

MERRY OLD  
BULL AND HIS  
occurrences in the  
Reigns Supreme in the  
mercantile world.

# THE PROMISE OF CHRIST

## "Follow Me and I Will Make You Fishers of Men."

Special according to Act of the Parliament of Canada in the year one thousand nine hundred and twenty-one by the Department of Agriculture, Ottawa.

A despatch from Chicago says—  
Rev. Frank De Witt Talmaugh preached from the following: "Follow me, and I will make you fishers of men."  
Are you a fisherman? "Oh, yes," you answer. As Isaac Walton, the father of angling, used to say that true fishermen, like poets, were born, not made, so I was born with a love for the rod and the reel. As a little boy, many and many a time I have been late for school because I loitered on the way under the shadow of the old wooden bridge to cast a crooked worm I love to go back to the scene where I was born. I love to take a boat and pull out into the river which flows through the valley where my father is buried and try to coax to my hook the black bass and the timid perch.

There is just as much difference between the man who makes his living by fishing and one who fishes for sport as the difference between the man who farms to make a living and the man who farms for recreation. It is the difference between work and play. It is the difference between the man who sets sail in the fishing smack from Nantucket or New Bedford and spends six long months off the banks of New England, facing the dangers of tempest and collision, and the man who paddles to school in a canoe on the quiet stream. It is the difference between the man who is ready to defy the dangers of Lake Galilee—the most treacherous inland sea in the world—and the man who stands upon a rock on a sunny afternoon and casts his expensive line into the brook for.

### A FEW HOURS' PASTIME.

Now the two brothers, Peter and Andrew, to whom Christ spoke the words of his text upon the shores of Lake Galilee, were real fishermen. They were not dilettants. They did not go out into the country for a few days with a hundred dollar fish to catch a dollar's worth of fish; they made fishing their life's business. They belonged to what is perhaps the bravest class of men on earth—the fishermen. Christ, when he saw them mending their nets, turned and said: "Come, leave your nets and follow me. Give up your work of catching fish and I will teach you how you may use your energy and your mind and consecration to make you fishers of men." "Come with me and I will make you fishers in the great world sea of humanity and will call you my gospel fishermen."

The true gospel fisherman is a one purpose man whose life is dedicated to the single object of saving souls. Every sportsman knows that it is an impossibility for a successful fisherman to do anything but fish; he cannot plan about business and attend to his line. He cannot read a book and watch his bait. He cannot dream of the woods and trout at the same time. When a real fisherman fishes, he concentrates his entire attention upon his fishing and excludes every other thought from his brain. Because fishing is so fascinating and absorbing (some of the greatest men of the world have found their recreation in the sport). The true gospel fisherman is a brave man. We have been taught to regard the soldier as among the bravest of men. True, it needs a brave heart to stand unblanching amid a storm of shot and shell and to walk up to the cannon's mouth when the bullets are flying around like hail and falling on the pavements. But the soldier never has to face great dangers continuously like those the fisherman has to meet. I suppose that among all the different classes of men there is not one among which the destruction of life proportionately is so great as among the men who make the harvest of the sea their avocation or life work.

### DURING A RECENT JOURNEY

across the Atlantic and after we had been out a couple of days from New York harbor I saw two men pointing to a dark cloud ahead. I heard one of them say: "We are going to have a bad night." The Newfoundlanders are very fond of their mist. They are always around us. All that night the gloomy fog horn blew. I said to the commander of the Cunarder: "Captain why do you blow that terrific fog horn? Surely the danger of collision with a passenger steamer is comparatively small." "All answered the captain: "We are blowing that fog horn chiefly to warn the fishermen. All about these waters are hundreds of little fishing smacks. The fishermen come here and anchor. They stay month in and month out until they catch their cargo, and scores and scores of these poor fellows are run down every year. We want to warn them if possible that we are coming along." Go to any of the little fishing towns along the rocky coast of old Scotland. There you will find women who have lost fathers and brothers, and husbands and sons in the awful dangers of a fisherman's life. Every seaman will tell you that the perils of a sailing life are comparatively nothing; if there are only sixty fishermen under the ship's keel. But the fisherman rarely puts out to the deep sea. He must fish comparatively near the shore. Then the storms come up and threaten to drive the frail craft upon the rocks. Then the fog settles so thick that the

steersman can hardly see the prow of the boat from the stern? Yes, the true fisherman's life, whether it is found on Lake Galilee or on the coast of Scotland, or in the Newfoundland fog, is a life of overwhelming danger. Brave men must be the men who would follow.

### SO PERILOUS AN AVOCATION.

So the gospel fisherman, too, must be brave men! They must be as courageous as Peter and Andrew, who, to become gospel fishermen, laid down their lives for Christ. They must be as brave as the heroic Father Damien, who in order to minister to the sick and the dying went to Molokai, the Leprosy island of the Pacific, and himself became a leper and died. They must be as brave as that Salvation Army girl who stands and sings and prays upon the street corner amid the scoffs and ridicule of the passerby, and who penetrates the dark alleys, humbly unprotected, to seek out souls for Christ. They have to be as brave as that young Christian clerk who goes from saloon to saloon giving out gospel tracts and leading in prayer where the proprietor will allow him to pray. All, it takes courage to be a gospel fisherman. It takes courage to launch out into the deep and to let down the gospel net and become fishers of men when the hurricanes of persecution are strewn the rocky coasts with the wreckage.

The Christian believer must be spiritually inspired if he is ever to become a successful fisher of men. My mother used to impress this thought upon me all my life, and especially did she try to do so after I had entered the gospel ministry. There was hardly a letter that she sent me after my ordination that did not read like this: "My dear boy, it is important for you to be mentally equipped for your church. But, remember, a true gospel minister is essentially one who is inspired by the Holy Spirit. You cannot lead souls to Christ unless you have been much in communion with God, unless much upon your knees in prayer. You must plead at the mercy seat in your own home if you would plead aright for Christ in the pulpit." The mother cannot become a fisher of men, and lead her children into spiritual lives unless she herself has experienced.

### THIS DIVINE INSPIRATION.

The Sunday school teacher cannot lead his class to the feet of Christ unless he himself has first been baptized by the Holy Spirit. The minister cannot truly preach Christ unless he has first taken Christ to his own heart and life. Peter and Andrew became gospel fishermen because they themselves had first seen the Master's face and obeyed his voice when he said: "Follow me, and I will make you fishers of men." But the true gospel fisherman is always working under the Master's eye, whether Christ's face is visible to him or no. After Peter and Andrew became Christ's fishermen he never left them. One night when these brethren, with John the beloved, who was also a fisherman, and some of the other disciples, were tossing about on Lake Galilee, they thought they were going to be drowned, but Christ was watching their struggles, and in the fourth watch of the night, or just about five o'clock in the morning, Jesus was seen walking toward them on the waves of Lake Galilee. And after the crucifixion, when Peter and his brethren went back to their old avocation of fishing, Jesus again appeared unto them by the shores of Lake Galilee and told them to cast their nets upon the other side of the boat. The true gospel fisherman can feel that Christ is always ready to help him; that Christ will always come to his rescue when the waters of trouble begin to roll too high and the mists are settling too thickly around the gospel lifeboat.

Christ's care for the gospel fisherman is a constant and tender care. In the Scotch fishing villages the mothers and wives and daughters illustrate a beautiful custom which prevails among them their care for their sons and husbands and brothers who have gone off to fish. When the fogs settle down upon the coast and the lighthouses can no longer be seen, the women go out and sit upon the rocks.

### SIT UPON THE ROCKS.

When the returning fishermen begin to approach the shores and while yet unseen, they start a fisher's song. The loved ones waiting upon the rocks listen until they hear the familiar notes wafted through the fog. Then the mothers and wives and daughters and sweethearts also begin to sing, and the fishermen hear to sing, and the fishermen ones know which way to steer. So what the gospel fisherman in times of trouble call to Christ he always answers their call. And the Savior's voice sounding clear amid the voices of the loved ones who have gone beyond will always guide the gospel fisherman from the great harbor of temptation.

Are you and I willing to become gospel fishermen? Are we ready to be one purpose Christians ready to be fearless, ready to be spiritual inspired, to become Christ's fishers of men? Are we ready to stand under our Master's eye? The Lord's will be done. We are ready to give up all our earthly possessions and labor for the Master. We are ready to give up our life to the service of the Master. The missionary explained that he can only afford to pay you 25 shillings a month for your services. With that the natives said they would follow him. He said that he had a daily average of 25,000 letters.

## FOR THE HOME

### RECIPES FOR THE KITCHEN.

#### APPLE VARIATIONS.

Apple Variations—Holl 6 good-sized sweet potatoes. Wash cold, scrape and cut into slices lengthwise. After dipping each piece in melted butter, lay into a baking pan. Pare and slice 4 sour apples place on top of the potatoes and add a sprinkling of sugar. Then pour over the apples and potatoes 1 cup milk and bake in a slow oven.

Apple Salad—Form baskets of well shined rusty apples by cutting off the tops and with a spoon scraping out the inside so as to leave only the shell of the apple. Re-fill the apple with a salad composed of equal parts apples, hickory nuts and celery chopped fine and seasoned with salt. Cover the tops of the baskets with salad dressing. Arrange small plates, garnish with celery leaves and red beets cut in fancy shapes.

A Novel Way of Baking Apples—Place a layer of thinly sliced apples in the bottom of an earthen ware pudding dish. Cover with finely chopped raisins, walnuts, grated nutmeg, a generous amount of sugar and a tablespoonful of water. Continue the layers until the dish is full with the apples to top. Cover and cook in a moderate oven until soft, turn into a glass dish and let become cold. Just before serving pour over the mixture a custard made of the yolks of 3 eggs, 4 tablespoons sugar, 2 cups milk thickened with a little cornstarch. Flavor with nutmeg.

Sour Apple Juice—At any time during the year apples are a delightful drink. To make it you will need to wash and cut into thick slices 1 dozen sour apples, cover with water and allow to simmer until soft. Strain, sweeten to taste, bottle and ice before serving.

Quince and Apple Pie—Ladle a deep pie dish with apple pie. Cover the bottom with a thin layer of quince marmalade and spread apples thickly on top of the quince, then another layer of the marmalade and so proceed until the dish is full. Bake slowly, and when done top with a meringue made of 2 tablespoons powdered sugar, the beaten whites of 2 eggs, flavored with lemon essence. Spread smoothly and brown slightly.

Apple Cake—Take 3 eggs, 1 cup sugar, 1 heaping cup flour, 2 tablespoons hot water and 1 teaspoon baking powder. Mix the dry ingredients together and rub through a sieve. Add the eggs which have been beaten, and lastly the water. Beat well. Bake in layer tins in a rather hot oven, and spread while warm with the following filling: Pare and slice 4 large firm apples. Put into a saucepan cover with water and cook until tender. Then rub through a colander and add 1 teaspoon butter, the white of 1 egg beaten to a froth. Sugar and flavor to taste. Cover the top of the cake with frosting.

### JACK SHEPPARD'S HOUSE.

Recently Destroyed on Historical Thoroughfare.

Wych Street, a quaint old thoroughfare at the city end of the Strand, has now finally passed out of existence, says the London Daily Mail.

It was in the area of the Strand-Holborn improvement and it decided on. In a few months time gigantic buildings of the most modern type will take the place of the quaint old houses, rich in historic memories, that made it one of the points of interest in London.

On Wednesday Jack Sheppard's house in this street was finally closed up and handed over to the local council. Jack Sheppard lived there when serving an apprenticeship as a carpenter. His name was carved by himself on a beam in the kitchen, where it remained until a few days ago. The beam is now being transferred to the Museum of London Antiquities and Curiosities being gathered by the London County Council.

Wych street had many other associations. The Shakespeare Head, 31, at one time had a shop of Mark Lemon, the famous humorist, who in after years became editor of Punch. At the Globe Theatre many chapters of modern theatrical history occurred. The Globe is best known to modern theatre-goers as the scene of Mr. Penley's triumphs, and as the birthplace of Mr. Pinero's "Gay Lord Quex."

Almost opposite the Globe was the gigantic Olympic Theatre, a house famous for having perhaps more runs of bad luck than any other London theatre. Its great size and its unfortunate position gave it little chance. In recent years it was rarely occupied. Charles Dickens was associated with many revels around this street. A more tragic memory was taken from the Angel Inn, then at the bottom, to his death at Gloucester.

Wych Street, a quaint old thoroughfare, of which it was a continuation. In old times the lane was known as the Via de Aldwych. Among other houses of amusement which in the past have centered there was Astley's Amphitheatre.

### GETTING OUT OF A DIFFICULTY.

Recently, during the hearing of a charge of felony, a young man was called to give evidence on behalf of the accused and was about to be sworn when the inspector informed their lordships that the witness had disobeyed the order: "All witnesses out of court."

The Bench was almost inclined to refuse his evidence in consequence, but the witness, in the most inconceivable manner, caused a burst of laughter, which even the dignity of a whole bench was not proof against, and the position was saved.

The Inspector, addressing the Bench, said: "In order that there should be no mistake I distinctly said, 'All witnesses on both sides must leave the court until they are called.' and then, turning to the witness he said: 'You must have heard the order, and you have disobeyed it. But I am not a witness on both sides!'"

202,700 Scots will be called to the 105 cathedrals in the United Kingdom 49 are Roman Catholic.

Weather forecasts have been published in London since 1879.

The Pope has said at breakfast that he has a daily average of 25,000 letters.

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### MADE EASY.

The diffident young man had but to propose to the girl, but for the life of him he did not know how to go about it. He ran to a friend, the subject and sought information from men who had had experience, but while the theories were admirable in every instance, he found in his sorrow, that the practice thereof was quite a different thing.

He was walking with her one evening, thinking over these things, when her shoe became untied. She stuck her pretty little foot into a smile looking down at it, and fell on his knees and tied the lace. Then he walked on with her, and the shoe became untied again. The third time it happened he was ready as before.

"See if you can't tie a knot that will stick," she said, as he worked away at it.

"Do you want him to tie it?" she asked, coquettishly.

"Yes," he replied.

"She jerked her foot away."

"It's the minister," he said, and he smiled to himself as he finished the work.

It was easy after that.

### HOME MADE GRAPE WINE.

Bruise the grapes, which must be perfectly ripe. To each gallon of grapes put a gallon of water. Let the whole remain a week without being stirred. At the end of that time draw off the liquor very carefully, and put to each gallon of it a quart of sugar. Let it ferment in a temperate situation. When fermented stop it up tight. In the course of six months it will be fit to bottle. Fine results will be obtained if directions are carefully followed.

When the grapes are just half ripe gather, then pour in a tub, and to every quart mashed fruit add 2 qts water. Let this stand for two weeks then draw off liquor and add 3 lbs loaf sugar. When the sugar is dissolved, ask it, and when done working, bung it down. In six months bottle and wire corks tightly. This wine will be found equal to fine champagne.

Pick the grapes from the stems and pound them in a pulp with a pestle in a large stone jar. Let them remain for 48 hours, without adding any water. Then strain the juice through a cheese cloth bag, and add 8 lbs sugar to every gallon of juice, in a wide-mouth jar. Let ferment every day for one week; then the jar covered with the cheese cloth, and continue to skim it twice a week for six weeks longer. Then strain the juice through a perfect cloth. Bottle up, cork and seal, and if fermentation is over when bottled, this wine will keep 20 years and more.

This recipe is for wild grapes. Pick off the grapes, measure and wash with a potato masher (an old-fashioned wooden one is best). To every gallon of grapes add 2 qts water. Bag partial together in an coarse strainer, and press out on the bed of the stove, where it will get hot, but not boil. Stir occasionally and keep hot for from two to three hours. Pour into a muslin bag; let drain but do not squeeze. Sweeten the juice to taste, in a thin cloth over it and set in a warm place until it ferments, then bottle and cork, and keep in a cool place until wanted. This wine is excellent, especially in sickness.

Most of the grapes and put them through a cloth; put the skins in a tub after squeezing them, with barely enough water to cover them; strain the juice thus obtained into the first portion. Put 3 lbs sugar to one gallon of the mixture, let it stand in an open tub to ferment, covered with a cloth, for a period of from three to seven days, skimming every morning. Put the juice in a cask, leave it open for 24 hours, then bung it up, and put clay over the bung to exclude the air. Let it remain until March, when it should be drawn off and bottled. A reliable recipe.

The following recipe is for unfermented grape wine for church (or home) use, which I helped make last fall. Take half a bushel of ripe grapes, stemmed, and washed, put in an agate kettle with water enough to keep from burning, cook till the grapes are done, strain, then add more water to the pulp and strain. Add the second mixture to the first, with 8 lbs white sugar. Simmer slowly for three-quarters of an hour, bottle and seal.

### CHOCOLATE PIE.

Did any of you ever eat a good chocolate pie, one that would melt in your mouth? I have a recipe for you which is just what you wish you can make two or three crusts at a time and put them away for the morrow. After your crusts are baked, grate one-half pound of chocolate, and put into a pan with one cupful of hot water, butter the size of an egg, one teaspoonful of vanilla, one cupful of sugar, the beaten yolks of two eggs, and two tablespoonsful of corn starch dissolved in a little water, well, and cook on top of the stove until thick, stirring constantly. Pour into the pie-shell and cool; beat the whites of two eggs to a stiff froth, add two tablespoonsful of powdered sugar, spread a top of the pie and brown in the oven. If prepared correctly it will be thick and firm, like jelly when cold, and will not run when put. The chocolate mixture can be used in barts.

"Smyth, the amateur poet, has discharged his household because he was jealous of her jealous of her. Well, you see, she appears in print every morning, and he does not."

## THE S. S. LESSON.

### INTERNATIONAL LESSON, AUGUST SEVENTEEN.

Text of Lesson, Num. x., 11-13 and 26-39. Golden Text, Ps. xxi. 9.

11-13. And they first took their journey according to the commandment of the Lord by the hand of Moses.

In the third month of the first year they came to Sinai, and on the first day of the first month of the second year the tabernacle was erected and accepted by God and filled with His glory (Ex. xiv. 1, xl. 7, 38). Now, just fifty days later the cloud lifted, and they journeyed from Sinai to the wilderness of Paran in the order described in this chapter. Whether it was the tabernacle and the erection of the priesthood and the sacrifices or the journeying through the wilderness nothing was done and no step was taken except as God commanded or guided by the pillar of cloud and fire. On the part of Moses and Israel it was simply a matter of obedience. Concerning the cloud and its guidings and their guidance; see carefully chapter ix., 17-23.

20. Come then with us and we will do these good things for the Lord which He has commanded us to do. The Lord had just spoken God concerning Israel, as in Ex. vi. 8-8, that wondrous sevenfold, "I will begin and end with 'I Jehovah.' Moses believed the word of the Lord, and having respect unto the recompense of the reward, he forsook all his possessions in Egypt and fully identified himself with Israel as their leader under God (Heb. xi. 24-27). And He said unto Him: I will not go, but I will depart to mine own land and to my kindred."

21. Leave us not, I pray thee, forasmuch as thou knowest how we are to escape in the wilderness and thou mayest be to us instead of eyes.

It looks as if, for the moment, Moses was forgetting God and His cloud and His morning guidance. He was unable to see even at his best. We think of Simon Peter one moment confessing that Jesus was the Christ, the Son of the Living God, and the next acting as Satan's mouthpiece to tempt the Lord to pity himself and turn from the cross (Matt. xvi. 23).

22. And it shall be, if thou go with us, year by year, that we will do unto us as thou shalt command us to do. Moses now talks more correctly, for we are fully authorized to offer all the riches of God's grace and glory to all who will accept Him through Jesus Christ; but we are not authorized to seek either help or guidance from those who are not His. I will help us to remember that the glory which he has given us is not to be put into the world, even so have I also sent them into the world" (John xvii. 22, 28). See also John. xvi. 15; I Cor. iii. 21-23.

23. And they departed from the mount of the Lord three days' journey, and the ark of the covenant of the Lord went before them in the three days of the journey to search out a resting place for them.

This was a mighty better than the eyes or the wisdom of Hophab. How could Moses forget or seem to that God had led them out and would surely lead them all the way? How beautiful and all sufficient the promise in Ex. xxxii. 20, "Behold, I send an angel before thee. To keep thee in the way and bring thee into the place which I have prepared."

24. And the cloud of the Lord was upon them by day when they went out of the camp.

The cloud was the visible symbol of the Lord's presence with them, and He by it was their guide, their light, their shield, their oracle, their avenger (Ex. xiii. 20, 24-28; Num. i. 16-23; x. 34; xiv. 14); in fact, all they needed for all their journey.

25. And it came to pass when the ark set forward that Moses said, Rise up, Lord, and let Thine enemies be scattered and let them that hate Thee flee before Thee.

David, by the Spirit afterward embodied, in at least two of the Psalms (Psalm l. 2; cxxii. 8). In Josh. iii. 13, the ark is called "the ark of the Lord, the Lord of all the earth," and before it Jordan was dried up and the walls of Jericho fell down. When the people relied upon God, who dwell between the cherubim, their enemies fled before them; but when they relied upon the ark (presence), then their enemies obtained the victory (I Sam. iv. 3, 11).

26. And when it rested, he said, Return, O Lord, unto the many thousands of Israel.

Thus, whether on the march or at rest, the great reality of Israel's life was Jehovah in their midst. In proportion as they realized this and acted accordingly they prospered; but when they forgot Him, they failed. It is so with us. "Who, I am with you always," and "I will be with you and thus realize His presence (for the only way to realize anything in the spiritual life is to believe in it) and count on Him to have joy and peace and victory when we forget His presence and fail."