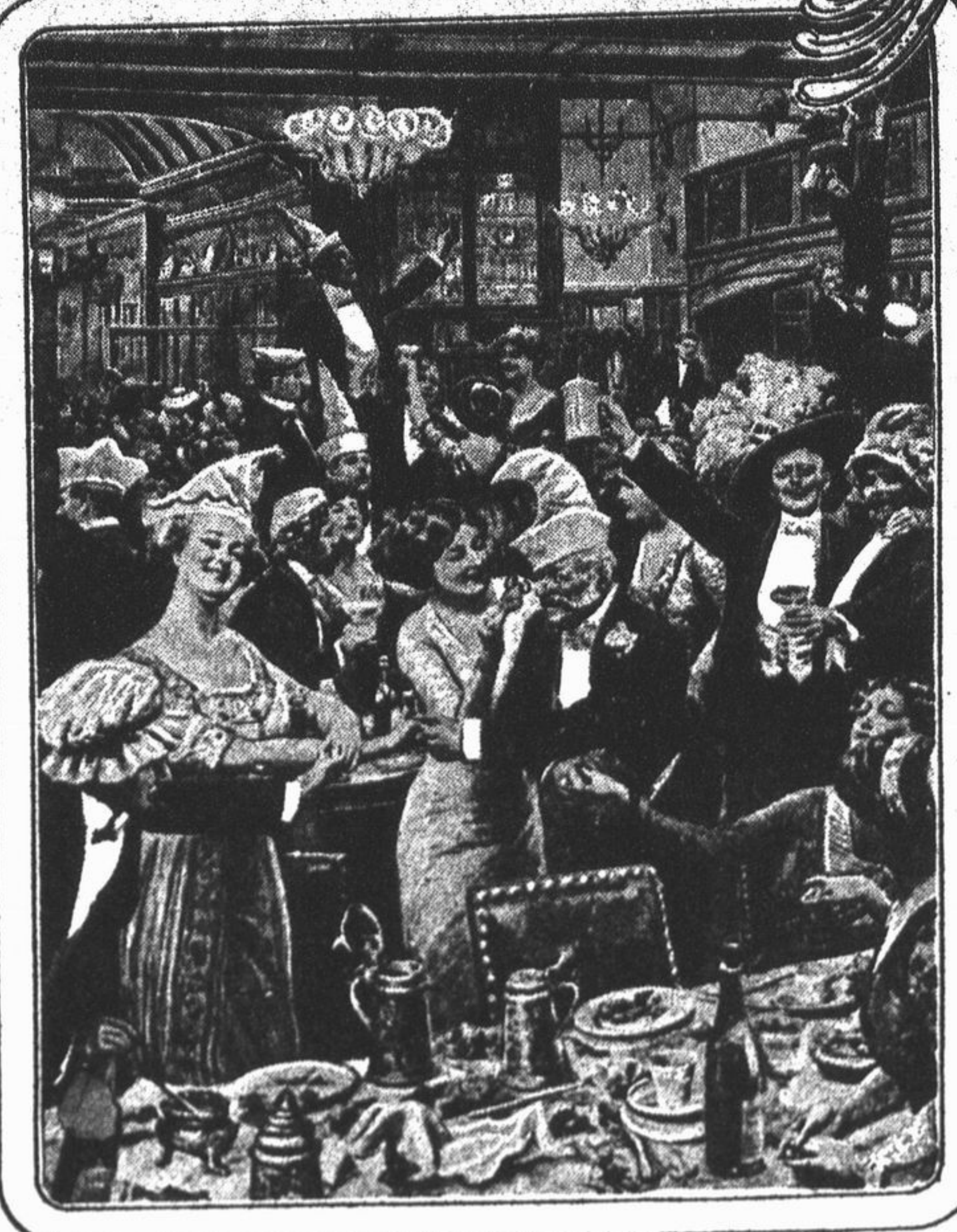


OUR NEW YEAR RESOLUTIONS



HOW LONG DO YOU HOLD THE DETERMINATION TO KEEP YOUR TEMPER OR QUIT GOSSIPING OR STOP SWEARING? WISE ONES SAY WE PROFIT BY MAKING RESOLUTIONS SINCERELY EVEN IF WE KEEP THEM BUT A DAY.

ANY weakling can make resolutions. It needs a strong man to keep them. That is perhaps why New Year resolutions are so often broken. The strong do not wait for resolutions and holy days to amend their lives or carry out their resolutions. They obey Goethe's dictum: "I am a genius, power and will." They do not wait for the New Year before effecting a reformation in their lives. They are successful in carrying out their intentions. They are possessed of the spirit of energy and resolution necessary to achievement. It may be said that it is better to make good resolutions, though they are not carried out, than not to make them at all. This is open to question. Unless one is absolutely determined to keep what one has decreed, it is perhaps on the better not to make promises to oneself. Resolutions continually repeated, tend to weaken the character, and to reduce one's faith in oneself, just as resolutions put into practice tend to strengthen and self-confidence. Very little tends to overbalance the resolutions of the average person. In fact, many people well-meaning as they are, exonerate themselves from the carrying out of their resolutions. One individual, however, let us say, never to lose his temper. He comes down on New Year's morning with a good smile on his face. Alas! it is short-lived. The whole world seems in conspiracy to drag him back to his former frame of mind. The cold is cold, the letters which look so alluring are chiefly bills and begging epistles, he is over the doorstep as he leaves the house. A minor annoyance, which, if rightly handled, would have helped him to conquer his weakness, serves but to throw him back into his original state, and before evening he is as bad as ever. As Thomas a Kempis says:



A PUBLIC NEW YEAR'S EVE REVEL

Or, take another very general New Year's resolution, that of getting up at a certain time in the morning. When the day dawns, any reason whatever is grasped at to evade this. The weather is too cold, the alarm is not loud enough, he is sure his watch is fast, he doesn't really feel well enough to risk getting up earlier than usual, and, after all, he asks himself, is there any real reason why he should? A thousand-and-one excuses the average individual will make to himself rather than perform what he has designed to do. The world is full of wobblers of this kind, and the more they wobble the weaker they become. Another reason perhaps why the average resolution-maker so seldom achieves their purpose is that they attempt too much. They make two, three, sometimes six resolutions at once, whereas to carry through one resolution successfully is quite an admirable feat. As Thomas a Kempis says:

THE FRENCH FOREIGN LEGION

MAUPASSANT, describing an officer, said that just to look at him made one feel martial. He did not say warlike or bellicose; the idea he wished to convey was much more subtle. In the presence of this officer one assumed the military attitude of mind and body. This is a phenomenon that escapes the attention of most people—women, however, observe it. Practically every nonmilitary man at the sight of a well set up, fully accoutred soldier instinctively assumes something of a military bearing. And when the drums roll and a marching column of soldiers flashes into view the civilian involuntarily throws back his shoulders and steps out with a tenser, measured tread. With civilians, so with soldiers. The ordinary regiment becomes more military in the presence of the crack regiment itself. It gains something more when in proximity to a group of troops of heroic, almost legendary, fame, such as the Foreign Legion. The legionaries handle campaigns of their own, and probably no body of troops has ever done such arduous campaigning. But France over and over again has used them also as leaven in her troops. They stiffen the mass, and men emulate their actions. They were sent out to the Crimea and got no special credit for covering itself with glory, as expected of it, but did reflect great credit on the judgment of those who had sent it out to fight a whole army. The queen of Spain 80 years ago was in a hard fix with a civil war on her hands. The Carlists, who were fighting, were just as good soldiers as her own, if not a shade better. Then the Queen's army, having no shade of advantage would move over to their side. So the queen bought the Foreign Legion, a part of the French Legion has been sent to the trenches of France and Flanders and Alsace and the Dardanelles. Part of it remains in Africa, its normal habitat, doing some mighty vigorous campaigning. In the Moroccan part of France's wonderful new African empire. The Americans and other foreigners who are enrolled as volunteers in the French army are put in contact with the Legionaries, and this, while giving them scope for their fighting qualities and assuring them an opportunity for genuine campaigning, is the highest measure of protection for them. It guarantees them against foolish rashness, as well as against being led into traps or losing their head in critical situations. Fighting is routine work with the Legionary, just as sailing a yacht is to the expert mariner. The work may be different on each trip and the craft is never handled twice in the same way, but the expert knowledge of the technique of his trade makes the Legionary and the skipper each acquit himself in his own finished fashion. Officially the Foreign Legion is composed of eight thousand men. In reality it is understood it has nearly double that number, and the Legion becomes readily a whole army corps, with the addition of some of France's colonial troops. France for hundreds of years had regiments of German, English, Irish, Scotch, Swiss, Italians and other foreigners enrolled in her armies, but the present Foreign Legion may be considered as dating from 1831. One of its chief rules in its constitution says that the enlisting colonel may accept a man even if he does not present a birth certificate or identification papers. Wherefore the names of the Legionaries are legion. The names of the Italian Legionaries have been Smith, Brown and Jones; of the Germans Muller, Schwartz and Weiss; of the Irish, O'Connell, O'Leary and O'Grady; of the French, Pétot, Legrand and, and so on. The recruiting officer reads the candidate a warning lecture. "Don't you know what the Legion is, soldier? There is something better you can do. Severe campaigning in Africa or in China for a few years, and you are a sergeant or an officer. In the latter case he is discreetly questioned on the point, and if he has been a sergeant or an officer, he is confidentially informed his colonel when he arrives at the Legion in Africa. One who has been an officer in a European army is usually taken into the Legion and may be advanced within a couple of years to be a sergeant of the Legion.

THE ORDINARY

schools has decreed an old-fashioned hunking bee for every schoolhouse in her district. Improvement and increase of the school libraries is the purpose for which funds are being sought. Few hospitals in civilized lands can equal the record of the hospital for eye troubles carried on by H. T. Holland of Shikharpur, India. In one month the operations, largely for cataracts, were performed in this institution. Some hundred out-patients are being treated at present.

THE TURNING OF NEW LEAVES.

Good resolutions have almost gone out of fashion. On the last night of the year we no longer sit down to review our past lives and resolve to be "better and wiser" than we have been in the past. "It is of no use making resolutions, I never can keep them," is the plea that is usually proffered. This is a mistake, however. It is commendable to resolve (an alarm clock helping one) to get up half an hour earlier than usual in the morning, even though it results—as, alas! it too often does—in one getting up half an hour later. It is what one aspires to be that counts. If people could live more in the present it would help them enormously in the keeping of good resolutions. So many people persist in being just a little ahead all the time. "Tomorrow," they say, "we will reform," but the tomorrow of their imaginations never dawns. Ancient and modern philosophers have agreed as to the dangers of procrastination. Such widely diverse people as Horace, the Latin poet who flourished in 65 B. C., and pushful persons who flourish (exceedingly) at the present day, join issue in this particular. "Who begins, possesses half the deed," says Horace. "Dare to be wise; make a commencement." "Do it now," is the curt command of the modern apostle of "Hustle." Again, Horace says, "If you are ignorant: how to live aright, give place to those who have learned the lesson." "Get on or get out," says a manikin, following in more concentrated, if less courteous language the same line of thought on a somewhat lower plane. The one was concerned with the things of the soul and the spirit; the other with worldly advancement. There are some who contend that the two cannot go together, but if (as has been contended by many men of wisdom) what a man is is of more importance than what he has, it is well to make spiritual advancement as the years go by. If we have not made progress, we have gone back. The soul never stands still. Time has no terror for those who have learned wisdom.

Corn Clubs in Brazil

The corn-club idea, which was received with so much enthusiasm by American schoolboys, has recently been introduced in Brazil. The minister of agriculture of that country considers it a splendid means of increasing the nation's corn crop, and with the help of the department of commerce has succeeded in starting over 300 boys' corn clubs during the past year. The bulletin of the department of agriculture dealing with the corn club movement have been translated into Portuguese for the benefit of the boys of Brazil, and are being distributed in great quantities. The success already obtained in the United States and Brazil has led to the formation of the National Corn Club Association, which is now being organized in Brazil.

Pass thou, wild heart.

Wild heart of youth that still Hast half a mind to stay, I grow too old a comrade. Let us part. Pass thou away. Some people drag the follies and immaturities of youth into old age. There is wisdom in adjusting oneself to time, to profit by past experiences, and to acquire that sense of proportion which refuses to magnify trifles into tragedies, and to worry over the inevitable.

INTERNATIONAL SUNDAY SCHOOL LESSON

By E. O. SELLERS, Acting Director of the Sunday School Course of the Moody Bible Institute of Chicago. (Copyright, 1918, Western Newsweek Union.)

LESSON FOR JANUARY 2

THE ASCENDING LORD.

LESSON TEXT—Acts 1:1-14. GOLDEN TEXT—When he ascended on high, he led captivity captive and gave gifts unto men.—Eph. 4:8.

More and more we are convinced that the great trouble with Christians is that the life of Jesus for them ceases with the gospel. We seem to fail to comprehend that he is living today as much and even more than he was nineteen hundred years ago. The Book of Acts is a continuation of the Gospels (v. 1), and is yet a closed book.

1. The Proof of the Resurrection, vv. 1-3. (1) Its reality. No better proof event is recorded in history than the resurrection (see I Cor. 15:4-8); it stands absolutely unchallenged. The all sufficient proof was that during "forty days" his disciples had talked with him concerning the kingdom. Note, it was only his disciples who beheld, his enemies never saw him after Calvary. (2) Its burden. Just before his ascension Jesus (v. 2) gave his disciples definite instructions, commandments (Matt. 28:19, 20, etc.) (a) to tarry in Jerusalem, (b) to be clothed with power, (c) to go forth and to proclaim or herald his gospel. During those intervening days of waiting for the endowment with power they alone knew the gospel and men were perishing, which gives point to the necessity of receiving the spirit before undertaking the work of witnessing. To many the idea of "the kingdom" is nothing more than the question of salvation, whereas to be saved is but to enter into his kingdom. The agent to carry on his work in the kingdom is the Holy Spirit.

2. The Promise of the Father, vv. 4-8. Read carefully Joel 2:28, Isa. 44:3, and compare with Luke 24:49, and also the words of the Baptizer, Luke 3:16. (1) To receive the Holy Spirit is an obligation upon all, they were "charged not to depart from Jerusalem" (v. 4) (See also Eph. 5:18). (2) The reception is to be preceded by repentance for sin, though the confession of sin and the acknowledgment of Christ as Savior is only possible through the spirit (I Cor. 13:3). (3) With the spirit comes power, authority (v. 7). This power is of God, it is spiritual, it is not "temporal" nor of the church. The kingdom is a spiritual idea (Luke 17:21) and the vice-regent of that kingdom is the Holy Spirit. The program of Jesus is "spirit-filled men as witnesses" and "beginning at Jerusalem." This promise of Jesus (v. 8) suggested to the disciples the restoration of Israel to its place among the nations and in his reply he intimates that such is a possibility (see Isa. 1:26-27, Ezek. 36:23-28, Hosea, 2:4, 5, Joel 2:16-21, Amos 9:11-15), but in a most emphatic manner he tells them that of that hour God has reserved to himself the knowledge (Matt. 24:36, Mark 13:32). When they were to receive the kingdom he does not tell, but when they should receive power he tells them plainly, viz: when the spirit should come upon them. The spirit is not for mere happiness or gratification, but comes upon us for usefulness (see 4:8-12, 31, 32, 5:32, 9:17, 29) and that beginning at home, in Jerusalem, then to the ends of the earth. A spirit-filled Christian or church is a good home missionary and foreign evangelist as well. Finishing his message, he lifted his hands and in benediction he ascended on high, and this act has ever since been continued. His ascension is a blessed historical fact, fully attested and deeply significant. He ascended to lead captivity captive, to appear in God's presence for us in our behalf and to prepare a place for us that where he is we may be also (Heb. 9:24, John 14:2). His presence now on high guarantees our presence there hereafter (John 12:26, 14:2, Rev. 3:21).

3. The Present Place of Jesus, vv. 9-11. While he talked with his disciples he ascended even as Enoch walked "and was not" (Gen 5:24, Heb. 9:28, R. V.). The query must naturally have arisen in their minds, "When shall we have another interview with him?" As that question arose behold two were near to answer (v. 10) and their answer was a practical one: "Why stand looking into heaven? There are times to gaze and times to go. Now is the time to be fulfilling his command (vv. 4, 12) and not to be lost in wonder and speculation. But to cheer their hearts these men in white gave them, and us, a wonderful promise, viz., Jesus is coming back, visibly, personally (the words of the original text are very plain and positive) and, as he was received in the clouds, he will come in a cloud.

This promise is and has always been the great hope of the church (Titus 2:13). (V. The Place of Prayer, vv. 12-14. The disciples were bidden to tarry, to tarry at a specified place, Jerusalem, and to tarry at a specified place for a particular purpose, viz., "power." They obeyed. The empowering blessing can only be received through obedience (Acts 5:32). The time of waiting was not idly nor listlessly passed, for it was spent in prayer. The disciples had seen the risen and ascended Lord, had seen him disappear in the Shikharish glory beyond the cloud and their hearts were knit together in common prayer. There was an overwhelming sense of their personal relationship to him who had taught them during his earthly life and who continued to do so and to teach after his ascension.

John is not alone in his testimony. There was an overwhelming sense of their personal relationship to him who had taught them during his earthly life and who continued to do so and to teach after his ascension.

When a woman... (text partially obscured)

Great Difference. Johnson, a lifelong member of the Topers' club, recently died. His fellow members thought to perpetuate his memory with a large oil painting, but when this was finished they refused to take it, as they said it wasn't like Johnson. While the committee were discussing the matter in came Jones, a boon companion of the late lamented. Jones looked with surprise at the large canvas and then advanced with eager, outstretched hand. "Be careful, sir," cautioned the man in charge of the painting. "He's not dry!" "Then it's not Johnson," said Jones sadly as he walked away.

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Another Way of Putting It. Bobby had a great habit of inquiring ages, especially of his elders. His mother, having been embarrassed on several occasions by his innocent pertinence, chastised him, warning him against repeating the question. One Sunday an unmarried woman came to dinner and she became great friends with Bobby. The latter, still remembering his punishment but feeling a strong desire to repeat his query, leaned over and whispered: "How long since you came from God?"

Red Gray Hates but Blind Eye make us look older than we are. Keep your eyes young and you will look young. After the Movies Hurry Your Eyes. Buy your eyes. E. W. GROVE'S Eye Remedy Co., Chicago, Sends Eye Book on request.

The Idea. "I don't see why a ship has to have an anchor." "Why not?" "No matter what happens, she can generally keep her hold."

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Woman's Tongue. Mrs. Gasser—I was outspoken in my sentiments at the club this afternoon. Mr. Gasser—I can't believe it. Who outspoke you, my dear?—Puck.

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