of a Life, by A. W. Tozer
- Smallchin - Smallchin
- Always Clinging, the Center

Him God Has Spoken in a Life
- Jesus Christ - And the Blessing
  of His Word and Deeds
- In the Hour of Death
  “Father, forgive…”
  “This day shalt thou fulfill...”

Here and Not Constitute, for Clumsy
- Living, albums, meaning the
  Here in Our House for Stabbing and
  Power
October 29, 1967

Announcements
1. Welcome and registration.

2. Gratitude for the flowers
   --from the service of Mrs. Susie Warne
      (mother of Mrs. Clarence Benson)

Later
1. Lay Pastor Meeting
   --4:00 p.m. in Room 111

2. Evening Service
   --Rev. Eric Johnson, Union Gospel Mission
   --Coffee afterwards in Fellowship Hall

3. Union Gospel Mission Banquet
   --Friday, November 3, First Presbyterian

4. Women's Bible Study
   --Tuesday, 9:00 a.m., Youth Room

5. UNICEF
   --Tuesday evening
   --Our Junior Highs are cooperating
      with the effort

6. Prayer Meeting
   --Wednesday, 7:30 p.m.

7. Mrs. Bessie Eichorn and Sue and Mollie Lea
   leaving us.
James 3:1-12

My brothers, not many of you should become teachers, for you may be certain that we who teach shall ourselves be judged with greater strictness. All of us often go wrong; the man who never says a wrong thing is a perfect character, able to bridle his whole being. If we put bits into horses' mouths to make them obey our will, we can direct their whole body. Or think of ships: large they may be, yet even when driven by strong gales they can be directed by a tiny rudder on whatever course the helmsman chooses. So with the tongue. It is a small member but it can make huge claims.

What a huge stack of timber can be set ablaze by the tiniest spark! And the tongue is in effect a fire. It represents among our members the world with all its wickedness; it pollutes our whole being; it keeps the wheel of our existence red-hot, and its flames are fed by hell. Beasts and birds of every kind, creatures that crawl on the ground or swim in the sea, can be subdued and have been subdued by mankind; but no man can subdue the tongue. It is an intractable evil, charged with deadly venom. We use it to sing the praises of our Lord and Father, and we use it to invoke curses upon our fellowmen who are made in God's likeness. Out of the same mouth come praises and curses. My brothers, this should not be so. Does a fountain gush with both fresh and brackish water from the same opening? Can a fig-tree, my brothers, yield olives or a vine figs? No more does salt water yield fresh.
October 29, 1967

Call to Worship
0 Lord, open thou my lips; and my mouth shall show forth thy praise. For thou desirest not sacrifice; else would I give it: thou delightest not in burnt offering. The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise.

Call to Prayer
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.

Conclusion of Scripture
Out of the same mouth come praises and curses. My brothers, this should not be so. Does a fountain gush with both fresh and brackish water from the same opening? Can a fig-tree, my brothers, yield olives or a vine figs? No more does salt water yield fresh.
REFORMATION SUNDAY

"Beasts and birds of every kind, creatures that crawl on the ground or swim in the sea, can be subdued and have been subdued by mankind; but no man can subdue the tongue."

DRAW NEAR TO GOD AND HE WILL DRAW NEAR TO YOU
Organ Prelude—“Andante Cantabile” (from the First Sonata)  Philip James
"Gracious Spirit Dwell with Me"  Seth Bingham
The Chimes
Call to Worship
Processional Hymn—“Crown Him with Many Crowns”  250
The Invocation
The Lord’s Prayer and Gloria
***
A Word of Christian Greeting

SUBMIT YOURSELVES THEREFORE TO GOD
Call to Prayer
Pastoral Prayer
Choral Response
Anthem—“Praise”  Alec Rowley
Sanctuary Choir
Vicki Burcham and Jon Christensen, soloists

LOVE YOUR NEIGHBOR AS YOURSELF
Receiving Our Tithes and Offerings
Organ Offertory—“O How Happy Are Ye”  Johannes Brahms
Doxology
Unison Prayer of Dedication
O dearest Lord, accept today the gifts we bring.
Our songs of praise, The prayers we raise,
And grant us, Lord, Thy blessing. Amen.
Anthem—“Laudamus Te”  Carl F. Mueller
Sanctuary Choir

THE WISDOM FROM ABOVE IS PURE
Reading of the Holy Scriptures—James 3:1-12
The Introit
The Sermon—“The Frightening Power of the Tongue”  Dr. Roger L. Fredrikson
Anthem—“Built on the Rock”  Ludvig M. Lindeman
Sanctuary Choir
Fred Nelson, bass

BE YE DOERS OF THE WORD
Hymn of Dedication and Decision—“A Mighty Fortress Is Our God”  155
Benediction and Choral Response
Moment of Silence
The Chimes
Organ Postlude

***Ushers May Seat Latecomers***

The radio broadcast this morning over KELO is sponsored by Mr. and Mrs. Arnold Petersen in memory of Mr. and Mrs. Ben Johnson.

---

**EVENING SERVICE**

**7:30 P.M.**

Organ Prelude
Fellowship Singing .......................... Mr. Ballard Blount
Greetings and Announcements
Singing a Hymn
Receiving the Offering
Reading the Scripture
The Evening Prayer
Special Music
Evening Meditation—"The Work of the Union Gospel Mission"

Rev. Eric Johnson

Hymn of Invitation
Benediction
Closing Moments—"When I Survey the Wondrous Cross"
Moment of Silence
The Chimes
Organ Postlude

---

**THIS WEEK**

SUNDAY, October 29—4:00 p.m.—Lay Pastor Meeting, Room 111
5:00 p.m.—Junior High Choir, Choir Room
5:30 p.m.—Youth Supper, Fellowship Hall
6:00 p.m.—Senior High Choir, Choir Room
6:00 p.m.—Adult Membership Class Session 5, "History of the Christian Church," Parlor

MONDAY, October 30—4:00 p.m.—Girl Scouts, Youth Room
7:00 p.m.—Explorer Scouts, Youth Room

TUESDAY, October 31—10:00 a.m.—SFC Chapel, Sanctuary
3:30 p.m.—Brownie Scouts, Youth Room
7:00 p.m.—Church Calling

WEDNESDAY, November 1—6:45 a.m.—Women's Bible Study, YMCA
4:00 p.m.—Junior Choir, Choir Room
7:30 p.m.—Prayer Service, Parlor
8:15 p.m.—Workers' Conference, Youth Room

THURSDAY, November 2—10:00 a.m.—White Cross Sewing, Fellowship Hall
12:00 Noon—WMS Executive Board, Parlor
1:00 p.m.—WMS General Luncheon and Meeting, Fellowship Hall
7:30 p.m.—Sanctuary Choir, Fellowship Hall

FRIDAY, November 3—6:45 a.m.—Men's Bible Study, YMCA

SATURDAY, November 4—10:00 a.m.—Children's Membership Class, Room 111
"Gathering Around the Bible"

1. The Inspiration - Four Hundred Fifty Years Ago
   - A Word Believing For Peace With God
   - The First Shall Live the Faith
   - A Great Mission
   - The Authority of the Word of God

2. This is a Marvel of Life
   - Above Good and Bad People
   - All Kinds of Situations
     - Great Poor
     - People Being Adverses
     - Suffering in Fate
   - Fell, Alone One Man - Jesus

3. The Story of God and Man
   - God's Created Man
   - Man His Sinners
   - God in Calling Him Jesus
   - The End of Man & with God
2. She Has Something to Say to Us

- Connect Us of Sin

- That's a Place Alone Thee

- Come With A Word Of Forgiveness And Healing

- With Us: Challenge Us

- Vowines Us Life With God
How lovely is thy dwelling place, O Lord of hosts!
Psalm 84:1
F I R S T  B A P T I S T  C H U R C H  
Our Family Worship Service  
October 29, 1967  
Eight forty-five o'clock  

REFORMATION SUNDAY  
"Give unto the Lord the glory due unto His name"  

PREPARATION FOR WORSHIP  
Organ Prelude—"Andante Cantabile"
(\textit{from the first Sonata})\hspace{1cm}\textit{Philip James}  
"Gracious Spirit Dwell with Me"
\hspace{1cm}\textit{Seth Bingham}  

Call to Awareness  
Pastor: Grace to you and peace from God our Father and our Lord Jesus the Christ.  
People: Our help is in the name of the Lord who made heaven and earth.  
Pastor: Why have we gathered here in this place, at this hour?  
People: We are gathered as the people of God, called by Him into His fellowship to acknowledge Him as Lord, to offer Him our Sacrifices of praise and thanksgiving, to hear His Word and receive His grace, to be reconciled to Him and to each other and to consecrate ourselves to His service in the world.  
Pastor: Let us acknowledge the God before whom we stand.  

ADORATION OF GOD  
*Processional Hymn—"Fairest Lord Jesus" \hspace{1cm} 261  
*The Lord's Prayer and Gloria  

AFFIRMATION OF FAITH  
*In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God; all things were made through him, and without him was not anything made that was made. In him was life, and the life was the light of men. The light shines in the darkness, and the darkness has not overcome it.  

KNEELING IN PRAYER  
The Call to Prayer  

Our Family Prayer  
The Choral Response  
Congregation in Unison  
Hear our prayer, O Lord. Hear our prayer, O Lord. Incline thine ear to us and grant us thy peace. Amen.  

HEARING THE WORD OF GOD  
The Call to the Scripture Lesson through the singing of Hymn—"Tell Me the Old, Old Story" \hspace{1cm} 438  
Bringing the Bible \hspace{1cm} The Wendell Cooks  
Reading the Scripture—Isaiah 43:1-13  
We encourage families to follow silently the Scripture reading—Page 485, Young Readers Bible.  
Anthem—"Not Unto Us, O Lord"  
Senior High Choir \hspace{1cm} Arr. Vincent Knight  
Message—"Gathering Around the Bible" Pastor Fredrikson  

THE OFFERING OF LIFE  
Receiving our Tithes and Offerings  
Organ Offertory—"O How Happy Are Ye" \hspace{1cm} Johannes Brahms  
*Doxology and Prayer of Dedication—Congregation in Unison  
O dearest Lord, accept today the gifts we bring, Our songs of praise, The prayers we raise, And grant us, Lord, Thy blessing. Amen.  
*Hymn of Commitment  
"Glorious Things of Thee Are Spoken" \hspace{1cm} 431  

THE CLOSE OF WORSHIP AND THE BEGINNING OF OUR MISSION  
Some Words of Concern  
The Benediction and Choral Response  
Moment of Silence  
The Chimes  
Organ Postlude  

*Congregation Standing
THIS WEEK

Sunday, October 29
4:00 p.m. - Lay Pastor Meeting, Room 111
5:00 p.m. - Junior High Choir, Choir Room
5:30 p.m. - Youth Supper, Fellowship Hall
6:00 p.m. - Senior High Choir, Choir Room
6:00 p.m. - Adult Membership Class, Session 5
   "History of the Christian Church," Parlor

Monday, October 30
4:00 p.m. - Girl Scouts, Youth Room
7:00 p.m. - Explorer Scouts, Youth Room

Tuesday, October 31
10:00 a.m. - SFC Chapel, Sanctuary
3:30 p.m. - Brownie Scouts, Youth Room
7:00 p.m. - Church Calling

Wednesday, November 1
6:45 a.m. - Women's Bible Study, YMCA
4:00 p.m. - Junior Choir, Choir Room
7:30 p.m. - Prayer Service, Parlor
8:15 p.m. - Worker's Conference, Youth Room

Thursday, November 2
10:00 a.m. - White Cross Sewing, Fellowship Hall
12:00 noon - WMS Executive Board, Parlor
1:00 p.m. - WMS General Luncheon & Meeting,
   Fellowship Hall
7:30 p.m. - Sanctuary Choir, Fellowship Hall

Friday, November 3
6:45 a.m. - Men's Bible Study, YMCA

Saturday, November 4
10:00 a.m. - Children's Membership Class, Room 111
THE FRIGHTENING POWER OF THE TONGUE

My dear friends, all of us stand under the judgment and scrutiny of this passage. And all of us stand under its possibility. If we could leave this sanctuary today with a prayer to God to forgive us for the way we have misused our tongues and vow that we will speak words of healing and help, then this could be a great service. I am convinced that one of the reasons the church often becomes unhealthy and diseased is because the things we say about each other within the family of God choke and throttle and destroy. And we will never, none of us, at whatever level we find ourselves in community or churchly existence, never find freedom until in some sense our tongue is a captive of God. It is as simple as that.

James says with telling power at the beginning of the passage that there is amazing power in small things. A spark lights a fire and burns buildings. We have had fantastic stories out of places like Idaho and even the Black Hills where a man casually either lets a match, lighted a bit, or casually flicks out a cigarette, and weeks, days later there was a fantastic waste. Or a bit controls a whole horse, or a rudder a ship. In contemporary times we can use the atom, unseen, and yet known, so tiny that nothing can see it, yet containing an entire universe. And we can either blast cities off the globe or turn great generators of power as we do in the Pathfinder Plant, with that energy, Tiny, but fantastic power.

The tongue is like this. One word, one word, yes or no, can stop an empire or begin it. Think of it. A parent can say that to his child time after time which in the end sets the whole course of his life. Let no one here underestimate the power of words.

When we were in England this summer I asked people who said, it
is true that Charles Dickens did with a pen what could not be done by all the royal commissions appointed by His Majesty's government because Dickens out of the heart of Britain with its needs, with youngsters who were working and people under intolerable conditions in factories and mines, Dickens did for the conscience of England with words what no one else could do.

And about a hundred years ago a man stood up in a gusty cemetery called Gettysburg and spoke words in a high, thin, reedy voice, an ugly man, "Four score and seven years ago our fathers brought forth upon this continent." And we have ever since said that there was something immortal about the speech.

And one hundred years later a young American whom we had elected our President, John Kennedy, in 1963 it was, the year he died, stood in the shadow of embattled Berlin and cried out to the people and even made a joke about his German, Ich bin ein Berliner, and the masses who had gathered cheered wildly. So that when Kennedy was killed, it is said, twenty to forty thousand men and women gathered silently over against the wall with lights, because words had been spoken of freedom. Let no one say there is not power in words. Men told us in England that in the war, with all of Winston Churchill's mistakes—he was a man of great ego and power—yet somehow, what he said at a time when this tiny island was circumvented with submarines and France was out of it and they were alone, it was words that rallied the men in the factories and caused the fighters to fight again. So that somehow the spirit of the people was stiffened.

Now this power, the tiny thing of a tongue, does not only have power for good. It has power for fantastic evil. Did you listen to the words? This tongue, he said, cannot be controlled, even
domesticated as you domesticate animals or birds or even fish. It, he says, pollutes our whole being. It keeps the wheel of our existence red hot. Its flames are fed by hell. It is charged with deadly venom. We can destroy and cut and kill with words.

A father says casually to his children, or his son, sure I'll hunt with you or play ball. And it never happens. And the boy waits until he finally gives up and says father only told lies. And what was meant to be a kind of innocuous putting off of the boy has now turned into being a lie that has embittered the son. And what happens at the level of the home happens in the halls of the United Nations. We say things that we do not mean. And international diplomacy becomes the use of words that carry no meaning, because we have not put into them our lives. And what can be said about lies like this can be spoken of religiously. The terror of the church today is that it uses words that it does not mean or believe. It says we believe in prayer, but it does not believe in prayer. It says we love, but we do not love. Until finally the words have become so cheapened that people say what can we really believe about what you say.

And friends--I speak to all of us now--take the innuendo of gossip and what it does. Take the way I casually drop a phrase and cut a man or a woman to pieces. Sure, he's a fine guy, we say. Or she's a lovely woman--but. And one of our favorite parlor games, let it be clearly understood, for time has not changed, is that somehow we either build ourselves up or we need to project our ego, we need to do something it seems, so that this fire of hell breaks through in the destruction of others. And one of the damning things that Jesus talked about before James ever wrote was a man may not kill with the hand, but he can kill with hatred. And I would say that sometimes, and I
speak to all of us, let me say this again now, it happens in religious circles as much as it does in social circles, is that we can assassinate, kill, with the use of words. And hope dies along the way.

Think of the husband who says to his wife, honey, I'll see you tonight. And he never comes. Think of the minister who says, let us pray. And we do not pray. Think of the business man who says, I promise you. And the promise is not kept. And James said, this is like something out of the pit itself, which will throttle and destroy us.

And before I leave this and come to what I trust will be more positive and helpful in some ways, I must say to you, I am honor bound to say it, every man will give an account for all of his words. Remember that. And mark it well. Every man will render up an account for how he used his words.

Ah, but listen. If there is power for evil, there is power for good. And it is to this I trust we can give ourselves. You see the possibility of saying to a wife—a husband and a wife—where he says to her, not I'll see you honey and doesn't show up, but says to her or she says to him, will you forgive me; I was wrong. And something of power and feeling has come into that home. I tell you, I have known it in my own home.

One of the men of this church in bearing witness about his own family life spoke of the fact that a new joy came into their family when he said, and had the courage to say it openly, I'm sorry honey; I did wrong. There's power in that.

Or take if you will, and by the way Paul speaks of this too, our children sometimes suffer because we discourage them. Take the
power of the word of encouragement. I know we can baby kids and molly-coddle them and all that kind of thing and spoil them rotten, but on the other hand there are youngsters who wait for some word from dad, some word from mother, some recognition. But you see, we push helter-skelter, and the boy or the girl stands, and then one day we say to him, Johnny, how did it go today. And boy the whole thing just begins to spill out. Johnny begins to tell about how it went. Or mother says when he says have you got a minute mom, mother sits down with him and says what is it Mary, or Johnny? And out of it comes something strange and wonderful. The word has now been used to give healing and strength.

And what is true there is true infinitely more in the religious circle. When we were gone on this mission we sat with a group of women in a circle, and there had been tension and cross currents, you could feel it in the room. And then we came to the point where the ladies started to open up to each other. It was a beautiful thing to behold, as somehow God took these scattered women and drew them together into a kind of community. And among the women there was a lady from Germany. She'd been in this country for sixteen months. She told about having been born in the Blitz and growing up in it. And then she spoke about the fact that she didn't feel she belonged to anybody or anything. And when we came to the time of prayer I said you don't need to scrunch your face up and be grim about it. You can just sit here and talk with your eyes wide open if you want to. You see, we've got to make prayer simple for people again, understandable. I sat there with my eyes open and said now Lord, just bless us as we try to pray. And after some prayer this woman with a look of eternity in her eyes said, Lord I feel like I belong. I want to know
more of you. It's the prayer of every person who at one time or another has found himself in the corner and has said God be merciful to me, a sinner. And as I thought about the power of words, I thought about that woman's prayer and every prayer that I have heard or you have heard which has been uttered in sincerity and lifted up from a contrite heart and a broken spirit. O God, hear my cry.

Or think of the power of witness with a word. A man comes to the place where he knows he can't any longer keep his mouth shut. He has to speak what is in him. And he says I want to say to you, God loves you. Christ cares about you. This is not a myth; I know it to be true. And something new has been brought into the dimension of this conversation.

We had such a person in our community this week. Some of you heard Gert Behanna, the rough, tender little gal, seventy-four years of age now, who has come out of an alcoholic background. Many of you have read THE LATE LIZ. And this week she spoke some times at the Calvary Episcopal Church in our community. I was unable to go because of another meeting to which I felt I had to be loyal. But my wife went with a friend. And they came home with a report of what had taken place and how at the end of this magnificent witness people had applauded the courage and the strength of something laid right out there. And then she said, "If you think you're applauding an old lady, you're not. Because the Christ in you is applauding the Christ in me!" And then she said a wonderful thing, with her sense of humor. "Jesus Christ doesn't get too much applause these days. Let's give him another hand." And in the Cathedral--you may think it irreverent--the applause rang, because the word had kindled a response to the witness.

It was this that laid hold on Martin Luther. It was words that
he nailed to the door. It was the word of God that had grasped him so that he knew that in his own strength he could not find peace, but that the just shall live by faith. It was this that unlocked the vast energies of this man, so that he was moved and used by God. It was likewise with John Wesley, who heard a sermon out of the book of Galatians, who read then from the book of Romans, who confronted witnessing Moravians, so that out of it John Wesley said there burned within me a strange fire. And Wesley moved across England and into America restlessly to tell the story with words of what had taken place with him.

And are you aware of the fact that when God wanted to speak to us with his tongue, if I can use a kind of visualization here, what he did was to send us a man, whose name was Jesus. And it was said in Matthew, thou shalt call his name Jesus, for he shall save his people from their sins. And in the life of Jesus God wrote his greatest words. This is why we talk about the word coming to save us. This is why we talk about God having spoken to us. This is why we speak of God having laid hold on our deepest self in the meaning of Jesus Christ, Son of God and Son of Man. So that ever since then we have pondered over the mystery of it. And those of us who have found it in our hearts to give ourselves to him, we have found our speech changed. For now we speak the word Jesus not as a curse, but as a kind of word of blessing. For this, as they said in Acts, is a new name that has come among you. And my dear friends, it was the word of Jesus that formed the church. That's what the Reformation is all about. And Jesus keeps saying over and over again to the church, you are meant to be my minister, you are meant to be my agent, my job, your job, is that you should speak my word. The task that is laid upon you is
that somehow you should take out to all men that which I have given you in the first instance. So that out of the word the church is constituted, and we are given the words of witness. This is the wonder of it all.

And my dear friends, we start—it isn't enough just to say I'm not going to speak bad words any more, it isn't enough just to say I'm going to stop cursing or telling lies or running people down, watching my tongue, yes that's part of it. But how do you get that power into your life that somehow makes this the natural overflow of an inner fountain. That's the big question. What the gospel says is in Christ a man's yes can be yes and his no, no, because it comes out of his life.

For in the last instance, the words you speak define your life. If you are superficial and glib, that's the way your conversation will be. If you are cantankerous and evil in your speech, this is the kind of persons we are. But if perchance we are given His spirit, the spirit of love and grace, then the language we speak becomes his language. For by their fruits, you shall know them.

Let us pray.

We thank Thee, our Father, that out of these words we have tried to understand what Thou wouldst say to us. Kindle within all of us, O Lord, the openness that will bring to us Thy life, that out of Thy life there shall be heard healing and grace and mercy across our community. And if there are those of us who need to say to each other, I love you, or forgive me, or let me tell you about Jesus, or Johnny I'm proud of you, whatever the word, let it be Thy word. Bless the church that we may know that in some wondrous sense the word, Thy word, has created us. Hear our prayer. Amen.