THE DOMESTIC SERVANT

Rev. Frank De Witt Talmage Speaks of Her Many Advantages

[Entered according to Act of the Parliament of Canada, in the year One Thousand Nine Hundred and Three, by Wm. Baily, of Toronto, at the Department of Agriculture, Ottawa.]

A despatch from Chicago says: Rev. Frank De Witt Talmage preached from the following text: Matthew xx., 27, "Whosoever will be chief among you, let him be your servant."

The tremendous opportunities of usefulness open to a consecrated domestic is the subject. No position to-day accessible to a woman of ordinary mental and physical capabilities will bring greater returns; financially and spiritually, than that offered to the average servant girl. The gods were supposed to have allowed the beautiful queen of Cyprus to bless her little kingdom in a wonderful way. Every place of the rocky island which her foot might touch would instantly be covered with brilliantly colored flora or with rich green verdure. Not so does God endow any human being; but in a better way does the fable come true. The humble domestic servant, be she cook in the kitchen, or a guardian in the nursery, or a waitress in the dining room, or simply a chambermaid, may live a life which will carry fragrance wherever it goes.

TWO CLASSES OF SERVANTS.

But this sermonic theme has its dark side as well as its bright. It is shadowed either by avoidance or by slothfulness—by avoidance because in despising it and seeking other occupations inconveniences and social difficulties are entailed on others; by slothfulness because no one can do a duty badly or carelessly without deteriorating in character. The kitchen or the nursery may be a throne room, with a consecrated domestic servant as a queen, or it may be a den of miserable drudgery and the scene of constant bickering and discontent. In olden times there were two classes of servants, both male and female. The one was that consecrated band of workers which clearly realized that true service, no matter how humble, implied honor and usefulness. Thus Joshua, great man that he was, gladly and willingly became the servant of Moses, and Elisha was the servant of the great Elijah, and Eliezer was the servant of Abraham and Samuel of Eli. These men knew that they, in their humble sphere, were working for the advancement of the world as truly as were their masters in their conspicuous sphere.

The second class of servants was composed of the sullen slaves captured in war. They were, for the most part, disgruntled and rebellious servitors. They felt that the tyranny of fate had placed the captives' manacles upon their wrists, and as soon as possible they would flee when chance for escape offered. So there are women to-day serving in the kitchen and in the nursery who act as if they believe that they are captured slaves. They are grumbling against their work and meager pay. They are spending one half of their time in finding fault with their mistresses and the other half in trying to find out a way of escape into some other occupation where they can have more liberty and increased emoluments. As we would praise the grand work of the consecrated domestic, so we would denounce the evil behavior of the "wicked and slothful servant."

THE WORD "ROYAL."

The word "royal" is not restricted to station. It is legitimately applied to any woman whose conduct in her own sphere is noble and faithful—conduct "which is becoming or fitting to a queen." Nor is the financial compensation for her service inadequate. Her remuneration is as large as any other wage earner in proportion to the physical labor and mental training which are required of her.

A merchant never considers the gross returns of his business, but the net. He says to himself: "These goods were sold for so much. Now I must find out my expenses—so much for store rent, so much for night watchman, so much for expressage, so much for commercial travelers, so much for advertising, so much for taxes, so much for this and so much for that and the other thing." Then that merchant subtracts the expenses from the gross receipts, and he says, "I make so much net." No advantage in buying goods in a foreign market if the tariff laws eat up all the profits or in raising potatoes and apples in the Dakotas or Montana if the railroad freight to bring the fruit to the market costs more than the goods are worth. No financial advantage in being a downtown clerk and receiving $8 or $10 a week if the expenses of room rent and car fare and the lunch counter and board and laundry bill and extra clothes absorb all the salary. And so when you place the net income of an average servant girl against that of an average clerk you find her salary is mostly gain, while his, at the end of the week, after his legitimate expenses have been met, is absolutely nothing or about nothing.

ANOTHER ADVANTAGE.

But there is still another advantageous aspect of the question which should not be overlooked. Eliezer, the servant, was the chief man in Abraham's household. In how many American households, think you, is the cook the principal functionary, upon whose skill and proficiency the physical, and to a very large extent also the moral, condition of the family depends? There are, I will venture to affirm, hundreds of thousands of homes in our large cities, to say nothing of as many more in the towns and villages, where the defection or incapacity of the cook or housekeeper would mean confusion and misery. A good, honest, intelligent cook is a conservator of health and happiness. Brillat Savarin once said that he who invented a new sauce was a benefactor to mankind. So the cook who brightens your table with a well ordered dinner and whose culinary skill gives zest to appetite is a benefactor to the home. There are chefs, many of them, who by reason of their skill command salaries reaching up into the thousands of dollars. They understand the chemistry of the kitchen; they have made a study of dietetics, and their experience is quite as valuable to their employers as that of the skilled physician. There is abundant scope for ambition in the kitchen.

ADVANTAGE OF DOMESTIC SERVICE.

Another advantage offered by domestic service is that its surroundings are purer. This statement is not always true in reference to women who have to work for their living outside of the four walls of a home. Without they are often compelled, even against their wills, to inhale the vitiating atmosphere of sin. They are often compelled to see sights which their eyes ought never to behold and to hear sayings which ought never to be heard and to stand shoulder to shoulder with moral lepers, whose sins, if not contagious, by too much association may become fatally infectious. Here, for instance, is a young girl just arrived from the country. She decides to enter a factory and become a day wage earner. That factory has scores of girls whom she would never dare introduce to her old Christian mother. That young girl within four weeks' service in that factory has seen and heard more wickedness than she has ever known before. Then this young girl goes from her factory to her boarding house. Upon her small salary she cannot afford to pay a very big board bill. The result is that she lives in a boarding house near her daily work. That boarding house in all probability has young girls in it whose lives are not what they ought to be. Seeing sin by day and necessarily seeing and hearing about sin by night has a hardening influence upon the young girl's soul. Of course, the Divine Protector can and will preserve that young country girl true and pure and noble if she keeps clinging to the omnipotent arm, but without that superhuman aid the moral tendency for the female worker in the factory is downward. The life there is in some respects the same as that upon the theatrical stage, about which a noted actor once wrote, "The saddest fact about my profession is that the constant seeing of what one ought not to see has a tendency to blunt the moral sensitiveness and blind one's eyes to his moral duty and to right."

TEMPTATION AVOIDED.

Then consider the besetting temptations ready to greet the young girl who applies for a position as clerk in a large downtown store. Parents, it is high time that you fully realize there are among the owners of large downtown dry goods stores some who do not expect their clerks to live upon their salaries. There are hundreds and thousands of those young girls whose costly dress proves that they are not [illegible]ing upon their weekly wages. Everywhere in those downtown stores sin stands around with outstretched arms crying "Come! Come and wear fine clothes! Come and be respected as you cannot be in the kitchen or the nursery! Come and have your nights to yourself! Come and see the brightest part of city life through the undimmed eyes of youth." And the young girls from the country, by the hundreds and thousands, are turning their backs upon the refined employment of a domestic life and flinging themselves into the whirling, brain destroying, heart crushing maelstrom of temptation, where so many have been destroyed forever.

The royal domestic should be among the most honored of all women. It largely depends on her readiness to perform her duties and her efficiency in her service whether or no this country is to be a nation of homes. "God setteth the solitary in families," or as you could read it in the Bible margin, "God setteth the solitary in a house." What does that mean? Simply this: Every ideal unit of society should be a home. What is an ideal home? A father and a mother for the heads of the table, children for the nursery, servants to help provide for the domestic wants. While the husband is off to business the wife must be doing her work in the house But there is a limit to a wife's physical and mental capacities. No average mother can perform her domestic work without help. She cannot be nurse and dressmaker and cook and chambermaid and waitress and marketer all in one. She must have female assistance. She must have a servant or servants to aid her, or else she must give up housekeeping.

A VITAL INSTITUTION.

"But," says some one to me, "is the responsibility of the American girl who will not become a domestic servant so great? Cannot men and women who live in boarding houses and hotels be just as good as those husbands and wives who have their own homes?" No, my brother, I do not think so. I believe the Christian home is the most vital institution for good in all America. I believe it is the foundation stone not only of the altar of Christ, but also of the temple of neighborly love and also of our national legislative hall. If a man is not anchored in a locality by a home, that implies he has, as a rule, no individual church connection He is not living under the shadow of the church spire where his father and where his children were born. A man cannot learn to love an individual church and his church pew unless he has been worshiping in that church for months and years. If a man has no home and can move every few months by simply packing up his trunk and calling an expressman this implies that he has no neighbors; this implies that his joys and sorrows are not his.

"The home is the foundation stone of the temple of patriotism. It has been well said by a great writer, "The surest way to destroy anarchy is to bring about a social condition where every man can own a home." When a man sits upon his own doorstep he truly feels he is an American citizen. He will then, if necessary, be more willing to die for that country of which his home is a part. And one of the greatest curses blasting our large cities to-day is not that their people are bad, but that they are becoming a people without homes. They are living for the most part in boarding houses and in rented rooms, from which they can move out at a couple of weeks' notice.

WHERE WOMAN IS QUEEN.

The royal domestic is a queen. The kitchen and the nursery are the places where God expects a woman naturally to serve. I have no use for those masculine cynics who would debar women from the different vocations of life. Some men, no matter what the genius of a woman may be, would slam the door of all useful means of earning an honest livelihood in their sisters' faces. They say "a woman should not be a lawyer, a doctor, a minister, a merchant, an artist, a writer or anything else but a wife and a mother." But this is what I do affirm: All things being equal, a woman ought to seek those vocations which are naturally hers and let the men fill those positions which naturally belong to them. It is not natural for a woman to be soldier, a fireman, a policeman. It is not natural for her to dig in the gutter or work as a day laborer in the fields, as she is compelled to do in foreign lands. It is not natural for her to slave in a factory or to fill many of the clerical positions she is filling to-day. While, on the other hand, it is natural for her to be a nurse, a dressmaker, a cook, a chambermaid, a waitress, a school teacher and lady's companion, and hundreds of other positions we might easily mention.

Now, when a woman deserts the positions for which God has specially equipped her, what is the inevitable result? Her work is not only left undone, but she becomes a competitor against her father and brothers for theirs. What is again the inevitable result? By the law of supply and demand she not only underbids her brother for his position, but by that bidding the whole system of wages goes down. She is the sufferer. He is the sufferer. The mischief is far reaching. It is the result of her turning aside from her natural employment in which there is pressing need of her service and in which she could find constant occupation at remunerative wages. She leaves a place unfilled and forces her way into a walk of life already overcrowded and in which her competition is injurious to other workers.

THE CHRISTIAN DOMESTIC.

Now, women of America whom God has called to be consecrated domestics, I plead with you to enter the kitchen and the nursery and the home because that is one of your natural spheres—that is a place where God wants you to work. The Christian domestic should be honored both on earth and in heaven because she is not only able to do her own work, but also to impress her consecrated life indelibly upon others.

Thus, in closing, I would speak an earnest word to those women who are about to consecrate their lives to this line of service. God has opened for you mighty possibilities for good. Fit yourself for that work as the Lord Jesus Christ would have you. Make the Bible the chief textbook of your life. Pray, and unceasingly pray, that the Holy Spirit will inspire you to speak the right word in the right way. Above all, whatsoever your station in life may be, let me urge you to enter the service of Jesus Christ. Not even the subject of your life's occupation can compare in importance with the crucial question whether you are a servant of our Lord. Make that your first, your chief business, that you are accepted of him and that you are obeying his commands. Look not for your rewards from man, but so live that in the great day of judgment you may hear the best of all encomiums: "Well done! Thou art one of my queens! Thou hast been chief of all women! Thou hast been a faithful servant."

BEFORE MARCONI.

An Egyptologist and an Assyriologist were disputing about the relative advancement of the two ancient peoples whom they were studying.

"Why, sir," crief the Egyptologist, "we find remains of wires in Egypt which prove they understood electricity!"

"Pshaw!" answered the Assyriologist. "We don't find any wires in Assyria, and that shows they knew wireless telegraphy."

WONDERFUL SURGERY.

A man was stabbed through the heart in a public-house row in Spitalfields, and when taken to the London Hospital was in a bad way. The night surgeon on duty promptly operated, the puncture in the heart was sewed up; and the patient from that moment began to improve. Now there is every chance of a complete recovery.

FOR THE HOME

Recipes for the Kitchen. Hygiene and Other Notes for the Housekeeper.

DOMESTIC RECIPES.

Cream Cake.—Two cups sugar, one cup each of butter and sweet milk, three cups of flour before sifting: the whites of seven eggs, well beaten, two teaspoonfuls of baking powder, the same quantity of vanilla. Bake in layers. For the cream take two cups of sugar, ten tablespoonfuls of thick cream, half a teaspoonful of vanilla. Cook till thick and put between the layers.

White Salad Dressing.—Put a rounding spoonful of butter and half a cup of sweet cream into a saucepan; heat to boiling; then add, gradually, a rounding teaspoonful of cornstarch, moistened with a fourth of a cup of cold sweet milk and cook for five minutes, or until it is well thickened. Add a level teaspoonful each of sugar and salt, a fourth of a teaspoonful of black pepper, and a dash of cayenne, a rounding tablespoonful of prepared mustard and one-fourth of a cup of lemon juice. Mix very thoroughly. Beat in the beaten whites of two eggs, and when cold stir in lightly half a cup of whipped cream.

Maple Sugar Cake.—Cream one cup of butter with one cup of shaved maple sugar and two cups of granulated sugar; three eggs beaten separately, one cup of sweet milk, three cups of flour and three teaspoonfuls of baking powder. Bake in three layers. Filling:—Cook one pound of maple sugar with one-half cup of water until it threads. Stir until nearly cool, then add the beaten white of one egg and three tablespoonfuls of XXX sugar. Spread between the layers, sprinkling broken walnut meats over each layer. To the remainder of the frosting add one tablespoonful of the XXX sugar spread it smoothly over the top and sides. Garnish with whole walnut meats.

Love Wells—Make an ordinary white cake the day before using. The day of serving cut small cakes from the large one. Remove the centers with a very small cake cutter, being careful not to break the bottoms, thus leaving little wells. When this is done make a cream to fill them. Cover the tops with any kind of frosting to hide the wells. Filling: Heat 1 pt. thick cream. When ready to boil stir into it quickly 1 heaping tablespoon cornstarch, blended with cold cream, sweeten to taste and allow it to boil gently, stirring it for two or three minutes. Add quickly the beaten whites of three eggs. Do not allow it to boil up more than once after the eggs are added. Flavor to taste.

Mock Cream Pie.—Roll out the upper and under crust with a little flour between. Bake a delicate brown. Split them as soon as baked, and set them away until wanted for the table. Then fill them between with a custard made of 1 pt. boiling hot milk thickened with 2 eggs, 2-3 cup white sugar, 2 tablespoons flour, salt and season Scald together until thickened. When almost cold, fill the pie and eat when entirely cooled.

Almond Souffle—Set 1-half glass of jelly on the teakettle lid to soften. Have blanched and pounded to a paste before they were shelled 1-3 lb. almonds. Beat the whites of 4 eggs separately to a stiff froth, add to each egg 1 heaping tablespoon powdered sugar, mix the 4 eggs together, then beat in the jelly, lastly the nuts. This can be used without nuts as a dressing for a pudding. This souffle served with whipped cream, makes a rich and delicate dressing.

Fruit and Custard Filling.—Cream together one and one-half cupfuls granulated sugar and one-third cupful butter; add to this two tablespoonfuls corn-starch wetted with enough cold water to dissolve it; stir all together in an earthen dish, and pour on enough boiling water to make a thick custard beat the whites of two eggs to a dry froth; add them to the custard, stir well, then set in a pot of boiling water for fifteen minutes. Allow the custard to become cool; mix with the custard one scant cupful of finely-minced banana, or the banana may be pressed through a sieve or colander, then added to the custard. Spread between the crusts, then cover with meringue made of the beaten whites of two eggs and one-half cupful pulverized pink sugar. Peaches, pineapples, Bartlett pears strawberries and apricots may be substituted for the bananas in the above recipe with equally good results; the fruit may be sliced thinly and laid upon each crust, and sugar sprinkled upon them, and the custard spread over the fruit. This custard also forms the basis of a delicious chocolate pie. The custard minus the fruit, is spread upon the crusts; then beat the whites of two eggs to froth, add sugar and grated chocolate and vanilla to them and spread over top of pie.

JUNKET STANDBYS.

Junket is one of the most easily prepared as well as one of the most delicious of all summer desserts. It is best made with warm new milk fresh from the cow. The liquid rennet may be used, but the tablets are perhaps more convenient, and may be purchased for a trifle at almost any drug store. The only objection to the latter is that they lose their strength if kept very long.

To make plain junket for dessert, allow 1 qt. new milk to become lukewarm on the back of the stove. Then pour it into a glass dish or china bowl, sweeten to taste, and flavor with lemon, pineapple, strawberry, vanilla or almond. Add, stirring slightly, one rennet tablet or three-quarter tablespoon liquid rennet. Set it away to cool, being careful not to jar it. If stirred or jarred while cooling, whey will form in the bottom of the dish and it will prove tough, or like curds and whey, instead of the firm, velvety, delicate texture it should be.

With this plain junket for a foundation, a number of varied and delicious desserts may be made. Chocolate junket is one of them. To make it, mix to a smooth paste one tablespoon each grated chocolate and granulated sugar, a very tiny pinch of salt, and 2 tablespoons milk. Cook it over a teakettle of boiling water until thick and glossy. Turn one pt. lukewarm milk gradually into the paste, and stir until smooth and thoroughly mixed, then turn into a deep dish. Add one rennet tablet and stir until dissolved. Then set in a cool place, where it will not be disturbed. Serve with sweetened cream.

Simply served with fresh or stewed fruit, it is very wholesome and pleasing, but the plainest and most delicious combination of all is with rich, thick, sweetened cream and jumbles

FOR THE EYES.

Don't read in a reclining attitude or in bed.

Don't sit facing a strong light. If possible, let the light fall on the work or book from over the left shoulder.

Don't neglect to bathe the eyes occasionally in salt water. A weak solution is best.

Don't bathe eyes that are inflamed with cold water. Use warm water.

Don't open the eyes under water when bathing, especially in salt water.

Don't fail to wash the eyes every night before retiring, so as to remove any dust that may have gathered on the lids during the day.

Don't have colored shades on the lamps. Use white or ground glass. If you must have a colored shade, let it be green.

Don't wear a veil with black dots or one woven with double threads.

Don't try to get a cinder out of the eye by rubbing. Dip a tiny camel's brush in oil and draw gently across the eyeball.

NOVEL PINCUSHION.

Buy a new handled tea strainer. Make a pad of muslin to fit the bowl, and stuff with sawdust. Cover this with pink satin and place in the bowl. Take one yard of pink satin ribbon No. 5, and gather for a ruffle. Sew around the bowl. Wind the handle with satin, and sew a bow at top and base of handle, each made of half yd. of the ribbon.

ETIQUETTE IN MEXICO.

Ladies do not attend funerals.

Children kiss the hands of their parents.

The hostess is served first at a Mexican table.

The bridegroom purchases the bride's trousseau.

Female friends kiss on both cheeks when greeting or taking leave.

Gentlemen speak first when passing lady acquaintances on the street.

The sofa is the seat of honor, and a guest waits to be invited to occupy it.

Men and women in the same social circle call each other by their first names.

When a Mexican speaks to you of his home he refers to it as 'your house.'

When you move into a new locality it is your duty to make the first neighborhood calls.

When friends pass each other on the street without stopping they say adios (good-bye).

Cards are sent to friends upon the anniversary of their saint's day, and upon New Year's Day.

Even the younger children of the family are dressed in mourning upon the death of a relative.

Young ladies never receive calls from young men, and are not escorted to entertainments by them.

Daily inquiry is made for a sick friend, and cards are left on the name written in a book with the porter.

Dinner calls are not customary, but upon rising from the table the guest thanks his host for the entertainment.

Mexican gentlemen remove their hats as scrupulously upon entering a business office as in a private residence.

After a dance the gentleman returns his partner to her seat beside her parents or chaperon, and at once leaves her side.

MATRIMONIAL DYSPEPSIA.

"Well, how do you like married life?" inquired the friend.

"Not at all," replied the man who had married money and was suffering for it. "I'm a case of matrimonial dyspepsia."

"Matrimonial dyspepsia?"

"Yes. She never agrees with me; she's too rich."

"How are you getting on with your music, my dear?" inquired a lady of her neice. "Well, of course," replied the niece diffidently, "it wouldn't be proper of me to compliment myself, but some of the neighbors have told me they stayed awake at night for hours, listening to my playing."

AN ANCIENT TREE.

In the orangery of Versailles is the oldest pomegranate tree in France. It dates, in fact, back to the establishment of the orangery in 1685. In exceptionally warm and bright seasons the old tree still decorates its branches with a few flowers, but no fruit has been seen upon it for

Australia is now giving $1,000,000 a year towards the naval defence of the Empire, instead of the $520,000 she has been giving.

It makes no difference to me
If other folks have wealth,
So long as I am satisfied
To get along with health.
But here is where the hitch comes in:
To have wealth I'm not loth,
Yet I can't help contending that
It's better to have both.

THE S. S. LESSON.

INTERNATIONAL LESSON, AUG. 16.

Text of the Lesson, I. Sam. xviii., 5-16. Golden Text, Ps. xlvi., 1.

The R. V. of chapter xvii., [illegible] is that David went to and fro from Saul to feed his father's sheep, but after his great triumph and his [illegible] leading the hosts [illegible] victory Saul will not [illegible] return any more to his father's house [illegible] 2), but promotes [illegible] in this verse of our lesson. David was accepted [illegible] makes us think of [illegible] whom it is written that he was [illegible] to the king, accepted of the [illegible] of his brethren, seeking the wealth of his people and speaking peace to all his seed (Esther x. 3). [illegible] being promoted by Saul seems a small matter when we consider that he had already been anointed by Samuel to take Saul's place [illegible] time.

[illegible] And the women answered one another as they played, and said, Saul hath slain his thousands, and David his ten thousands . . . and Saul eyed David from that day forward.

This was part of the song with which Saul and David were greeted on their return from the victory over the Philistines and which stirred in Saul a spirit of jealousy and hatred of David, so that he said, [illegible] can he have more but the kingdom?" If Saul had remembered and believed the words of Samuel (xv., 28), he would have known that the kingdom was as truly David's as if he was already in possession of it.

[illegible] And it came to pass on the morrow that the evil spirit from God came upon Saul, and he prophesied in the midst of the house; and David played with his hand as at other times.

[illegible] David played on the harp at [illegible] times the evil spirit departed from Saul (xvi., 23), but now Saul [illegible] too much under the control of the evil spirit and did not seek to [illegible] its departure, for [illegible] was [illegible] in his heart, and he attempted to kill David. As to the evil spirit from God so often mentioned (xvi., 14, 23; xix., 9), [illegible] difficult statements [illegible] the truth was that Saul having [illegible] to obey God and follow Him, [illegible] by God to the guidance of [illegible] he preferred.

[illegible] And Saul was afraid of David because the Lord was with him and was departed from Saul. And David behaved himself wisely in all his ways, and the Lord was with him.

[illegible] Saul humbled him to be captain only of a thousand (verse 13), David kept evenly on his way and walked wisely in the sight of the Lord, conscious of His presence and approval. The phrase "behave wisely" is the same as "prosper" or "have good success" (Josh. i., 7, 8; Jer. xxiii., 5), and in Ps. xxxii., 8, it is "instruct." By the Spirit of the Lord mightily upon him (xvi., 13, R. V.) he was so instructed that he could say, "I will behave myself wisely in a perfect way" (Ps. ci., 2), and by the grace of God he did. If we allow ourselves to be affected by or come under the power of people or circumstances we do not prosper or behave wisely. But to have a heart only for God—that is true prosperity. By the grace of God David so lived that his name was much set by, or precious (verse 30 and margin), in the sight of the people. The words "the Lord was with him" (verse 12, 14, 28) remind us of Joseph and [illegible] and that both as slave and [illegible] the Lord was with him and he was a prosperous man (Gen. xxxix., 2, 3, 21, 23).

15. Wherefore when Saul saw that he behaved himself very wisely he was afraid of him.

[illegible] and a guilty conscience make cowards. Adam, having sinned, was afraid and sought to hide from God. Abraham was afraid that they would kill him for his wife's sake, and he and she consented to lie, and so also did Isaac and Rebekah (Gen. [illegible] 10; xii. 12; xx. 11; xxvi. 7). The testimony of an upright life is [illegible] to one living in sin, and there is a conscience that also upbraids. God knows and the guilty person knows; they know together (conscience) even if no one else knows.

16. But all Israel and Judah loved David, because he went out and came in before them.

Long afterward, when he was anointed king at Hebron, they spoke to him in these words: "When Saul was king over us, thou wast he that leddest out and broughtest in Israel" (II Sam. v. 2). "Going out and coming in" is a phrase that seems to cover all one's daily life. When Solomon became king, he said to God: "I am but a little child: I know not how to go out or come in" (I. Kings iii, 7). So the beautiful promise in Ps. cxxi. 8, "The Lord shall preserve thy going out and thy coming in from this time forth, and even forevermore," with the assurance in Deut. xxviii. 6, "Blessed shalt thou be when thou comest in and blessed shalt thou be when thou goest out," includes the whole life. Thus blessed and kept by God, we need not fear the hatred or ill will of any one, but may find all necessary comfort in such words as these: "I, even I, am he that comforteth you. Who art thou that thou shouldst be afraid of a man [illegible] and forgetteth the Lord, thy Maker?" (Isa. li. 12, 13). And reply to say: "The Lord is my light and my salvation; whom shall I fear? The Lord is the strength of my life; of whom shall I be afraid?" "Behold, God is my salvation; I will trust and not be afraid." "What time I am afraid I will trust in Thee" (Ps. xxii. 1; lvi. 3, 4, 11; Isa. xii, 2).

THE MARK[ETS]

Prices of Grain, Cat[tle] [...] in Trade Cent[res]

Toronto, Aug. 11.—[...] market is quiet, with only [...] demand for Ontario wheat [...] white and red winter, [...] at 74½ to 75c; new at [...] low rates to mills. [...] wheat is firmer. No. 1 h[ard] at 91½c Goderich, and No [...] on at 99½c Goderich. N[...] 97½c grinding in transit, [...] rail, and No. 1 Northern [...]

Oats—The market is q[uiet] [...] fair offerings. No. 2 w[hite] [...] at 30 to 30½c high freight [...] 1 white at 32c east.

Barley—Trade is quiet. [...] quoted at 43c midd[le] [...] and No. 3 at 40 to 41c.

Rye—The market is q[uiet] [...] export value at 48c [...] for No. 2.

Peas—Trade dull, w[ith] [...] white quoted at 61c hig[h] [...] and at 63c east.

Corn—Market is unchan[ged] [...] American yellow quote[d] [...] track, Toronto, and No. [...] 60½c, Toronto. Canadian [...] ly nominal.

Flour—Ninety per c[ent.] [...] quoted to-day at $2[...] freights, in buyers' bags [...] port. Straight roller [...] brands for domestic trade [...] $3.25 to $3.45 in bbl[s.] [...] flour steady; No. 1 p[atents] [...] to $1.30; first bakers' [...] and strong bakers', $3 [...]

Millfeed—Bran steady, a[nd] [...] shorts $18.50 here [...] points bran is quoted [...] $15.50, and shorts at $1[...] on bran, in sacks, $1[...] at $21 here.

THE DAIRY MA[RKETS].

Butter—The receipts [con]tinue good, and prices [un]changed. The demand [...] finest grades. We q[uote] [...] 1-lb. rolls, 15 to 16c, [...] tubs, uniform color, [...] ondary grades, [...] 13c; secondary [...] solids, 17½ to 18[...]

Eggs—The market [...] quote: Strictly new [...] 15c; fresh (candled) [...] onds and checks, 10 [...]

Cheese—There is [...] with prices unchanged [...] —Finest, 9½ to 10c, [...] 9½c.

HOG PRO[DUCTS].

Dressed hogs [...] are steady, w[ith] [...] We quote:—Bacon, [...] 10½c, in ton and [...] mess, $19 to $20 [...] $21.

Smoked meats [...] rolls, 11½c; [...] 15 to 15½c; [...] 14½c.

Lard—Market [...] Tierces, 9½; [...] compound, 8 to [...]

BUSINESS A[T] [...]

Montreal, [...] high freights, 72[...] 58½c afloat [...] 49c; oats, No. [...] store here; [...] here; feed barley [...] 52½c; corn, 60[...] American, [...] tents, $4.25; [...] strong bakers, [...] straight rollers [...] bags $1.70 to $1[...] to $4. Eggs—Ca[ndled] [...] to 17c; seconds [...] receipts, 11 [...] Feed—Manitoba [...] $21 to $22, ba[gs] [...] bran in bulk, $17 [...] bulk, $20 to $21 [...] Provisions—Heavy [...] cut pork, $19 to [...] cut pork, $19 [...] lard, 8¼ to 9c [...] 9½ to 10c; [...] hams, 13½ to 14[...] live hogs, $6.25 [...] killed abattoir [...] American clear [...] shoulder pork, [...] tario, 9½ to 9[...] 9⅝c; Quebec, [...] ships creamery, [...] 18½c; Western [...] White clover, in [...] per section; in [...]

UNITED STA[TES] [...]

Buffalo, Aug. 11.—Wheat—Spring, [...] strong for red, No. [...] No. 2 red, 81c. [...] yellow, No. 2 [...] corn, 56¼ to 56[...] active and steady, No. [...] 37½c; No. 2 mixed [...] Nothing doing. [...] Canal freights steady [...]

Minneapolis, Aug. 11 [...] ed—79½c; December [...] No. 1 hard, 87½c, N[o.] [...] 86½c; No. 2 Northern [...] No. 2 Northern, 81 to [...]

Duluth, Aug. 11 W[heat] [...] rive, No. 1 hard, 86[...] ern, 86½c; No. 2 N[orthern] [...] September, 84½c; Dec[ember] [...]

LIVE STOCK MA[RKETS].

Toronto, Aug. 11.—The [cat]tle trade was dull at [the] Market to-day, and sal[es] [...] and in most instances a[t] [...] than last week.

The heavy deliveries [of cat]tle are causing a slig[ht] [...] thereof in the market, a[nd] [...] ers were not inclined [...] less they could get the[m] [sup]plied on a cheaper bas[is] [...] vailed last week. [...] not quickly sell out, an[d] [...] remained unsold till th[e] [...] day. There were a fair [num]ber of exporters' of ex[...] offered, and as high as [...] tained for at least [...] Crawford and Hunnise[tt] [...] seen by the list of tra[...] en below.

The butcher trade w[...] the quality of this c[...]