The Acton Free Press

THURSDAY, FEBRUARY 5, 1920.

## MEANING CHANGED BY PUNCTUATION

A funny old man told this to me
I fell in a snowdrift in June said he;
I went to a ball game out in the sea
I saw a jelly-fish float up in a tree,
I found some gum in a cup of tea
I stirred my milk with a brass key
I opened my door on my bended knee
I beg your pardon for this said he
But this is true when told as it ought to be.
'Tis a puzzle in punctuation you see.

Now read it this way:
A funny old man said this to me;
I fell in a snowdrift;
In June, said he, I went to a ball game;
Out in the sea I saw a jelly-fish float;
Up in a tree I found some gum;
In a cup of tea I stirred my milk;
With a brass key I opened my door;
On my bended knee I beg your pardon for this, said he;
But it is true when told as it ought to be.
'Tis a puzzle in punctuation you see.

## A WONDERFUL PASSING

Those who saw the wonderful victory parade at Columbus on the afternoon of July 4 will never forget the two old circuit riders who led the parade—our Dr. T. H. Hollomans of the Mississippi Conference, and Dr. W. W. Van Orsdel, of the Montana Conference. They well represented the circuit riders of Methodism.

Dr. Van Orsdel, "Uncle Van," as he has been affectionately called, has in the language of the (New York) Advocate, "passed on up the long trail that climbs the heights to the Holy City." He closed his earthly journey on December 19, 1919. We have been greatly interested in reading the tributes to this remarkable man. We publish the following striking tribute taken from a letter written several years ago by the famous pastor, Charles M. Russell, to his old friend, Dr. Van Orsdel:

"I was sixteen years old, Brother Van, but have never forgotten your stay at old Bab's, with men whose talk was generally emphasized with fandy profanity; but while you were with us, although they had to talk slow and careful, there was never a slip. The outlaw at Bab's was a sinner, and most of us were saints; but our hearts were clean at least while you gave thanks, and the hold-up man said 'Amen.'

"You brought to the minds of these hardened men and homeless the faces of their mothers. A man cannot be bad while she is near. I have met you many times since that, Brother Van—sometimes in lonely places, but you never were lonesome or alone, for a Man with scarred hands and feet stood beside you and near him there is no haze, so all you met loved you.

"'To good, and you will be happy' is an old saying which many contradict and say goodness is a rough trail over dangerous passes, with windfalls and swift, deep rivers to cross. I have never ridden it very far myself; but judging from the looks of you, it's a cinch bet that with a hoss called Faith under you it's smooth, flower-grown trail, with easy fords, where birds sing and cold, clear streams dance, in the sunlight all the way to the pass that crosses the big divide.

"Brother Van, you have ridden that trail a long time, and I hope you will still ride to many birthdays on this side of the big range. With best wishes from my best half and me."—Nashville Advocate.

## "DADDY, WHAT DID YOU DO IN PEACE?"

Maybe some man will be ashamed one day when his little one asks him, "What did you do in the war, daddy?"

Maybe; but a question quite as direct and embarrasing may be: "Daddy, what did you do in the peace that ended the great war?"

Not many Canadians fit for military service will be bothered by the first question. There were not many slackers, and some of them were conscientious objectors.

It is the second question that will take the tuck out of a lot of us, if we are honest with ourselves.

What did you do to make food cheaper and other necessaries more abundant, daddy?

What did you do, daddy, to discourage the craze for spending more dollars than ever on poorer goods than ever?

What did you do to end the delusion that the way to get more goods divided up among the people was to produce fewer goods and charge more for 'em?

What did you do, daddy, to check the epidemic of illiteracy and shallowness in the business of providing pleasure for pay?

What did you do about profiteering, daddy, and about helping the boys who came back to get a new start and about thrift and good citizenship?

What did you do to help get the peace treaty passed, daddy?

What did you do, daddy, to show objectors that the League of Nations was the best possible means of averting future wars?

Most of us of military age and over did what we could to win the war. That helped it to be won sooner than we expected.

If most of us had done and were doing what we could and can to win the peace, it is likely that peace would not be so slow to come?

Not all the embarrassing questions of our children will deal with the days before November 11, 1918.—Exchange.

## THE WAR BRIDES DISCOVER AMERICA

More than 5,600 war brides of United States soldiers have come to that country since June, officially chaperoned and guided by the Y. W. C. A. They are of twenty-two nationalities—French, English, Belgian, Russian, Swiss, Dutch, Czecho-Slovakian, Luxemburger, Chilean, Algerian, German, Austrian, Polish, Greek, Italian, Roumanian, Serbian, Spanish, Bavarian, American, Scotch and Irish. According to recent cables there are only about two hundred more to come over.

On the way over the Secretaries in charge have done what they could, with limited time and facilities, to prepare the brides for the new experiences which await them. Lessons in English—for the English which a doughboy teaches his wife is usually more forceful than adequate—lessons in geography so that the little girl whose husband is from Kansas City won't be too much disappointed not to spend her first night in America at his own home, lessons in American cooking, in the care of children, in manners and customs of this land of their adoption.—Y. W. C. A. Bulletin.

## A PRELIMINARY TASTE

An old lady called at a farmhouse one day just as the family were sitting down to tea. She was invited to join them.

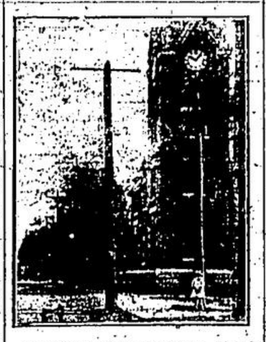
"Nay," she said, "I have no time; but I don't mind havin' a cup of tea and a bit of cake."

She finished the cake before the tea, took another piece, and said, "Just to get the tea down."

She repeated that performance, says the Weekly Telegraph, until she had been helped to seven cups of tea and eight pieces of cake. Then, looking round complacently, she said:

"Well, ah think, after all, ah'll tak me bonnet off and get me tea reight."

## THE OLD MAN OF THE BIG CLOCK TOWER



My recollections of Knox Church and its associations have evidently stirred up interesting memories of the people and events of former days with many who read these columns. The other morning I found this highly interesting letter in my mail box. It came in care of the Free Press man from some outside point:

To the "Old Man of the Tower":

In reading over the incidents in the Free Press each week I, with many others, take much interest in your reminiscences. If you would permit, I would like to call attention to the issue of a couple of weeks ago in reference to the life of the late Rev. D. H. Cameron.

This worthy and God-fearing man took, as you say, a position antagonistic to the "Scott Act," wrote a pamphlet on "True Temperance" and preached a sermon upon the same topic. Mr. Cameron claimed to be a temperance man and looked upon many of us as intemperate temperance people. I may say that I, while differing from him, could not help my feeling sympathetic with him, looking from his standpoint. However, the morning of the voting, between thirty and forty years ago, on my going down Mill Street, the first man I noticed on the hotel platform was Mr. Cameron. This nettled me, for I thought he might have kept more in the back ground, and he and I had many little arguments on the matter.

After Mr. Cameron's resignation as pastor of Knox Church in 1888, he remained away from Acton for some years and published his sermons on Romans and Ephesians, as alluded to. He returned to Acton and, while at the home of the late Peter Mann, took ill, which illness terminated in his death.

While in bed at Mr. Mann's he, in conversation with me, stated most impressively that he regretted greatly the stand he had taken in the temperance contest; that he was wrong and was extremely sorry that he should have been guilty of setting before the people an example calculated to do injury." I was deeply touched to hear Mr. Cameron on his death-bed make such a candid confession. It was during this illness that the codicil to his will directed that "as a protest against the extravagant customs of the day, at my decease I wish that my body be conveyed to the place of burial in a waggon, or in a sleigh if in winter, and that it be interred without stone or monument of any kind, unless some kind friend see fit to place a boulder from the field, on which may be inscribed D. H. C."

Yours very truly,

"ANOTHER OLD MAN"

P. S.—I can supply "Old Man of the Clock Tower" with a copy of "Sermons from Ephesians." His wife "Mary" could do double duty before going to bed, read a sermon and warm her feet at the same time, which latter no doubt would meet strong approval of the patriarch of the tower.

Another "O. M."

This interesting letter, giving to the public for the first time in nearly thirty years the frank confession of one who was always honorable and conscientious, will be read with keenest interest by all who knew the public attitude of Mr. Cameron. I venture the thought that every person who knew this Godly man, always gave him credit for the utmost sincerity in all his utterances and actions. The confession above referred to will only tend to win for his memory an even higher regard than has heretofore been held. Personally, I am extemely thankful that my chronicles of the former days has brought to light this interesting fact in the experience of the sainted man whose biography was touched upon.

My sincere thanks are herein extended to my esteemed friend, "Another Old Man," whom I must know, but find the same difficulty in arriving at his identity as so many others are experiencing with mine, for his offer of a copy of Mr. Cameron's sermons on Ephesians. But, bless you, I don't need it, although the copy Mary and I bought from Mr. Cameron himself in 1887—yes, thirty-three years ago, is considerably the worse for wear. How Mary and I have revelled in those grand old doctrines of "Election," "predestination" and "Redemption" written by Mr. Cameron from the first chapter of St. Paul's epistle to the Ephesians. Why, we nearly know them by heart. No trouble with us about the Westminster confession and the shorter catechism with those sermons on the shelf beside the stove in the kitchen. Those old sermons have for years not only helped to warm Mary's feet at night, but have warmed both our old hearts as well.

Knox Church has had its quota of her sons who were called to the ministry. And each of them went out determined to, "speak a side word for Jesus Christ." First there was Malcolm Gordon, son of the late John Gordon of Gordon Hall. After a helpful course and much wise counsel from the late Robert Little, Malcolm went from home to take his course in theology. His graduation was an important event in his history. His first sermon in the old home kirk was a trying time but Malcolm was equal to it. He was called to a church in the States and most of his ministry has been spent over there.

The next to enter this important office from this congregation was William Kannawin, son of the late Robert Kannawin, who moved with his family to Shelbourne a good many years ago. With his parents young Kannawin lived on what was known as the David Ryder farm—really the Burns farm. It was the site of Beaudmore Crescent, and with the surveying of streets, the building of the numerous houses, the construction of the section of the G. T. R. tracks to the turntables and the Toronto Suburban Electric Railway in its tortuous way through the entire farm limits, everything familiar on the old place has been completely obliterated. This successful young preacher—young, did I say? Yes, comparatively speaking, though you will notice when he comes from Toronto to speak at the union meeting of the Interchurch "Forward" Movement tonight, that streaks of gray are beginning to occupy places of honor on his wise head—this young preacher is now known as the Rev. William M. Kannawin, B. A., B. D. He is the minister of Broadview Presbyterian Church, Toronto. Prior to his call to Toronto five years ago, he was the minister of the Presbyterian Church at Strathroy—the home church of the late Hon. G. W. Ross and family. Rev. Mr. Kannawin spent his boyhood school days in Acton Public School. He had great veneration for the late principal Thomas T. Moore, whom, through training in elocutional expression, had much to do with the success of his later studies at the university. "The Old Man" will appreciate the privilege of shaking hands again with this bright preacher son of old Knox Church.

A third minister produced from Knox Church, which his fathers attended in their boyhood days, was the sainted Andrew Arthurs. Andrew was a fine type of country-bred young Canadian. He always had a liking for school and embraced all the opportunities which were offered. He had an aptitude for writing. The Free Press editor tells me that, like Rev. Dr. W. H. McTavish, he did his first public work as a weekly correspondent of the Acton Free Press. These ministers, both have referred, I believe gladly, to the fact that this newspaper correspondence gave them a zeal for writing. Andrew took his theological course at Knox College, Toronto, and upon his graduation offered himself as a missionary to China. He was accepted. Prior to leaving for that far off mission field he preached in Knox Church a very affecting sermon. The young folks with whom he had grown up were there, and all were proud of their companion and former school fellow, the Rev. Andrew Arthurs, B. A. Andrew went to his field in China and from the beginning was a success. He had a peculiar influence over the Chinese men. When the war broke out he offered himself for service. He was finally accepted, given the rank of captain and placed in charge of a contingent of Chinese men who were given fatigue work behind the lines. Faithful here as in his missionary work, he made the supreme sacrifice, and with tens of thousands of his comrades "sleeps in Flanders' fields." The Church of his youth has honored his memory and sacrifice by giving his name a place in the memorial window recently installed in the church. His aged and bereaved parents, Mr. and Mrs. Thomas Arthurs, now reside at Niagara, Manitoba.

Well, well, here I am again at the end of my allotted space and I haven't yet got to the original elders or the old cemetery, or the cottage-roofed school house. How time and space fly. Wonder if I try your patience by my side-track ramblings.

A letter to the "Old Man" from a reader in Florida who is interested in the Flower Avenue of fifty years ago, suggests that attention be given that attractive thoroughfare now. Why, bless you, I'm not near through Main Street yet. Have only got a block or two off Mill Street, the first territory of my ramblings. If I'm spared Flower Avenue will get detailed attention in due time, but at the slow pace I'm getting over the ground, it'll be next Christmas before Flower Avenue loms up.

THE OLD MAN.

REV. D. H. CAMERON
Third Minister of Knox Church

## KEEPING YOUTH CONTENTED

One never-failing attraction for all young people is food. The house where cookies are not always locked out of sight and where a sociable pan of fudge is not an unheard-of thing is sure to be popular. It isn't very much trouble for mother on a hot summer night to have a large pitcher of lemonade or some cooling drink.

Let them play, let them sing, let them play games and out and drink lemonade and hot chocolate on a cold winter night; let them do anything in reason, if they pick up after themselves and do not heedlessly drive every one else out of the house because of the racket they are making.

Haven't you heard some one say that "We can't go over to my house because company disturbs mother and father. Let's go up to Emma's."

It is the right of every growing boy and girl to have a place to bring his or her friends at any reasonable time. They will be better men and women with a more healthy outlook on life in general than if they spent the same amount of time in moving picture places and ice cream parlors and nobody-knows-where. It really is very little effort for the parent, and it is an effort for which they will be repaid all the rest of their lives.—Kitty Parsons in the Christian Herald.

# Personal Work

REV. ARTHUR BARNER

This second article by Rev. Arthur Barner will be read with interest at this time when the Inter-church National Movement is such a live issue throughout Canada.

### 4TH—THE DYNAMICS OF THE TASK

In continuing our discussion of Personal Work we now approach the study of a fundamentally important phase of the subject, viz., the necessary Dynamics, which make the task a possibility, and the agent effective.

#### 1.—Prayer

(a). Prayer as Fellowship with God. To engage successfully in Personal Work we must be in the pink of spiritual condition. This cannot be sustained if we are negligent concerning God's fellowship. Jesus laid down a basis for all our asking, "If we ask anything according to His will He heareth us; and if we know that He hears us, whatsoever we ask, we know that we have the petitions that we desired of Him." The success of all our efforts depends upon this sustained intimate fellowship with God.

(b.) Prayer as Taking Counsel with God. Personal Workers are laborers together with God in the most vital way. We must keep in touch with Him for guidance in the task. The Holy Spirit will be our guide if we use the provided channels of communication. Taking counsel with God will solve the problem of tact. Tactical blunders are always caused by human methods. Human methods spring from self-confidence. We must be as humble as Jesus who said, "I can of mine own self do nothing." This will force us to pray. We disqualify ourselves for Personal Work as soon as we think we know how to do it.

(c.) Prayer as the Ministry of Intercession. Surely we must accept prayer as a Dynamic. In this view Dr. Henry Hatch once said, "Rightly fulfilled, the ministry of intercession is the greatest ministry on earth." There is everything significant in the assurance that our Lord "Ever liveth above to make intercession for us." Dr. Stalker frankly says: "No one will have power with men who has not power with God for men; the victory may seem to be won whilst we persuade men; but it has to be previously won in the place of intercession. This place was to Jesus a place of agony and death, and there is no soul winning without pain and sacrifice." Dr. John R. Mott terms intercession, "The most highly multiplying work within the sphere of our influence." How frequently St. Paul writes such passages as, "I always remember you in my prayers." This suggests to us some kind of method in praying for others. Do you trust the important things of life to memory? Are they not carefully recorded? Keep a record of your cases. Keep an intercession list or book. "Ye that are the Lord's remembrancers take ye no rest and give Him no rest till He establish, and till He make Jerusalem a praise in the earth," Isa. 62: 6-7. This work will be done by the turning of individuals and we must employ every method within our reach in co-operation with God.

#### 2.—The Word of God

The importance of the use of the Bible in Personal Work cannot be too greatly emphasized. "The word of God is living and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." This is especially true regarding the Bible in Personal Work. When all the words and arguments we can use fail, some simple quotation from the Bible dropped into the mind of the hearer proves to be the seed of a new life. D. L. Moody said, "The world needs men and women who will first feed themselves and afterwards break the Bread of Life to others." We must be able not simply to quote scripture to men, but we must eat the word, we must assimilate the word, and with the warmth and energy of life in ourselves pass it on to others.

Many workers become discouraged because they do not see immediate results. Discouragement is contagious, therefore let us shun it. Is there any reason for discouragement at any time? It may take long years, but the harvest is more certain in the moral and spiritual realm than in any other. Remember we are dealing with human wills. God never coerces the human will, He pleads. He demonstrates. But the life attitude must turn by the volition of the individual. Let us then realize the greatness of the task and patiently use the dynamics placed in our hands, being assured that "My word shall not return unto me void, but it shall accomplish that which I please and it shall prosper in the thing whereto I sent it."

### 5TH—SOME METHODS OF PERSONAL WORK

The fundamental method of successful Personal Work is the faithful and systematic use of an intercession list. We are often impressed with an interest in individuals whom it is impossible to reach at the moment. To place those names in a book kept for the purpose and to bring them often before the Lord, keeps us in closest fellowship with Him who "ever liveth above to make intercession for us." Intercession is the atmosphere in which we are fitted for the task of Personal Work.

This method keeps us in that conditions of humility which is absolutely necessary to the personal worker. It gives the largest scope for the work of the Holy Spirit, for whether we are selected to come into personal contact with the individual, or that duty is assigned to another, the work of intercession will surely have had its place in the Divine plan. We must never forget that many of our successes in securing decisions for Christ have been preceded by the faithful prayers of years on the part of other interested ones.

#### 1.—Special Interview

There is something very impressive in the fact that you go to another on the special business of discussing his or her relationship with Christ. Business men especially like business methods and to either phone or write for an engagement at a particular time for this particular business has, after careful preparation in prayer, proved to be the occasion of numberless life decisions for Christ.

#### 2.—Direct Interview

This method is illustrated by S. D. Gordon with the practice of the business man who frequently invited his business associates, who were not decided upon Christian living, to his home one by one. The evening meal would be enjoyed, then some music and conversation of a social nature, but never would those evenings pass without a personal conversation in the little library corner about the claims of Jesus upon the life of the visitor. That business man testifies that many men are now active in the service of the Kingdom as a result of those quiet interviews in the library corner. He and his home had caught the meaning of the Master's words: "Follow me, and I will make you fishers of men."

#### 3.—Correspondence

Sometimes when it seems impossible to secure an entrance by personal interview, a carefully written letter will open the way. The Holy Spirit will guide us if we carry our fellows upon our hearts. The correspondence method will be found particularly appropriate at times of crisis, as in sickness, bereavement, temporal loss, in the experience of those we are seeking to win. The gateway of sympathy is one too little used by the disciples of Christ in the task of winning others.

#### 4.—Tracts as a Point of Contact

Many opportunities are missed by the fact that we do not use the personal religious tract in seeking to establish a point of contact with those in whose welfare we are interested. Much thought must be expended on this method. We must never hand to another anything we have not carefully studied. It will be readily seen that a pointed printed message, either handed or sent to the one we are seeking, opens an easy and natural door to say at the next meeting, "What did you think of that leaflet?"

#### 5.—Speaking to the Passerby

Another method is that of speaking to the passerby. If that passerby is in the same pew with you in Church you may find a very natural point of contact in the sermon. This may be true even if you are the preacher shaking hands with the passerby. There are many unimproved opportunities for this kind of work slipping by in Sunday Schools and Young People's Societies, and in the men's and women's organizations all over the world. Surely Jesus is often disappointed in us because of the way we forget our responsibility to the individuals we meet.

The work, however, which demands the greatest care is speaking to the passerby outside the religious organization. The passerby on the train or the street car, for instance, will prove a difficult task to the majority of personal workers. What large numbers have been perplexed regarding their duty to this class. Much have has been wrought by enthusiastic workers going about and speaking indiscriminately to people they meet "about their souls." Let us never miss an opportunity of sowing the see, or reaping a sheaf for God, but let us shun the danger of making spiritual things cheap, commonplace and worthless.

The great importance of keeping ever closely before us the fact that our influence as personal workers depends, not so much upon what we say or do, as upon what we are. To use of the words of R. J. Campbell, "One man comes to you with words of honeyed greeting, but you don't trust him, for behind the words there is something that he did not say which is eloquent to your spirit—his personality, you call it, his aura, his atmosphere, is making its impression all the time." This law will work with awful precision in all our efforts as a personal worker, therefore let us beconsch in the presence of the Master, and live in the atmosphere of His personality.

Talk with him about the work in which He is much more interested than we, at our best, ever can hope to be. Then there will be no mistakes, no miscalculations, but we shall be laboring together with God for the winning of our brothers and sisters to the life that wins.

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MEDICAL authorities say: "One of the best ways to escape the 'Flu' is to breathe clean, pure air." The sure way to have pure air in your home or your place of business is to spray thoroughly with

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Advertised to Save Time of Salespeople

A big New York drug store has been advertising that it will sell no more liquor until the law against the sale of intoxicants may be repealed.

The purpose of that advertisement was interesting. The store wanted to save the time of its salespeople---the time required to explain that the store was obeying the law.

These advertisements, like all store advertisements, saved the time of the store's salespeople.

How Other Ads. Save Time

Advertisements, says the headquarters offices of the Associated Advertising Clubs of the World, save the time of salespeople by "sorting out" customers for a store. Men and women who want certain things do not have to go from store to store in search for the articles of their choice. They learn where they can find the goods they want---the style, color and kind, and at the price they can pay---from advertisements. That saves their time, and saves the time of store clerks.

Truthful Ads. Make Selling Fast

This, says the advertising association, is one of the reasons why truthful advertisements pay for themselves and more. A salesman or salesgirl in a store that advertises can, as a rule, sell more goods in a day than those who work in stores which do not tell Mrs. Housewife about their goods in advance of her trip down town. They sell goods faster. Their day's pay is distributed over a greater volume of sales.

---Ok'd Copy, Dallas, Texas.

The Acton Free Press