

# THE GEORGETOWN HERALD

PHONE No. 1  
J. M. MOORE, Editor and Publisher

A weekly newspaper devoted to the best interests of the Town of Georgetown and surrounding country, including the villages of Glen Williams, Norval, Linthouse, Stewarttown, Ballinacraig and Torre Cotta. Issued every Wednesday evening at the office on Main St., Georgetown.

**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. Reading notices 3c per line for each insertion; if in black face type, 5c per line additional. Notices qualifying as "Coming Events," such as concerts, entertainments, society church or organization meetings, etc., 8c per line, minimum charge 25c. Reports of meetings held gladly inserted free. In memoriam notices 50c and 10c per line extra for poetry. Birth, marriage and death notices 50c. Small advertisements: one inch or less, 50c for first insertion and 25c for each subsequent insertion. Display advertising rates on application.

Although every precaution will be taken to avoid error, the Herald accepts advertising in its columns on the understanding that it will not be liable for any error in any advertisement published hereunder unless a proof of such advertisement is requested by the advertiser and returned to the Herald business office duly signed by the advertiser and with such error or corrections plainly noted in writing thereon and in that case, if any error so noted is not corrected by the Herald, its liability shall not exceed such a proportion of the entire cost of such advertisement as the space occupied by the noted error bears to the whole space occupied by such advertisement.

THE HERALD DOES JOB PRINTING OF ALL KINDS.

### A CALL TO SERVICE

To all Christians at some time comes the call to service for the Master. In various ways the Holy Spirit manifests itself to us.

It might have been a light that played Over the surface fitfully.

Or darkening shadows that portrayed A vivid picture there for me. As, sitting in the choir stall, I saw His face upon the wall.

I heard not what the preacher said, A greater message came to me. When I beheld that drooping head, As though it hung upon the tree. "If I be lifted up," said He, "I will draw all men unto Me."

Did anybody else behold, I wondered, as I gazed in awe, And did they hear that Voice of old Which reached me from an unknown shore?

Ah, no! To me the message came—"Go forth to service in My name." Imagination! Maybe so! Yet who are you or I to say Just by what means the Spirit's glow May come into the heart to stay.

A rushing wind and tongues of flame Once set men onward in His name. Enough for me I saw His face And heard His gracious voice proclaim.

That he indeed could save the race, That upward looked from sin and shame. Add God forbid that I should flee From this His sacred trust to me.

—Daisy L. Cobbett.

### RECOGNITION

Out of my need you come to me, O Father, Not as a Spirit gazing from on high, Not as a wealth, gigantic in its outline.

Waiting against the tumult of the sky, Father, you come to me in threads of music, And in the blessedness of whispering mirth, And in the fragrance of frail garden flowers.

When summer lies across the drowsy earth!

Out of my need you come to me, O Father, When I can scarcely see the path ahead—

It is your Hand that turns the sky, at evening, Into a sea of throbbing, pulsing red—

It is your smile that touches fields of grain, Painting them with pale gold—it is your nearness

That makes me see new beauty after pain!

Out of my need you come to me, O Father—

Not as a presence vast and great and still, But as the purple mist that clings, each morning,

To the slim summit of a pine-crowned hill. Not as a vague and awful power that urges

Urges and prods and hurries me along— But as a Hand that paints a lovely picture.

But as a Voice that sings a tender song!

—Margaret Sangster.

### THE LITTLE THINGS

It takes a little muscle, and it takes a little grit, A little true ambition, with a little bit of wit;

It's not the biggest things that count, and make the biggest show; It's the little things that people do, that make this old world go.

A little bit of smiling, and a little sunny glance, A little bit of courage, to a comrade slipping back;

It's not the biggest things that people do, that make this old world go, It takes a kindly action, and it takes a word of cheer,

It's not the biggest things that people do, that make this old world go, It's the little things that people do, that make this old world go.

### OUR DAY OF REST

International Uniform Sunday School Lesson, October 23, 1938

**GOLDEN TEXT:** "Remember the sabbath day, to keep it holy." Exodus 20: 8.

**LESSON PASSAGE:** Exodus 20: 8-11; Luke 13: 10-17.

Lord, we would bring for offering, Though marred with earthly soil, A week of earnest labour, Of steady, faithful toil; Fair fruits of self-denial, Of strong, deep love to Thee. By Thine own Spirit fostered In our humility.

—Ada Cross

Work 8, 9

The weekly day of rest is a priceless inheritance from the past. To have one day of the week devoted to the rest of the body and the cultivation of the soul is a social and spiritual boon. This provision for rest, however, must be seen against the background of toil for the fourth commandment bids us work six days of the week and to rest on only one. Moses made no provision for a leisure class. It is significant that Moses, leading a number of wandering tribes in a wilderness, had the vision to see the needs of industry and to make provision for the higher welfare of the workers. The perfecting of machinery is removing the necessity for much hard manual labor but the law of work remains. To be active, to carry responsibility, to be serving others is good for both body and mind. Being punctilious about the religious observance of the Sabbath is of little avail if our lives are not industrious and purposeful the other six days of the week. One service of the day of rest is to fit us to work more efficiently all the working days of the week.

Rest 10, 11

Only tired people know how delightful rest can be. How much it means physically for a man working over a blast furnace to have a whole day away from noxious fumes! Or how welcome is the Sunday sunlight to men working in mines or subways day after day! To be away from the whirl of machinery soothes the nerves and sedentary workers feel new life coming to them as they get out in the open air. Good citizenship requires that we should stand on guard lest the privilege of rest be denied certain classes of workers. Even when works of necessity and mercy make it impossible for the first day of the week to be observed, some other day of the week should be set apart as a second-best equivalent. In the long run more will be achieved by working six days a week than seven. Some industries have adopted a forty hour week and have increased production thereby. This is no longer an individual matter. When truck drivers are forced to work exceptionally long hours they endanger others upon the highways. Public welfare demands this even on physical grounds, the weekly rest day be conserved for all.

Study, 10

In this New Testament incident from Luke's Gospel, Jesus was teaching in a synagogue. The people made it a custom to gather for study. A teaching church will be an influential church and a studying people will be a progressive people. The late Goldwin Smith said that five years of study would make any one a scholar; every thirty-five years we have five years of Sundays. What an opportunity for adult education they afford! Bible classes can take long courses of study. Forums can give information as to the questions of the day. The reading of books and magazines may deepen culture. Those who make a wise use of Sabbath hours have no reason to complain that they cannot find time to study the Bible. One man who had learned by experience the use of moments, decided to read and study the Bible book by book each Sabbath. With the aid of a commentary he went through a whole book every Sunday and became so interested that he found himself snatching periods of time from sleep during the week in order to review what he had read or to make further research. He was able to call the Sabbath a delight because it nourished his mind and helped him to grow a soul.

Worship, 11 - 14

Man has a body but he is a soul. The body becomes full grown in about twenty years but the soul can keep on developing even in old age. The Hebrew people used the weekly rest day for worship and their good custom has been followed by Christian people everywhere. Even when we rest physically and store the mind with use-

ful knowledge we have not provided for our highest needs. Having food and talent, leisure and culture, we cannot be content. Our spirits yearn for God. We desire to know the meaning of our lives and to learn God's plan for us. We feel the need for laying up reserves of moral power. Our daily toil ceases to be drudgery when we learn the happy secret of doing all things for the greater glory of God. Few of us make a maximum use of the churches we support. To walk onward in the following ministry, to enter eagerly into the worship services, to contribute to the Christian fellowship and social helpfulness, is to find in one's own congregation a storehouse of spiritual riches and opportunity. One of the busiest editors in Great Britain made it a lifelong habit to attend church twice every Sunday.

Service 15 - 17

When we have apportioned the hours of Sunday for worship, study and rest, what shall we do with the hours that remain? There are plenty of good examples to follow. A family of quiet time may bring direction for the whole week. Letters written to friends may carry the hallowedness of Sunday to the far corners of the world. A visit to the sick and shut-ins may distribute sunshine and cheer. Or strangers may be invited in to share the hospitality of a Christian home. Christ healed on the Sabbath day; he healed even in a synagogue. To him human needs came first. The Sabbath was made for man, he said, and not man for the Sabbath. Too long have we stressed what should not be done and neglected what ought to be done. A Sabbath of idleness and mental vacuity is not a well spent day. Lolling around, over-sleeping, over-eating, and over-talking will not make the Sabbath a delight but a weariness. When we discover the possibilities of our weekly day of rest, physical recuperation, mental growth, social service and fellowship with God, we will become immune to the temptations to fritter away the precious hours in commercialized amusements.

- Questions for Discussion**
1. What are the effects of a forty hour week?
  2. Are you getting spiritual results from Sundays?
  3. How many Sundays have you already had?
  4. What do you read on Sunday?
  5. Is Sunday your day or the Lord's Day?

**Some Indication**

Brown—Is there any truth in the rumor that Angus McTavish has bought that filling station at the corner?

Green—Well, I don't know for sure, but the "free air" sign was taken down yesterday.

Piano tuning has been found a suitable craft for the blind.

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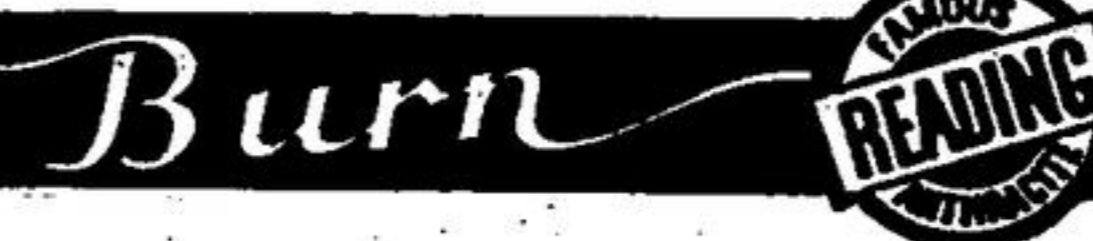
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(Standard Time)

Passenger - "Georg' East"	7:00 a.m.
Passenger and Mail	10:00 a.m.
Passenger and Mail	6:40 p.m.
Passengers for Toronto	9:41 p.m.
Passengers, Sundays only	8:31 p.m.

Georg' West

Passenger and Mail	8:34 a.m.
Passenger	3:35 p.m.
Passenger and Mail	6:02 p.m.
Passenger, Sunday	11:19 p.m.

Saturdays only, leaving Toronto at 11:30 p.m., arriving at Georgetown 12:25 a.m.—First trip November 8th.

Georg' North

Mail and Passenger	8:45 a.m.
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Georg' South

Mail and Passenger	6:53 p.m.
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### GRAY COACH LINES

Time Table  
Effective Sunday, September 25th  
LEAVE GEORGETOWN

To Toronto	7:08 a.m.	8:28 a.m.	11:48 a.m.
To Toronto	2:23 p.m.	4:38 p.m.	6:48 p.m.
To London	9:35 a.m.	11:20 a.m.	2:06 p.m.
To London	6:00 p.m.	8:45 p.m.	7:00 p.m.
To London	6:00 p.m.	8:11:05 p.m.	11:50 p.m.

a—Except Sun. and Hol.  
b—Sun. and Hol.  
c—Sat. only.  
d—Except Sat., Sun. and Hol.  
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