

Home • Go • Church • Home

"YES, I know all the excuses. I know that one can worship the Creator in a grove of trees or by a running brook, or in a man's own house, just as well as in a church. But I also know as a matter of cold fact the average man does not thus worship."

Here are a few benefits to be derived from church attendance:

"You will listen to and take part in reading some beautiful passages from the Bible. And if you are not familiar with the Bible, you have suffered loss."

"You will take part in singing some good hymns."

"You will meet and nod or speak to good neighbors. You will come away feeling a little more charitably inclined toward

all the world, even toward those excessively foolish young men who regard church-going as a soft performance."

"Join in church work for the sake of showing your faith in your works."

Make your start in church service tomorrow. A fair trial of church attendance will convince you it's well worth while.

Shows Distinction Between Wicked and Good

Wingham, May 19.

Editor London Advertiser:

Sir, In reply to the answers given

by letter in a previous issue, must

say I am greatly pleased with the

interest displayed in a subject of

such vital importance. "A Sinner

Saved by Grace" still doubts that

the parable of the rich man and Lazarus

is a fable. He says after quoting

from the 13th of Matthew, "It does

not follow from this, however, that

Jesus always spoke to publicans,

sinner, Pharisees and scribes in

parables." Here he is ignoring the

emphatic declaration, "And unto them,"

a parable spoke He unto them."

To prove his point John 1:1-16

and Luke 1:1-10. He must not be

remember that Jesus is not speaking

to them here as a body, but individu-

ally. These two came to Him be-

lieving in Him. Note Nicodemus ad-

mits that Jesus is a teacher come

from God and that no man could do

the miracles Jesus did unless God

was with him. John 1:12. Also we

find Jesus climbing a tree to get

a glimpse of Jesus and receiving

Him joyfully. Therefore, he had no

reason to withhold the truth from

them. Note in John, 9th chapter

how the Pharisees would not believe

in Jesus and in verse 25 of same

chapter, Jesus says: "For judgment

I am come into this world that they

which see might not see, and they

which see might be made blind."

"Another One Saved," etc., please

note.

"A Sinner Saved By Grace" says,

"It is not said to be a parable." Yet,

it is in the midst of other parables.

It begins, "A certain," etc., and was

spoken to the Pharisees of whom

Christ said: "Beware of their doc-

trines." And it was based on their

false doctrine of "hades" on the prin-

ciple of answering fools according to

their folly, and then confound their

blasphemous ground. To be conscious

of their death one must have an im-

mortal soul. Yet there is no mention

of souls in the whole chapter. Only

bodies, with tongues and fingers,

and clothes, which are in the

parable said to speak of and so are

parable in another parable in the 9th

chapter.

I feel there is not the space to

give an explanation of the parable.

Now, about the translation of

"hades" and "sheol." "Hades" was

never told that, for such is em-

phatically not true," so says our

friend, "Saved By Grace." Your em-

phases are wasted, my friend. Are

you not aware that the original word

for grave in 1 Cor. xv:15, is "hades,"

and your quotations from Dr. Strong

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ANGLICAN.

St. Paul's Cathedral

Rector, REV. L. NORMAN TUCKER, M.A., D.C.L.

DEAN OF HURON.

Assistant, REV. DENNY BRIGHT.

SUNDAY AFTER ASCENSION DAY.

Holy Communion, 8.30 a.m.

MORNING PRAYER, 11.

Processional—Hymn 179.

Venite, 186.

Psalm 132, 133, Chants 197, 198.

Te Deum, Set 3.

Jubilate.

Antiphon: "What Are Those That Are

Arranged in White Robes?" (Stainer)

Hymn 415.

Sermon—Preacher, THE DEAN.

Offering.

Recessional—Hymn 618.

United Service for Girls, 3.45—

Preacher, THE DEAN.

Organist and Choir Director—Harry T. Dickinson.

Christ Church

Cor. Wellington and Hill Streets.

C. R. Gunne, Rector.

11 a.m.—Morning Prayer.

2 p.m.—Sunday School.

4 p.m.—Baptisms.

7 p.m.—Evening Prayer.

Cronyn Memorial

Queens Avenue and William Street.

Quintin Warner, Rector.

8.30 a.m.—Holy Communion; 11 a.m.,

Morning Prayer; 3 p.m.—The Church

School; 7 p.m.—Evangelism.

St. James' Church

Rev. W. Leslie Armitage, M.A., Rector.

8.15—Holy Communion.

11 a.m.—Morning Prayer.

7—The Conqueror of the World."

The Rector.

BAPTIST

Adelaide St. Baptist Church

Adelaide and King Streets.

G. A. Leichter, Minister.

Morning Worship, 11 A.M.—Subject:

"Trouble Outside the Church"

Evening Worship, 7 P.M.—Subject:

"A Preacher at the Photographer's"

Mr. Leichter at both services.

Egerton Street

Baptist

Rev. Rogers

11 A.M.

"The Eagle and Her Nest."

7 P.M.

"Everlasting Punishment."

Hope Baptist Mission

Services as usual.

Maitland St. Baptist

Rev. A. T. Sowerby, Ph.D., LL.D.,

Pastor.

10 a.m.—Brotherhood meeting.

11 A.M.

"The Enemy Inside the Fort."

7 P.M.

"The Mountain Where Elijah

Staked His All."

BAPTISM DURING EVENING SER-

VICES, COME EARLY.

body. In "this we groan earnestly,

desiring to be clothed upon with our

house which is from heaven." Notice

his desire is not to be unclothed,

but clothed upon. See verse 4. He

desired to be delivered from this

"wretched body of death" (see his

teachings, Romans vii:24) by a

change into likeness to Christ's

"glorious body." (Philippians ii:21).

So long as we are "at home in the

body"—in our present mortal state—

"we are absent from the Lord"; and

the desire of all who have Paul's

hope is to be "absent from the body"

—this mortality in which "we

groan"—and to be present with the

Lord, "when we shall be like Him";

for we know that when He shall be

like Him, for we shall see Him as He

is. (1 John iii:2). To be "absent

from the body," and to be present

with the Lord, is, therefore, not ab-

sence from bodily existence. It is to

be absent from the "vile body," and

present with the Lord in the "glori-

ous body" like His. (Philippians

iii:21). This will be realized when

"mortality is swallowed up of life."

Verse 4. 1 Corinthians xiv:55: "For

this corruptible must put on incor-

ruption, and this mortal must put on

immortality."

Yes, "Another Saved, etc." the hell

He spoke of in his greatest sermons

and to the Pharisees is the grave,

as already explained, meaning they

would remain in the grave and miss

the glories of eternal life, that is,

after the second death. Now you

see why the distinction between the

wicked and good.

Does V. G. G. understand how

Nicodemus was to be born again?

I'm afraid, Mr. Editor, it has al-

ready taken a lot of space to answer

the three lengthy letters, so will con-

clude, hoping I have made things

plain for them and others to see.

Will be pleased to hear from them

again, and please, "A Sinner Saved,

etc." don't cut out any more scrip-

ture. ALWAYS "INTERESTED."

YORK STREET MISSION HALL—

Usual morning service. Evening

Gideon R. E. Gregory will preach.

The Sunbeam Choir and Mission

Chorus will sing.

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MORNING PRAYER, 11.

Processional—Hymn 179.

Venite, 186.

Psalm 136, 137, 138; Chants 239, 240,

239.

Magnificat (Smart).

Nunc Dimittis (Wesley).

Hymn 383.

Sermon—Preacher, REV. DENNY BRIGHT.

Offering—Antiphon, "Hark, Hark, My

Soul" (Shelly). Soloists, Miss Vann,

Mr. Carson.

Recessional—Hymn 569.

Organist and Choir Director—Harry T. Dickinson.

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