

# THE GEORGETOWN HERALD

Sixty-Eighth Year of Publication

The Georgetown Herald, Wednesday Evening, May 29th, 1935.

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The Georgetown Herald  
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**C.N.R. Time Table**  
Effective April 28th, 1935  
(Standard Time)

**Going East**

Passenger and Mail	10:30 a.m.
Passenger and Mail	8:33 p.m.
Passenger for Toronto	9:40 p.m.

**Going West**

Passenger	7:48 a.m.
Passenger for Toronto	9:40 a.m.

**Going North**

Passenger and Mail	9:40 a.m.
Passenger and Mail	7:36 p.m.
Passenger, Sunday	11:18 p.m.

**Going South**

Mail and Passenger	9:45 a.m.
Mail and Passenger	8:57 p.m.

**TRAVEL BUS**  
New Schedule

LEAVE GEORGETOWN

West	East
9:30 a.m.	8:45 a.m.
11:30 a.m.	11:30 a.m.
1:30 p.m.	2:30 p.m.
3:30 p.m.	4:30 p.m.
5:30 p.m.	6:30 p.m.
7:30 p.m.	8:30 p.m.

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The Bank promptly opened branches at Vancouver and Victoria, subsequently to points along the railway which since have become thriving cities.

This is one of many enterprises showing how the Bank of Montreal, looking forward with Canada from the beginning, has been a useful factor in the development of the country. In the future, the Bank expects to continue this work, as it continues to look forward with Canada toward the nation's future destiny.

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**OUR DAY OF WORSHIP**

International Uniform Sunday School Lesson, June 2nd, 1935

**GOLDEN TEXT:** "God is a Spirit: and they that worship him must worship him in spirit and in truth." John 4: 24

**LESSON PARABLE:** Psalm 100; John 4: 20-24; Colossians 3: 15-17.

There shall arise from this confused sound of tongues a new faith—a firmer faith than that our fathers knew.

A deep religion which alone rejoices in worship of the infinitely true. Not built on rite or portent, but a heart And pure reverence for a Lord Divine.

There shall come from out this noise of strife and groaning A broader and a holier brotherhood. A deep equality of aim, postponing All selfish seeking to the general good. There shall come a time when each shall to another Be as Christ would have him—brother unto brother. —Lewis Morris

**Why We Worship—Psalm 148: 1-3**

Our day of worship is a recognition of Almighty God. Primitive people have felt a spiritual presence in the world and some modern scientists reverently confess to experiencing the same presence. The Hebrew people had their great temple in Jerusalem to satisfy their desire to worship the unseen, holy God. Many of our people owe their origin to the worship in the Temple. The hundredth psalm, sung so often in the time of our forefathers, indicates the consciousness of God that found expression in worship. At its best, this worship was an expression to a triumphant note of joy, song, thanksgiving and faith in the merciful and good God. After five hundred years we may hardly claim to have a higher conception of worship than the Hebrews had. The Sabbath day was sacred when it helped worshippers to feel the presence of God in individual and national life. To the religious insight of the Hebrews we owe the Sabbath for the weekly rest day. They wanted one whole day in seven in order to worship God.

**Conscience About Worship, 58-53**

Nearly every form of worship has some value and no one form has a monopoly of all worship. To be able to worship in only one way or place is an indication of limited sympathy and understanding. To worship in one way is helpful, usually to argue about worship is harmful. The truths about which we agree are much more important than those about which we differ. The conversation of Jesus as the well of living water is a controversy about worship that is dated for over two dozen centuries. The Jews refused the help of Samaritans when rebuilding the temple on Mount Zion so the Samaritans built a temple of their own upon Mount Gerizim where separate and exclusive worship is maintained to this day. Their thoughts were focused on the place of worship instead of on the object of worship. Christ said that we should be able to worship God anywhere. He is worthy of God as the whole universe, sincere worship need not be localized in any one place or restricted to any one denomination.

**Spiritual Worship**

History tells us many forms of worship. Among primitive people sun worship has been common—it is easier to worship the sun than the God who made the sun. The Hebrew people opposed idol worship because the worshippers thought more of the thing worshipped than the God of the worshippers. The Hebrews who stressed spiritual worship developed a sacrificial system which made it easier to worship. The worshippers could see the sacrificial beast slain and could see and smell its inner smoke. What a daring demand Jesus made when he said, "God is a Spirit: and they that worship him must worship him in spirit and in truth." This removed the objective aids to worship which were helpful to people who had not played. Two facts encourage us in trying to rise to this spiritual worship. First, there is the example of Christ dwelling in our spirits—there is a kinship between man and God. Goodness here is the example of Christ himself. He worshipped in spirit and in truth. He went back of nature to nature's God. He spoke of God as Father. His spoken words show how he found God's will through truth.

**Fellowship in Worship, 11, 18**

It is idle to debate the relative merits of private and public worship; we need both. Our solitary meditation enriches the experience of corporate worship and our corporate worship gives meaning and content to private, individual worship. To join in prayer, praise and learning with a congregation gives us the encouragement of knowing that we are not the only ones who are trying to interpret life spiritually. A large congregation may give us the presence of the Spirit of God, but where even two or three are gathered in faith and love the same presence may be felt. Worshippers enjoy a real fellowship in teaching, singing and service. Fellow members of the one congregation come to have a family affection one towards the other. Disputes in a congregation may do untold harm, destroying the peace of the worshippers and endangering the successful work of organizations within the church.

**Christian Worship, 17**

Our day of worship is an acknowledgment of the Lordship of Jesus Christ. The old-fashioned Puritan Sunday is doubtless gone forever; our real concern should be to keep the weekly day of rest and worship Christian. Twentieth century, post-war week-ends negate many values which the rest day is intended to conserve. Racing around the country in motor cars does not allow Sunday to be a day of rest. Visiting may destroy the opportunity of family religion and at present only a minority attend church. Compared with the Pharisees, Jesus was a liberal in regard to Sabbath observance, but he used the day for public worship in temple and synagogue, for teaching and for home fellowship. The best guiding rule as to how to spend Sunday is to judge our conduct positively. Is it for us a day of rest, of worship, a home day, the Lord's Day?

**Questions for Discussion**

1. Is there sufficient gladness in public worship?
2. Can you worship God better indoors or outdoors?
3. How many hours do you spend in worship each Sunday?
4. How may the Lord's Day be made a family day?
5. Who decides what you do on Sunday?

**TRUE GOLD**

Gold may be won from the depth of the mine; Gold may be found at the rainbow's end; But the finest and purest gold of all is that which is found in the heart of a friend.

Gold may gleam to a maiden's hair; Gold may be in the depths of the sea; But the golden heart of a trusted friend Is the finest gold of them all to see.

**LIMEHOUSE**

In the United Church a slight change has been made in the hour of service for the summer months. Sunday School will meet at 9:30 a.m. and the worship service at 10:30 a.m. Standard Time. All are invited to enjoy fellowship together. There will be special music at all services.

On June 10th, this year, coincides the ten years of Union in the United Church of Canada, and on Sunday, June 16th, a service fitting such an occasion will be held in each Church on the Limehouse charge. General Council had recommended that a special service be held in every United Church in Canada the same day.

On June 18th, the Limehouse United Church will hold its anniversary. Rev. M. W. Mumley, Georgetown, will preach at 10:30 a.m. and Rev. O. H. Wright, Watford, in the evening at 7:30 Standard Time. On the following evening, the 19th, the annual picnic party, with excellent programs, will attract all. Please keep these dates open.

The committee appointed to superintend the construction of a tennis court began operations last week.

**GLEN WILLIAMS**

In the United Church on Communion Sunday, nine new members were received, and the Sacrament of the Lord's Supper was observed by the largest number of persons participating for several years. At the Official Board meeting on the following Monday evening a most interesting and profitable discussion on local and world conditions took place. The charge having had its Missionary campaign in April found its contributions to this fund well in advance and has already forwarded to the central Missionary treasury about half of the entire previous year's contribution. The Official Board extended a unanimous invitation to their pastor, Rev. O. I. Nicholson, to remain for the coming year. A social hour in which the ladies of Glen Williams served refreshments was held.

Last week the congregation of the United Church were busily engaged in giving the church building an outside coat of paint, putting in cement steps, coal bin, and building a new fence and hedge, making those who are improving the property generally. All are looking forward to a fine Band Concert which will be given about the end of June on the church grounds.

If you are so unhappy as to have a foolish friend, be yourself wise.

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