

The Georgetown Herald

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J. M. MOORE, Publisher
Phone 8 Georgetown

HEAVEN

I like to think of Heaven as a really human place. I'll meet my friends and loved ones who have journeyed on apace; Perhaps beside a babbling stream, with willows bending o'er, And daisies ferns and rushes in profusion 'round the shore. Or perchance I'll take a winding path and when I reach the bend I'll see a vine clad cottage in the woods just near the end, And inside my little Mother will be busy getting lunch for me. Then, indeed, it will be Heaven if she's set a place for me. —Willie Hoey.

A LITTLE TOWN

I like to live in a little town Where the trees meet over the street, And you wave your hand and say "hello!" To everyone you meet, I like to stop for a moment Outside a grocery store And hear the kindly gossip Of the folks moving in next door.

When the sun shines down on our little town And the birds sing in the trees, We go with the rest for our own spring tests With wildly shaking knees.

Yet I like to live in Georgetown Away from the larger towns, For you know your next door neighbors, The Jones, the Smiths and the Browns.

For the life is interwoven With the friends you come to know, And you feel their joys and sorrows As they daily come and go.

So, I'm glad to live in a little town, And I never care to roam, For every house in a little town Is more than a house, it's "home."

EASTER DATES

During The Next Sixty-Two Years Easter Will Fall No Earlier Than March 24th and No Later Than April 23rd.

Easter falls no later than April 23 and no earlier than March 24 during the next 62 years, from 1939 to 2000 inclusive. In those 62 years Easter falls 49 times in the month of April and 13 times in March. The only three dates on which Easter does not fall during that time are March 27, April 8, and April 20.

Keep on hand For Reference The dates on which Easter falls from 1939 to the year 2000 inclusive are: 1939, April 9; 1940, March 24; 1941, April 13; 1942, April 5; 1943, April 12; 1944, April 19; 1945, April 1; 1946, April 21; 1947, April 6; 1948, March 29; 1949, April 17; 1950, April 9; 1951, March 26; 1952, April 13; 1953, April 5; 1954, April 18; 1955, April 10; 1956, April 1; 1957, April 21; 1958, April 6; 1959, March 29; 1960, April 17; 1961, April 2; 1962, March 26; 1963, April 14; 1964, March 29; 1965, April 18; 1966, April 10; 1967, March 26; 1968, April 14; 1969, April 6; 1970, March 29; 1971, April 11; 1972, April 2; 1973, April 22; 1974, April 14; 1975, March 30; 1976, April 18; 1977, April 10; 1978, March 26; 1979, April 15; 1980, April 6; 1981, April 19; 1982, April 11; 1983, April 3; 1984, April 22; 1985, April 7; 1986, March 30; 1987, April 18; 1988, April 3; 1989, March 26; 1990, April 15; 1991, March 31; 1992, April 19; 1993, April 11; 1994, April 3; 1995, April 16; 1996, April 7; 1997, March 30; 1998, April 12; 1999, April 20; 2000, April 23.

Cooperating in Service

International Uniform Sunday School Lesson, May 8th, 1938

GOLDEN TEXT: "For he that is not against us is for us." Mark 9:40. **LESSON PASSAGE:** Mark 9:30-41. **Pull in His sight His children stand, By His strong arm defended, And He whose wisdom guides the world, Our footsteps hath attended.** —Ambrose Nichols Blatchford

Prejudice, 30-32
To make this world a livable place will require the utmost cooperation in service. What prevents it? People of common needs and interests are divided by geographical boundaries, race and color, religion and wealth. Prejudice is easy toward those people different from ourselves, yet underneath the surface divisions there is a basic unity. We have common needs and desires. Our welfare is rooted in inter-dependence. There is one God and Father over us all. Civilization is largely a process of overcoming prejudice, acquiring tolerance and learning to trust others. Christ could not get cooperation in service because of religious and racial prejudice. The Gentiles suspected him because he was a Jew and the Jews were suspicious of him because he was different. He could not let his purposes be fully known because others held their point of view so firmly. He was hindered by misunderstanding and lack of appreciation. There can be frankness and freedom only when there is mutual trust. Over and over again we have discovered that our prejudices were unfounded and our fear of others imaginary, yet we continue to be the victims of our own set.

Self-Seeking, 33-34
That cooperation in service is difficult to learn is illustrated by Christ's own disciples. They had seen him serving others and they had heard his teaching about goodwill and service, yet in a large measure they remained individualists, each seeking a place for himself. While Christ was thinking of his cross they were thinking of rank and preferment. Their thoughts were of self instead of loyalty to Christ. Not until after the resurrection did the disciples become a team able to work cooperatively. In the army there is unity because the will of one man directs the campaign. On board ship there is unity in the crew because authority is vested in the captain. In the church or community co-operation is voluntary. It requires broad-mindedness and self-discipline to be able to work with others. Very often their ideas may seem to us to be inadequate but for the sake of cooperation in service we must learn to forego our own way even if we think it is best. While the disciples were disputing about themselves, they were missing an opportunity of being partners in the purposes of Christ.

Unself-consciousness, 35-37
Habitually Christ made truth concrete. He would tell a story that was memorable or he would provide an object lesson. Here he took a child in his arms. We are accustomed to tell children to act like adults, but Christ told the adults to act like a child. The unself-consciousness of this child was a rebuke to the self-seeking disciples. We get release from our fears and sensitiveness when we become unself-conscious like a child. One of the noblest things in human nature is the willingness in people to help children. Is it impossible for adults to cease their self-seeking and act toward every one the way that our best responds to the needs of a child? This spirit of the gospel eludes many because of its utter simplicity. It means living with childlike hearts, losing our own petty ambitions and schemes in the larger purpose of society. We can become childlike without being childish.

Labels, 38
Constantly we pin labels upon people. We describe them with a word. We call a man a capitalist or a laborer, a radical or a conservative, an extrovert or an introvert. These labels, at best, only give a partial description of anyone. They may deceive quite as much as they describe. We need to be much more inclusive in our thinking about our fellowmen. Christ was described as a friend of publicans and sinners—he was, but how much more? When we really understand people and see how their interests are very similar to our own in their homes, business, politics and community life we become less ready to classify people in a way that excludes them from cooperation in service with us. Our loyalty to our own congregation or denomination may be a barrier if it prevents us from associating with other Christian people.

Many Allies, 39-41
We have far more helpers than we usually recognize. There is a great capacity for kindness in people whatever their religious and political affiliations. Conscience is strong even among the unchurched. Every day makes us the recipient of unpaid services. Our communities are kept wholesome by the voluntary work done in social service and church organizations. Whatever the color, class or creed, we find family love, patriotism, moral sense and religious yearnings. Let us build on this basic endowment of character. Christ said, "He that is not against us is on our part." Christ would have us look upon all men as our brethren. When we learn to love and work together we shall be able to create a world brotherhood in Christ. By one grand central choice all the other choices of life may find themselves governed. This is what is offered to us in Christ. In him we find the supreme companion of the soul. He not only sets a standard that is the highest conceivable by the human mind, but he is also a real spirit able to help us live up to it. Moreover, he set up a standard not of fixed regulations but of principles capable of re-adaptation to a changing and developing world. He is both an ideal and the power of the ideal. From him we learn and by him we attain. The quality of his leadership is something that can be tested in our own experience.

Questions for Discussion
1. How did Pharisaic prejudice hinder

LONG SCHOOL HOLIDAYS THIS SUMMER

Teachers Get A Break With School Opening Delayed Until Tuesday After Labor Day.

Summer holidays for school children have been extended to the Tuesday following Labor Day, according to information given out the first of the week. The real reason of the change, however, according to Dr. Duncan McArthur, Deputy Minister of Education, is to make it possible for teachers taking summer courses to have a full month's holidays before returning to school.

"For several years to come, summer courses will have to be provided for the re-training of teachers so that they may be prepared adequately to teach the new course studies," he said. "It is only fair and proper that these teachers who are engaged in taking summer courses, should be assured of a reasonable holiday, and I am certain they should have at least four weeks."

It was felt, also, Dr. McArthur continued, that such an extension would be welcomed by the many parents who spend the summer holidays away from town and do not return longer until Labor Day. "I think the definite setting of the opening of school on the day after Labor Day will be welcomed all round," he said.

HITLER'S MARCH INTO VIENNA IS WITNESSED BY BRAMPTONIAN

When Hitler marched into Vienna on Saturday, March 12, thus marking his annexation of Austria, the spectacle was witnessed by P. W. Wegenast, K.C. prominent barrister and ex-mayor of Brampton. This was revealed in a letter received by Mrs. Wegenast in Brampton a few days ago.

Mr. Wegenast, who has spent the winter touring Europe, arrived in Vienna the preceding Friday. When seeking a room at the Hotel Tyrol, he was told he could remain no longer until noon the following day. At the time, no reason was advanced. In a second letter which arrived also this week in Brampton, he told of including them to let him remain.

From a front room on the third floor of the building, he could see thousands of people gathering in the large square adjoining the main city railway station. He saw the arrival of the German dictator and his retinue of officers.

"The next morning," he writes, "they started marching with bands. There were a lot of German officers around me in the breakfast room. I shall withhold comment."

In concluding his letter, Mr. Wegenast remarked that by the time he arrived in Brampton, he would be in Paris. At present he is in Clermont-ferrand, France. He expects to return to Brampton in June.

SPEED IS SUPREME

Speed is the boast of the age. It is almost an obsession. Everyone is in a rush, and the man with the means of getting there the fastest is the envy of others. The point of any trip by automobile is not "What did you see?" but "How long did it take you?" It is the same all over. Anyone who drives to the nearest city in less than the average time brags about it to his friends and neighbors and is almost sure of an audience. The big idea now is to get somewhere in the least possible time, as though life depended on it. The indulgence of this idea is expensive, or else human life has become cheap. Newspaper headlines the first of the week tell the story—several injured and a few killed. That is what speed costs, and it is nothing to boast about.

- Christ?
- Does Christ expect his followers to have personal ambition?
- How does self-consciousness make us ineffective?
- Are my spiritual attitudes making for unity or division?
- Can we afford to be neutral about God?

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J. M. MOORE
Publisher and Proprietor

C.N.R. TIME TABLE
(Standard Time)

Going East

Passenger	6:16 a.m.
Passenger and Mail	10:08 a.m.
Passenger and Mail	6:40 p.m.
Passengers for Toronto	9:49 p.m.
Passengers, Sundays only	6:31 p.m.

Going West

Passenger and Mail	8:34 a.m.
Passenger and Mail	3:35 p.m.
Passenger and Mail	6:52 p.m.
Passenger, Sunday	11:19 p.m.

Going North

Mail and Passenger	8:45 a.m.
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Going South

Mail and Passenger	6:52 p.m.
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