

Georgetown Herald

Subscription Rates — \$1.50 per year in advance. United States 50c additional. Single copies 3c. Both old and new addresses should be given when change of address is requested.

Advertising Rates — Legal Notices, 12c per line for first insertion, 7c per line for each subsequent insertion. Readers, 8c per line for each insertion.

J. M. MOORE, Publisher Phone 8 Georgetown

MARTHA OR MARY?

I cannot choose; I should have liked so much To sit at Jesus' feet — to feel the touch Of His kind, gentle hand upon my head.

VOCATION PLAN FOR STUDENTS

Suggest Dominion Government Inaugurate System to Advise Young People Regarding Best Careers

Extension of the Dominion Government's guidance programme through the Dominion Employment Service in co-operation with the Provincial Departments of Education, was suggested to the Rowell Commission at Ottawa, recently, by the Canadian Teachers' Federation committee.

The Federation represents 30,000 teachers throughout the Dominion. The committee was led by J. W. Wood, Toronto, president of the Ontario Secondary Teachers' Federation. Jessie M. Norris and L. S. Titus were also members.

Nell—"I hear that you and Elmer are engaged. I don't suppose he told you that he was engaged to me last year?"

DEBTS COLLECTED

One of the two largest stores in Toronto wrote us on December 22nd, 1937, as follows: "We should like to express to you our appreciation of the very satisfactory way in which you obtain settlement of our accounts."

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"How Old is Ann?" Gave Puzzle Sharks a Problem

The question, "How old is Ann?" refers to an old mathematical problem which had a wide vogue at the beginning of the Twentieth century. On October 12, 1903, the New York Press, in its column "On the Tip of the Tongue," printed the following letter submitted by a correspondent who signed himself John Mahon and gave his residence as Brooklyn:

"Mary is twenty-four years old. She is twice as old as Ann was when she was as old as Ann is now. How old is Ann now? A says the answer is sixteen; B says twelve. Which is correct?"

Mark Sullivan, in Our Times, says that this letter "started people sharpening pencils over the entire country, and for half a dozen years remained a subject of dispute and means of pastime." The imperfect manner in which the problem was stated (both the answers given were incorrect) not only confused those attempting to solve it, but also contributed to the fascination of the public.

From what source the writer of the letter printed in the New York Press obtained the original problem is not known. That it antedates 1903, in one form or another, is probable. Some people have attributed the original Ann problem to Sam Loyd, an inventor of puzzles and brain-twisters, but there is no evidence to support the claim.

The problem as stated in the paper presents no particular mathematical difficulties and is readily solved by algebra. The answer is that Ann is eighteen years of age, says a writer in the Indianapolis News.

Sir Edmund Andros Was Able Colonial Governor

Sir Edmund Andros was born on the island of Guernsey, in the Channel Islands, on December 6, 1637, and died in London in February, 1714. His family belonged to the feudal aristocracy of that island. As a friend of the duke of York, he came to New York as governor in 1674, remaining there until 1681. Five years later, says a writer in the Detroit News, he returned to the colonies, to carry out James II's idea of consolidating the New England colonies into one royal province.

When they heard of the landing of William of Orange in England in 1689, the people of Boston rose and seized the royal officers, including Andros himself. He was returned to England for trial but acquitted, and in 1692 was appointed governor of Virginia, where for five years he had considerable success. From 1704 to 1706 he was lieutenant-governor of Guernsey. "The Dictionary of American Biography" states that "Though not popular with advocates of democratic government, nevertheless, he was one of the ablest English colonial governors of the Seventeenth century." He was essentially a soldier, and where soldierly qualities were needed his rule was excellent; but he lacked understanding of business affairs and of Puritan psychology. That England valued his services is shown by his long years in office and his appointment to difficult posts.

"Grapevine Telegraph" The "grapevine telegraph" is, in origin, a picturesque brother of the "underground railway." According to the dictionary the phrase was coined during the Civil war. As the underground railway was a secret and guarded means of sending slaves from the South to freedom, so the grapevine telegraph was any devious or covered means by which news or rumors traveled by private letter, by word of mouth, and so on. Communication was not well organized, and there were many false war reports afloat, reports not to be easily and speedily silenced. Tales and canards of mysterious origin were said to have come "by grapevine telegraph." The dictionary still seeks to limit the use of the term to mysterious rumors and fabricated reports. But by extension "the grapevine route" is any means of communication which is not easily detected or which is able to smuggle its messages past barriers intended to keep them out.

Zoo Calendar If you ask a Kirghiz his age, he may reply, "I was born in the year of the Dog, and have lived five rounds," for these nomad tribes of Mongol-Tartar descent, know nothing of our Western calendar. They have a system of their own, dividing time into "rounds," consisting of 12 of our years. Each round is subdivided into 12 parts named after an animal. Hence you will hear of "the year of the Snake," "the year of the Horse," or "the year of the Bear."

Marten Steals Its Nest According to Louis Figuer, the naturalist, the pine marten, now rare in most sections, lives in the densest of forests. When the female is on the point of giving birth to her young, she looks out for a squirrel's nest, and having surprised and devoured the proprietor, installs herself therein.

MINISTERING TO SPIRITUAL NEEDS

International Uniform Sunday School Lesson, January 26, 1938.

GOLDEN TEXT: "Son, thy sins are forgiven." Mark 2: 5.

LESSON PASSAGE: Mark 2: 1-12. And some have found the world to vain. Yet from the world they break not free; And some have friends who give them pain.

Yet have not sought a friend in Thee; And none, O Lord, have perfect rest; For none are wholly free from sin; And they who fall would serve Thee best.

Are conscious most of wrong within. A Cottage Meeting, 1A. Christ taught on week days as well as on Sabbath, indoors as well as outdoors, in a home as well as in a temple or synagogue, in the evening as well as by day. Christ regarded teaching as his chief work; healing was occasional and secondary. Peter and his wife helped Jesus by placing their home at his disposal even though the roof had to be repaired next day.

Peter's home was the more sacred to him because Jesus made it his stopping-place while in Capernaum and used it as a place for teaching and healing. How often the paralytic would return to see the roof through which he had been let down and to tell of the marvellous change that had come into his life through the forgiveness of sins and the cure of his ailment! Nineteen centuries afterwards Christian people sing a hymn telling of what happened that memorable evening at Peter's home. By hospitality, friendships, meetings and family love we may use our homes for Christ. Entertaining a Sunday School class may endanger the furniture but save the pupils. Conversions can happen in homes as well as in churches.

An Unconventional Interruption, 3, 4. Jesus liked unconventional people. Zacchaeus climbing a tree. Mary breaking the alabaster box. Peter jumping into the lake, and these four friends tearing up the roof and letting their sick friend down at the feet of Jesus as he taught in the crowded room. There was no word of rebuke either from Jesus the speaker of the evening, or from Peter, the owner of the house. Christ was much more concerned about forgiveness than form, about cures than conventionalities. He always welcomed interruptions. The people who wanted to see him were the people he wanted to see. Later he rebuked his disciples for trying to send the children away and here he turned an impromptu situation into a spiritual opportunity. For him the point of tension was the pigree of strategy.

At a meeting service in an Ontario village, a escaped inmate from a mental hospital walked up into the pulpit during the sermon. The minister was not perturbed for a moment, but put his arm around the sufferer, spoke to him like a brother, welcomed him in the name of the congregation, prayed a never-to-be-forgotten prayer and walked arm in arm with him to his home.

Forgiven and Healed, 5-9. The paralytic came seeking health and found forgiveness. He was carried and walked out. The four friends were much more concerned about forgiveness than form, about cures than conventionalities. He always welcomed interruptions. The people who wanted to see him were the people he wanted to see. Later he rebuked his disciples for trying to send the children away and here he turned an impromptu situation into a spiritual opportunity. For him the point of tension was the pigree of strategy.

Christ's Power Demonstrated, 12. There was no room for doubt when a paralytic who was carried to Peter's house picked up his pallet and walked out. Yet the spiritual transition through forgiveness of sins was much more remarkable than the physical cure. The healed man did not need to say anything; it was enough for him to walk and have his face beam with gratitude for release from guilt. The spectators could not analyze the cure or reason it out. All that they could do was to glorify God saying, "We never saw the like of it." (Moffatt). The mass movements in India, says Bishop Azariah, are not

due to evangelistic services but to the influence of changed lives. Low caste people see other low caste people who are living with new motives. They ask if it can happen to them. People see in radiant Christians new standards of truth, love and service and desire to find for themselves what others have found in Christ. The best witness we can ever make is one Christian life, our own.

Questions for Discussion: 1. Am I using my home for God? 2. Are there ever any spiritual surprises in our congregation? 3. Do I spend more time on soul or body? 4. Do I think in terms of minus or plus? 5. Is my daily life a good witness for Christ?

The Critics Confounded, 10, 11. Christ knew what was in the minds of his critics without them speaking a word. Their faces revealed their thoughts. Christ looked into their very hearts. He did what they could not do. The scribes were negative and shut themselves out from Christ's help; the paralytic and his four friends were positive and went away rewarded. Christ demonstrated his three-fold power of teaching, healing and character changing—all the scribes did was to criticize. Their doctrines about God blinded them from seeing God at work. They were given an object lesson that they could not deny. Instead of having their hearts softened they were probably more angry than ever. They were the official and accredited teachers of religion but Christ demonstrated the power of the living God. John Wesley found it easier to preach to sinful colliers than to the "sermon-hardened pagans of the pews." Many people have been inoculated with such small amounts of Christianity that they have become immune to the real thing.

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Going West: Passenger and Mail 8:34 a.m., Passenger 2:24 p.m., Passenger and Mail 6:52 p.m., Passenger Sunday 11:19 p.m.

TIME TABLE GRAY COACH LINES COACHES LEAVE GEORGETOWN

Eastbound: a 7:06 a.m., 4:15 p.m., 9:28 a.m., 6:50 p.m., 12:28 p.m., 9:15 p.m. Westbound (To Kitchener): x 9:35 a.m., c 2:55 p.m., z 8:50 p.m., 11:20 a.m., a 4:55 p.m., d 11:30 p.m., x 1:55 p.m., x 6:55 p.m., e 12:30 a.m.

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A man with a big wart on his chin dropped into a doctor's office to have it removed. When he failed to return for additional treatments, the doctor phoned him to ask how the wart was getting along. "Just fine," replied the patient. "My face is gone but the wart is still there."

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