

GOOD MORNING!

Binscarth-Foxwarren Pastoral Charge

Ministers: A. Jean Ward & David W. Allen

Phone: 532-2476

November 25, 1979

We Approach God

Organ Prelude

Musical Call to Worship (Binscarth)

Call to Worship

This is the day the Lord hath made let us rejoice

Prayer of Approach

173 P.P. 216

Hymn:

#438

Prayer of Confession:

212 P - 229

Assurance of Pardon

219

Children's Time (Foxwarren)

The Word of God Proclaimed

Old Testament Reading: Isaiah 1:1-4

New Testament Reading: Mark 10:13-16

Hymn:

#250

Sermon: "The Strong and the Weak"

*Announce change
Genesis 3 - 9 - 15
Luke 10 - 1 - 30:6 - 20
The giant with the wounded heel.
Philip Brooks (1838) - 1893 (58)*

Hymn:

#2274

Our Response

Announcements - Offering

Offertory Hymn: #294 (verses 1 and 5)

Anthem: (Binscarth)

Prayers - The Lord's Prayer

Hymn: *#308*

Commissioning and Blessing

Musical Benediction (Binscarth)

Organ Postlude

Announcements

This morning's worship service is being led by Norman Turnbull.

Please note the hymn boards for the order and numbers of the hymns.

The next meeting of the youth group will be Tuesday, December 4 at 7:30 p. m. at the manse.

See Edna Thompson, Sr. or Barb McGrindle for purchase of the 1980 church calendars.

THE STRONG AND THE WEAK.
OR
THE GIANT WITH THE WOUNDED HEEL.

51st Hymn
Oh Little Town of Bethlehem
Philip Brooks
1835-1893

And I will put enmity between thee and the woman, and between thy seed and her seed .It shall bruise thy head and thou shalt bruise his heel." GENESIS 111-15 .

The scene in the story of which these words are written is fixed deeply in the imagination of mankind. We read it in our childhood, and it is never afterwards forgotten. Life throws light on the story and the story throws light on life

God is represented as talking to the serpent who has been the tempter of mankind. The serpent, spirit of Evil, has compelled the man and woman to admit him to their company. He cannot now be cast out by one summary act. He has come, and he remains. All that takes place in human history takes place in his presence.

To this serpent this spirit of evil in the world, God is speaking. What does God say ? There shall be a long , terrible fight between man and the power of evil. The power of evil shall haunt and persecute man, cripple him and vex him, hinder him and make him suffer. It shall bruise his heel. But man shall ultimately be stronger than the power of evil, and shall overcome it and go forth victorious, though bruised and hurt, and needing recovery and rest. He shall bruise ^{the serpent's} its head.

Is there not in these wordss which the awful voice of God is heard speaking at the beginning of human history, a most clear and intelligible prophecy of human life. It is God's broad, wise, long-sighted prophecy of man, harassed, distressed and wounded on the way, but yet in spite of wounds and hindrances finally getting the better of his enemy and coming to success.

The Giant with the Wounded Heel.

With that promise and warning of God, man started on the long journey of existence, and has come thus far upon his way.

We want to ask ourselves how far that prophecy has been fulfilled, how far it has justified itself in history. One man says it is all good, and will see none of the sin and evil and misery which are everywhere. Another man says "It is all bad;" and for him all the brightness and graciousness and perpetual progress go for nothing. One man calls humanity a hopeless brute. Another man calls humanity a triumphant angel. God in these words of Genesis says "Neither ! but a wounded , bruised, strong creature, not running and leaping and shouting, often crawling and creeping in its pain, but yet brave, with an inextinguishable certainty of ultimate success, fighting a battle which is full of pain but is not desperate, sure ultimately to set his heel upon his adversary's head."

I look first at the institutions which mankind has formed for doing his work in the world. Institutions are nothing but colossal men. Church institutions, state institutions, present the workings of human nature on a large scale, and so give excellent opportunity to study the fundamental facts of human life. Noble principles, vast beneficent agencies, making men better , making men happier, but always miserably hampered by little sins of administration; stung in the heel by the serpents of selfishness and sordidness, and incincerity and narrowness. Popular government perverted by demagogues; Commerce degraded by the intrusion of fraud; the Church always weakened by hypocrisy; Charity perplexed by the fear of imposture and the dread of pauperism.

The Giant with the Wounded Heel.

Look again at society-that great mother and mistress of thoughts and lives of so many of our older and younger people. In its idea it is beautiful. Eagerness to take pleasure in the company of fellow men-eagerness to give pleasure, by whatever contribution we can ^{make} ~~make~~ a wish to share with others all their gifts and ours- these are most true and healthy impulses. The society which is instinct with these impulses is the enemy of solitude; it puts its foot on selfishness; it makes men brothers; it kills out morbidity and self-conceit.

Then think again of learning. We think of the ready and cheerful self-sacrifice of ^{not merely those who have been} the scholars; great and little, who have been rewarded for the surrenders which they made by the applause of a delighted world, but of the scholars whose self-sacrifice has lain in obscurity, who have eaten their crusts in silence. We let our imagination run forward and picture in the delighted bewilderment the future triumphs of ^{the} same divine audacity, man's brave determination to know all that is knowable. And then while we glow with enthusiasm, what is this that comes to chill it? What are these petty jealousies and hates of learned men? Close on the large ambition comes the miserable discontent, the carping ^{criticism} criticism, the discouragement; the love of darkness. What is the Poet's complaint, that "knowledge comes but wisdom lingers," except a declaration that here too the full completeness of a great process is prevented, the serpent is stinging at the heel which ultimately must be set upon the serpent's head and crush it.

And what shall we say about religion? The future of mankind is a religious future. It is man as religious that is to rule the world. What changes of form religious thought may undergo, who can pretend to say? But that religion shall perish,

Look again at society—that great mother and mistress

of thousands and lives of so many of our older and younger
people. In its idea it is beautiful. It seems to take pleasure

in the company of fellow men—eagerness to give pleasure, by
whatever contribution we can make—a wish to share with others

all their joys and sorrows—these are most true and healthy

impulses. The society which is infected with these impulses

is the enemy of solitude; it puts its foot on selfishness; it

makes men brothers; it kills out morbidness and self-conceit.

Then think again of learning. We think of the weary and

not merely those who have been
obedient self-sacrifice of the philosopher, great and ideal, who

have been rewarded for the sacrifices which they made by the

opinion of a delighted world, but of the scholar whose self-

sacrifice has lain in obscurity, who have eaten their crust

in silence. We let our imagination run forward and picture in
the

believed and believed the future triumph of some divine

ambition, man's brave determination to know all that is know-

able. And then while we flow with enthusiasm, what is this

that comes to chill it? What are these petty jealousies and

hates of learned men? Does on the large ambition comes the

ridiculous discontent, the carping criticism, the discouragement

the love of darkness. What is the poet's complaint, that "know-

ledge comes but wisdom lingers," except a declaration that here

too the full completeness of a great process is prevented, the

response is stifling at the heart which ultimately must be set

upon the serpent's head and crush it.

And what shall we say about religion? The future of a

world is a religious future. It is man as religious that is

to rule the world. What changes of form religion thought may

undergo, who can predict to say that the religious will perish

The Giant with the Wounded Heel .

none of us believes. Indeed I do not know how any man can really believe in religion today , who does not believe in the destiny of religion to be mistress of the world. I cannot believe in God without believing that he is the rightful Lord of everything; for that is what "God" means. A God who is not rightfuul Lord and Master, is not God.. We say this with entire certainty, and then, we look up to see religion conquering the world. We do see what we look for. But we see something else besides . How the great conqueror is harrassed and tormented. Look how her theories break down in human action. Behold the hypocrisy, the selfishness, the bigotry, the fanatacism , the untruthfulness, the formality, the cowardice, the meanness of religious people! Wounded in the house of her friends, is this great majestic Being who is some day to save and rule the world. And outside of her friends, among her enemies, men insult and oppose her as if she were their worst foe, and not what she really is, their only hope. The work which she is bound to do will nonetheless be done, but it will be done under perpetual opposition and persecution, done with torn and bleeding hands and feet.

Turn now away and think how true the picture of the Book of Genesis is to our personal life. You know the hindrances you have met. Paul's story has been your story. When you would do good evil was with you. You never ^{most bravely} sprang from the low ordinary level of living, that a hand did not seem to catch you and hold you back. And yet, is it not wonderful how you have kept the assurance that good and mot evil is the true master power of your life. The same is true about faith. To believe is the true

The Giant with the Wounded Heel.

None of us believes. Indeed I do not know how any man can really believe in religion today, who does not believe in the destiny of religion to be mistress of the world. I cannot believe in God without believing that he is the rightful Lord of everything; for that is what "God" means. A God who is not rightful Lord and Master, is not God. We say this with

entire certainty, and then, we look up to see religion conquering the world. We do see what we look for. But we see something else besides. How the great conqueror is harassed and tormented. Look how her theories break down in human action. Behold the hypocrisy, the selfishness, the dishonesty, the fanaticism, the untruthfulness, the cowardice, the meanness of religious people! Wounded in the house of her friends, is this great majestic Being who is some day to save and rule the world. And outside of her friends, among her enemies, men insult and oppose her as if she were their worst foe, and not what she really is, their only hope. The work which she is bound to do will nonetheless be done, but it will be done under perpetual opposition and persecution, done with torn hands and bleeding feet.

Turn now away and think how true the picture of the Book of Genesis is to our personal life. You know the difference you have met. Paul's story has been your story. When you would do good - all was with you. You never sprang from the low ordinary level of living, that a hand did not seem to catch you and hold you back. And yet, is it not wonderful how you have kept the assurance that good and not evil is the true master power of your life. The same is true about faith. To believe is the true

glory of existence. To disbelieve is to give ourselves into the power of death, and, just so far, to cease from living. And you are living not dead. You do believe. You are quite sure of spiritual verities. God is a truth to you. Your soul is your true self. Christ, the spiritual perfectness of manhood, the true Son of God, is really King of the world. Wonderful is that faith in faith, a thing to be thankful for to all eternity; wonderful is that faith in faith by which the soul dares to be sure, even in the very thick of doubt, that in belief and not in unbelief, is its eternal rest and home.

What is the story of that wondrous life which, centuries afterward, Christ lived in Palestine? It is the story of a life wounded again and again by an antagonist whom at last it overthrew. Christ's victory was perfect on the cross. God revealed His great divine purpose on that cross..It is dependent for its detailed execution on the will of men! Let me believe that, and then I know what means this ineradicable hope and this perpetual discouragement. Let me know that, and then I understand both why the good does not conquer now, and why the good must conquer at the last.

Our last question still remains. What sort of human life will this world tend to make in the meantime, or what will be the truest and most fitting life to live in a world such as this which we have seen our world to be. For man is ~~ea~~ capable of many lives, and is able to answer to the world in which he lives with appropriate response.

Two qualities, I think, must certainly appear in the man who has thoroughly caught the spirit and is susceptible to

effort of existence. To disbelieve is to give ourselves into
the power of death, and, just as far, to cease from living.
And you are living not dead. You do believe. You are quite sure
of spiritual realities. God is a truth to you. You believe in
him. You believe in Christ, the spiritual perfectness of manhood,
the true Son of God, is really King of the world. Wonderful is
that faith in faith, a thing to be thankful for to all eternity;
wonderful is that faith in faith by which the soul takes to
be sure, even in the very thick of doubt, that in belief and
not in unbelief, is its eternal rest and home.

That is the story of that wonderful life which,
centuries afterward, Christ lived in Palestine. It is the story
of a life wounded again and again by an antagonist whom it first
it overcame. Christ's victory was perfect on the cross.
God revealed His great saving purpose on that cross. It is
dependent on this detailed execution on the will of man. Let
me believe that, and then I know what means this incarnation.
And this is the great spiritual discovery. Let me know that, and
then I understand both why the good does not conquer now, and
why the good must conquer at the last.

Our last question still remains. What sort of human
life will this world tend to make in the meantime, or what
will be the truest and most fitting life to live in a world
such as this which we have seen our world to be. For man is as
crippled of many lives, and is able to answer to the world in
which he lives with appropriate responses.

Two qualities, I think, must certainly appear in the
man who has thoroughly caught the spirit and is susceptible to

to the best influences of this world. One quality I call watch-
ful hope and the other I call anxious charity. Hope and Charity,
these must both spring up from the soul of faith. If God has
truly a purpose for our lives, who dare be hopeless. If God
has really a purpose for our brothers life, who dare despair
of him/? Ah we do only half believe it. Therefore our hope is
such a colorless and feeble thing; therefore our charity so
doubts and hesitates. But they are in us still. They must be
in us just in proportion to our faith in God.

And yet the hope must be a watchful hope, the charity
must be an anxious charity. Hope is aware of danger; charity is
full of fear; in this world where God has done all God can,
and yet leaves the last decision of his own destiny in the hands
of man.

When we look up to Christ and catch the color of his
wonderful life, is there not there the confirmation and supreme
exemplification of all this? In him are watchful hope and
anxious charity complete. This story of his life is no wild shout
flung forth out of the cloudless sky, but a rich, solemn, deep
beautiful music, wherein the sense of danger always trembles
and sways beneath the constancy of an unalterable certainty of
God.

If we are saved by Christ, it will be into the life
of Christ that we are saved, into the inextinguishable hope
and in to the watchful fear together. Not intoxicated by the hope
and not discouraged by the fear, we shall go on our way expecting
both parts of the old prophecy to be fulfilled in us as they
were both fulfilled in Him. Expecting to be stung and bruised by
the serpent, but sure ultimately, if we let God give us all

His strength, to set the bruised and stung heel on the serpent's head. That life may we all
have the grace to live.

Concord

to the best influences of this world. One quality I call anxious hope and the other I call anxious charity. Hope and Charity, these must both spring up from the soul. If God has truly a purpose for our lives, who dare be hopeless. If God has really a purpose for our brothers' lives, who dare despair of him? As we do only half believe it. Therefore our hope is such a colorless and feeble thing; therefore our doubts so doubts and hesitates. But they are in us still. They must be in us just in proportion to our faith in God.

And yet the hope must be a watchful hope, the charity must be an anxious charity. Hope is aware of danger; charity is full of fear; in this world where God "has done all God can, and yet leaves the last decision of his own destiny in the hands of man.

When we look up to Christ and catch the color of his watchful life, is there not there the conviction and awe of examination of all this? In him are watchful hope and anxious charity complete. This story of his life is no wild about thing torn out of the cloudless sky, but a rich, solemn, deep beautiful music, wherein the sense of danger always trembles and waves beneath the constancy of an unshakable certainty of God.

If we are saved by Christ, it will be into the life of Christ that we are saved, into the inextinguishable hope and into the watchful fear together. Not intoxicated by the hope and not discouraged by the fear, we shall go on our way expecting both parts of the old prophecy to be fulfilled in us as they were both fulfilled in Him. Expecting to be stung and pruned by the serpent, but sure ultimately, if we let God give us all