He discards the Cosmic Crown
Jesus Delivered to you as promise and fore...

"Give your power in union with Him"
- Hear Great Mystic Reality.

1. "The Roots in Him" - True
2. "Be built in Him" - Building
3. "Be full of gratitude" - Mysterious

"Be on your guard"

1. Do not let your minds be captured
   by hollow and delusory speculation
2. Man - Made Teachings
3. Centers on Elemental Spirits
   Angels - Demons
His Fullness of Christ

- "Within the complete being of Godhead dwells immensity.
- Here to Where our completeness lies.
- Every power and authority in the universe is subject to Him as head.
- In Him we are mutually concerned.
- Not in a physical sense, but by being ministers of the power actuated
- Minus any relation to baptism.
- "He that made you alive with Christ."
The Power of the New Life

1. He was forgiven for all our sins.

2. The law cancels the demand of the law.
   - We were under the demandment of broken laws.
   - Let He be nailed to the cross.

3. The Wound of the Cross
   - He discarded the cosmic powers and authorities, fell to the ground.
   - He unmasked them. Above us where they were.
   - And let them captive in His triumphant procession.
May 19, 1968

Call to Worship
Who shall ascend into the hill of the Lord?
And who shall stand in his holy place?
He that hath clean hands, and a pure heart;
Who hath not lifted up his soul unto falsehood,
And hath not sworn deceitfully.

Call to Prayer
Holy, holy, holy, is the Lord of hosts:
the whole earth is full of his glory.
Oh come, let us worship and bow down;
Let us kneel before the Lord our Maker.
May 19, 1968

The Announcements

1. The Welcome
   Honor - Byrene Blacksmith - Miss Universe

2. Recognition of high school graduates

3. Evening service
   - Brahms

4. Requiem, Saturday, May 25, at 8:00 p.m.
   St. Joseph's Cathedral.
   Tickets are $1.00 for adults, $.50 for students

5. A Word of Greeting from Sioux Falls College

6. Our assistant organist, Terry Wassenaar, will be presenting his senior organ recital this Friday, May 24, at 8:00 p.m. here. All are cordially invited.

7. Recognition of Graduates

   S.E.C. Melvin

   Above Richter
Therefore, since Jesus was delivered to you as Christ and Lord, live your lives in union with him. Be rooted in him; be built in him; be consolidated in the faith you were taught; let your hearts overflow with thankfulness. Be on your guard; do not let your minds be captured by hollow and delusive speculations, based on traditions of man-made teaching and centred on the elemental spirits of the world and not on Christ.

For it is in Christ that the complete being of the Godhead dwells embodied, and in him you have been brought to completion. Every power and authority in the universe is subject to him as Head. In him also you were circumcised, not in a physical sense, but by being divested of the lower nature; this is Christ's way of circumcision. For in baptism you were buried with him, in baptism also you were raised to life with him through your faith in the active power of God who raised him from the dead. And although you were dead because of your sins and because you were morally uncircumcised, he had made you alive with Christ. For he has forgiven us all our sins; he has cancelled the bond which pledged us to the decrees of the law. It stood against us, but he has set it aside, nailing it to the cross. On that cross he discarded the cosmic powers and authorities like a garment; he made a public spectacle of them and led them as captives in his triumphal procession.
DISCARDING THE COSMIC POWERS

Yesterday we had a most remarkable nine hours together--some of us--at First Lutheran Church, where we asked as you know our church leaders, the representatives to boards and committees and others, to join together for a time of thought and prayer, asking what God's will might be for us as a people. I want to speak with genuine appreciation and gratitude for all that took place. It was a remarkable time. And as the day moved on and we came toward evening and supper and a time afterwards in the chapel, we knew that we had done business with each other and with God. I think all who were there would agree with this. And I am most grateful for the fact that the pastor of this church --and we feel a great kinship with First Lutheran, not just because of the pastor, but because of the people--brought to us some remarkable thoughts on our being a peculiar people. For this, as you know, is one of Peter's great statements in his epistle. We are a royal priesthood, a peculiar people, God's own people. And one of the things that came out of the conference was the feeling and the need we have to go even more deeply as a congregation, that in this time of stress and brokenness, walls and divisions, where else can there be an authentic community of love except where Christ really dwells?

Now we must not be casual about this. We cannot take this for granted. If I, for example, have come here with my cozy little group, and I am in a little gathering over here before the service starts, and we move in together, we sit down, and we get out of the service what we can, and then we leave in the same cozy fashion, and someone right next to us waits for a word of love, some outreach, some touch, and we miss this, these people will leave with heavy
hearts. As a matter of fact, there were folks in the group that I took part in who spoke of this. Terrible thing to assume that somehow as I sit insulated that I cannot share my love with someone else.

So there was a feeling of prayer, of yearning, that we could be again, really in the deepest and best sense, the people of God.

Now unlike all other earthly groupings, the church is gathered by the word of God. This, incidentally, is a great Lutheran phrase, that we are constituted by God speaking, by God's deed that is part of His word. As a matter of fact, it is the word. And that this it is that draws us together so that we discover each other and come to know the reality of God himself. It is in this spirit that I am moved to ask you to do what I do not often do in this service. And that is right here to affirm your being a part of God's people. This will be done by turning to someone near you and taking this person's hand and saying to him, May God bless you, and the peace of Christ be with you. We can do this quietly and reverently as an act of worship. Let us do it now.

Now I must also say in this context among you, out of you, that we never gather but what there is a sense of decision. The power of what the choir has just sung, ancient words, Once to Every Man and Nation comes the moment to decide, is something we do not want to face always. We can shrug this off. It has nothing to do with me. And yet every Sunday in this hour I (I start with me) and you are given the opportunity to once again hear him, not because of clever illustrations used by a minister, not because there are, shall we say, lovely people around us and we have a lovely building in which to meet and all this. But in some sense the mystery of a living,
almighty God comes to speak to me, and in his addressing me, in his laying hold on me, in his claiming me, I must decide. It may be only a small thing. Will you forgive me, perhaps. The act of kindness to a neighbor, the speaking of the word of Christ tomorrow. Or it may be that beginning decision where I say, Lord, for the first time, I will follow you. But once to every man and nation, once, comes the decision, the moment to decide. As the old hymn puts it, pass me not, O gentle Saviour, hear my humble cry, while on others thou art calling, do not pass me by.

Now Paul speaks of the church at Colossae like this. He begins in this passage by saying, since Jesus was delivered to you as with him. Christ and Lord, live your lives in union/ Think of that. Jesus delivered to you. A gift. Christ and Lord. These are the most massive declarations of the New Testament. There was nothing more lofty you could call anyone than Christ and Lord. So that Jesus is given to us in great humility, humbly, lowly, broken. But how is he given to us? As Christ and Lord.

I had the opportunity this week to spend a night again in Minneapolis finishing up a record of music and the spoken word which will be called Songs of the Spirit. Our choir and the pastor and the organist have work out a message. And so it was at 1:00 Saturday morning I found myself in a studio doing the cutting, after I'd eaten, which is not the best time to do something like this. But the young man whom I know well because he is my cousin, John Michaelson, had written saying, I am concerned about my commitment. In being among you this last weekend, the weekend before, I have something in me that is tugging at me. So it was that another couple and this couple sat down. It was then near 2:00 in the
morning. In a strange place, one of Eddy's—perfectly legitimate, I assure you. And here came in folks of all kinds and descriptions, some of them not able to stand too well and some of them obviously troubled, some of them laughing, some of them quarreling. And we sat at this table and I heard this couple speaking to John and Nancy of the meaning of Christ in their lives, of the power that had come to them, of forgiveness, of life, newness. And it was like a benediction, a prayer in the midst of the noise and the racket and the clattering of the dishes. Since Jesus was delivered to you as Christ and Lord, live your lives in union with him. It was all there.

And friends, beyond the words there is the reality of this. We sense this, we know this. It is deeper even than the words that we use to describe such an experience. It is in the reality of life itself I know this to be true. This is what is called by one of the philosophers the ontological argument, it is the argument of being. That beyond all words and rationalism I know in the depth of myself this to be true. And when he speaks of this being in union with Christ, he uses such words as being rooted in Him, being built in Him, being consolidated in the faith you were taught with hearts that are overflowing with thankfulness. Tremendous terminology. What is it to be in Christ? It is like a tree that has roots, that reaches its life up toward the heavens, that is fed by earth and soil and sun and water. It is like a building. Think of this. A brick in this building, a part of the whole, yet so important to all of it. I am like this when I find Christ—consolidated, drawn in, like a vine into branches, so that in the midst of all of my heart overflows with great gratitude. I hope this is your
experience. I would pray if it is not it would become this.

Friends, this is far beyond little definitions, and little words that we use sometimes to try to define moralistically what this is all about. This is a reality, a real thing.

Now he says this is what will hold you, keep you on guard, not get you involved with all kinds of hollow and little foolish arguments. You have to understand that in that time like in our time there were all kinds of foolish peddlers running around. We have them. Millions of Americans are turning to astrology. Every "ism" that comes down the road, men seem to go after. A clever huckster comes along and he can get a whole new school of theology going. And I do not speak of theology lightly when I say this. But the fact is we can be like people that are after whims and fancies, blown about, as Paul says elsewhere, by every wind that comes along the pike. Now his is a man going to hold himself in the midst of this? Because we find that in uncertain times we grasp for straws. Ah, he says, it is being rooted, built into, consolidated, that will keep a man on guard.

Now after he has spoken of this, he says it is in Christ that the complete being of the Godhead dwells in body. And in him you have been brought to completion. Now this is a massive affirmation once again about the meaning of Christ. For, you see, Christian theology has always wrestled with who is Jesus? what manner of man is this? Beyond our experience, how can we state it in words? And what the Christian church has said now for almost twenty centuries, very is he/is God, a very God, and very man, a very man. The Council of Calcedon, 361. Because this is what runs through the Bible. It is not that we say this half of Christ is divine, the other half
is human. So that if you chop him off at someplace that's where the divinity ends and the humanity begins. But what have we seen in him? We look at him from one side and we see a wondrous humanity, crying, laughing, loving children, picking flowers, looking at the sky at night, reaching out toward his father for strength. But on the other hand, what do we find? One who said Go, and sin no more. Open your eyes. Let the dead come forth. So men have said we look at one side and we are awestruck by his humanity, and we look at the other side, and all we can say is My Lord, and my God.

In Christianity, the Christian gospel and Christian theology, all men who know him know this to be true. That in some vast sense, in a man, all that God could be, human, was present. And over the ages this comes back to us time and time again. Sometimes we have stressed strongly the humanity. Sometimes we have stressed strongly the divinity. But give up one or other, and you have lost Jesus, who is Saviour and Lord.

This is why Elton Trueblood has said in one place a man who is a Christian has bet his life on the fact that God is like Jesus. How do we know God? Beyond everything else we know him when we look in the face of Jesus. Or, as James Stewart said, he has opened a highway to the heart of God. We have seen in him God. That's why Paul makes this affirmation.

And beyond this, he says, every power is subject to him, because he is its head. Then he takes an ancient Jewish rite, Paul's circumcision was a questioned thing. It marked every man who had been circumcized as belonging to the Jewish race. And he says beyond this there is an inner circumcision; it is of the heart.
Create, did you hear part of the opening worship today, create in me a clean heart, and renew within me a right spirit. This is a kind of moral, spiritual circumcision which takes away the old and gives the new. And this, he says, is what Christ does.

Then he moves into a statement on the meaning of baptism. In the first service we baptized two people. I am convinced, friends, our saying sometimes our baptism is not like that or not like that or not like that, we have robbed it of its meaning. Buried with him in death; raised with him to newness of life. So that baptism outwardly only speaks of what has taken place within a person. This creating within me a clean heart and giving to me a right spirit, how can this happen within the Spirit? And it is this that baptism speaks of. So that a man who understands and knows of the death and the resurrection of our Lord, the dying of the old and the birth of the new, is the one who sees in this his great need.

Now he comes to a section that I must spend just a few minutes on before we close. He has forgiven us of all our sins. Man! If that’s true we ought to get up and sing. I remember what Raymond Lindquist, the/pastor of the First Presbyterian Church of Hollywood said one time after Ann Baxter, the movie actress, who incidentally met him on the lot when they were making the Ten Commandments, when she said, I want to go to your class and learn about this. And later their child died. And the father, who was estranged at the time, John --------, became a part of the whole experience again. And then she sought him out. And it was after coming to an understanding that Ann Baxter joined the Presbyterian church. And then she took the Lindquisists out to dinner. And she said, you know, pastor, every
time we get to the Apostles' Creed where it says I believe in the forgiveness of sins, I just want to get up on the pew and shout, because if anybody knows about that, I do.

Well, friend, let's not get long-nosed about this now. Because some of us commit those dirty sins that are Christian. We look down our nose at the poor guy who hardly dares come to church. We turn our backs on the needy ones. And friends, let's just admit it. We get self-righteous. We get proud. We say look at me. It's a subtle and a damning thing happens to us. But you go on the other side of the street and you've got the liscentious, the obvious thing, you can mark it right down, it's written like a neon light. He says, he has forgiven us all our sins. Pharisee, publican, deacon, Mary of Magdala, and Nicodemus—all our sins. If that's true, I can walk out of this house today singing. Because the greatest thing in the world is that I have been delivered from my old, dirty past and from my weakness today. He doesn't state this in the weak case. He states it in the indicative, the strong. He has forgiven. And then he says the bond which pledged us to the decrees of the law—you understand enough about courtroom terminology to know that a man can be heeled into court because he has broken his bond—and this happens over and over again. But suppose you stand under a judgment where you can never keep your bond. It's impossible to keep it. That's the situation these people were in. Suppose then you come to the court and you expect fully because you have broken bond that you're going to be thrown in for twenty years. You know you deserve it. The jury says it. Everybody says it. He bangs the gavel and he says, I have most extraordinary news. Someone has paid your bond and
revoked its power. Man, you can go free. Do you suppose that person's going to drag himself out of the courtroom? Or is he going to shout, I am free!? The New Testament never, never forgot that. I hope we never do either.

Now why is it possible that this should happen? He says, and this is the conclusion, it stood against us. That is this bond, this decree of the law that was hanging on like an albatros. It stood against us, but he has set it aside, nailing it to the cross. On that cross he discarded the cosmic powers and authorities like a garment. He made a public spectacle of them and led them as captives in a triumphant procession at the feast time.

What is the meaning of the cross in its deep sense of atonement? Christ carries with him the broken promise of every man. He bears the need and the anguish of every person. And in doing this he has laid hold, so to speak, on the stronghold—their castles and principalities. He strips it off like dirty clothes and throws it in the garbage can. Or, to use another figure of speech here, he has made a public spectacle of them. This is taking the sin of Herod and Caiaphas and the Pharisees, the sins of you and me, and marching them down main street, having people laugh at them, because now they have been overcome. He unmasked them, revealed them for what they are. This is why a man can say, my sins have been forgiven.

We think sometimes we are real smart because we've got ourselves cut off from the super-natural world. And I am becoming increasingly convinced that of all people we are most foolish in this. Because in this sanctuary on this day around the lives of every person and over this whole congregation there is an unseen struggle more
violent and vicious and dirty than anything we have ever seen. The New Testament understood that. We thought we shrugged it off in the scientific era. Yet we have more people today that seem to be possessed with demons than ever before. And the amazing thing about this is that the victory has been won. And if a man dares say, Lord, Christ, in your name I accept the victory, there can be healing.

There was a day here at church when it seemed I could hardly start in the service. It was the first day I preached on Colossians. I heard Ruth cough in the choir, the radio business seemed to go wrong, and when I got up to speak, preach, it was just like a weight. This will sound very simple and foolish to you. In my subconscious there came a prayer. In the name of Christ — — — — . And then there was freedom. And that morning there were significant decisions made. I speak of something I know first-hand. You may dismiss this and say, Huh, you're dragging in the 12th century. I'm not so sure that we're better off because we think we have dismissed the parts that speak of cosmic powers and authorities, the spirit of wickedness and evil that would lay hold on us and destroy us. And the only answer to that is when I dare believe that he has discarded these powers.

Shall we join together in prayer.
Our Family Worship Service

SPIRIT OF GOD, DESCEND UPON MY HEART
Organ Prelude—“Two Preludes” ........................................... Alfred Hollins
Call to Awareness
Pastor: Who shall ascend into the hill of the Lord? And who shall stand in his holy place?
People: He that hath clean hands, and a pure heart; Who hath not lifted up his soul unto falsehood, And hath not sworn deceitfully.

*Procesional Hymn—“Praise the Lord, His Glories Show” .......................... 112
*The Lord’s Prayer and Gloria
Service of Baptism

TEACH ME TO LOVE THEE AS THINE ANGELS LOVE
*Affirmation of Faith .......................................................... Congregation in Unison
Therefore, since we are surrounded by so great a cloud of witnesses, let us also lay aside every weight, and sin which clings so closely, and let us run with perseverence the race that is set before us, looking to Jesus the pioneer and perfecter of our faith, who for the joy that was set before him endured the cross, despising the shame, and is seated at the right hand of the throne of God.

Receiving Our Tithes and Offerings
Organ Offertory—“Adagio” ................................................... Alfred Hollins
*Doxology and Prayer of Dedication
From ease and plenty save us; from pride of place absolve; purge us of low desire; lift us to high resolve; take us, and make us holy; teach us Thy will and way. Speak, and, behold! We answer; command, and we obey! Amen.

ONE HOLY PASSION FILLING ALL MY FRAME
The Call to the Scripture Lesson through the singing of
Hymn—“Faith of Our Fathers! Living Still” (verse 1) .......................... 348
Bringing the Bible .................................................................. The Leonard Tripps
Reading the Scripture—Colossians 2:6-15 (New English Bible)
Anthem—“God is God” ....................................................... Leland B. Sateren
Senior High Choir
Message—“Discarding the Cosmic Powers” ......................... Dr. Roger L. Fredrikson

O TAKE THE DIMNESS OF MY SOUL AWAY
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.

MY HEART AN ALTAR, AND THY LOVE THE FLAME
*Hymn of Dedication and Decision—“All Hail the Power of Jesus’ Name” 252
Some Words of Concern
A Word of Greeting from Sioux Falls College
The Benediction and Choral Response
Moment of Silence
The Chimes
Organ Postlude
*Congregation Standing
YOU ARE INVITED TO A SERVICE OF BAPTISM AT 7:30 P.M.

So often the act of baptism becomes a secondary matter in a service of worship. Therefore, you are invited to our evening worship in which baptism will be the central act of worship. A meditation on its meaning will be given. Pastors Mallgren and Holland will lead in the service. Alan DeBoer, tenor, will sing "The Voice in the Wilderness" by James MacDermot.

CONGRATULATIONS TO THE HIGH SCHOOL GRADUATES OF OUR CHURCH

Randy Beckman
Fred Blacksmith
David Cray
Glinda Foster
Linda Foster
Miriam Fredrikson
Jamie Gardner
Craig Georgeson
Pat Giebink
Linda Green
Dave Greenlee
Carolyn Hall
Laura Harden
Terry Heuermann
Trisha Huether
Mike Hoffman
Rosemary Jackson
Steve Jones
Susan Keith
Frank Klock
Jon Larsen
Barry Linden
Roger Luedke
Carol Martinson
Terry McCabe
Nancy Nady
Eric Oines
Scott Sanford
Jeff Scott
Mark Scott
Ann Sittig
Sandy Snapper
Dan Strout

THIS WEEK

SUNDAY, May 19—3:00 p.m.—NABS Commencement, Sanctuary
5:00 p.m.—Lay Pastors, Room 111
5:00 p.m.—Jr. Hi Choir, Choir Room
6:00 p.m.—Sr. Hi Choir, Choir Room
6:00 p.m.—Adult Membership Class Session 5, “History of the Christian Church,” Parlor

MONDAY, May 20—4:00 p.m.—Girl Scouts, Youth Room
7:00 p.m.—Explorer Scouts, Youth Room
7:00 p.m.—Girl Scouts, Room 111

TUESDAY, May 21—9:15 a.m.—Women’s Bible Study, Youth Room
10:00 a.m.—XYZ, Parlor
10:00 a.m.—SFC Chapel, Sanctuary
12:00 Noon—Men's Bible Study, YMCA
3:30 p.m.—Brownie Scouts, Youth Room
7:00 p.m.—Church Calling
7:00 p.m.—Boy Scouts, Youth Room

WEDNESDAY, May 22—6:45 a.m.—Women's Bible Study, YMCA
9:30 a.m.—VCS Training, Parlor
4:00 p.m.—Junior Choir, Choir Room
7:30 p.m.—Prayer Service, Chapel
8:15 p.m.—Diaconate, Parlor

THURSDAY, May 23—6:30 and 9:30 a.m.—Communion, Chapel
1:15 p.m.—Sr. Philathea Class, Parlor
7:30 p.m.—Sanctuary Choir, Fellowship Hall

FRIDAY, May 24—6:45 a.m.—Men's Bible Study, YMCA

SATURDAY, May 25—10:00 a.m.—Jr. Hi Membership Class, Room 111
First Baptist Church
Sioux Falls, South Dakota

May 19, 1968

Eleven o'clock

"O Spirit of the Living God, Thou Light and Fire Divine, Descend upon Thy Church once more And make it truly Thine!"

SPIRIT OF GOD, DESCEND UPON MY HEART
Organ Prelude—"Two Preludes" ........................................... Alfred Hollins
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
Recognition of High School Graduates
A Word of Greeting from Sioux Falls College

TEACH ME TO LOVE THEE AS THINE ANGELS LOVE
Receiving Our Tithes and Offerings
Organ Offertory—"Adagio" ................................................... Alfred Hollins
Doxology and Prayer of Dedication
From ease and plenty save us; from pride of place absolve; purge us of low desire; lift us to high resolve; take us, and make us holy; teach us Thy will and way. Speak, and, behold! We answer; command, and we obey! Amen.

Anthem—"Once to Every Man and Nation" ....................... David Stanley York
Sanctuary Choir

One to ev'ry Man and Nation Comes the moment to decide, In the strife of Truth with Falsehood For the good or evil side. By the light of burning martyrs, Jesus' bleeding feet I track, Toiling up new Calvaries ever With the cross that turns not back. Though the cause of evil prosper, Yet 'tis truth alone is strong. Truth forever on the scaffold, Wrong forever on the throne. Yet the scaffold sways the future, and behind the dim unknown, Standeth God within the shadow, Keeping watch above His own. Amen.

ONE HOLY PASSION FILLING ALL MY FRAME
Reading of the Holy Scriptures— Colossians 2:6-15 (New English Bible)
The Introit
The Sermon—"Discarding the Cosmic Powers" ....................... Dr. Roger L. Fredrikson

O TAKE THE DIMNESS OF MY SOUL AWAY
The Call to Prayer
Our Prayer for the Family of God
The Choral Response

MY HEART AN ALTAR, AND THY LOVE THE FLAME
Hymn of Dedication and Decision—"Thine Is the Glory" ................. 244
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 S. E. Gustafson
Construction Company.
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| Fred Blacksmith | Laura Harden   | Carol Martinson |
| David Crary     | Terry Heuermann| Terry McCabe |
| Glinda Foster   | Trisha Huether | Nancy Nady |
| Linda Foster    | Mike Hoffman   | Eric Oines |
| Miriam Fredrikson | Rosemary Jackson | Scott Sanford |
| Jamie Gardner   | Steve Jones    | Jeff Scott |
| Craig Georgeson | Susan Keith    | Mark Scott |
| Pat Giebink     | Frank Klock    | Ann Sittig |
| Linda Green     | Jon Larsen     | Sandy Snapper |
| Dave Greenlee   | Barry Linden   | Dan Stout |

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SATURDAY, May 25—10:00 a.m.—Jr. Hi Membership Class, Room 111
The Hidden Life
The Chances In Colossae Struggling For His Life
- Have Trying to Face The Issue of His Struggle
- Trying to Make Clear The Wonder of Christ
  - He is All Sufficient

The Chosen People
  1. Chosen People
     - Exclusion People - Something Special About Us.
     - He Becomes Our Trouble
  - We're Very Special

2. We Must Wake Here To Him Meets
   - Special Days and Seasons
   - Special Sacrifices
   - Militant Action

3. Our False Notion of Action
   - We Must Be Where It Is
   - And Where Do We Have To Go?
2.

(3) 

Dumb the home of ability & Christ
- Our strength comes from the head
- Christ shares with us this peace
here in the hospitality of maturity.

Jesus Christ Nazarene

(1) 

All matter & sin
Struggle between lies and reality

(5) 

To the Holy & Evil
- "The Holy & The Tomb"
- Scripture: "I am a dead zone
attached to a corpse."

(A) - Than the May Hunt the Minstrel and
Heed Them.

The ascetics were staved themselves
"Life dropped from human clay walker."
- Osiris Jant
- Asimen Astylites. - 38 Years.
(B+6) These Men, Ungiven Complete Freedom and Thrown Into Immoral Acts,
- Are They to Use Evil What Else Can Be Do?
- How We Have Had An Unhealthy Attitude Toward The Holy
  - Not Have It to The Temple of God To The Service of Our Divine.
4. Then what of Christ?
   - He could not be incarnate in a birth—Jesus was Eire.
   - There was a desecration of salvation—
     a depreciation down to climate.
   - The body was an illusion—
     when the suffering came the spirit fell the body.

5. Salvation from become a matter of philosophic knowledge.
   - Thinking one way up the steps
     to God, war, and secure happiness.
   - His loves have been the death
     of the Christian movement in
     Colossae.
   - Our every hope—The face that come and go.
The All-Sufficiency of Christ

1. The First Born of All Creation
   - The Unique Relation to God.
   - The Man of God.
   - The Creative One Who Unifies All.

2. What Has Christ Done?
   - He Has Reunited Man fromondon
     - Wonderful Freedom
     - He Has Rescued All Creation From
     - He Has Forgiven Us — As For All
     - He Has Reunited With His Life
   - He Has Renounced With His Life

3. As We Are United With Christ
   - There Is No Special Moralistic
     - A New Life and A New Nature.
May 26, 1968

Call to Worship
Who shall ascend into the hill of the Lord? And who shall stand in his holy place? He that hath clean hands, and a pure heart; Who hath not lifted up his soul unto falsehood, And hath not sworn deceitfully.

Call to Prayer
Lord, as to Thy dear cross we flee, And plead to be forgiven, So let Thy life our pattern be, And form our souls for heaven.
A HIDDEN LIFE

There is only one battle cry around which the church unites its life and to which it is given. And this has already been sung for us today, that Jesus Christ is Lord. This becomes the great theme of the epistle to the Colossians, that there is only one that is altogether sufficient, that he is the head of the church, the beginning and the end of all things. Without him has not anything been made that is made, and in the end he becomes the goal of all history. I do not know if you see or understand this, because it can only be apprehended by faith. For it is in a spirit that when a man is moved out of the old life into the new that Christ becomes the bridge, the continental divide, the difference between the old and the new. For once, to pick up again the theme of Colossians, we sat in captivity, but now we are delivered. Once we were people who knew sins. Now we are forgiven. Once we were people who lived almost by magic, under elemental spirits. Now we live life in Christ. It is this that the church lives by. This is the life it seeks to share. And in that mystical body, which is an unseen church really through which the spirit of God shares himself with the world, this is made known. In the midst of brokenness and all the terror of our time this community of faith, gathered by the lordship of Jesus Christ, becomes the hope for this world and the world which is to come.

Now this message had been brought to Colossae, a church had come to live by it, and there in itself is a miracle, that the message of God's forgiveness and liberation and power and life, taken wherever it would, would gather men. It still does this. The amazing thing is that we have walked into culture after culture
where the name of Jesus has not been known and men have heard that
call and claim, have said yes to it. And in the saying of the yes
have found not only the forgiveness of Christ; they have found each
other, and this is the church. But this church, you see, founded in
Colossae, as always has been true, has to fight for its life. I
would remind you that in every hour, in every country, the church
fights for its existence. We do not understand its mystical, eternal
quality, its strangeness, as Daniel Jenkens has called it, if we do
not see or understand this. Unlike anything else to which I belong
or of which I am a part, the church is always militant, always
fighting its battle. And if the power of evil can tear out of it
its life, can pervert its mission, can somehow change its course
so that it becomes something other than the church while it calls
itself the church, then this is what will happen. And this is
precisely what was taking place in Colossae. This is why the section
we have read was written.

For from one side was the pressure of the Jew and from the
other side was the pressure of the Greek. And each of them would
have taken the church, perverted its purpose, and changed its sense
of direction. So Paul must deal with these.

Now what is the Jewish heresy? The Jewish heresy, while it may
be called by many differing names, finally comes down to the matter
of the fact that a man must work to earn his salvation. Now let me
put this in the Jewish context. These people over centuries knew that
they had been called to be God's people. But they had been called,
as we are called, not for themselves, but for the sake of the world.
The danger with any religious community when it turns in on itself,
exists for itself, does most of its work for itself, is that it
finally dies. It suffocates. It rots. And while it may go on with buildings and organization and all the rest, its life is gone. It is sapped. It is used. So that the Jewish people, not unlike the Christian community, were always tempted with becoming introverted, living for themselves, becoming exclusive, saying we're a little club because we do this and this and this. And if you are going to become a part of us, then you must work all the more.

Now can you imagine someone being a Jew, an aristocrat, a powerful spokesman like Paul coming into a situation like that and saying by grace you have been delivered. By grace you have been set free. It is an act of faith that God has made you this way.

Now the people of that time could not believe this, nor could they accept it. And consequently there was from this one side the terrific push for what might be called the Jewish heresy. Now this, friends, becomes our trouble. We say we belong. We're on the inside. Why? We have worked. We have done these things. We have deserved it. That always becomes the danger of working out our salvation. And the church fought for its life on that side as it still does today. If we miss the fact that we exist because of the grace of God, we miss the whole point of the wonder of what the church is. This is like a child that comes to his parents, and the parents say if you'll be good then we'll pay you off, we'll give you these things. And this goes on and on and this child grows up to believe that his theology is that if I am real good, if I do the things that God wants of me, then he'll be good to me. And if any heart-rending experience comes his way, then he says I've done something terrible, I've got to work harder to somehow win back God's approval again.

And Protestantism, as well as Roman Catholicism, is shot full of a
kind of heresy that says you've got to work real hard, and if you do you'll win God's approval.

Now Paul say that. And somehow it threatened the majesty of the fact that it is only by grace though our Lord and Saviour Jesus Christ that man shall have salvation.

But on the other side there was another heresy, the Greek heresy. The Greeks had always said, and I do not mean to get long hair about this, intellectual about it--may be we need to be stretched a bit--because the Greeks were powerful thinkers and their thoughts philosophically are with us to this day. Alfred North Whitehead, the great American philosopher, I've quoted him before, said, everything that all philosophy has ever said since Plato is only a foot note to the things that Plato said. And in some ways this is true. Now Greek thought held that the source of all evil was matter--my body, this world, and all that we call material. Therefore a man was engaged all the time in a battle between spirit and matter. And the only way he could get free of this body, this despicable body, was to die, was to be cut loose from it. Therefore in earthly existence he had to beat the body, to push it down, to hold it back, to starve it if need be to kill its desire. So in a real sense the whole heresy of the despising of the body entered the Colossian church. It said if you are going to overcome your body, then you've got to punish it and make it suffer. This got to the place, for example, where they said the body is the tomb. And Epictetus said I am a poor soul shackled to a corpse.

And in the third and fourth centuries, because we have this with us today, the aesthetics starved the body, refused to wash themselves, and still it is said by one of the church historians that lice
dropped from them as they walked. And in the fourth century there
came what were known as the pillar saints. They climbed up on
great rocks in Africa and elsewhere and sat there, the most
notable of which is a man called Simeon Stylites, who for thirty-
eight years sat on one pillar, beating the body as an aesthetic so
he would somehow find peace with God.

Are you aware of the fact that this is still with us? There
is a type of sexuality that says the body is all evil, or a type
of moralism that says whip the body, that's the only way you'll
have peace, neither of which is Christian. The fact of the matter
is, the body was created by Almighty God, sacred, given to man.
And the only possibility of living creatively with one's body is if
the spirit and the purpose of man is right. But if we say, passe,
the body is no good, then we have in a sense undercut all creation—
the beauty of the day, the song of the bird, the growth of life,
and this in which God finds it possible to dwell.

This is why it is a tremendous thing when Paul found it possible
to say, what, know ye not that you are the temple of the Holy Spirit?
Which means that in the longings of man, physically expressed, hunger
and love and creativity and all the rest, God can live and express
himself.

I recently stood and watched some beautiful paintings at First
Lutheran Church at an exhibit they had during their conference. And
I was profoundly and strangely moved because Rich Gorsuch had put
on canvas what we saw in Asia. He calls them sentinels of hope.
The old lady that we came on washing clothes, the young man of the
hills with the rope over his arm who helped us down into Hopevale,
the man on the streets of Calcutta. Somehow the vision of the inner
had expressed itself through the body, and it was put on canvas.
Many of us sat last night in a moving, moving concert which Stanley DeFries directed in handling this magnificent community chorus and heard again the Brahms' Requiem, a difficult piece of music. As our friend Dan said last week, a celebration of the power and the meaning of death, not in its sad aspect, but in its great triumphant aspect. And somehow one could not help but feel that as the spirit of man had been moved, coming out through the senses with the capacity to write music which centuries later now we sing and rejoice in.

But you see if the Greeks in that day would have had their way in crawling in among the Christians, then it would have meant despise the body, throw out all this that somehow becomes the possibility of the expression of God. So Paul in effect says, and this is what the scripture is about, watch out for holy seasons, don't get stuck on special days, and watch out with all that is in you for any man that will tell you if you eat this diet or live this way or beat your body, that somehow you will overcome sensuality and be able to live creatively. I insist that that is true yet today. We do not live the Christian life in legalisms. You can never get a man to live creatively if you tell him, thou shalt not. Only that. Even our own children when we say to them it is better if a person practices abstinence or uses a sense of integrity about his sex life, they will say to us, why? And unless we can give some kind of creative Christian answer within the household of faith, we have already lost the day.

What is the deep fundamental argument that Paul uses? It runs through all Colossians. It is that a man's life is hid in Christ. This is tell you now is a mystery. This is that profound reality
into which a man moves, not just in ethereal, mystical experience, but a hard reality which he discovers in the forgiveness of his own sins as he begins to live creatively that life which God wishes to give him.

And over and over again that comes through. What does it mean to live in Christ? It means to know that you are forgiven; it means to live in joy; it means to live with love, as we heard sung earlier, brethren let us love one another, for love is of God; it means to live beyond the little moralisms or the feeding of the body or trying to live up to rules; it means to live not in a stuffy house where somehow we've got to check all the time, but in the out of doors where the Spirit can guide a man who is tied to Christ because he has given himself to him. Now lest you mistake this, this does not mean wandering carelessly any old place a man wants to any old time hither or yon, because he has in love given himself to his master, and in that master he has found his freedom in the forgiveness, the joy, and the peace which only Christ can give. And the person who sits here today in Christ, beyond the rules, and yet living by great loyalties and obedience, ah, that's the happy man among us, that's the one who lives in God's great, great kingdom.

You see, this calls for greater sensitivity, more responsibility, for now I must ask myself what will Christ have me do today? Not what does the preacher want, or mama want, or the rule book say, but what does Christ want? And you see the wonderful meaning of the church is to live in the discovery of that will, to move out in light and to express it. Can I illustrate this. You are aware of the fact by now that we are engaged in another mission approved by our congregation at one of its meetings. When we were going through a
time of asking ourselves whether or not a place to which five men could come out of an institution, be it mental hospital, alcoholic ward, or prison, we took people from our congregation as we could gather them together to visit an old house and to test the Spirit so to speak. The amazing thing among us was the enthusiasm that came. Ah, but someone said, in the midst of this, and this is right, who will live here? Who will be the administrator? Who will be the father and mother? And for some reason there was only one name I could think of. And this was the name of my dear friend, Joe McAuley, who lives four hundred miles or thereabouts from here. And in the midst of it the phone rang and it was Joe. And he called to talk about the matter of his own life and his own commitment. And as the conversation ended I said, Joe, we've been talking about this. And I explained it to him. And he said I don't know if we'd be interested in anything like that. We've lived all our lives in Ottawa, Kansas. This is where our friends are. This is where our children have gone to school, and so on. But we left it with that. And three days later a letter came from Edith, who had written in their behalf. If you're still interested, maybe we'd like to come up and look at it. And after they had been here and had met, and we had thought and prayed together, the call came on Monday night in which they said we know for us this is right.

How do you come to something like that, unless your life is hid with Christ in God? Let me bring this right home. Yesterday afternoon I called one of the men in this congregation to ask him if he would be chairman of one of the committees of our Diaconate. Important work—day to day, Sunday to Sunday work. Now there are two ways of looking at this. The preacher is coming to ask to get
someone to do something for him again. And I'm aware of the fact that some of us feel this way about a minister asking. Or, perhaps this is an opportunity given me. And the response was, I'll do it. Life hid in Christ with God.

Can I just pick up one other thing? Out in Viet Nam, you've heard me speak of this before, the group that has labored the longest of any church group out there, now for about fifty years, are the Christian Missionary Alliance people. These are folks we hardly know. They are a great tiny group. They were organized primarily as a missionary church. And I don't suppose many of us here would know anybody that belongs to that church. But in Viet Nam the church that has worked there the longest among Protestants are the Christian Missionary Alliance. And while we were there we met Garth Hunt. You've heard me speak of him. Seventeen years a veteran on the mission field. A man who speaks Viet Namese joked the photographer better than any of us almost who are Viet Namese. Now communication comes from Viet Nam. Garth Hunt is back there after visiting America. And he says we intend to stay. And lest you think it is all pessimistic news, let me tell you, he says we have had twenty-seven new schools started in the last couple of years in the mist of the devastation, children who are refugees are being fed, and we are building places to care for them, and the work is going ahead. And not only do we get a hearing from the Viet Namese, but from the Viet Cong. Seems ridiculous, doesn't it, on the face of it, unless your life is hid with Christ in God. That's the hidden life. And a man can go about his work, a woman can go about her work, in all that we're involved in, offices and business and moving up and down the streets and paying our taxes and trying to live with
one another as families, and all the rest. And in the midst of it we know a strange joy, not because he keeps holidays and does all kinds of special things or tries to live by legality, but because, because there has come the strange wonder of the new life in Christ. And that is the hope.

Shall we join together for prayer.
First Baptist Church
Sioux Falls, South Dakota
May 26, 1968
Eight forty-five o’clock

Our Family Worship Service

SPIRIT OF GOD, DESCEND UPON MY HEART
Organ Prelude—“Moderato” ........................................H. Amberg
Call to Awareness
Pastor: Who shall ascend into the hill of the Lord? And who shall stand in his holy place?
People: He that hath clean hands, and a pure heart; Who hath not lifted up his soul unto falsehood, And hath not sworn deceitfully.

*Processional Hymn—“Rejoice, the Lord Is King” ..................260
*The Lord’s Prayer and Gloria
Solo—“Love is of God” ............................................Ernest Charles Clarice Dalton, soprano

TEACH ME TO LOVE THEE AS THINE ANGELS LOVE
*Affirmation of Faith ..............................................Congregation in Unison
Therefore, since we are surrounded by so great a cloud of witnesses, let us also lay aside every weight, and sin which clings so closely, and let us run with perseverance the race that is set before us, looking to Jesus the pioneer and perfecter of our faith, who for the joy that was set before him endured the cross, despising the shame, and is seated at the right hand of the throne of God.

Receiving Our Tithes and Offerings
Organ Offertory—“Andante” ......................................H. Amberg
*Doxology and Prayer of Dedication
From ease and plenty save us; from pride of place absolve; purge us of low desire; lift us to high resolve; take us, and make us holy; teach us Thy will and way. Speak, and, behold! We answer; command, and we obey! Amen.

ONE HOLY PASSION FILLING ALL MY FRAME
The Call to the Scripture Lesson through the singing of
Hymn—“Faith of Our Fathers! Living Still” (Verse 2) ..............348
Bringing the Bible .................................................The Max Johnstons
Reading the Scripture—Colossians 2:16-3:4 (New English Bible)
Allow no one therefore to take you to task about what you eat or drink, or over the observance of festival, new moon, or sabbath. These are no more than a shadow of what was to come; the solid reality is Christ’s. You are not to be disqualified by the decision of people who go in for self-mortification and angel-worship, and try to enter into some vision of their own. Such people, bursting with the futile conceit of worldly minds, lose hold upon the Head; yet it is from the Head that the whole body, with all its joints and ligaments, receives its supplies, and thus knit together grows according to God’s design. Did you not die with Christ and pass beyond reach of the elemental spirits of the world? Then why behave as though you were still living the life of the world? Why let people dictate to you: ‘Do not handle
this, do not taste that, do not touch the other—all of them things that must perish as soon as they are used? That is to follow merely human injunctions and teaching. True, it has an air of wisdom, with its forced piety, its self-mortification, and its severity to the body; but it is of no use at all in combating sensuality.

Were you not raised to life with Christ? Then aspire to the realm above, where Christ is, seated at the right hand of God, and let your thoughts dwell on that higher realm, not on this earthly life. I repeat, you died; and now your life lies hidden with Christ in God. When Christ, who is our life, is manifested, then you too will be manifested with him in glory.

Anthem—“Fairest Lord Jesus” .................................................... Irene Britton Smith
Junior High Choir

Message—“A Hidden Life” .......................................................... Dr. Roger L. Fredrikson

O TAKE THE DIMNESS OF MY SOUL AWAY

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.

MY HEART AN ALTAR, AND THY LOVE THE FLAME

*Hymn of Dedication and Decision—“More Love to Thee, O Christ” ..........390
Some Words of Concern
The Benediction and Choral Response
Moment of Silence
The Chimes
Organ Postlude

*Congregation Standing

The flowers on the Communion Table this morning are given by Mr. and Mrs. Edward Keyser and Mrs. Thelma Robitaille in memory of Mr. Joseph Robitaille.

This evening the Baccalaureate for Lincoln and Washington High Schools will be held in the Arena at 8:00 p.m. Pastor Fredrikson will be bringing the message, “The Sounds of Silence.” We will not have a service here at the church.

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THIS WEEK

SUNDAY, May 26—5:00 p.m.—Jr. Hi. Choir, Choir Room
6:00 p.m.—Sr. Hi. Choir, Choir Room
6:00 p.m.—Adult Membership Class Session 6, “The Continuing Reformation in the Church,” Parlor

MONDAY, May 27—4:00 p.m.—Girl Scouts, Youth Room
7:00 p.m.—Explorer Scouts, Youth Room

TUESDAY, May 28—9:15 a.m.—Women’s Bible Study, Youth Room
12:00 noon—Men’s Bible Study, YMCA
3:30 p.m.—Brownie Scouts, Youth Room
7:00 p.m.—Church Calling
7:00 p.m.—Boy Scouts, Youth Room

WEDNESDAY, May 29—6:45 a.m.—Women’s Bible Study, YMCA
4:00 p.m.—Junior Choir, Choir Room
7:30 p.m.—Prayer Service, Parlor

THURSDAY, May 30—6:30 and 9:30 a.m.—Communion, Chapel
7:30 p.m.—Sanctuary Choir, Fellowship Hall

FRIDAY, May 31—6:45 a.m.—Men’s Bible Study, YMCA

SATURDAY, June 1—10:00 a.m.—Jr. Hi. Membership Class, Room 111
"O Spirit of the Living God, Thou Light and Fire Divine, Descend upon Thy Church once more And make it truly Thine!"

SPIRIT OF GOD, DESCEND UPON MY HEART
Organ Prelude—“Moderato” ........................................ H. Amberg
The Chimes
Call to Worship
Processional Hymn—“Rejoice, the Lord Is King” .................... 260
The Invocation
The Lord’s Prayer and Gloria

* * *
A Word of Christian Greeting
Solo—“Love is of God” ................................................. Ernest Charles
Clarice Dalton, soprano

TEACH ME TO LOVE THEE AS THINE ANGELS LOVE
Receiving Our Tithes and Offerings
Organ Offertory—“Andante” .......................................... H. Amberg
Doxology and Prayer of Dedication
From ease and plenty save us; from pride of place absolve; purge us of low desire; lift us to high resolve; take us, and make us holy; teach us Thy will and way. Speak, and, behold! We answer; command, and we obey! Amen.

Anthem—“Let This Mind Be in You” ................................. Mrs. H. H. A. Beach
Sanctuary Choir

Let this mind be in you, which was also in Christ Jesus: who, being in the form of God, thought it not robbery to be equal with God. But made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, He humbled Himself and became obedient unto death, even the death of the Cross. Wherefore, God hath highly exalted Him, and given Him a name which is above ev’ry name: that at the name of Jesus ev’ry knee should bow, of things in heaven, and things in earth, and things under the earth: and that ev’ry tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

ONE HOLY PASSION FILLING ALL MY FRAME
Reading of the Holy Scriptures—Colossians 2:16-3:4 (New English Bible)

Allow no one therefore to take you to task about what you eat or drink, or over the observance of festival, new moon, or sabbath. These are no more than a shadow of what was to come; the solid reality is Christ’s. You are not to be disqualified by the decision of people who go in for self-mortification and angel-worship, and try to enter into some vision of their own. Such people, bursting with the futile conceit of worldly minds, lose hold upon the Head; yet it is from the Head that the whole body, with all its joints and ligaments, receives its supplies, and thus knit together grows according to God’s design. Did you not die with Christ and pass beyond reach of the elemental spirits of the world? Then why behave as though you were still living the life of the world? Why let people dictate to you: ‘Do not handle this, do not taste that, do not touch the other’—all of them things that must perish as soon as they are used? That is to follow merely human
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The Introit
The Sermon—“A Hidden Life” Dr. Roger L. Fredrikson

O TAKE THE DIMNESS OF MY SOUL AWAY
The Call to Prayer
Our Prayer for the Family of God
The Choral Response

MY HEART AN ALTAR, AND THY LOVE THE FLAME
   Hymn of Dedication and Decision—“More Love to Thee, O Christ” 390
   Benediction and Choral Response
   Moment of Silence
   The Chimes
   Organ Postlude

***Ushers May Seat Latecomers

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The radio broadcast this morning over KELO is sponsored by Rev. and Mrs. Ardie Hayes, Mr. and Mrs. Don Williams, and Mr. and Mrs. Harold Stevens.

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SATURDAY, June 1—10:00 a.m.—Jr. Hi. Membership Class, Room 111
Putting on New Garments

The Power of Pentecost

- The Celebration of A New Reality.

The Death of the Old

- Putting Off the Old, Reggae Garments.

1. The Sin of the Flesh
   - Formication - Indecency - Lust
   - Foul Cranny - Ruthless Greed
   - God's Judgment on These

2. The Sin of the Spirit
   - Anger, Aversion, Nuisance, Curiosity
   - Filly, Fall.

3. The New Nature
   - Which Is Constantly Being Created
   - Man of God, Creator
   - Creator to All, Also to In All.
3.

(1) Charity - Almsgiving

(2) Kindness - Humility - Gentleness - Patience

(3) Forbearing and Forgiving

- Complains
- Forgive as the Lord forgave you.

(4) Here Work the Love

- Planning and Completing
- Peace and Quietude

(5) The Mode of Life

Whatever you

The Law

- Measure by Measure
- Justice and Ammonites in Mind
- Jim, Thankyou
Colossians 3:5-17  (New English Bible)

Then put to death those parts of you which belong to the earth--fornication, indecency, lust, foul cravings, and the ruthless greed which is nothing less than idolatry. Because of these, God's dreadful judgement is impending; and in the life you once lived these are the ways you yourselves followed.

But now you yourselves must lay aside all anger, passion, malice, cursing, filthy talk--have done with them! Stop lying to one another, now that you have discarded the old nature with its deeds and have put on the new nature, which is being constantly renewed in the image of its Creator and brought to know God. There is no question here of Greek and Jew, circumcised and uncircumcised, barbarian, Scythian, freeman, slave; but Christ is all, and is in all.

Then put on the garments that suit God's chosen people, his own, his beloved: compassion, kindness, humility, gentleness, patience. Be forbearing with one another, and forgiving, where any of you has cause for complaint: you must forgive as the Lord forgave you. To crown all, there must be love, to bind all together and complete the whole.

Let Christ's peace be arbiter in your hearts: to this peace you were called as members of a single body. And be filled with gratitude, Let the message of Christ dwell among you in all its richness. Instruct and admonish fully in your hearts to God, with psalms and hymns and spiritual songs. Whatever you are doing, whether you speak or act, do everything in the name of the Lord Jesus, giving thanks to God the Father through him.
June 2, 1968

Call to Prayer
O Spirit of the Living God, Thou Light and Fire Divine:
Descend upon Thy Church once more And make it truly Thine!
Teach us to utter living words Of truth which all may hear,
The language all men understand When love speaks, loud and clear.

Conclusion of Scripture
Whatever you are doing, whether you speak or act, do everything in the name of the Lord Jesus, giving thanks to God the Father through him.
June 2, 1968

Announcements
1. Welcome
   Gratitude for Gordon Smith's preaching

2. Gratitude for the flowers
   given by Mr. and Mrs. Truman Dalton on
   the occasion of their wedding anniversary
   and Sarah's birthday

3. Rosebud on the piano
   in honor of Amy Lynn, daughter of
   Mr. and Mrs. Tom George

4. The evening service
   Communion

5. The beginning of Vacation Church School
   Tuesday, June 4, 9:00 a.m.

6. The importance of the primary elections

7. Chapel Choir from Leawood Baptist Church
   Thursday evening, 8:00 p.m.
   No prayer meeting on Wednesday

8. The World Mission Campaign victory
   $17,628,256
PENTECOST SUNDAY
Our Family Worship Service

SPIRIT OF GOD, DESCEND UPON MY HEART
Organ Prelude—“Triptych” Piet Post
"Praise God from Whom All Blessings Flow"
"Now Thank We All Our God"

Call to Awareness
Pastor: Who shall ascend into the hill of the Lord? And who shall stand in his holy place?
People: He that hath clean hands, and a pure heart; Who hath not lifted up his soul unto falsehood, And hath not sworn deceitfully.

*Processional Hymn—“Worship the Lord in the Beauty of Holiness” 106
*The Lord’s Prayer and Gloria

TEACH ME TO LOVE THEE AS THINE ANGELS LOVE
*Affirmation of Faith Congregation in Unison

Therefore, since we are surrounded by so great a cloud of witnesses, let us also lay aside every weight, and sin which clings so closely, and let us run with perseverance the race that is set before us, looking to Jesus the pioneer and perfecter of our faith, who for the joy that was set before him endured the cross, despising the shame, and is seated at the right hand of the throne of God.

Receiving Our Tithes and Offerings
Organ Offertory—“Triptych” Piet Post
"Blessed Jesus, at Thy Word"

*Doxology and Prayer of Dedication
From ease and plenty save us; from pride of place absolve; purge us of low desire; lift us to high resolve; take us, and make us holy; teach us Thy will and way. Speak, and, behold! We answer; command, and we obey! Amen.

ONE HOLY PASSION FILLING ALL MY FRAME
The Call to the Scripture Lesson through the singing of
Hymn—“I Would Be True” 361
Bringing the Bible The John Butlers
Reading the Scripture—Colossians 3:5-17 (New English Bible)
Anthem—“Ev’ry Time I Feel the Spirit” William L. Dawson
Senior High Choir
Message “Putting on New Garments” Dr. Roger L. Fredrikson

O TAKE THE DIMNESS OF MY SOUL AWAY
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.
MY HEART AN ALTAR, AND THY LOVE THE FLAME

*Hymn of Dedication and Decision—“Holy Spirit, Truth Divine” ..........................274
Some Words of Concern
The Benediction and Choral Response
Moment of Silence
The Chimes
Organ Postlude

*Congregation Standing

The flowers on the Communion Table this morning are given by Mr. and Mrs. Truman Dalton on the occasion of their wedding anniversary and Sarah’s birthday.
The radio broadcast over KELO at 11:00 will be sponsored by Mr. and Mrs. Ed Oines.

EVENING WORSHIP
7:30 P.M.

Organ Prelude
Hymns of Worship
The Invitation to the Lord’s Supper
The Reading of the Scripture
The Bringing in of the Elements
Duet—“How Blessed Then Are They” .......................................................... J. S. Bach
       Ruth Fredrikson, alto; Stanley DeFries, tenor
The Eating of the Bread
The Drinking of the Cup
The Communion Meditation—“Good News for Modern Man” .......................... Dr. Roger L. Fredrikson

The Receiving of the Fellowship Offering
Hymn of Invitation
Benediction
Closing Moments—“When I Survey the Wondrous Cross”
Moment of Silence
The Chimes
Organ Postlude

THIS WEEK

SUNDAY, June 2—5:00 p.m.—Lay Pastor Meeting, Room 111
          6:00 p.m.—Adult Membership Class Session 7, “History of the Christian Church,” Parlor
MONDAY, June 3—12:00 noon—Music Committee, Fellowship Hall
          5:30 p.m.—Reorganization Committee, Fellowship Hall
          7:00 p.m.—Explorer Scouts, Youth Room
TUESDAY, June 4—9:15 a.m.—Women’s Bible Study, Youth Room
          10:00 a.m.—XYZ, Parlor
          12:00 noon—Men’s Bible Study, YMCA
          7:00 p.m.—Church Calling
WEDNESDAY, June 5—6:45 a.m.—Women’s Bible Study, YMCA
THURSDAY, June 6—1:00 p.m.—WMS Luncheon, First Presbyterian Church
          6:30 and 9:30 a.m.—Communion, Chapel
          8:00 p.m.—Midweek Service (Chapel Choir from Leawood Baptist Church), Sanctuary
FRIDAY, June 7—6:45 a.m.—Men’s Bible Study, YMCA
Sioux Falls College

Eighty-fifth Annual

GRADUATION EXERCISES

BACCALAUREATE
FIRST BAPTIST CHURCH

COMMENCEMENT
SIoux FALLS COLISEUM

JUNE 2, 1968
Sioux Falls, South Dakota
Baccalaureate Service
11:00 A.M.

ORGAN PRELUDES
"Triptych for Organ" Piet Post
"Praise God From Whom All Blessings Flow"
"Blessed Jesus, at Thy Word"
"Now Thank We All Our God"
Maynard H. Berk, M.S.M., Ph.D., Professor of Music

PROCESSIONAL
"Festal March" H. Alexander Matthews
Dr. Berk

INVOCATION AND THE LORD’S PRAYER
Minister, First Baptist Church

HYMN
"Praise to the Living God" 124
Richard E. Erickson, M.Ed.
Assistant Professor of Physical Education

READING FROM THE SCRIPTURES Isaiah 6, 1-9
Rev. Gordon E. Smith, B.A., B.D., Director of Education and Development
Baptist Hospital Fund

MORNING OFFERING OF THE CHURCH AND DOXOLOGY Dr. Fredriksen

ANTHEM
"Let All the World in Every Corner Sing" Robert Baker
Sanctuary Choir, First Baptist Church
Stanley L. DeFries, M.Mus., Ph.D., Conductor
Professor of Music

ANNOUNCEMENTS FOR THE COLLEGE Reuben P. Jeschke, S.T.M., Ph.D., D.D.
President of the College

ANTHEM
"Sanctus" Charles Gounod
Herman DeVries, tenor, ’68

BACCALAUREATE SERMON
"Toward a Creative Style of Life"
Rev. Gordon E. Smith, B.A., B.D., Director of Education and Development
Baptist Hospital Fund

HYMN
"The Voice of God Is Calling" 490

BENEDICATION Dr. Fredriksen

RECESSIONAL
"Largo" John Marsh
Dr. Berk

Commencement Program
2:30 P.M.

PRELUDE
"Four Pieces for Band" Bela Bartok
"Overture In B-Flat" Caesar Giovannini
Sioux Falls College Concert Band
Gary Thomas, M.A., Conductor
Instructor in Music

PROCESSIONAL
"March Processional" Clare E. Grundman

INVOCATION
Reuben P. Jeschke, S.T.M., Ph.D., D.D.
President of the College

HYMN
"Turn Back, O Man, Forswear Thy Foolish Ways"
Earth might be fair and all men glad and wise. Turn back, O man, forswear thy foolish ways. Earth might be fair and all men glad and wise.
Old now is earth, and none may count her days. Earth might be fair and all men glad and wise.
Yet thou, her child, whose head is crowned with flame. Earth might be fair and all men glad and wise.
Still will not hear thine inner God proclaim — Earth might be fair and all men glad and wise.
"Turn back, O man, forswear thy foolish ways."

READING FROM THE SCRIPTURES Ecclesiastes 12: 1-3, 13-14
Lois J. Harchanko, M.A.
Assistant Professor of Music

CHORAL MUSIC
"The Last Words of David" Randall Thompson
Sioux Falls College Concert Choir
Stanley L. DeFries, M.Mus., Ph.D., Conductor
Professor of Music

COMMENCEMENT ADDRESS
"The Dimension of the Problem" Dr. Harry P. Bowes, M.S., Ed.D.
President, General Badele State College

ANTHEM
"Glorious Everlasting" M. Thomas Cousins
Sioux Falls College Concert Choir

CONFERRING OF DEGREES IN COURSE AND HONORARY Norman B. Mears, B.S., D.Sc., Chairman, Board of Trustees
President Reuben P. Jeschke

SPECIAL STUDENT AWARDS
The Merrill F. Coddington Education Prize
The Faculty Honor Award
The Ollie and John Ressew Scholarship
The W. O. Knight Award

BENEDICATION President Jeschke

RECESSIONAL
"March Processional" Clare E. Grundman

Dr. Berk
Candidates for Degrees

HONOR GRADUATES

Timothy L. Peterson, Summa cum Laude
Neal C. Eddy, Magna cum Laude
Robert James McDowell, cum Laude

BACHELOR OF ARTS

Ronald E. Anderson ........................................ History
Lena Woodden Beavin ..................................... Elementary Education
Marjorie Anne Bertsch .................................. English
Virginia Ellen Bossman .................................. History
Shirley Remmich Bunn .................................. History
Larry Allan Burma .......................................... Physical Education
Harold H. Busch, Jr. ........................................ Psychology
Keith C. Cantine ............................................ Psychology
Eugene E. Carpenter .......................................... Christian Education
Marquita S. Chavez .......................................... Psychology
Roberta Jean Clay ........................................ Speech & Drama
Robert J. Crandall .......................................... Psychology
Rodney Elliott Crane .................................... Christian Education
Shirley A. Curtis ........................................... Psychology
Herman DeVries .............................................. Music
James Joseph Eberhardt .................................. Sociology
Patricia Ann Eberlein ................................... English
Neal C. Eddy .................................................. Psychology
Leslie Fieock .................................................. Psychology
Roger Lee Heibult .......................................... Physical Education
Cheryl Jean Jensen .......................................... English
Carol Elaine Johnson ..................................... Elementary Education
Judith Anne Johnson ...................................... Art
Arthur G. Kalafut ........................................... History
Albert James Kleinsasser, Jr. ................................ History
Dennis John Koerner ................................... Business Administration
Helmut L. Labrentz ......................................... German
Norma Jean MacArthur ................................ Psychology
Janice Marie Mallgren ................................... Sociology
James F. Margadant ......................................... History
Janet McCoy .................................................. Physical Education
Robert James McDowell .................................. Music
Jon C. Meyer .................................................. Music
Anita Fern Miller ........................................... Speech & Drama
William Roy Miller ....................................... Biology
Mavis E. Moret ............................................... Psychology
Ronald Lee Norman ....................................... Psychology
Rachel D. Parker ........................................... English
Lana R. Peterson ........................................... Elementary Education
Timothy L. Peterson ....................................... Mathematics
James Gary Pierson ....................................... Physical Education
Susan Mae Rice ............................................. Elementary Education
Charles Edward Roberts ................................ Physical Education
Douglas D. Sather .......................................... Philosophy
Larry D. Skogerboe ......................................... Physical Education
Janet Lastra Steensten ................................... English
Karen A. Strasser ........................................... German
Gregory J. Stricker ......................................... English
Terry Dean Wassenaar ................................... Music
Lawrence Wilkes ........................................... History
James Roger Zajicek .................................. Psychology

BACHELOR OF SCIENCE

David Paul Anderson .................................. Business Administration
Leanne Carol Bergdale ................................ Elementary Education
Charles Edwin Best ....................................... Physical Education
Gary Wayne Betts .......................................... Mathematics
Tamara Kay Brockel ................................... Elementary Education
Carolyn Faye Bucknell .................................. Elementary Education
Gary Jerome DeBates .................................. Physical Education
Joseph M. Ellis .............................................. Chemistry
Dale L. Gibson .............................................. Business Administration
Harley E. Gross ............................................... Business Administration
Gayle Mae Hansen .......................................... Elementary Education
Arthur O. Harris ............................................ Business Administration
Carol Jayne Harmsa ...................................... Elementary Education
D. Michael Hauswald ........................................ Biology
Donald R. Heilbuth ................................... Business Administration
James R. Henderson ...................................... Business Administration
Judith Kay Herreid ...................................... Elementary Education
Laurel Lynn Janssen .................................. Elementary Education
Lois F. Kenison ............................................... Elementary Education
James H. Kettler ........................................... Business Administration
Gary F. Klein .................................................. Business Administration
Arlys Twila Kley ............................................. Physical Education
Leonard V. Kowalski ..................................... Elementary Education
Max Lloyd Kroger .......................................... Physical Education
Dennis John Koerner ................................... Business Administration
Helmut L. Labrentz ......................................... German
Norma Jean MacArthur ................................ Psychology
Janice Marie Mallgren ................................ Sociology
James F. Margadant ......................................... History
Janet McCoy .................................................. Physical Education
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Terry Dean Wassenaar ................................... Music
Lawrence Wilkes ........................................... History
James Roger Zajicek .................................. Psychology

HONORARY

George Earl, M.D. ................................................. Doctor of Humanities
Harold Kleinpaste ............................................. The Inez Beebe Perisho Award
FROM
THE PASTOR’S DESK

Some good news to be shared this week. First of all, we found a note in the chapel which once again heartens us because it speaks of the meaning this sacred place has. The note is anonymous, but God knows who it is. “Thank you very much for leaving this chapel open to the public at all times. This has given me strength in time of need and I appreciate it greatly. I am sure that it is not only me that feels this way. God bless you.”

I believe it is entirely in order that our congregation should rejoice in the moving statement the Russell Hubbards shared with us a week ago last Sunday. How thankful we are for this kind of open declaration of the meaning of being a part of God’s people. “Sylvia and I wish to rededicate our lives to God. We wish to thank the pastors of our church for their calls and show of love and for their prayers during the many weeks that Sylvia was in the hospital and convalescing at home. We further say thank you to the church for the very generous gift of money to help us meet expenses not covered by insurance. We also thank the family who gave a most generous gift of money, but wished to remain anonymous. Last, but certainly not least, we thank the many dear friends who prayed, called, sent cards to Sylvia, invited me for meals, did washing and ironing, brought in food, sent plants and flowers, and every other sign of Christian love.”

THIS SUNDAY

8:45 and 11:00 a.m. — Worship Services
“Claiming Your Dependents”
Eighth in a series on Colossians
The Reverend J. David Mallgren

9:45 a.m. — Church School

7:30 p.m. — Evening Worship
A Report from Boston
FOR YOUR CALENDAR

SUNDAY, June 9—
6:00 p.m.—Adult Membership Class
MONDAY, June 10—
7:00 p.m.—Explorer Scouts, YR
TUESDAY, June 11—
9:15 a.m.—Women’s Bible Study, YR
12:30 noon—Men’s Bible Study, YMCA
7:00 p.m.—Church Calling
7:00 p.m.—Boy Scouts, YR
WEDNESDAY, June 12—
6:45 a.m.—Women’s Bible Study, YMCA
7:00 p.m.—Prayer Service, Parlor
7:30 p.m.—Board of Christian Education, 1311 S. Prairie
THURSDAY, June 13—
6:30 and 9:30 a.m.—Communion, Chapel
6:15 p.m.—Junior Philathie Picnic
FRIDAY, June 14—
6:45 a.m.—Men’s Bible Study, YMCA
SATURDAY, June 15—
8:00 p.m.—Sven Bjork Concert

NEW OFFICERS

New officers for the Church Council are: Chairman, Ed Oines; Vice Chairman, Marlene Palmer; Secretary, Ellen Swenson.

Officers for the Diaconate are: Chairman, Max Johnston; Vice Chairman, Mel Brubaker; Chairman of Deaconesses, Sharon Johnson; Secretary, Virginia Weaver.

Officers for the Trustees are: Chairman, Ray Jorgenson; Vice Chairman, Merton Peterson; Secretary, J. R. Lewis; Treasurer, Ralph Olton. The Committee of the Trustees are: Personnel, J. R. Lewis and Gordon Stewart; Finance, Tom Hardison and Ralph Olton; Building and Custodians, Arnold Petersen and Harold Beatty; Grounds and Parsonages, Merton Peterson and Les Hash.

MINISTRY OF REMEMBRANCE

We extend the hand of Christian love and sympathy to the family of Mr. Harvey Thomas in her passing and to Mrs. Hazel Windle in the passing of her sister.

The radio broadcast Sunday is sponsored by MY CLEANER.

“PUTTING ON NEW GARMENTS”
Colossians 3:5-17

“Then put on the garments that suit God’s chosen people, his own, his beloved: compassion, kindness, humility, gentleness, patience.”

This is the great day of the church, the celebration of God’s coming intimately and personally. This day marks the beginning of a new community.

It is interesting that we have come to a passage in Colossians which contrasts the old way and the new way. The difference between these two is the reality of the Spirit. We are, says Paul, to put off the old, rugged ways like we would cast aside dirty clothes. The old nature involved us constantly in the sins of the flesh. And they make quite a list—enragement, indolence, lust, foul cravings, rages, rebellions of the lower nature in man. Oftentimes they are never seen, but they burn like a fire within. The judgment of God is on these sins always. They have the seeds of death in them.

But there are also the sins of the Spirit which grow out of the old way—anger, passion, malice, cursing, filthy talk. These are as destructive as the sins of the flesh.

Ah, but there is a new nature which is constantly being renewed in the image of its Creator and brings us to know God. In this nature there is no false division. We do not judge men to be Greek or Jew, barbarian or Scythian, freemen or slaves. For here “Christ is all and in all.” Once again we see the majesty of Paul’s thought about Christ.

And when we live in this nature it is like a new garment which suits God’s chosen people, His own, His beloved. One is reminded of a bride choosing the dresses for her bridesmaids will wear. These friends have been chosen because they are prepared and agree to the wedding party because of their relationship for the bride. And the garments they will wear are a part of a whole community of love in a true marriage. The street clothes have been laid aside for new garments. So God’s people—His own—His beloved—wear the clothes of God’s choosing. And what are these? Compassion, kindness, humility, gentleness, patience—all marks of the Spirit. Men are willing to forgive one another. They are long-suffering. And even if there is a complaint against one another they are willing to forgive as the Lord forgave them.

All of this is possible because of a love which is uniquely agape. This quality of love binds everything together and brings the completion that which God has begun. There is a peace and a gratitude which grows out of this style of life.

Now when people are brought together with these garments they enter into a quality of life for which the word years and hunger. The closing words of the passage are moving, “Let the message of Christ dwell among you in all its richness. Instruct and admonish each other with the utmost wisdom. Sing thankfully in your hearts to God, with psalms and hymns and spiritual songs, Whatever you are doing, whether you speak or act, do everything in the name of the Lord Jesus, giving thanks to God the Father through him.”

Here is an authentic celebration of life, a singing and light in the midst of so much that is gloomy and full of despair. In the midst of so much that is fragmented and broken, a Christian can do everything in the name of Jesus. This means that in the kitchen or in the street, in the classroom or in the shop, there can be a sense of gratitude to God which unifies and gives meaning to the whole of life.

Some years ago Jerome Hines was in our community, Here is a wonderful man—simple and strong and full of compassion. He did us the honor of eating breakfast in our home. We had a marvelous conversation about the meaning of God and life. And as he left we asked him to autograph the Brahms “Requiem” in which he had sung the leading role. And interestingly and appropriately after
his name he put down the scripture Colossians 3:16-17. Here is the mark of a new way. It is a new people wearing clothes fit for the household of God. How tremendous it would be if this congregation could sing and celebrate the presence of God in all of life.

—An abstract of the sermon preached by Pastor Fredrikson Sunday, June 2, 1968.

OUR MINISTRY OF TEACHING

This year all parents are invited to take part in a Children’s Day program at the church. This will be in two parts. The first will be a presentation by the children and their teachers in the sanctuary during the 8:45 worship service on June 16. The service will develop around the theme “His Action Speaks” and will involve children from pre-school through sixth grade.

The second part will be “open house” in your child’s classroom during the church school hour on the 16th. This will be your opportunity to see what is being done in the classroom and a chance to visit with your child’s teachers. You may go to the room at any time during the morning.

—Daniel Holland

†

SPECIAL CONCERT

by Mr. Sven Bjork

Swedish Tenor

We are delighted that on Saturday evening, June 15, at 8:00 p.m. we will have with us Mr. Sven Bjork, a Swedish tenor of great distinction, who will present a concert in our sanctuary.

Mr. Bjork was born in Norway of Swedish parents. For ten years he was full time soloist at the famous Philadelphia Church of Stockholm, and for seven years he was featured gospel singer on the Swedish Government Radio. He was featured soloist at the Baptist World Congress in Copenhagen, and at the Pentecostal World conference in Paris. He has been a member of the renowned Y.M.C.A. Male Choir in Stockholm and has served as its soloist. Mr. Bjork has toured in Europe, the Near East, and North and Central America.

Miss Celia Bjork, daughter of Sven Bjork, who is an accomplished soprano soloist, will join her father in several Swedish and American duets. She has sung all across the U. S. and in nine European countries, has appeared on TV and radio, and has made several recordings.

WITHIN THE FAMILY

by Leedel Howard

The flowers in the sanctuary on Sunday were given by Mr. and Mrs. Truman Dalton on the occasion of their fifth wedding anniversary and the second birthday of their daughter Sarah in gratitude for the years they have been a part of our fellowship.

The Daltons will be leaving us to serve on the music staff at Green Lake this summer and to begin graduate study at the University of Indiana in the fall. The Jon Christensens are also leaving to do graduate study at Iowa State University in Ames. And the Merle Schmidts have moved to Fairfield, Iowa, where Merle has been transferred. Their address is 705 West Taylor, Fairfield, Iowa 52556. Our prayers and love go with these friends, and we wish them God’s blessings in their new places of work and study.

The rosebud on the piano Sunday was in honor of Amy Lynn, a daughter who has come to the home of Mr. and Mrs. Tom George by adoption.

We are grateful for the decision Sunday of Terry Monrad, coming to join our fellowship as an associate.

Those receiving the Right Hand of Fellowship at the communion service Sunday evening were Vilinda Erickson, Mrs. LeRoy Kruse, Earl Ockenga, and Mr. and Mrs. Steve Haas, Craig, Stephanie, and Robin.

In addition to those mentioned in last week’s “Times” our congratulations go to the following college graduates: Bruce Herred from South Dakota State University, Marcia Malchuk and Greg Gerloff from the University of South Dakota, and Paul Thomas who is receiving his Masters degree in Secondary Education from the University of South Dakota.

And our congratulations to Deane Hubbard, who was married on Sunday, June 2, in Washington, D. C.