

1920 "Swearing Off" and "Best Wishes"



"John and I"

Swearing Off

Resolved: That after January 1 I'll conquer every evil habit, and if one shows its ugly head, directly through the heart I'll stab it.

Resolved: That lying is a vice—All moralists alike decry it. Henceforth I will not tell a lie unless I can make something by it!

Resolved: That gossiping's a crime To be condemned with censure icy. Hereafter I will tell no tales unless they're singularly spicy.

Resolved: That robbery is sin, And so I will not rob my neighbor In any way that might involve A term in prison at hard labor.

Resolved: That I will go to church, (Unless some other occupation Seems more attractive at the time), And so enhance my reputation.

Resolved: In short, that I will be A moral man, as some men view it, And when the path of virtue lures, That I will zealously pursue it!

WEARING OFF is said to have originated in the twelfth century with Louis IX of France, who decreed that on a certain New Year's day the soldiers of his army should take a vow to refrain from indulgence in strong drink for a whole year.

The practice of beginning the new year with good resolutions, however, is very, very old. The custom goes back to the beginnings of recorded history and was common to many peoples.

Time was when the New Year's resolution was a solemn affair, marked by elaborate religious ceremonies. For example, the Japanese, 300 years before Christ, made much of the day. All outstanding accounts and debts were cleared away, all enemies were ended under penalty of the law. The dwelling house was swept and garnished; old furniture and old clothing were cast away in exchange for new in the belief that the assumption of a new conscience was complete only with the assumption of a new covering for the body.

By contemporary peoples was the New Year day regarded as time of solemn renunciation of all follies and an amendment for the future. In the days of the Pharaohs the Egyptians symbolized their purification with elaborate baths and fasting; the Persians and Phoenicians greeted the New Year with prayer to the heathen images and with flagellations.

The passing of the centuries old New Year's vows have lost their formal character. "Turning over a new leaf" is now a matter of individual and not national concern. "Swearing off" is even a favorite jest with the humorist and cartoonist.

Nevertheless, the modern man is more sensitive to the appeal of the New Year than he shows in public. What makes the New Year is the newness of life that human nature brings into it. It is a New Year to everybody according as everybody tries to live over again, and pushes forward and turns plan to action and discouragement to hope. People rely too much on resolutions to make a year new.

NEW YEAR'S CALLS.

With the disappearance of the custom of making New Year's calls from the circles whose members consider themselves "in society" in the big cities of the land went one of the most cherished resources of the professional joke foundryman, for it furnished many a situation that was truly humorous when regarded from his viewpoint.

For the temperance lecturer, too, the decadence of New Year's calls must



Turning over a New Leaf



"Make My Husband Jealous"

"No Ambition"

Best Wishes

I wish that we might seek and find That which would benefit mankind; A joy that would unfold the earth And hourly visit at each hearth.

A ray of sunlight to the blind, A bit of heart to the unkind; An understanding gift to some To help along another one.

To those who wish good deeds to do Success for them I'm wishing, too; And those whose lives a burden bear, I wish that I might take a share.

And all the ones who hungry go, I wish into their hands might flow A wealth of coin for things to eat That they could have both drink and meat.

For those who feel cold winter's blast Warm clothes and shelter I would [ask]; And for the whole world, God's [great love] To help us earn our home above.

MRS. BLANCHE MASON.

"BEST WISHES" will be written, printed and engraved on millions of New Year's cards this year as usual. Whadayamean "Best Wishes?" Surely all "Best Wishes" are not all alike. They are as different as best girls—who are generally supposed to be best because "so different." Well, here's some sample "Best Wishes" which are out of the ordinary, anyway:

"My best wish for myself is that John will learn to see things the way I do," said a charming newlywed. "And," she added, "maybe that's a real good wish for John, too."

"I wish I could make my wife happy," said Jimmie.

"I wish I could make my husband jealous," said his wife. "He wants me to be happy and he doesn't care how. If he only loved me the way I love him he wouldn't want any such thing. I don't believe there's a man living who knows what love means."

"My best wish for all my friends," said a writer, "is that they should have financial success. Perhaps money can't buy happiness but it can buy all sorts of things to keep happiness in. It can buy health and strength, freedom from anxiety and leisure to do the things you want to do. I never had any un-

happiness that money couldn't cure, aside from the actual death of a loved one; and in one case money could have prevented that. It doesn't follow that a man will be happy because he is rich; but if a rich man knows how to be happy, he has a clinch. A poor man may know how and be all the more miserable for knowing. I wish with all my heart that you had a million—and would lend me about four hundred."

"What I want first is life," said the alleged philosopher. "The will to live is fundamental, and needs no explanation. I want health, because without it I am half dead. I want food, shelter and clothing to sustain life; and I want association with my fellows in order to expand it. I want freedom to satisfy these wants to the fullest extent; therefore, I want everyone to be free. And I want everyone to want freedom so that they will co-operate with me in getting it. I want knowledge to understand my wants and give me the power to satisfy them; and I want others to share this knowledge so that we can work together for still greater satisfaction. I want no master to restrict my energies, and no slave to restrict my independence. I want cultured and educated people about me; therefore, I want everyone to have education and culture. I want to live in a world where no one is nervous, or worried or afraid. Therefore I want to abolish poverty and the competition of man against man. I want all the energies which the world is now exhausting in war applied to the manufacture of the things we want. And I want these things distributed freely for the people's use, by a system of distribution which would make war unthinkable. So I don't want much—only a world-wide revolution."

"There's no need of wishing you prosperity," said a young woman of sixty-five. "That is equivalent to wishing that somebody else has worse luck than you. I can't wish you more happiness, because that may mean anything from intoxication to vegetation. What I wish for you is youth—the constant consciousness that life is ahead of you, not behind, and a constant willingness to go ahead and welcome it."

"My best wish," said a man who thinks he is a thinker, "is that your own best wish comes true. The trouble with most people is that they want you to have what they want and think you ought to want, not what you actually do want yourself. I don't know what you want most and I don't care, but I hope you get it."

the highest regard, and its individual observance, here and there, always excites surprise and the use of the term "old-fashioned" by those who hear about it.

The Good Old Days.

Folks somehow aren't as sociable As in the good old days, When, sah, a certain grace an' charm Distinguished social ways; Fo' instance, sah, on New Year's day When chivalry arrayed In feathers fine would gath'ar, sah, An' New Year's calls were made,

IMPROVED UNIFORM INTERNATIONAL SUNDAY SCHOOL LESSON

(By REV. P. B. FITZWATER, D. D., Teacher of English Bible in the Moody Bible Institute of Chicago.) (Copyright, 1919, Western Newspaper Union)

LESSON FOR DECEMBER 28

REVIEW: THE TRAINING OF PETER AND JOHN.

GOLDEN TEXT—Ye shall be my witnesses.—Acts 1:8.
SELECTION FOR READING—I John 1:1-9.
PRIMARY TOPIC—Two Strong Friends of Jesus.
JUNIOR TOPIC—Witnesses for Jesus.
INTERMEDIATE TOPIC—Steps in the Training of Peter and John.
SENIOR AND ADULT TOPIC—Qualified to Serve.

A good way to review the lessons of the six months' course of study in the lives of Peter and John will be to arrange them under three heads, as follows: I. Their Call; II. Their Training; III. Their Service. The first half of the studies, the part we have now completed, have had to do with the calling and training of Peter and John. The last half, the lessons for the first quarter of 1920, will have to do with their service.

1. Their Call. Before Christ trains for service he calls to salvation.

2. To be fishers of men (Lesson 2) Mark 1:14-20.

It would seem that after their conversion the disciples had gone back to their trade of fishing. Those who are called by Christ unto salvation should go back to their ordinary callings in life, if they be honorable, until he definitely calls them into special service.

II. Their Training.

1. Jesus in Peter's home (Lesson 3) Mark 1:29-36.

Christ's entry into Peter's home and the healing of his wife's mother showed to his disciples that he was a sympathizing Saviour.

2. A lesson in trust (Lesson 4) Matt. 14:22-33.

The pressing and abiding need of the disciples in their ministry was to trust the Lord.

3. Peter's great confession (Lesson 6) Matt. 16:13-24.

The Lord had been revealing himself in various ways to the disciples. He now examined them to see what they knew about himself. Peter, as spokesman for the rest of the disciples, confessed both the Messiahship and Deity of Christ.

4. Witnesses of Christ's glory (Lesson 7) Luke 9:28-36.

The disciples were offended at the revelation of the cross; their hopes were shattered because they could not see beyond the cross. The transfiguration convinced them not only of his essential glory, but gave them a fore-glimpse of his triumph in his coming kingdom (II Peter 1:16-18).

5. Jesus corrects John's narrowness (Lesson 8) Luke 9:46-56.

The disciples needed to know that all who are really doing the Lord's work, casting out devils, and casting them out in Christ's name, should be received into fellowship and bidden Godspeak. Religious intolerance is displeasing to Jesus.

6. Jesus teaches true greatness (Lesson 9) John 13:1-16.

The truly great are those who take the lowest place in service for others.

7. Peter and John asleep in Gethsemane (Lesson 10) Mark 14:32-42.

Though Christ was suffering the awful agony in the garden, his disciples were asleep. Because they did not watch and pray, they failed in the hour of temptation.

8. At the trial crucifixion and resurrection of Jesus (Lesson 11) John 18:15-18; 19:25-27; 20:1-10; 21:15-19.

Peter's presumptuous self-confidence kept him from heeding the Lord's warning. He played the coward and even indulged in oaths. Note the steps in Peter's downfall: (1) Self-confidence (Mark 14:29). Jesus had just told them that all of them should be offended, but Peter was determined to show the Lord that he was mistaken in him. (2) Failure to watch (Mark 14:37). Self-confidence is always followed by unwatchfulness. One who thinks himself strong will go to sleep. (3) Failure to pray (Mark 14:38). It is the one who realizes his weakness who always seeks the communion of God in prayer. (4) Zeal without knowledge (Mark 14:47). Peter thought now to make up for his lack of watchfulness and prayer by outward acts. Many today are equally foolish. (5) Following afar off (Mark 14:54). Christ's rebuke of Peter for his ignorant zeal cut him to the quick. He was not ready to forsake him, but followed afar off, no doubt wondering what would be the outcome. (6) Warming himself at the enemies' fire (Mark 14:54). (7) Open denial (Mark 14:66-72).

Reaching City of Fortune. Would you reach the city of Fortune? Catch the car marked Perseverance.

Position in Life. Your position in life is high or low as your ideals are high or low.

Strength of the Soul. The soul that is not strong in solitude is not strong in a crowd.

Frankness. There is no wisdom like frankness.—Disraeli.

THE KITCHEN CABINET

SEASONABLE GOODIES.

Safe housed am I from the wintry world, The blast and the giant storm. Though long was the day, and lonely, Forgotten its toll and tire, There's joy and cheer in my ingle nook, In the light of my friendly fire.

This is the season when one likes to cater to the sweet tooth of the family, especially youngsters.

Orange Cake.—Beat thoroughly together two cupfuls of sugar, half a cupful of water, the beaten yolks of five eggs, two and one-half cupfuls of flour, two teaspoonfuls of baking powder and the juice and grated rind of one orange; fold in the whites of three

eggs, beaten. Bake in layers, and ice with the following: Beat the remaining two whites until stiff, add confectioner's or powdered sugar gradually, together with the juice and rind of the orange until the icing is thick enough to spread.

Cranberry Cake.—Cream half a cupful of shortening and one and one-half cupfuls of light brown sugar together; add the beaten yolks of three eggs. Have ready and sifted two cupfuls of flour with one teaspoonful each of soda, cinnamon and nutmeg, with half the quantity of cloves; add to the sugar and shortening. Fold in one and one-half cupfuls of cooked cranberries which have been slightly sweetened and put through a sieve. Add the beaten whites and bake in two layers. Cover with icing which is colored with a bit of the strained cranberry juice.

Chocolate Potato Cake.—Blend well two-thirds of a cupful of shortening and two cupfuls of sugar; add two-thirds of a cupful of grated chocolate and one of warm mashed potatoes, one cupful each of seeded raisins and chopped nuts, half a cupful of milk and two and one-half cupfuls of flour sifted with two teaspoonfuls of baking powder, four eggs, yolks and whites beaten separately; half a teaspoonful each of cloves and nutmeg, and a teaspoonful of cinnamon. If baked in a loaf in a slow oven in a paper-lined pan for one hour it will keep a month.

Eggless Fruit Cake.—Mix one cupful each of brown sugar, sour milk and seeded raisins, four tablespoonfuls of melted shortening, two cupfuls of flour, one teaspoonful each of soda, cinnamon and cloves. Bake in a slow oven about one hour.

MORE FOOD FOR THE CONVALESCENT.

We all know those houses scrubbed to a sort of raw cleanliness and reeking with the martyrdom of an over-worked wife, from which the unwary guest beats a hasty retreat, and to which the family returns only to eat and sleep. The feminine head of such a house is a business failure.—Hazel Kewley.

Food which is easily digested, attractive and also nourishing, should be served to those who are regaining health.

Egg Soup.—Separate the yolk and white of a fresh egg, and beat each. Add three drops of

lemon juice and a tablespoonful of sugar to the yolk, then fold in the white. Pour over the egg mixture one cupful of hot milk, beating while pouring the milk. Flavor with a little nutmeg, or orange juice. Add a pinch of salt and serve.

Baked Apple.—Remove the cores from nice tart apples and fill the cavities with chopped raisins or dates and sugar. Currant or any good jelly may be used in place of the raisins. Bake in a moderate oven until tender. Serve on a pretty plate garnished with a flower.

Tomato Toast.—Place a slice of bread in the oven and dry slightly, then toast a delicate brown. Pour boiling water over the toast and quickly remove, then butter the toast lightly and pour a tablespoonful or two of cooked seasoned tomato over the toast and serve. The canned tomato soup may be used for this, thickening it a little if desired.

Pineapple Pudding.—Place a cupful of boiling water in a double boiler. Add, when boiling, a tablespoonful of sugar, the yolk of an egg and a teaspoonful of cornstarch. Stir and cook until smooth and thick, then add a half cupful of pineapple juice or finely grated pineapple. Cook until hot, fold in the stiffly beaten white of an egg and chill. Heap in a pretty dish and garnish with whipped cream.

Rice Pudding.—As rice when well-cooked is most easily digested, it makes a very good dish for a convalescent. Take two tablespoonfuls of well-washed rice and cook in a double boiler with one cupful of milk until the rice is tender. Stir in a beaten egg, sugar, salt and any desired flavoring to taste. Serve with cream and sugar, or add a few chopped dates and serve with butter.

Prune Whip.—Stew half a dozen prunes in the water in which they were soaked over night, put them through a sieve, add a few drops of lemon juice and the beaten white of an egg. Serve heaped in a pretty glass topped with whipped cream.

Nellie Maxwell

LIVE STOCK



STOCK LISTED BY COUNTIES

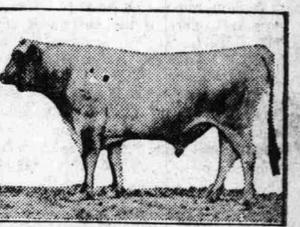
Most Desirable for Communities to Concentrate on Production of Few Breeds.

Prepared by the United States Department of Agriculture.

In the nation-wide campaign to promote the general use of purebred sires and better live stock, the United States department of agriculture will keep records of the agricultural counties according to the breeds of live stock which predominate in them. Practical experience has demonstrated the desirability of committees concentrating on the production of only a few breeds and types of the different classes of live stock. Such management not only enables the individual farmers to aid each other in improving and upgrading their stock, but also gains for the communities wide reputations as centers for certain breeds. The raising of several dominant breeds in any community makes that locality the mecca for prospective purchasers who are desirous of buying animals of those breeds, and also makes it possible for buyers to obtain stock in large quantities.

For the service of persons interested in examining or selecting live stock, the department will keep a record of the dominant breeds and varieties of the different kinds of live stock in each county where such information is obtained from accurate and dependable sources. Pending future developments in this work, a breed or variety will be considered dominant if 100 or more good purebred sires of that breed or variety are owned and used for breeding in a county. Sources of information concerning these farm animals will include county agents, officials of state agricultural colleges, and representatives of state boards of agriculture. The department requests that state and county live stock associations transmit figures and all data available on the purebred sires of their region to their local county agent or the state agricultural college. This material should include a statement of the number of purebred sires in the county, together with the date when the information was gathered. Initiative in collecting and reporting these data rests entirely with the county and state officials.

Information gathered in this way by the department of agriculture will be available to the public. Thus per-



Only Good Purebred Bulls of Known Breeding Value Should Be Used in Upgrading Their Stock.

sons wishing to purchase any kind of live stock may ascertain readily what counties in the United States, according to the records, have purebred sires of the various breeds in which they are interested. Naturally where as many as 100 purebred sires are used in a community, these herd headers will stamp their quality to a considerable extent on the live stock of that county and lead to the production of many desirable grade females, as well as purebred stock of both sexes. Furthermore, in counties where a certain breed is considered dominant, even though there are less than 100 purebred sires, such facts should be reported and will be kept as supplementary records.

FEEDING AVERAGE DAIRY COW

Certain Amount of Clover Hay, Corn, Silage and Grain Required for Winter Feed.

An average dairy cow that is capable of producing 250 to 300 pounds of butterfat a year, will require a ton of clover hay, three tons of corn silage, and around 1,500 pounds of grain for her winter feed or for the time she is fed indoors. If the hay is of first-class quality and the corn silage has considerable corn, the hay may be increased and the amount of grain decreased.

AID TO PERMANENT PASTURE

Ohio Station Officials Recommend Use of Alsike and Blue Grass—Manure Is Big Help.

Grass seed applied early in February or March helps to establish a permanent pasture, and Ohio station officials recommend the use of alsike and blue grass, as red clover does not thrive well where deep rooted plants will leave out in the winter.

The application of manure is of help in every instance in producing a good growth of pasture.