



The Acton Free Press

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G. ARLOF DILLS, Editor.

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EDITORIAL

Canadians Are Not Broke

The easy flotation of a Provincial loan, a few weeks ago, the alacrity with which the stock in the Central Bank was over-subscribed, and the announcement that the \$250,000,000 refunding loan of the Dominion had been over-subscribed by \$33,000,000; led one to believe that investors have unbounded faith in their country, in spite of all politicians may say. Another deduction can also be made, that plenty of Canadians have capital for investment when the investment that appeals is offered. The interest rates offered on all of these offerings were not nearly as attractive as previously, and yet the disposition of the issue was seemingly quite easy. Another financial announcement of the week is to the effect that after next month the banks will only allow two per cent. on savings accounts. The man with money to invest can no longer afford to be content with the returns offered by these safe investments. It would seem, also, that banks have no need to encourage depositors to pile up accounts in the savings department, evidently finding some difficulty to re-invest the money to return an adequate amount. It would seem that more money will be diverted to the promotion of industry or agriculture. Undoubtedly lower rates for these activities on borrowings would be an incentive to great activity and a real help.

Looking to the Future

Now that Acton will, within a few months, be into Y. M. C. A. work, it is perhaps well to have a little study of the Y. M. C. A. and its work throughout the world. Dr. Best, of the National Council, has kindly supplied considerable material in this connection, and we have had a brief perusal of some of it.

The thing that struck us the most forcibly in glancing over the booklets and various books was the diversified work that is undertaken under Y. M. C. A. auspices. It would seem that whatever the need of the community seemed to be there the Y. M. C. A. tried to fit in and always with the thought in mind of Christian development. We are all, of course, generally acquainted with the operation of the Y. M. C. A. in this section of Canada. But in Martandam, a little village on the southern tip of India, the Y. M. C. A. work centres around a Rural Construction Centre. Here the natives are helped in raising and marketing products that can be grown in this section. School fees and courses are paid for in products and this former unknown spot has become quite a centre for shipping these products.

Another book tells of the Jerusalem Y. M. C. A., and others of the Y. M. C. A. International. The more one peruses these books and gets to know of this world wide work in the development of the young people of the world, the more pride is felt that Acton will shortly be able to take a share in this great movement.

As Dr. Best pointed out, the building is only the shell. It will be the means of making the work possible and all will be glad to see its completion. But the greatest things are yet to come when the Y. M. C. A. and the program actually get working and doing good in the young life of the community. As the plan unfolds, we will regret what we have missed but rejoice in the opportunity of the future and the sharing in this great work.

Creamery Butter Output Higher

Production of creamery butter in Canada during August, 1934, amounted to 29,988,626 pounds, and showed an increase of 8.5 per cent., compared with 27,647,670 pounds produced in August, 1933. Production gains were registered in seven provinces; two showed declines. The cumulative production of creamery butter for the eight months ended August 31st, 1934, amounted to 165,349,196 pounds, compared with 155,210,376 pounds during the corresponding period of last year, and shows a gain of 6.5 per cent.

A Master of Persistence

The difference between successful people and failures is very largely a matter of persistence. The first Peary polar expedition in 1902 made a fine record but it did not reach the pole. The second expedition in 1906, bettered the previous record, but was still a failure. If Admiral Peary had stopped with his two excursions into the Far North some one else would be known as the discoverer of the north pole. Instead of stopping, he went again and in the year 1909, Edison failed innumerable times in perfecting the electric light and the talking machine. If he had stopped because of failure he would have died unknown. Failed, have you? Well, that is nothing. You are in the best company as far as that goes. The important question is—Are you going to stop there?

Brotherly

The gesture of Eastern Canada in supplying food-stuffs and clothing to Western Canada, where conditions have not been as bright as have been experienced here, is one that will do much to bridge the miles intervening and unite east and west in a brotherly spirit of helpfulness. Time was and is yet that much of the prosperity of Eastern Canada is dependent on the progress and advancement of the West. If the market is good in Western Canada we here in the east share in large measure in supplying the needs of the West. It is therefore only fitting that we should also share when the days of adversity are upon sections of the West. It is a duty and a debt that we owe. Let us all share in whatever way we can in some of the means provided for help for the West. It is a brotherly gesture.

Thanks

A number of FREE PRESS readers have been very kind in their remarks concerning the editorials. So often of late we have been told "That was a good editorial on \_\_\_\_\_ I always read the editorial columns." To all of you we would like to say, "Thanks. Your encouragement is appreciated more than we can express." These editorials are just the editor's opinion on various subjects. Some of the opinions are right and some are wrong. Some we would do recall when we see them from a different viewpoint. The editorials with which some fully agree are directly opposed to the viewpoint of others. It would not do if we all had the same outlook on life. But the editorial viewpoint given in these columns is just the sincere view of the editor. We appreciate the thanks of those who agree and we respect the views of those who disagree and hope that through this exchange of opinion will develop the greatest good to all.

EDITORIAL NOTES

Milton Golf Club property is to be sold by the mortgage sale route. Bidding might be more brisk next spring for such a piece of land.

The reduction in interest rates on savings accounts by the banks, to come into effect next month, is news that doesn't mean anything to a lot of folks.

With potatoes weighing from 2 1/2 to 3 lbs. each exhibited in THE FREE PRESS window, this district is not lagging in producing the big varieties of Irish fruit.

If angle parking for autos on one side of Mill Street were adopted it would be much more orderly and convenient than the present rather haphazard method.

A group of County Councillors went on a fishing trip to Warton last week. Varied reports as to success are given, but the water is no doubt warmer now than it will be in December.

The temperance forces are bestirring themselves in various towns and villages toward the adoption of Local Option. The new freer sale of liquor is on trial and it's not elevating the standing of any of the communities.

The enumerators for the Dominion Election Act are now putting the names on the voters' lists. That makes three times this year that voters will be called upon to see that their names are registered for voting.

According to the Attorney-General, Halton does not require the full time services of a Police Magistrate. Queer, isn't it, that, up to a month or so ago we had three. Halton must be getting better and better. Maybe there are other things we don't need if we really knew about them.

THE SUNDAY SCHOOL LESSON

FOR SUNDAY, OCTOBER 21st

THE CHRISTIAN AT PRAYER Golden Text.—Continuing steadfastly in prayer.—Romans 12: 12.

Lesson Text.—Matt. 6: 5-15; Eph. 3: 14-21. (Verses printed, Matt. 6: 5-15.) Study, also, Gen. 18: 23-33; Ex. 32: 31, 32; Neh. 1: 4-11; Dan. 6: 10; Luke 18: 1-14; John 17: 1-26; 1 Thes. 5: 17.

Time.—(Of Matt. 6: 5-15.) Midsummer, A. D. 28. Place.—Horns of Ham-tin.

Exposition.—I. Where to Pray, 5, 6. If they pray to be heard of men, they will have their full reward in men's hearing them, they will be rewarded by men's hearing and God their Father will not hear. Many a man who prays in public has far more thought of what the audience will think of his prayers than of how they will affect God. To be seen of men, is the hypocrite's motto; to be heard of God, is the true believer's aim.

Our Lord here by His words does not condemn all public prayer (cf. John 6: 11); what He does condemn is that kind of praying in public the aim of which is to attract the notice and admiration of men. The choicest place of prayer is in the "inner chamber" with the door shut; shut in with the Father, the world shut out. There are times when public prayer is an imperative duty (Dan. 6: 10); but it is a bad sign when a man prays more in public than he does in private. The prayer that we offer in our inner closet (and the prayer we offer anywhere) should be "to our Father." He is "in the secret place;" while God is everywhere, it is "in the secret place" that He especially manifests Himself. God is never so real to the soul who truly knows Him as in the secret place, where we are alone with God. This Father God to whom we pray, "the God and Father of our Lord and Saviour Jesus Christ," is the "Father who seeth in secret," but He rewards "openly." The "recompense" which God gives openly to the prayer that is offered in secret is the bestowing upon us of what we ask (Matt. 7: 7; 1 John 5: 14, 15), and oftentimes by bestowing far more than we ask (Eph. 3: 20).

II. How to Pray, 7, 8. Not only is it important to know where to pray, but also how to pray. "In praying" we should "not use vain repetitions." The Greek word translated "use vain repetitions" means literally "to babble" or to "stutter," and strikingly sets forth the multiplying of words for the mere sake of words. This does not forbid the repetition that comes from intense earnestness (Matt. 26: 14), such repetition is meaningful; it does condemn the use of words for the mere sake of multiplying words, that is meaningless. There is no need of using many words in speaking to God, because "your Father knoweth what things ye have need of, before ye ask him;" nevertheless He would have us utter to Him the desire of our heart that we also may realize our need, and who it is that supplies it.

III. The Disciples' Model Prayer, 9-15. To show them just how to pray, our Lord now gave His disciples a model prayer. The very words with which He prefaced it showed that it was not intended to be used as a mere form of prayer, but was given to set forth the true manner of prayer: He says, "AFTER THIS MANNER therefore pray ye;" but it is a prayer that we may well repeat, not that we are always to use these words, but we are to pray according to this plan. The characteristics of this model prayer are: First, it is offered TO OUR FATHER IN HEAVEN; Second, that it seeks first of all God's glory, God's kingdom and God's will, God and His interests are to be put first in all our prayer; Third, it is brief, but at the same time comprehensive; Fourth, it is to the point, definite and direct; Fifth, it is humble, the expression of one who realizes his own weakness and sin. Our Lord did not pray this way, for He had no sin. The true "Lord's Prayer" is found in John 17. The only one who has a right to offer the prayer that Jesus here teaches His disciples is the one who has the right to call God "Father." I.e., the one who has received Jesus as his own Saviour and Lord (Jno. 1: 12; Gal. 3: 26; Ro. 8: 14); the rest of men are children of the devil (1 John 5: 19; 3: 10; John 8: 44; Eph. 2: 3). In our prayer, God is to be addressed as "Father;" the thought of the fatherhood of God lies at the very foundation of the Christian doctrine of prayer. God is everywhere, but the chief place of His manifestation is in heaven (cf. Ps. 115: 3; Is. 60: 1; John 16: 28; Acts 1: 9; Mark 1: 11; John 12: 28), that is where He is in the fullest sense. We are to pray for the coming of God's kingdom, and God's kingdom will only come when the King comes (Rev. 11: 15). One of

the sweetest prayers a true child of God can offer is, "Thy will be done." No one has a right to offer it who is not making God's will the absolute law of his life. We can ourselves answer this prayer in so far as we do God's will in everything. We should desire that God's will should be done regarding us, in us, by us, and in everyone else and by everyone else. The time is coming when God's will will be done on earth as perfectly as it is now done in heaven. It is right to pray for temporal things, "our daily bread." We should seek from God so much food as we need for the present moment; we should live a day at a time (v. 11). The only one who can properly ask God to forgive him his sins is the one who is forgiving those who sin against him. For one who is not forgiving others to offer this prayer is for him to ask God to damn him. God, in His infinite wisdom, may "bring" us into the place of temptation for our highest good, but any one who has a realization of his own weakness will cry to God, "bring us not into temptation."

This prayer is utterly opposed to that self-confident spirit that rushes into places of unnecessary temptation (cf. 1 Cor. 10: 12). There is not only abstract evil from which we need to have God "deliver us," but there is a person who is the incarnation of evil, "the evil one" (R. V.), and the wisest and strongest of us need to look to God to deliver us from him and guard us against his wiles (cf. 1 Peter 5: 8; Eph. 6: 11, 12). The only way we can overcome his power and wiles is by prayer.

IV. How to Know When You Pray That God Has Heard Your Prayer and Granted What You Ask, 1 John 5: 14, 15. Can we know absolutely when we pray that God has heard our prayer and granted the very thing we ask? We can. How? By praying according to the will of God. But can we know God's will? We can. How? (1) By His Word. When He promises a thing (e. g., Jas. 1: 5-7) we know that is His will. (2) By the Holy Spirit telling us (Romans 8: 26, 27). The Spirit of the living God is the essence and fundamental centre of all truth, and hence, cannot lie.

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