

THE GEORGETOWN HERALD

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The Editor's Corner

300,000 CHILDREN HAVE PARTY

The administrative council of the Lord Mayor's Empire Air Raid Distress Fund met yesterday at the Mansion House to receive, among other business transacted, a report on the Christmas treats for evacuated children provided largely by Christmas Cheer for British Children, auxiliary of The Evening Telegraph British War Victims' Fund. Sir Samuel Joseph, the Lord Mayor of London, presided, supported by Sir John Laurier, and Sir George Wilkinson.

Three hundred thousand children living in foster or makeshift homes, together with their house companions, participated in the Yuletide festivities which this year reached a new high of gaiety and delight. In hard cash 36,000 pounds had been contributed. Nearly two-thirds of this amount, or 21,062 pounds came from the British War Victim's Fund. The citizens of Georgetown may well be proud that \$190.00 of that total went through the Herald Christmas Cheer Fund.

The Herald is still sponsoring The British War Victims' Fund, and also the Soldiers' Comforts Fund. We know there are peoples in the world in just as urgent need of help as these are, namely the Russians and the Chinese, so we can only say to you—give what you feel you can afford, and divide it equally over the needy, or give it all to the fund nearest your heart. We can't hope to give everything our fullest support, but the knowledge that we who still have the comforts of home surrounding us can help in some small way to alleviate the suffering of those having first-hand contact with the enemy, is a great source of satisfaction. The people of Georgetown have responded nobly to the different appeals, so keep up the good work.

THE HILLS OF HOME

With the new restrictions on gasoline, we wouldn't be at all surprised to see a blossoming forth of horses and buggies on the high-ways and by-ways, when the warm weather comes. We've never had the opportunity of riding in one ourselves, but maybe we'll have a chance this year. The country is so beautiful around here in the summer, it seems a shame to rush by it in a car, and only half appreciate the loveliness. You don't have to go any distance, either, to find scenery which cannot be rivalled by even the lake-studded north. Take almost any direction, and you will find beauty.

We're thinking especially of the "mountainous" roads of Caledon, with their thickly wooded slopes and sheer cliffs—the Glen, with the peaceful winding river and large old trees—Limehouse, with its picturesque crumbling kilns, moss-covered rocks and caves, and half-hidden bubbling springs—Stewarttown, nestled between two hills with a pond at its back door, and the road that cuts through the forest to Speyside, and Norval, situated in the valley of the Credit hemmed in by sweet scented pine clad hills.

Yes, maybe it'll take a war, and its restrictions on travel to make us realize how beautiful "the hills of home" really are.

THEY SYMBOLIZE HARD WORK AND HIGH IDEALS

During the week of February 21-27, Boy Scouts and Wolf Cubs, nearly 100,000 strong in Canada will be on parade so that the public might see them in action, and learn of the great spiritual ideals which have made it the largest youth organization the world has ever known. And fitting it is that this annual observance should commence on the Sunday nearest Lord Baden-Powell's birthday, with services of commemoration for the Founder of the Movement.

A man who has been a Scout never forgets it. The training scouting involves is such a happy mixture of work, high ideals and play, that it moulds the boy's character and becomes an integral part of him. It becomes part of that hard core of fine spirit which the Nazis are having such a hard time trying to beat today.

While the war has brought no let up in the Boy Scout programme of building character and teaching many arts, it has placed an additional burden on the organization to which the Scouts have responded with a will. Sir Edward Beatty, President of the Boy Scouts Association, placed the services of the Boy Scouts at the disposal of the government at the outbreak of war, and since that time Scouts have given faithful service

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Passenger and Mail	10:03 a.m.
Passenger and Mail	6:54 p.m.
Passenger, Sunday only	8:31 p.m.
Passenger, daily	9:24 p.m.
This train was formerly the Flyer but now stops.	
Going West	
Passenger and Mail	8:38 a.m.
Passenger, Sat. only	2:15 p.m.
Passenger, daily except	6:24 p.m.
Saturday	7:00 p.m.
Daily except Sunday	11:30 p.m.
Passenger, Sundays	12:53 a.m.
Going North	
Passenger and Mail	8:45 a.m.
Going South	
Passenger and Mail	7:10 p.m.

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on a dozen home fronts, including salvage collection, collection of magazines and books, Victory Loan campaigns, and digging "Victory" gardens. In addition to this work, all of which is outside the regular programme of Scouting, Leaders have given intensified training in first aid, signalling, stalking, camouflage, camping, map-reading, cooking, fire lighting, and tracking, knowledge of high value to the boy who may later be joining the forces.

Thus Canadian Scouts have carried out the purpose of their movement to be of service to their community and country in peace and in war.

For many years now, Georgetown has been without a Scout Troop. As you can see, a good troop of Scouts is an asset to the community, as well as an invaluable aid to boys brimful of pep, who want to direct that energy into the right channels. Now, the organization always so vitally interested in child welfare in Georgetown, the Lions Club, are ready to sponsor a Boy Scout troop, and they'll need your cooperation. The groundwork has been laid, and all that is lacking is a leader for the boys. Get in touch with Lion Dick Licata and tell him you'll help. Having a Boy Scout Troop in Georgetown would be a fine thing.

IMPROVED
UNIFORM INTERNATIONAL
SUNDAY SCHOOL LESSON
 BY HAROLD L. LINDQUIST, D. D.
 Of The Moody Bible Institute of Chicago
 (Released by Western Newspaper Union.)

Lesson for February 28

JESUS RESTORES LAZARUS TO LIFE

GOLDEN TEXT—John 11:25, 26-44
GOLDEN TEXT—"I am the resurrection, and the life"—John 11:25

Suffering, sorrow and bereavement are so common in our day that this lesson is peculiarly appropriate. Life, even to the Christian, finds its full measure of things which hurt and grieve. Many ask: "Why must I, a follower of Christ, bear such burdens?"

The answer is, that while the believer is not "of the world," he is "in the world," and here he must meet the problems of life, including the evils to which the flesh is heir because of sin. The fact that Jesus is our Friend and our Saviour does not exempt us from human sorrow, but it does assure us of the needed grace to bear the trial and makes us ready to trust Him even in life's darkest hour.

Lazarus, the friend of Jesus, was sick. The home in which Jesus had found rest and fellowship was in deep trouble. Jesus was no longer in Judea. In haste, word was sent to Him of His friend's illness. But He did not come.

Why does He delay? Such is the heart-cry of thousands today who call on Him in their hour of trouble. The purposes of God we cannot fully understand. We need only to trust Him and abide His time.

Notice that His failure to respond at once to the message of Lazarus' illness did not mean that He had deserted them (John 11:4-6). Nor did it mean that He had denied them His help (v. 7).

Above all, note that He came. He always does. Jesus has never failed any child of His. The time and the manner of His answer to our prayers may not conform to our opinion of what should have been done; but let us remember that we know only in part. He knows all. Let us trust Him. Job, in his darkest hour, said: "Though he slay me, yet will I trust in him" (Job 13:15).

The steps from sorrow to victorious joy in this story are three in number.

I. Death and Tears (vv. 32-25)
 By the time Jesus came, Lazarus was dead and his family and friends could only weep as they said: "If thou hadst been here—" Try as we may to temper its cruel blow, the fact remains that death is the enemy of man. It came into the world as the result of sin (Rom. 5:12), and only in Christ is it "swallowed up in victory" (1 Cor. 15:54). Until the glorious day of Christ's returning, when the redemption of the body will be complete (Rom. 8:23), death will continue to bring sorrow to the heart and tears to the eyes.

But let us not fail to notice that as the friends of Jesus, we do not sorrow alone. "Jesus wept" (v. 35) with Martha and Mary. We know that He weeps with us in our trying hour. He is the "friend that sticks closer than a brother." He is the one who gives grace to meet the deepest sorrow, and to bear it with grace because of His tender fellowship.

II. Faith and Hope (vv. 38-40)
 "If thou wouldst believe, thou shouldst see the glory of God," said Jesus to Martha. She must look beyond the evident fact of the deadness of her brother and see God's glory in his resurrection. Thus faith assures us that those who believe in Christ have more than the comfort of His sympathizing presence—they have a sure hope (read I Thess. 4:14-18).

Sorrow and unbelief would becloud our faith and thus rob us of our hope. Martha needed to have her faith stimulated by the gracious words of the Lord; and then she triumphantly put her hope in Him, the Christ of God. Once we recognize Him as God, we have no hesitation in believing in His miraculous power.

III. Christ and Resurrection (vv. 41-44)
 Majestic and authoritative are the words of Christ, "I am the resurrection and the life" (v. 25). He it was who gave life, for was He not "in the beginning with God"? And so it is not said of Him, that "all things were made by him" (John 1:2). "By Paul tells us that "by him all things consist" (Col. 1:17). He is the only one who could say "I lay down my life—I have power to lay it down, and I have power to take it up again" (John 10:17, 18).

So it can rightly be said that if we have Christ we have everything both in this world and in the world to come. But if we do not have Christ, we have nothing; we are without God and without hope. "He that believeth in me, though he were dead, yet shall he live" (v. 25) is the promise of Christ to us. Let us believe it.

The resurrection power of Christ is at work in the world today raising the spiritually dead to newness of life in Him.

May we see many such a Lazarus called forth—loosed from the grave clothes of sin and set free.

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Lesson for February 21

JESUS THE GOOD SHEPHERD

GOLDEN TEXT—John 10:11, 14, 15
GOLDEN TEXT—"I am the good shepherd; the good shepherd gives his life for the sheep"—John 10:11

Beautiful and meaningful as they are, none of the other figures or types of our Lord's redemptive work have a stronger appeal than that of the good shepherd. Even those who have never tended sheep nor yet seen them under the shepherd's care sense the telling aptness of the allegory of the Good Shepherd. We know how much we are like sheep needing the tender shepherd's care, and we soon learn to know and to trust Christ as the True Shepherd of the flock.

The center of the picture is the Good Shepherd, and it is around Him that we group our thoughts.

I. He Knows His Sheep (vv. 1-3)
 At night, whenever possible, the sheep were brought into a fold, a walled-in enclosure with shelters and with a single gate. Many different flocks were kept together under the care of an under-shepherd. In the morning the shepherds came to lead forth the flock. They came by the door, not as the thieves of the night, who sought to come in by stealth over the wall.

When the shepherd called, his own sheep responded. We are told that they would not come at the call of a stranger—not being ready to trust him.

The application is obvious, and yet a word is in order. We ought to examine ourselves and see whether we do indeed know our Lord's voice. Do we respond when He calls us? Then, too, let us be on the lookout against those who profess to be shepherds, who call themselves "pastor" or "reverend," and have only one purpose—to depoll the sheep. They are "thieves and robbers"—Jesus said so. They are only interested as long as it pays. The true shepherd cares for his sheep.

II. He Protects His Sheep (vv. 6-15)
 Not only thieves, but wild animals would attack sheep, and it is said that often the shepherd died to protect them from harm. But the hireling, serving for what he can get out of it, is not interested any longer. When danger appears, he flees. He has not the real shepherd heart and cares not if the sheep be destroyed. Having stolen them to enrich himself, he will not defend them at the cost of his own life.

Note the sharp contrast of "I am the good shepherd" with the dark picture of the faithless hirelings. Not only does it magnify His goodness, but it deepens the blackness of their treachery.

We should recall that the Good Shepherd is able to protect His sheep; for while He lays down His life for them, He takes it again in victory over sin and death (see vv. 17, 18). The Saviour seemed to have been defeated at Calvary, but He arose again, and ever liveth to make intercession on our behalf (Heb. 7:25).

III. He Seeks Other Sheep (v. 16)
 The other sheep Jesus had in mind were probably the Gentiles. The believers He then had were Jews, but the day was to come when the Gentiles were to hear and believe. His desire for them may well stir in our hearts an eagerness to go out and bring in all—both Jew and Gentile—who will, by believing in Christ, become members of His one fold.

Note the word "must" in verse 16. It does not say "if convenient," nor "when we can raise enough money," nor "after our local debts are paid," we will go out and seek others. There is a divine imperative here—it "must" be done.

Let us not fail to gather the full significance of the expression "one flock, one shepherd." We are not interested in any manufactured unity of man-made organizations. Certainly we will not accept union which means compromise of essential truth. But unity under Christ, the one great Shepherd, that we want—yes and will have. He makes that certain—"they shall be one flock."

Let us not put hindrances in the way of that kind of unity, and let us not be delinquent about seeking the "other sheep." Now a final word.

IV. He Keeps All His Sheep (vv. 27-30)
 These words (said after a period of weeks had elapsed) stress the blessed assurance which comes to those who follow Christ. Jesus rebuked the Jews for their unbelief, telling them that they were not His sheep.

Those who are His have been given to Him by the Father—an eternal gift to Him—and He gives to them eternal life.

The power back of this whole matter is evident in verse 30. Christ is God. He who is in Christ's hand is also in the Father's hand, and no man is able to pluck them out of the Father's hand. Instead of trying to modify that statement, or to quarrel with those who believe it, every Christian ought to accept it and shout "Hallelujah!"