



THE OLD MAN OF THE BIG CLOCK TOWER

Age is a quality of mind; If you have left your dreams behind, If hope is cold, If you no longer look ahead, If your ambition's fires are dead— Then you are old.

But, if from life you take the best, And if in life you keep the best, If love you hold, no matter how, No matter how the birthdays fly— You are not old.

That has always been my idea of life, folks. We are just as old as we feel. Some days I feel almost the century mark, and at other times it seems that my first vote was but yesterday and yet I am nether 100 nor 21, but some way betwixt and between.

You know, folks, we older folks who have leisure on our hands have a bit more time for more studied thinking than the present generation who go flitting from one spot to another and do not have time for deeper consideration.

At the time of the French Revolution, Queen Adelaide of England, said that she had only one desire, "to play the part of Marie Antoinette with bravery in the revolution that was coming to England."

Early in the last century, Wilberforce declared, "I dare not marry. The future is so dark and unsettled."

In 1819, Lord Grey believed that everything "was tending to a convulsion."

Lord Shaftesbury, in 1848: "Nothing can save the British Empire from shipwreck."

Disraeli, in 1849: "In industry, commerce and agriculture there is no hope."

On the eve of his death, in 1851, the Duke of Wellington thanked God he would "be spared from seeing the consummation of ruin that is gathering around us."

Late in the Great War, Lord Lansdowne thought that the Allies could not win.

There, now, you see the great men of former days had their periods of the blues, too, and yet the world has advanced continually through all the years and is a big improvement to-day over the past year. But here I am sermonizing again.

folks of to-day can do fancy skating. They can go forwards and backwards around the arena and I believe that's the limit of their skating ability. Not so many years ago Billy Speight, of Acton, was the champion speed skater in these parts. But Billy could also do some fancy skating, too, and I'll bet he could show some young folks of to-day something about skating they never saw.

In turning to THE FREE PRESS files of fifty years ago, I notice that we had an old-fashioned winter in '83. In the first week of February the thermometer went below zero and the snow was so deep in the woods that it interfered with lumbering.

The candidates for the Provincial Parliament in the election were holding meetings then. Dr. Robertson was the Liberal candidate, and Mr. Kearns was the Conservative nominee.

There now, I've run over my page again this week, and must cease.

The Old Man

SLATS' DIARY BY ROSS FARQUHAR

Friday—Jane past a compelment on me to-day. I ast her if she liked my hair long like it is now and she said yes she believe she did and sed if I wood let it grow Reel long meby down to my chin or so it wood improve my looks very flewently, well I gess Jane is just like uther wimen, kinda hard to Understand at times.

Saturday—well I ben sayving up my munny so I cud, by me a new Base ball sute for nex Summer and then to-nite I met Jane down to the boy scouts Bazaar and she told me she wood be willing to kiss enny buddy witch wood by her a bople of Chilly so now I gess I will play base Ball in the ole suit. In fact I wish I new where I cud ern enuff munny to by a cupple boles of Chilly agen.

Sunday—Pa and ma including me tuk a long Ride this afternoon and I time ma told me to go into a Barbeyue and get six sanwitches and the waitress all most enuff me, I ast for six Hamberger san witches and she ast me if I wanted them to take out.

Monday—well I gess I done my good turn to-day. I seem a horse which's leg had ben broke and wile they was waiting for the veterinary to come and shoot the poor horse which was in so much pain why I give him a Asperin Tablet.

Tuesday—The teacher ast Eisy wether her pants was singular or Plural and she replied and sed that depends on wether you mean above or below the waste and it done us fellos good to see her get kep in after skool.

Wednesday—Ant Emmy ast pa if he new people lived longer now then they did a 100 yrs. Ago and pa sed yes and she ast why people live longer now than they use to and pa sed they had to live longer so they cud pay the enstallimnts on their machine.

Thursday—wel the boss down at the noose paper office wear pa wirks must be very very soft Harted or heed fire pa. Today pa was printing sum calling cards for miss Angeline Fiek and he got a live mixed up so insted of her Address down below it sed. Good only on Thursday February the 2nd. She woodent pay for the Cards.

People who speak volumes seldom talk like a book.

THE SUNDAY SCHOOL LESSON FOR SUNDAY, FEBRUARY 5

JESUS CHOOSES THE TWELVE

Golden Text—I chose you and appointed you that ye should go forth and bear fruit. John 15: 16.

Lesson Text.—Mk. 3: 7-19a. Study also, Mat. 10: 1-4; Lu. 6: 12-16; Jno. 15: 15-27.

Time.—Spring, A. D. 29. Place.—Galilee.

Exposition.—I. Jesus' Withdrawal with His Disciples, 7-12.

The multitude was not so much attracted by His wonderful teaching as by the display of His healing power. He is doing great things to-day, the greatest, not the healing of the body, but the delivering of men and women from sin.

But today, as then, ministries to the body attract greater crowds than His more important ministries to the spirit and soul. Let any one today seem to manifest healing power, and thousands will flock to him, even though his doctrine be manifestly and radically false.

Thousands flock to Christian Science because some are made physically better by it, though its teachings are directly contrary to the fundamental truth of Christianity (e. g. 1 Jno. 4: 1-3; Ro. 8: 8; Heb. 2: 22; 1 Pet. 5: 8; Eph. 6: 11; 12). These multitudes gathered because of what "THEY HAD HEARD."

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most scientific explanation (because it most fully accounts for all the facts) is "demon possession." (2) The Diety of Jesus. All sickness and the demons themselves were absolute subjection to His Word. And these supernatural intelligences called "demons" though wicked, were compelled to proclaim, "Thou art the Son of God."

Jesus now provides for the carrying on of His work, when He Himself should have gone. He gathers about Himself a company of men whom He especially prepared for the spread of the Gospel. Jesus made choice of these twelve men after a night spent in prayer (Lu. 6: 12, 13).

There was great diversity among them in temperament, previous history and native ability. They are an impressive illustration of different types of men Jesus can use in His work. Matthew is the only evangelist who, in his list of apostles, records the fact that he himself belonged to the despised class of publicans (Mat. 10: 3). The other three evangelists cover this fact up. In each of the lists, Judas Iscariot is mentioned last and his disgrace as the one "which also betrayed Him," is noted in each.

The apostles are grouped in twos in the various lists. The method followed in the grouping is worthy of study. The most difficult question that arises in regard to the choosing and sending of the twelve is why Jesus chose and sent Judas Iscariot. It seems hardly sufficient to answer that it had been predicted in the Old Testament that one of His immediate circle would betray Him (Ps. 41: 9; 55: 12-14), and that therefore Jesus chose Judas whom He knew to be a devil (Jno. 6: 70, 71), in order to fulfill this prophecy.

The simplest and most natural explanation seems to be that Judas had qualities that would have admirably fitted him for a place in the apostolic company and the leadership in the early Church, if he had been sanctified. Grace gave him a great opportunity, but he hardened his heart, and brought upon himself the greater condemnation and infamy. The first purpose of the appointing of the twelve was that they "might be with Him." All the rest followed from that.

The one who would preach Him and have power in His name to heal the sick and cast out devils, must first of all "be with Him," that is, enjoy the most intimate personal fellowship with Himself; this is also the secret of abiding peace, abounding joy and abundant victory in war times, and at all times, FELLOWSHIP WITH JESUS. Having had them with Him, He would then send them forth to do three things: (1) Preach. (2) Heal sicknesses. (3) Cast out demon work they had to do by the Lord's impowers. The twelve are prepared for the parting to them the power to do it (v. 15, cf. Ma. 10: 1; Ac. 1: 5, 8). Our mission is to soul AND BODY. But Christ puts the spiritual need first (vs. 14, 15; cf. Mat. 10: 7, 8). Here is one of the places of which the Christian Scientists, and most Divine healers, invert and thus pervert the method of Christ. The Church has a manifest mission to the sick, but it is moral lepers that it is our first duty to cleanse, and those dead in trespasses and sins that it is our most important mission to raise. Jesus must Himself have ben divine if He could bestow such powers upon others (v. 15; cf. Mat. 10: 1). It is evident that demoniacal possession is something more than a mere form of disease; for Jesus carefully distinguishes between these.

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