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Inspiring and Timely Sermon

PREACHED AT ST. PAUL'S CHURCH FIRST SUNDAY IN ADVENT BY REV. A. LEDREW GARDNER, RECTOR.

The sixty-first chapter of Isaiah, verses one to three: "The spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn; to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that he might be glorified."

In this passage we have pointed out for us the two-fold work of Jesus—"The spirit of the Lord God is upon me" What for? "To bind up the brokenhearted, to proclaim liberty to the captives, to proclaim the acceptable year of the Lord. There is his first work. "To proclaim the acceptable year of the Lord; to proclaim the day of vengeance of our God." There are two great plans, or two great parts of God's plan—that are being worked out at the moment—ones are called "the day of grace" and we get this brought out very clearly for us in St. Luke's gospel when we see what Jesus did: He began to read, "The spirit of the Lord God is upon me..."

For a very simple reason—when Jesus came the first time, the spirit of the Lord was upon Him to proclaim the acceptable year of the Lord, and that is exactly what He did. "Come unto Me all that travail and are heavy laden and I will refresh you." That is the purpose of His first coming—to proclaim the grace of God; to proclaim the fact that the door into the Kingdom of God was open, and that whoever will may come. That is why Jesus had to make sure that that door would be kept open, and that nobody would be turned away. The second half of the verse was omitted because the second half is not to be fulfilled until He comes again.

It appears that so few Christian people have hold of the fact that the Lord Jesus Christ is coming back to this earth, and that He will be on this earth just as literally as you are—He will walk the streets with you as He did 1900 years ago—you will be able to see Him, talk with Him; to touch Him; to see with Him—He will be here in very truth.

What is He coming for? "The spirit of the Lord God is upon me because He hath anointed me to proclaim the vengeance of our God." The next time He comes He will read the second part of that verse, "because He hath anointed me to proclaim the day of vengeance of our God."

God is a God of mercy. He is a God of love—but don't forget also that He is a God of holiness, a God of righteousness, and a God of justice. And if He is a holy God, He cannot turn a blind eye to sin. He is a righteous God, surely the day is coming when He will right the wrongs that have been in the world ever since the days of Adam and Eve; if He is a just God, surely the day is coming when He will deal out justice upon the people who have been trampling upon and killing His people right and left, and spilling God's beautiful blood. There must be a day of vengeance if God is a holy, righteous and just God. And as Jesus came 1900 years ago to tell us that He is a God of mercy and a God of love, so Jesus is coming back again to tell us the other side of God's character; and when He comes then, He will come to "mete out the wrath of God"; "to mete out the wrath of God"; "so many of us have such a top-sided picture of God that we may think of Him as a benevolent old man with grey hair, patting everybody on the back. We have accepted the picture of love and mercy to the detriment of the other part of God's character."

But when Jesus comes again He is coming to show us that God is holy, that no sin can exist in His presence; that God is righteous, and that all evil will be banished; that God is a God of justice, and all the wrong done to humanity from time immemorial will receive

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Painful, Pus Filled Boils the Cause of Much Misery

If you suffer from boils you know how sick and miserable they make you feel. Boils are an outward indication of impurities in the system, and just when you think you are rid of one another crops up to take its place and prolong your misery. All the lancing and poulticing you can do may not stop more coming.

To help overcome boils you should purify the blood, so why not give that old reliable blood medicine, Burdock Blood Bitters, a chance to show what it will do in helping you get rid of them? Thousands have used it for this purpose for the past 60 years. Why not you? The T. Milburn Co., Limited, Toronto, Ont.

It but before the judgment of God could fall upon Sodom, because God had in Sodom a few people who believed in Him, Lot and his family, God sent His angels and told them to take Lot and his family out of place of safety, to take them out of Sodom, for He said the vengeance cannot fall until you reach that place of safety—and they took Lot and his family to a place of safety, then we are told God rained fire on heaven upon the people that Sodom.

This day of mercy, and God is now willing that all should come to the knowledge of the truth, and today the door is open and anybody who will may enter. But when Jesus comes again, that door will be closed, and He will come to conclude the day of mercy—He will come to conclude the day of grace; He will bring the acceptable year of the Lord to an end, and then He will usher in the day of vengeance, and we shall see the five foolish virgins, and the door of God's mercy will be closed, the door of God's long-suffering will be closed, then the whole world will be faced with the door of judgment, and we shall see our P.A.V.R. Book, "Too late to cry for mercy when the door is shut."

Yes, there is coming a day when the door of God's mercy will be closed, the door of God's long-suffering will be closed, then the whole world will be faced with the door of judgment, and we shall see our P.A.V.R. Book, "Too late to cry for mercy when the door is shut." You remember the story of the ten virgins, five were wise and were ready and they went in while the door was open; and the five foolish virgins, with their cry "Open unto us!" but the door was not opened—and so we have the two comings of Jesus.

And that is what our Church asks us to remember today—the fact that Jesus Christ makes two visits to this earth, 1900 years ago He came to begin this day of grace and mercy, and we ask you in the name of Jesus what did His first coming mean to you—what difference has it made in your life? Jesus did come and open up the door of God's mercy and His love. I would that we could go back 1900 years—I would like to call upon Mary and Martha in the village of Bethany and ask them, "What did it mean to you that Jesus came and opened the door of God's mercy?"

What did it mean? They could not put into words what the coming of Jesus meant to them, I would like to ask the ten virgins, who had shut out of their homes, "What did Jesus' coming mean to you?" I would like to be able to go down into Magdala and call upon her whom we call Mary Magdalene, and then we read the story, "And she went and followed Him, and she had seven devils, and she said, 'What difference has it made to you that Jesus came in love and mercy?'" I should like to hear her answer.

Then having visited them, I would like to go around to your homes and ask you what it means to you that Jesus came 1900 years ago, that Jesus came and opened up the door of grace and mercy and that He has been here with us, and that this is only an interjection—the answer to that question today for all Christian peoples can be seen in your celebration of Christmas. When I see how you celebrate Christmas, I know then what the first coming of Jesus means to you. I know perfectly well how Mary Magdalene would celebrate and I know what Mary and Martha would do and where they would be found on Christmas Day. And what is in your hearts? Jesus will come out when you celebrate His birth.

But we must not only look at the past—we have got to look ahead. Jesus came once as a messenger, and in the future Jesus is coming back again for the second phase of His work, to execute the wrath of God upon all who have rejected and denied God. It will be a fearful day, the day of God's wrath; the day of God's judgment; the day when God will mete out justice to all those who for so long have been trampling upon God's people; the day when we shall establish his holiness in the face of the whole universe and show that He is a righteous God and that all unrighteousness will be judged.

I am not going to dwell this morning upon that aspect of His work, but I ask you to remember one other phase of the work of Jesus that He will do before He ushers in this day of judgment.

How will the world know when the day of grace is ended, and the door is shut and the book of life is being arranged for judgment? If you go back to the Old Testament you will find two very vivid illustrations—you remember many years ago that God came to Noah and told him that the wicked people on the earth were to be punished, but God had no desire that His people should pass through that judgment, and told him to build an ark and ask those people who believed in Him to enter. For 120 years Noah was building the ark and the people on the outside laughed at the idea of a day of judgment, and then when the ark was finished those who believed in God got into the ark and the door was shut, and then we are told the windows of heaven were opened and the wicked perished—but not before the believers in God had been gathered into the ark.

Abraham had a nephew, Lot, and he went down into Sodom, a very wicked place—so wicked that God decided to destroy it and sent His angels to wreck his judgment upon

of the total Canadian flaxseed output. In recent years Canadian production of flaxseed has not been sufficient for home requirements and imports have been necessary. From 1936 to 1940 imports ran about 1,000,000 bushels a year, but in the 1940-41 crop year they were cut to 176,464 bushels.

UIGG SCHOOL

Following is the standing of Uigg School for the month of November: Grade X—1, Florence MacKinnon; 2, Audrey MacLeod; 3, Shirley MacLeod. Grade IX—1, Margaret Martin; 2, Harry MacLeod; 3, Bill Stierns. Grade VIII—1, Alexander Dawson. Grade VII—1, Charles MacKinnon; 2, Gladys MacLeod; 3, Jean Smith, Arnold MacLeod, equal. Grade VI—1, Sheila MacKinnon; 2, Edna Mae MacPherson; 3, Louise MacLeod.

The following is the standing of the Primary Department of Uigg School for the month of November: Grade IV—1, K. J. MacKinnon; 2, Rita MacIsaac; 3, Elva MacLeod. Grade III a—1, John Morris. Grade III b—1, Don MacPherson; 2, Frances MacIsaac; 3, Clarence Campbell.

Grade II—1, Douglas Martin. Grade I a—1, Kenneth MacLeod and Sheldon Campbell equal. Grade I b—1, Keith MacLeod and George MacIsaac.

NEW DOMINION SCHOOL

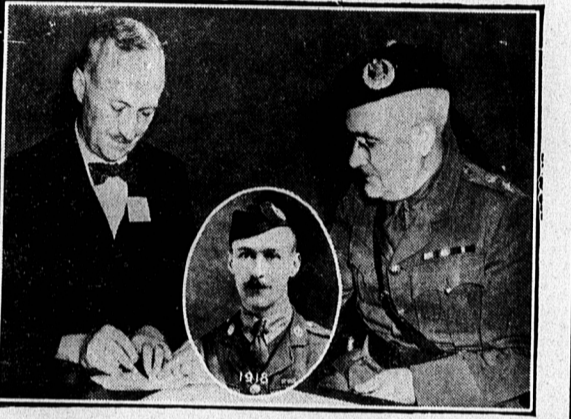
Report for the month of November: Grade X—1, Charlotte Strang, 2, Genevieve Shaw. Grade IX—1, Cynthia Betts, 2, Grace Strang, 3, Inez Shaw. Grade VI—1, Eleanor MacEwen, 2, Florence MacLean, 3, Shirley MacDonald. Grade V—1, Lois MacLean, 2, Joan Strang. Grade IV—1, Louis Shaw. Grade III—1, Noreen Shaw. Grade II (a)—1, Watson MacDonald, 2, Miriam Strang. Grade I (b)—1, John MacEwen.

Grade I (c)—No tests. Highest average—Eleanor MacEwen (95 per cent.). Arithmetic prizes—Genevieve Shaw, Grace Strang, Florence MacLean, Joan Strang, Louis Shaw. Perfect Attendance—Cynthia Betts, Grace Strang, Florence MacLean, Eleanor MacEwen, Lois Strang, Joan Strang, Watson MacDonald, John MacEwen. Teacher—J. Shaw.

CANADA'S SUPER BREAKFAST FOOD QUAKER OATS BECAUSE... It's hot—156 out of 159 dietitians in a recent survey recommended a hot cereal for the average family. Quaker Oats is ready to eat in 2 1/2 minutes. It's Thrifty—a big package of Quaker Oats gives you over 30 big servings. Less than 1c each big bowl. It's Healthful—Quaker Oats is whole grain oatmeal, rich source of food energy. Up to 50% richer than many cereals in protein for iron, solid flesh. Whole-grain Oatmeal is an excellent source of Thiamin (Vitamin B1) in fact, has the entire Vitamin B Complex, in nature's own proportion. TRY DELICIOUS-TASTING QUAKER OATS FOR 30 DAYS—WATCH RESULTS—GET A PACKAGE FROM YOUR GROCER RIGHT AWAY

FOR VALOUR

Introducing Robert Shankland V.C., D.C.M.



Hero of the Crown Point Highlanders again. Major Robert Shankland, V.C., D.C.M., (left) is seen signing his attestation papers for German War Two.

Early in October, 1917, the Canadian Corps returned to the Ypres Salient, of bitter memories, in a last effort to force the enemy from Passchendaele Ridge before the winter shut down to halt aggression until another spring. Ever since the Third Battle of Ypres and opened on July 31st, British, Australian and New Zealand divisions had fought doggedly forward under atrocious conditions, but the high ground around Passchendaele village still held out to hood British eyes from the green, unrelieved fields of the German back-country to the eastward.

By the time the Canadians reached the scene, the battlefield had become a hideous quagmire. The offensive had opened after the longest, heaviest, and most costly counter-battery fire and 16 of intense shelling—ever carried out in British pre-battle preparations. Throughout August and September the British had been attacking with brief lulls between, to consolidate, to bring up fresh troops, to draw the guns forward through the mud. That prolonged barraging had blocked the ancient dykes and drainage system of the reclaimed Flemish marshes, and the undented rains had then transformed the battle scene into an all but trackless and impassable morass.

To reach any objective over that abominable desolation, or to carry out mere duty alone, required a tremendous effort. To reach the heights of valor and resolute fighting spirit, such as that displayed by Robert Shankland of the 43rd Canadian Battalion on October 26th, demanded something new and great in sustained courage and inspired leadership.

His first citation (for the D. C. M.) read: "For conspicuous gallantry in volunteering to lead a party of stretcher-bearers under very heavy shell-fire and bringing in some wounded and partially buried men. His courage and devotion were most marked." It was for splendid work during the fighting at Sanctuary Wood in June, 1918. He was commissioned later that year in the 43rd Battalion, and his second honor citation, that for the Victoria Cross, was for extreme gallantry in 1917 in the role of company commander with the Camerons.

The 43rd Battalion started moving into the front during the early night of October 25th, relieving dead-weary New Zealanders whose attacks in the sector had finally bogged down in front of Bellevue Spur, a bravely manned and strongly fortified position protecting Passchendaele Ridge. Lieut. Robert Shankland, D.C.M. was in charge of a company of Camerons in a support position near the mud-splashed pile of shattered bricks and debris that marked the site of St. Julien village. He was in position, ready for the

The Brotherhood of Courage

by J. L. RAISON Minister of National Defence. This is the first of a series of stories of soldierly devotion to duty and great personal heroism. Each is a necessarily inadequate account of some deed of high gallantry by a Canadian soldier which won for him the coveted little bronze cross, so simply inscribed "For Valour," but denoting membership in the most exclusive brotherhood of courage ever known to fighting men.

The whole series will constitute an invaluable addition to the proud record of Canada-at-war. I believe this is the first time an attempt has been made to tell in detail every exploit which won the Victoria Cross for a Canadian in the 1914-1918 conflict.

Even in the cold conciseness of official phrasing of the citations, a mighty saga can be read of valourous men of action, of extraordinary fearlessness and of personal heroism that often rose high above mere duty and certainly above thought of death. Each episode of spectacular and impetuous bravery, of remarkable fighting leadership, or of all but divine self-sacrifice carries a powerful inspirational message to all Canadians in these troubled and tempestuous times.

It is notable that of the 33 Canadian soldiers who survived the exploit which gave them the highest award for valour in the gift of His Majesty, every officer and man who could possibly pass the medical examiners as once more in uniform. One, who enlisted in the last war as a private now commands a division in England; another commands a military district in Canada; one is in the Veterans Guard; some are in the ranks as instructors, and others who were in the ranks in the last war are now officers, mentors and teachers of the new Army. All are inspired with the same high-minded impulse—to serve their country without thought of themselves.

and his needs, and his ability to rally the remnants of the unit, undoubtedly turned a possible falling assault into a success. He disposed his limited forces to such advantage that they were able to inflict heavy casualties upon the enemy as they retreated and began to organize for a counter-attack.

By the time the German attack was launched at the thirty-held 43rd Battalion line, the whole atmosphere had changed. The men had been so inspired by their leader that they had regained all their aggression and fighting heart. They were so well posted that they commanded the ground in front, and they fought back with such unyielding courage that the Germans, who far outnumbered them, were beaten off.

It was a long hard day but at the end of the actual fighting, Lieut. Shankland's line was still holding on and because of their fine stand supporting troops were able to come up un molested.

Lieut. Shankland's citation for the Victoria Cross adds the rest of the remarkable story: "He then personally communicated to battalion headquarters an accurate and valuable report as to the position on the brigade frontage, and after doing so rejoined his command and carried on until relieved. His courage and splendid example inspired all ranks and coupled with his great gallantry and skill, undoubtedly saved a very critical situation."

Major Shankland is a native of Ayr, Scotland. He came to Canada prior to the last war, residing in Winnipeg, and enlisted in 1914, going overseas as a company sergeant-major.

His home is now in Vancouver and the hero of Bellevue Spur is a present Camp Commandant of Canadian Corps Headquarters in England. For this war he joined the Queen's Own Cameron Highlanders of Canada, being promoted Major in January, 1941.



Big increase in Flaxseed production

OTTAWA, Dec. 2 — (CP)—By greatly increased production of flaxseed, farmers are keeping pace with Canada's gigantic building program and its paint requirements. Agriculture department sources said tonight that instead of imports of flaxseed being necessary this year, revenue-bearing exports of this farm product are anticipated.

Flaxseed production figures showed the gain in output on the prairies has been spectacular. The five-year average of production from 1936 to 1940 was estimated at 6,800,000 bushels. Flaxseed oil is used largely in the making of paint and officials said that the additional demands from this industry, plus a pre-war program for larger production, had encouraged increased acreage. The prairie output in 1941 is counted for all but 173,000 bushels

HEY! SARGE WHERE'S YOUR MINARD'S? SOLDIERS RUB OUT TIRED ACHES with MINARD'S PAIN EXPELLER



VICTORIA CROSS

Calmly ignoring the terrific machine-gun fire which was seething across the Camerons' front, Lieut. Shankland began a complete reorganization of the attack in the heat of action, and with the drum comeback at its most furious, German field-guns were also smashing at them now. It meant constantly exposing himself in the open, and his cool defiance of danger electrified the whole Battalion. His very presence—and he was everywhere along the shell-and-bullet-swept line—was a veritable tower of strength to his deadly-weary and almost, but not quite, demoralized men. His swift grasp of the situation

TIGHT BINDING