



Before you blame your telephone...

CHECK THIS DISTANCE

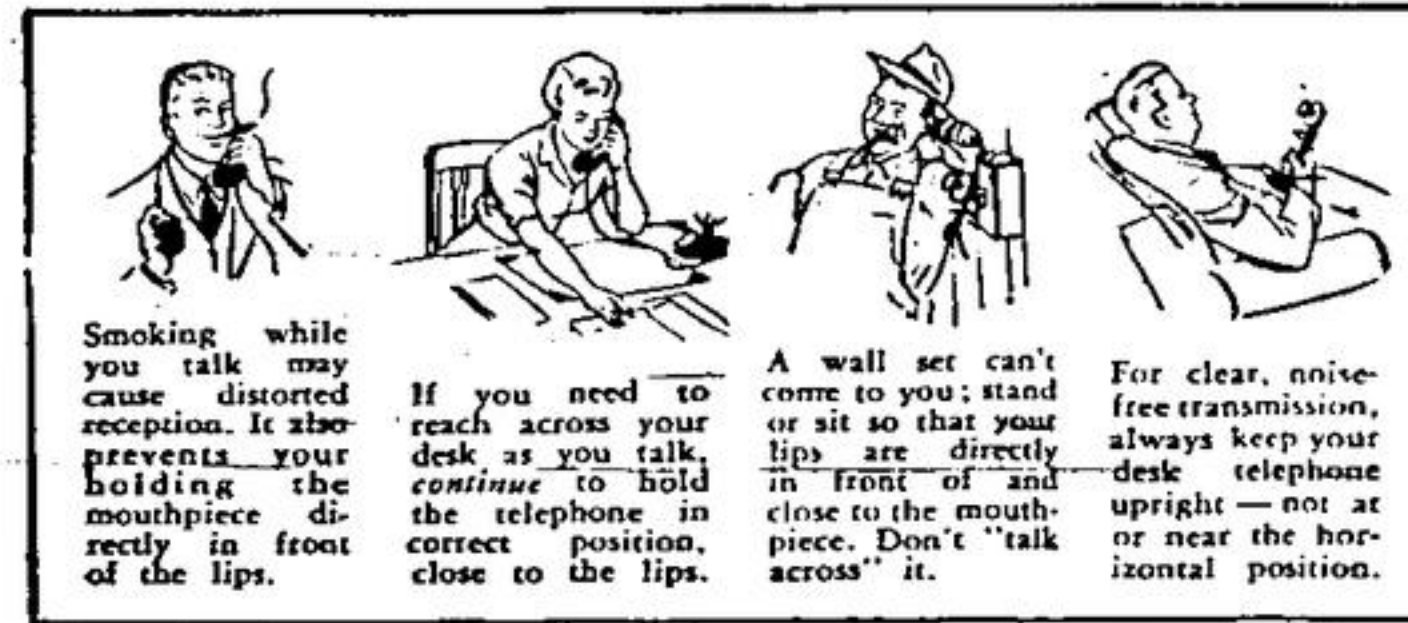
Engineers designed the mouth-piece of your telephone to give best results at one-quarter of an inch from the lips. When your lips are farther away than this, your voice is transmitted less strongly... less clearly.

Failure to remember these simple facts accounts for the great majority of "trouble" reports.

Help avoid needless service check-ups, and at the same time let those you talk to hear you without strain. Just remember: Talk clearly, normally, directly into the telephone, with your lips just one-quarter of an inch from the mouthpiece.

On Active Service

Giving Wings to Words



Smoking while you talk may cause distorted reception. It also prevents your holding the mouthpiece directly in front of the lips.

If you need to reach across your desk as you talk, continue to hold the telephone in correct position, close to the lips.

A wall set can't come to you; stand or sit so that your lips are directly in front of and close to the mouth-piece. Don't "talk across" it.

For clear, noise-free transmission, always keep your desk telephone upright—not at an angle or near the horizontal position.

GOVERNMENT NOTICE
NATIONAL WAR LABOUR BOARD

Incorporation of Cost of Living Bonus into Wage Rates

THE ATTENTION of all employers in Canada, subject to the Wartime Wages Control Order 1943 (P.C. 9364), is directed to the provisions of the Order requiring them to establish for each of their occupational classifications, not above the rank of foreman, a single wage rate or range of wage rates as prescribed by the rules set out in Schedule "A" of the Order by adding to the previous authorized single wage rate or previous authorized range of wage rates the amount of previous authorized cost of living bonus, and that such established single wage rate or range of wage rates shall be effective for the first payroll period beginning on or after February 15, 1944.

Employers who may not be paying previous authorized cost of living bonus as required by General Orders of the National War Labour Board, issued under dates of August 4, 1942, and November 3, 1943, pursuant to the provisions of the Wartime Wages Control Order, P.C. 5963, are required to include such amounts of cost of living bonus in the establishment of wage rates of their employees under P.C. 9384 effective for the first payroll period beginning on or after February 15, 1944, as stated.

C. P. McTAGUE,
Chairman

NATIONAL WAR LABOUR BOARD

Ottawa, Canada

D-2-44-W

Have You Renewed Your Subscription to The Georgetown Herald For 1944?

Check your label on your paper this week.

If it is marked 1944 you are in step with Canada's Pay-as-you-go Policy.

Owing to newspaper being rationed we are now working on a quota and it is imperative that our Subscribers co-operate with us by keeping their arrears at a minimum.

Does Your Label Read 1944?

IMPROVED UNIFORM INTERNATIONAL SUNDAY SCHOOL Lesson

By HAROLD L. LUNDQUIST, D. D. Of The Moody Bible Institute of Chicago. Released by Western Newspaper Union.

Lesson for February 20

Lesson subjects and Scripture texts selected and copyrighted by International Council of Religious Education; used by permission.

JESUS TEACHES TRUE GREATNESS

LESSON TEXT—Mark 9:33-35; 10:13-16; 10:42-45.
GOLDEN TEXT—The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.—Mark 10:45.

Ambition to be great is not wrong—provided one has a proper conception of greatness, and seeks it in a right way. Every one of us should be our very best, not for selfish reasons, but for God's glory.

The disciples were earnest and eager to have a place of honor with the Lord in glory, but even in that holy purpose they became selfish and argumentative. Jesus gives several marks of a truly great man.

Greatness Means Being—

I. Not First, but Last (9:33-35)

The way of the world is to seek the place of "No. 1" man—to be looked up to, honored and served by all. True greatness takes the last place, the place of a servant; and in God regards that as the first place.

It is not a question of timid diffidence, or self-effacement, but a willingness to take the humble place in order to serve all.

II. Not Proud, but Humble (9:36, 37)

"Great" people of this world have no time for children. Let them be cared for by servants, teachers, anyone at all, but not by their "distinguished" parents.

But Jesus said that the one who sets aside human pride and receives a child with humility of heart and mind—and in His name—receives the Lord who gave them life—spiritual as well as physical—and is interested in them; in fact, He is with them and hence when we receive them in His name, He is there!

III. Not Exclusive, but Co-operative (9:38, 39)

John, quick to apprehend spiritual truth, saw in the teaching of Christ concerning the little child the condemnation of something he had done.

The man who casts out demons, or who gives the disciple of Jesus a cup of water, in His name—that is with true faith in Christ, and in His power, and for His glory—must be a believer. He may not belong to our group or circle, he may not speak our language, he may not use our methods, but if he is serving Christ we should not forbid him or speak evil of him. You and I may not like one another's appearance, or voice, or methods, but let us love and co-operate with one another for Christ's sake!

IV. Not Important, but Approachable (10:13-16)

Some who think they are great, pride themselves on being hard to reach—protected from the rabble and their problems by secretaries and servants.

The disciples had built up such an idea of the importance of Christ in their own minds. He had never given them any ground for it either by word or deed.

So the man who is truly great follows in the Master's footsteps. He is approachable, kind, has time for simple folk and little children. It isn't true of a man he is not great, no matter what he may think of himself or what others may say about him.

V. Not a Supervisor, but a Servant (10:42-44)

Christianity is not organized after the manner of secular government. It is not to pass in the church as the result of "ruling the church" as an organization, when it should be allowed to develop as a living organism.

The way up is down. That is always true in the spiritual realm. The Son of man came not to be ministered unto but to minister, and to give His very life (v. 45). Shall not those who bear His name walk the same path of humble self-denial?

Anyone who observes with even a little care knows that the church of Jesus Christ is hindered most seriously by the presence of pride and selfish ambition. Some people will not work unless they can rule.

Are there then no Christians who humbly serve the Lord? Yes, praise His name, there are many, and wherever they are found they are the salt of the earth.

VI. Not Unselfish, but Sacrificial (10:45)

The world is full of people who want to be served. Their little personalities swell with pride and pleasure if someone else cringes and bows, and serves.

There is nothing commendable about being served. The great and good thing is to serve.

The Son of man—Himself the Lord of glory, the One who might have called legions of angels to do His will—came "not to be ministered unto but to minister." That service meant going about doing good even when He was exhausted and worn. But it meant far more than that, for it took Him to the cross where He gave "his life a ransom" for us. Are we ready to learn of Him?

IMPROVED UNIFORM INTERNATIONAL SUNDAY SCHOOL Lesson

By HAROLD L. LUNDQUIST, D. D. Of The Moody Bible Institute of Chicago. Released by Western Newspaper Union.

Lesson for February 27

Lesson subjects and Scripture texts selected and copyrighted by International Council of Religious Education; used by permission.

JESUS PRESENTS HIMSELF AS THE MESSIAH

LESSON TEXT: Mark 11:1-10, 15-18. GOLDEN TEXT: Again the high priest asked him, and said unto him, Art thou the Christ, the Son of the Blessed? And Jesus said, I am.—Mark 14:61, 62.

As our Lord entered upon the last week of His earthly ministry, the time had come for Him to present Himself officially to His people as their Messiah. As He did so, we observe that He then had and now has a right to claim all that we have and are, as well as to exercise judgment over us.

I. His Right to Property (vv. 1-7)

We are so prone to call out possessions our own, and to hold them for our selfish purposes. Just a moment's reflection makes us aware that we are but stewards holding our things, as we hold ourselves, for the use of God.

That means that the Lord need only send for what we have, and we should gladly yield it to Him. "The Lord hath need" is the only requisition we need. He has absolute priority. And yet the very fact that He has need of us and what we have, dignifies our service or sacrifice on His behalf.

How surprising it was that the One who made and upholds all things (Col. 1:16, 17) should have to say, "The Lord hath need of him," in sending for the humble beast of burden. Yet therein lies a marvelous truth. He has graciously so ordered the universe that He has need of us and of our possessions.

Let us also learn the important lesson of unquestioning obedience taught in verse 4. "They went their way" to do what the Lord told them to do. How greatly simplified and glorified would be the lives of Christian people if they would thus obey Christ.

II. His Right to Praise (vv. 7-10)

God says, "Him that offereth praise glorifieth me" (Ps. 50:23), and the believer recognizes that "praise is comely for the upright" (Ps. 33:1). Jesus is entirely worthy of the praise of every heart and voice.

Presenting Himself as their Messiah, Jesus received the enthusiastic acclaim of His disciples and friends, who were probably joined by others who were drawn by the excitement.

The Pharisees did not join in (see Luke 19:39, 40) nor did the city, not even knowing who He was (Matt. 21:10, 11). So it is today; some love and praise Him, some hate Him, others just ignore Him. Of which class are you?

He gave Jerusalem and the nation a final opportunity to receive Him. It was not yet too late, but it was their last chance. Such a time comes in the life of everyone of us. They rejected Him. Do we?

But even though some did reject, let us not forget that there were those who shouted, "Hosanna," who cast their garments down before Him and waved palms of victory and joy. Thank God for their holy enthusiasm. Pray God that we may have a little more of it.

III. His Right to Punish (vv. 15-18)

People like to hear about a God of love, one who knows their weakness, and is kind toward their infirmities. But we must not forget that God shows His love by a great and holy hatred of sin, and a desire to deliver us from that sin. This means that He must and will deal in drastic fashion with those who persist in their sin.

A second time He drove out from His Father's house those who had made it a place of merchandise, of commercialized thievery.

This is a majestic picture. The Son of God and Son of Man steps into the center of this unholy traffic and with mighty, holy indignation (not anger) drives it out. The people who had suffered long because of this religious racket, which paid a nice "cut" to the priests themselves (probably as a "gift" even as such things are managed now), were jubilant.

We read in the same story in Matthew 21:12-22 that the boys who were in the temple (for such is doubtless the meaning of "children" in verse 15) were so delighted at this magnificent exercise of His divine authority that they broke out into "Hosannas," which really amounted to a holy "Hurrah."

Well, why not? Hurrah for our Lord! He will not tolerate iniquity even though it hides under the cloak of religion. He is not afraid to speak out and to act against sin and corruption.

Possibly the church would reach a good many more men and boys in our day if it would step out in faith to fight the wrong and support the right. Then maybe the young men would shout, "Hurrah for the church!"

The chief priests and scribes were afraid and displeased and began to plot against Him. The passage in Matthew indicates that their anger was aroused both by the acts of Jesus and the praise of the boys.

Thirty Members Lorne Scots Band Now in Various Branches of Service

The Lorne Scots regimental band with headquarters at Georgetown, composed of forty-five members at the outbreak of war, has given thirty men from this number to active service. Eleven of its members are serving overseas. Pilot Officer Omar Diggins, R.A.F.; Able Seaman James Yates, Royal Canadian Navy; Bandsman Norman Gibson, staff band overseas; Lt. Bdr. F. H. Taylor, 43rd battery, 12th Field Regiment; Lance Corporal A. A. G. Simson, Armored Corps Band, overseas; Corp. G. R. Long, R.A.F.; Sgt. A. E. Reeve, Postal Regiment; Chief Petty Officer N. A. L. Herbert, Royal Canadian Navy; Radio Technician N. A. Marchmont in Africa with RCAF; Flying Officer W. D. Sargent, R.A.F.; Pte. Robert McMenemy, Intelligence Staff, Highland Light Infantry. A former bandmaster, Capt. A. J. Williams, bandmaster of the Toronto Irish Band, has given his life in the service of the ferry command.



EDUCATOR

Appointed producer of educational broadcasts in the Maritimes, Douglas B. Lusty left the announce staff of CBC's Toronto studios recently to take up his new post in Halifax. Before entering radio, Mr. Lusty was a teacher and supervisor of music in Ontario public schools.

YEAH!

In a recent issue of Time Magazine they quote London's (England) Sunday Express Columnist Nat Gubbins, when he reported on "American dialogue"—between two not-so-imaginary U.S. soldiers in Britain. They're standing on a street corner and the conversation goes like this:

- "Yeah."
- "No kiddin'?"
- "No kiddin'."
- "Kinda tough."
- "I'll say."
- "Swell dame, though."
- "Yeah, swell."
- "Kinda ritzy."
- "Sure."
- "How's tricks?"
- "Okay."
- "Yeah?"
- "Yeah."
- "Say, sister!"
- "What's cookin', sister? Say!"
- "Kinda snooty."
- "Yeah, kinda."
- "Any mail?"
- "Yeah, plenty mail."
- "Folks back home okay?"
- "Yeah, okay."
- "Ats swell."
- "Yeah, swell."
- "Say, sister."
- "Where ya goin', sister?"
- "Say, sister."
- "What's cookin', sister?"
- "Say, sister."
- "Nothin' doin'."
- "Kinda snooty."
- "Yeah, kinda."
- "It's a crazy country."
- "Sure is crazy."
- "Snooty dames, snooty-as heck."
- "Say, sister."
- "Where ya goin', sister?"
- "Say, sister."
- "What's cookin', sister?"
- "Wonder what British comment would be on the current song hit 'Mairzy Doats and Dosey Doats, and liddle lamsey divey'?"

ready spent two years at camp at the age of fourteen.

This year as well as last year the Lorne Scots military band, during its two weeks stay at camp was the only brass band there. The other regiments have trumpet or bugle bands, but the Georgetown men sported the only brass band and acted for ceremonial and general parades for the whole camp. This is in marked comparison to the last year when a regiment without a brass band was very rare indeed.

Since so many men are now on active service, the band has been filled in with new members and instead of forty-five members as the original band had, there are now thirty-five.

DE-LAVAL Milking Machinery

If you are planning to install a milker, we would be pleased to advise you regarding either a De Laval Sterling Milker or a De Laval Magnetic Milker.

Separators Serviced

Let us assist you in making that old De Laval Separator give better results... A De Laval New World's Standard Series Separator always in stock.

WRIGHT'S CREAMERY

Authorized Agent for De Laval Separators and Milkers
Auburn Wright ERIN, Ontario