

Order of Service Sept 10th 67.
Spy Hill United Church.

Call to worship

Holy, Holy, Holy! 1.

Invocation Prayer

Hymn, 249

Old Testament Reading Isaiah 53: 1-6

Responsive Psalm 120

New Testament Reading John 10: 7-15
Matthew 18: 1-6 & 10-13

Choir (Sermon) short prayer

Presentations / Promotions SS
Announcements Fred Parenteau of Anglin

Hymn 112 Red & Green Hymnary

Prayers of Confession & Pardon 771(2)
Lords Prayer

Sermon & Prayer.

Offering & Dedication

Prayers of Intercession & Thanksgiving 771

Hymn 857 Red & Green Hymnary

Benediction.

Sunrise through clouds

Jan 10, 1912

100 to 150 ft

100 to 150 ft

100 to 150 ft

100 to 150 ft

100 to 150 ft

100 to 150 ft

100 to 150 ft

100 to 150 ft

100 to 150 ft

100 to 150 ft

100 to 150 ft

100 to 150 ft

100 to 150 ft

100 to 150 ft

100 to 150 ft

100 to 150 ft

Address . Spy Hill United Church.
Sept. 10th 1967.

"Why we Continue to Preach to
Adults."

Isiah in our Old Testament
reading gives us a word picture
of his time, several hundred years
before Christ's ~~time~~ birth of Jesus.
All we like sheep have gone astray.
How many of us here, particularly
in harvest time, how many of
us can conjure up a vision
perhaps not of sheep but of
cattle. Confined to pasture for
long periods of time they one
day manage to break out
of their fence. For a time they
are too busy consuming the
first grain they get into but

2. before long they get restless and start to roam. If the herd is large enough considerable damage is done not by what the cattle eat so much as what they destroy trampling underfoot.

As a small boy I can well remember the difficulty in getting cattle back in to pasture. The more you ran and chased them the more they caroted round and trampled the grain or butted over the stooks. Usually one old animal would head off for anywhere at a dead gallop and immediately the whole herd was on the tear seemingly with no set goal in sight only the idea to pump round and

cause general destruction. We have only to put sheep in the place of cattle and we have the picture that Isiah must have seen many times. He must have also witnessed the fact that in many cases it was the owner of the sheep who finally put out the utmost effort to get them into the fold. Jesus points that out in John 10 - 13. "The hireling fleeth, because he is an hireling and careth not for the sheep."

Isiah in his time used a word picture that his people could understand from their own experience. Jesus in his time used the same metaphor but in a different way. Jesus was talking to people not at them. Isiah was prophesying to an unruly people of the Messiah they were expecting. Jesus says

Lambs follow the sheep.

Succeeding generation the
hope of the world.

A messiah. A great leader.
Someone to do their thinking
for them. (And then they
would not listen to him
but ran away with their
hands over their ears, shouting
Blasphemy! Blasphemy!)

Jesus used the metaphors in
his parables that people could
understand if they wished. It is
not likely the Pharisees and scribes
of Jesus time cared to be compared
to sheep and it is still less likely
they cared to be compared to
the sinners they had just been
complaining about.

Are we today on the defensive
as were the Pharisees of old? Our
world of today presents much the
same picture as the prophets and
Jesus saw. The world of Isaiah,
Ezekiel and Jesus moved both
men to use the same comparisons
and they continued their mission
of preaching to adults. Isaiah
because he felt within himself the
necessity of prophecy. Jesus because
he knew the way his people should
go to save themselves. They should
not be driven but led like sheep.

(2) A. Each man, in his own time realized the limited time of his teaching. Each man knew that he spoke to people that could understand if they wished. They were not children out of school. They were adults with adult growth and responsibility.

In speaking to ~~their~~ people both Jesus and Isiah knew that life was short. Jesus realized that if he persisted in preaching his gospel that death at the hands of his own people would be his reward. But Jesus knew that people would have to change themselves before any lasting good could be established. His people would not only have to change themselves they would have to go forth into the world and change others. Succeeding generations were involved as

William Stedger tells a story about an American missionary

disolation and despair has been overcome by the prayer "God be merciful to me a sinner" and our thanks for His redemptive love requires that we show outwardly to others our appreciation of our state in helping them find healing in their time of indecision and sorrow.

* Could it be that we have too many material blessings. A story is told about an American missionary, Dan Crawford who had lived for twenty seven unbroken years in the long grass area of Africa as a missionary. In a conversation with a friend he said "I have lived so long in the long grass that I think like the blacks, and I never talk of Western European civilization. But just when I was coming home and was thinking perhaps tenderly of old scenes & faces, I did one night boast a bit about civilization to an old Bantu native who was sitting

4. with me in my hat. I told him that I was going to my own country where they had ships that went under the water and still more ships that flew over the water. I told him that in English houses you turn a tap & water flows, touch a button and the room is flooded with light. In fact I gave him a glowing description of all the alleged triumphs of civilization. When I had catalogued as much as I could remember I stopped and waited for the old negro to show his surprise. But the old man just said: "Is that all, Mr. Crawford?" "Yes I think it is," I replied.

Then very slowly and very gravely the old Banton said "Well, Mr. Crawford, you know, to be better off is not to be better."

What is Thanksgiving. How do we really show our thanks? Is it by being more alert to the needs of others round us. Do we use our material possessions to give others pleasure. Do we say "soul thou

4. past summers riots in the south and near riots in our own land. This taking place in two countries which have the greatest wealth per capita on this globe and which boast to all the world of the high standard of living, the greatest productive capacity per capita of all the essential material possessions we need. Perhaps the answer lies in the assertion that coupled with our prosperity we also possess the greatest spiritual poverty our age has ever experienced.

The lambs watch us and wonder and finally decide that our contradictions are too difficult to live with. They wonder why it is that the adult world makes laws and regulations to live by

"In our living we are an
example." Good or bad?"

H.A.
and then at every opportunity
flagrantly flouts those same
laws.