FOR SUNDAY READING.

BE PATIENT, HEART.

Dear heart, and does thy sail impatient wait
Upon the silent sea,
With not a breath of wind that, soon or late,
May waft thee safely to the harbor gate,
Where thou would'st gladly be?

Be patient, heart, and wait thy time to go;
Be sure the hour will come
When either on the tidal ebb or flow,
Or when the winds may soft or fiercely blow,
Thy God will guide thee home.

'Tis easier far to reef thy fresh-ning sail
Upon a stormy sea,
To hold within thy hand the rudder frail,
And bravely face the coming of the gale,
Than safe and idle be.

Thy God, be sure, has set some task for thee,
All idle though thou art,
Some task whose outward form thou mayst not see,
Some work of hidden meaning, though to thee
It seems an idle part.

So heart, dear heart, be patient still, and wait
Upon the silent sea.
In God's own time the wind, or soon or late,
Will waft thee safely to the harbor gate,
Where thou shalt happy be.
—*Mrs. M. B. Hassen, in S. S. Times.*

Sunday-School Lessons.

FOURTH QUARTER.

Nov. 28—	John's Vision of Christ..Rev.	1:4-18
Dec. 5—	Worshiping God and the Lamb.....Rev.	5:1-14
Dec. 12—	The Saints in Heaven...Rev.	7 9-17
Dec. 19—	The Great Invitation....Rev.	22:8-21
Dec. 26—	Review. Christmas Exercises. Missionary, Temperance or other Lesson selected by the school.	

THE USES OF PRAYER.

It Should Be a Time of Thanksgiving, and a Reminder of Christ's Words and Our Own Duties Toward God and Man.

The thirty-eighth and seventieth Psalms are each entitled "A Psalm of David to bring to remembrance." Praise and prayer are largely dependent upon that wonderful faculty we call the memory. Prayer calls to mind the goodness of the Lord. If we do not consider what we have, we are not fit to ask for more. The old Westminster catechism says that "Prayer is the offering up of our desires unto God, for things agreeable to His will, in the name of Christ, with confession of our sins, and thankful acknowledgement of all His mercies." Though thanksgiving is here mentioned last, it ought to come first. It is the natural way, if we have received good gifts to make mention of them. Indeed one would think it strange if, a man who had received a favor of us should not offer thanks for it first, before claiming further aid. The mention of these benefits is often the highest exercise of mind and heart. It puts the soul in tune, and gives all life a new relish.

It is another office of prayer to remind us of the words of Christ. In prayer the Comforter reveals to our minds many parts of Scripture. Indeed, prayer is largely made up of Scripture, and should be. If we can not find suitable words for ourselves, the Spirit finds them for us. It would be hard work praying if it were not in the language of the Bible. Not only have we the Lord's Prayer, but a large portion of the Bible is made up of prayers, whose language helps us always. Jesus promised his disciples: "The Holy Spirit shall bring all things to your remembrance, whatsoever I have said unto you," and in like manner He will give to us according to our measure, the comforts of God's word in prayer. Scripture will be set on fire, so to speak, and Divine light will shine upon it through prayer, as if Christ Himself were speaking to us.

But prayer is also a time of remembering our duties. Memory has a forward reach in showing us what we ought to do. Memory recalls both facts and principles. Not only are Christ's words brought back, but also their application to every-day life. Memory stirs up the conscience. Our Lord Himself explains this to us when He says: "If you bring thy gift to the altar, and there remember that thy brother hath aught against thee, leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift." Thus prayer brings to remembrance the duties owed to others, It is unreasonable to come with words of devotion on our lips, while sacred claims are neglected. To look in the face of our Lord and ask His blessing, while we are wilfully neglecting His commands, can not be acceptable worship. Prayer is most deeply enjoyed by the obedient soul. "Thou meetest him that rejoicest and worketh righteousness; those that remember thee in thy ways." That prayer is best from which men rise to do the will of God. It is not that which is most ecstatic in its feelings, nor most fluent, it is not the choice words nor the brilliant images. Our Saviour's prayers were simple and submissive in their tone. It is rather the prayer which, remembering God, remembers duty also, and points the way forward. Thus the true prayer is that of him who says "Lord what wilt thou have me to do?" The Spirit of God is not bestowed on men merely for their own ease or personal joy, but that they may do good to others and become like Christ, the center of light and happiness.

"Heaven doth with us as we with torches do—
Not light them for themselves . . .
Spirits are not finely touched
But to fine issues . . . for if our virtues
Did not go forth of us 'twere all alike
As if we had them not."

The office of prayer is to remind us of what we have to do for God and man. It consecrates us to both. We are consecrated to one another, and to the welfare of men. We are consecrated to common duty. We should get strength in prayer, for patience and accuracy in all those little duties that make life a blessing. Many a man destroys the worth of great virtues by his little follies. Prayer reminds us of those lesser duties on which the greater often hang. Hence the importance of morning prayer, because it sets moving all the plans of effort great and small. Morning prayer is the best memorandum, because it gives a spiritual interest to all the day's proceedings, that will lead us in the best way. We can not know beforehand what the day will bring forth, but we are put on the look-out for good, and will surely find it. Our lips will be touched with grace Divine, to speak a word in season, and to help others.—*James G. Voce, in Golden Rule.*

The Faint in the Heat of Battle.

Theodore Monod, speaking of the difference between the Lord's army and our own, says of the former: "There the faint are in the heat of battle and the wounded lead the vanguard. Look at the history of the Church and you will see that most, if not all, of those whom God has employed in a signal manner for His glory have been, in one way or another, among the most afflicted of men, either in heart or in body, sometimes in both. Therefore, do not be afraid of suffering. Do not think that suffering interferes with service. On the contrary, it helps us on."

FOR YOUNG MEN.

The Grand Work of the Evangelical Education Society—Material as well as Spiritual Benefits Spring from Missionary Labors.

One of the most important parts of the National Triennial Council of the Episcopal Church, held in Chicago, was the twenty-fourth anniversary of the Evangelical Education Society. Its central office is at No. 1224 Chestnut street, Philadelphia. The venerable Bishop Lee, president of the General convention, presided at the anniversary, and about a half-score of other bishops, besides other prominent divines and laymen took active part in it. Hon. Felix Brunot was re-elected president; Bishop Whittaker active vice-president; twenty-one other Bishops co-operative vice-presidents; and Rev. Dr. Robert C. Matlock, of Philadelphia, general secretary. A new charter has been granted the society in Pennsylvania, giving greater security to its finances, and authorizing its publishing of evangelical literature.

The chief object of the society is to aid young men in preparing for the ministry. Among those who have been so aided, Rev. Dr. Matlock, general secretary, said: "A host of them were saintly missionaries of Christ who now lie buried on the mission fields in the South and West and in foreign lands, and scores of others are at the present time doing hard, self-denying work wherever the church is known." Dr. Matlock further said: "I have been interested in beneficiary education for more than twenty-five years. During that time the Evangelical Society has sent into the ministry over four hundred men. . . . Many of them already occupy posts of large influence and usefulness. Some are Bishops; six are professors in theological seminaries; several are eminent foreign missionaries, a number are rectors of leading city parishes." Several Bishops and laymen gave similar testimony.

The current criticism that so many young men on whom money had been spent for their education failed was answered forcibly by the suggestion that quite as large a proportion of them were pronounced successes as in the other professions of law, medicine, etc.

Aside from the highest reasons for educating young men for the ministry, the work they do in teaching men to do right, the money spent in sending them out as foreign missionaries is well known to be returned twenty fold or more in commerce. Improvement in morals through work of a home missionary on the frontier often adds to the value of real estate more than a hundred times the cost of the mission. Similar work by a city mission so improves a squalid quarter of the city that rents rise within the radius of its influence tens of thousands of dollars for every hundred dollars spent on the mission. —*Geo. May Powell, in Advance.*

GEMS OF THOUGHT.

—Pardon all but thyself.—*George Herbert.*

—Love understands love; it needs no talk.—*F. R. Havergal.*

—A man is strong who knows his own weakness.—*Albany Journal.*

—Self supreme will blight life, self subdued will find life.—*Dr. R. R. Booth.*

—The sermon is the blossom of the whole life of the preacher.—*Rev. B. J. Hoadley.*

—The great want of the church and the world is life, warmth, earnestness, power.—*Rev. R. E. Roe.*

—The highest and most important use of this world is the development of a noble man.—*M. J. Savage.*

—The way to speak and write what shall not go out of fashion is to speak and write sincerely.—*Emerson.*

—He who is most slow in making a promise is the most faithful in the performance of it.—*Rousseau.*

—To think kindly of each other is good, to speak kindly of each other is better, but to act kindly towards another is best of all.—*Good Cheer.*

—Sin taken into the soul is like liquor poured into a vessel—so much of it as it fills it also seasons. The touch and the tincture go together.—*South.*

—Except the Lord build the house of a human character, their labor is but lost that build it; except the Lord keep the fortress of the human soul, the watchman waketh in vain.—*Canon Liddon.*

TWO DEAD TOWNS.

The Fate of the "Cities" Which Were to be Rivals of Washington.

It may not be generally known that there are, on the banks of the Potomac, the sites of two proposed cities, whose projectors were once sanguine that they would grow and attain a national importance in population and trade, but which stubbornly refused to thrive in spite of all that was done to push them forward. The first of these is Jackson City, on the Virginia side of the Potomac, just opposite to Washington. The idea of building this city as a rival of the national capital was conceived by some of "Old Hickory's" friends during his Presidential term, and such faith did they have in the name that they did not think failure was possible if they called it Jackson City. Accordingly, they bought of Mr. George Mason, for $100,000, a large part of which was paid in bonds of the company, a tract of land and laid it off in lots, streets and avenues on a magnificent scale. Then, to give *eclat* to the scheme, they determined upon a public demonstration on the occasion of the laying of the corner-stone of the new city. Accordingly on the day appointed a large crowd assembled on the spot, among which were President Jackson and members of his Cabinet, and many other distinguished persons; and after an oration had been delivered by George Washington Park Curtis the corner-stone of Jackson City was laid with imposing ceremonies. But, strange to say, that was about all that ever was laid, notwithstanding the magnificent send-off with which it had been inaugurated. The traveler who passes the site to-day sees only one or two dilapidated frame houses to mark the spot.

The other dead city is Quantico, on the Potomac, some twenty miles below Washington. Soon after the close of the late war, when the Richmond, Fredericksburg & Potomac railroad was extended to that point, the city was laid out on an extensive scale, and such confidence did its projectors have in its future that they went to work and built a large and handsome four-story hotel, at a cost of many thousand dollars. They also obtained a charter conferring upon the company extensive powers, such as to build railroads, do a banking business, engage in manufacturing projects, etc., but, contrary to their sanguine expectations, the enterprise never thrived, and instead of a bustling, busy city, Quantico is a quiet country railroad station, and not likely ever to be any thing else.—*Ben: Perley Poore, in Boston Budget.*

THE SAINTS IN HEAVEN.

International Sunday-School Lesson for December 12, 1886.

Jesus Christ, and He Crucified, the Only Way to Heaven—The Road to Purity—Blessings of Heavenly Life—Practical Suggestions.

[Specially arranged from S. S. Quarterly.]

Rev. 7:9-17; commit verses 13-15.

9. After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands;

10. And cried with a loud voice, saying: Salvation to our God which sitteth upon the throne, and unto the Lamb.

11. And all the angels stood round about the throne, and *about* the elders and the four beasts, and fell before the throne on their faces, and worshiped God,

12. Saying: Amen: Blessing and glory, and wisdom, and thanksgiving, and honor, and power, and might, *be* unto our God for ever and ever, Amen.

13. And one of the elders answered, saying unto me: What are these which are arrayed in white robes? and whence came they?

14. And I said unto him: Sir, Thou knowest. And he said to me: These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb.

15. Therefore are they before the throne of God, and serve Him day and night in His temple; and He that sitteth on the throne shall dwell among them.

16. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat.

17. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto the living fountains of waters, and God shall wipe away all tears from their eyes.

TIME—Probably A. D. 95 or 96.

INTRODUCTION—Six of the seals of the book referred to in our last lesson were opened. But the tumult and conflict were so great, and the tribulations so intense, that God's people might be discouraged. Therefore, before the description continues, the Heavens are opened again, and it is seen that in reality great numbers are saved, and their rewards far out-balance their earthly sufferings.

HELPS OVER HARD PLACES—9. *And, lo, a great multitude, which no man could number:* this representation is in strong contrast with a very common opinion that only a few will be saved. The representation in the Bible is that immense hosts of the human race will be saved. We have every reason to believe that, taking the race at large, and estimating it as a whole, a vast majority of the whole will be brought to Heaven. For the true religion is yet to be spread all over the world, and perhaps for many, many thousands of years piety is to be as prevalent as sin has been; and in that long and happy time of the world's history we may hope that the numbers of the saved may surpass all who have been lost in the past periods, beyond any power of computation.—*A. Barnes. Of all nations:* this implies two things: (1) that the Gospel would be preached among all nations; and (2) that even when it was thus preached to them, they would keep up their national characteristics. *Stood before the throne:* in the very center of Heaven's blessings. *Clothed with white robes:* emblems of purity, of festivity, and joy. *Palms in their hands:* marks of joy and victory.

NOTE (1) that no one nation can attain its highest state till all nations are Christianized, as the waters of the sea can not keep the high level of their waves unless all the sea is lifted up. *Note* (2) that every Christian people is better and happier on account of the great variety of Caristians. Each nation and race has something special to contribute to the general good; and there will always be something lacking from the harmony of the new song till every nation joins in it. *Note* (3) missions have more than repaid their expense in men and money many times over, if they have done no more than prove that the religion of Jesus is adapted to all of every race and name, and therefore is Divine.

11. *Elders; four beasts:* see last lesson. *Fell before the throne:* in the attitude of reverence and worship. Many Sunday-school scholars can learn a lesson from these angels. 13. *And one of the elders answered:* the questioning look of John. 15. *serve Him day and night in His temple:* all they do is in His service and is sacred, because done for Him. *Shall dwell among them:* "shall spread His tabernacle over them," for protection, and abiding with them. 16. *Neither shall the sun light on them:* the fierce Eastern sun withered the plants, and caused sunstroke. In this view it was the type of strong temptations that would wither their pious feelings. 17. *For the Lamb which is in the midst of the throne:* the same Jesus who, in His human body, loved and taught and gave His life for His people, but now on the throne of power. *Shall feed them:* shepherd them, do all for them that a shepherd does for his sheep. *And lead them unto living fountains of waters:* the water of eternal life, refreshing, joyous, free, enduring. The allusion is undoubtedly to the happiness of Heaven, represented as fresh and overflowing, like streams in the desert. No image of happiness, perhaps, is more vivid, or would be more striking to an Oriental, than that of such fountains flowing in sandy and burning wastes. The word *living* here must refer to the fact that that happiness will be perennial. *And God shall wipe away all tears from their eyes:* no tears shall gather in any eye, for the sources of sorrow will be cut off in the land where there is no more sin. None can weep again when it is God who wiped away their tears.

SUBJECTS FOR SPECIAL REPORTS—The reason for this vision. The number of the saved. Worship. White robes. The way to purity, to Heaven. The blessings of the Heavenly life.

GOLDEN TEXT—Therefore are they before the throne of God, and serve Him day and night in His temple.—Rev. 7: 15.

CENTRAL TRUTH—The saints in Heaven are countless in number, pure in character, saved by the blood of Jesus, serving God night and day, boundless in joy and blessing.

PRACTICAL SUGGESTIONS.

1. Heaven is shown to us (1) that we may see how we ought to live here; (2) that we may take courage amid the trials of life; (3) that men may be attracted to its principles.

2. It is a great comfort to know that an innumerable multitude of people will be saved.

3. Those who are saved are pure in heart, therefore we should cultivate purity.

4. Those who reach Heaven are full of praise and worship, therefore we should cherish praising hearts, and be filled with the spirit of worship.

5. The only way to Heaven is through Christ and Him crucified.

6. All the experiences of life, its sorrows and cares, are to nourish Heavenly purity.

7. God will reward gloriously those of His children who have suffered for His cause. Those "light afflictions will work out an exceeding and eternal weight of glory."

8. The great joys and blessings of Heaven are set before men to attract them to the Heavenly way, and to comfort God saints in their trials.

9. Even in this life God gives His children foretastes of these Heavenly blessings.

—According to Prof. Abbe the force of gravity, which varies between the poles and the equator, influences the barometer slightly; thirty inches of mercury really indicating less pressure in the tropics that at the poles; a slight correction for latitude therefore should be made in our readings of the instrument.

—A contemporary, noticing the marriage of a deaf and dumb couple, witily and gallantly wished them unspeakable bliss.

JOHN JACOB ASTOR.

How America's Richest Man Invests His Millions of Idle Money.

The title of "Richest Man" in America is not held continuously. An Astor, after losing it to a Vanderbilt, has now regained it.

John Jacob Astor, the richest man in America, is tall and vigorous at over sixty years of age, and if he were a poor man, or only moderately wealthy, he would not have made himself unduly conspicuous by a limp. This defect in his gait is the result of possessing a a carte blanche on the good things of the world, eminent among which are champagnes and ancient Burgundy. A liberal indulgence in the ornamental varieties of food and drink has induced gout. In appearance he suggests the typical Englishman. His face is ruddy and full, and is embellished with long side whiskers of a reddish gray color. These whiskers are not allowed to grow directly out from the cheeks, but by persistent brushing have been trained to hang down over the collar somewhat in the Dundreary style. His eyes are a subdued gray. His figure is erect and stalwart, and his dress fashionable but plain.

After his own notions Mr. Astor lives economically. He does not stint himself at the table and he has two or three boxes at the opera, but as he does not work either for his living or the extending of his estate, he finds it advisable to waste not a penny on business luxuries. He rarely rides when he can walk, and when he rides it is in a public stage if one is available rather than in his own or a hired coupe. His telegrams are "skeletonized," and in other trivial ways he acts upon the "penny saved penny earned" theory. No one can tell the amount of his wealth to-day. He is very slightly interested in stock companies; the Western Union Telegraph, the Delaware, Lackawanna & Western railroad, the Chemical Bank and a few other concerns interest him; the overwhelming bulk of his property is in real estate on Manhattan Island or just across the Harlem in the annexed district. More than half of this in value is south of Chambers street, or in a district just a mile long on its longest diameter, In it is the Astor House, modestly estimated at $2,000,000, and numerous blocks and buildings along Broadway and Wall street. This part of his property pays at least ten per cent. per annum, and its value varies only slightly from year to year. It is from the vast tracts of land in the northern part of the city that the increase to his wealth comes. He is constantly putting aside what he can spare from his rent receipts for the purpose of investing in more land. It is said on good authority that a sum amounting to $5,000,000 in cash is kept on deposit in trust companies for new purchases whenever a good bargain is secured. The condition of his property makes a favorite topic for the political economists; every child born in the city adds to his wealth. It is the increase of population alone that makes Mr. Astor richer. As yet, however, the great landlord has not signified any intention of "whacking up" with the reproductive public. He is benefiting steadily by what John Stuart Mill called the "unearned increment of wealth," and bids fair to be before his death richer than any man who ever lived.

When William H. Vanderbilt was alive he overtopped John Jacob Astor, but the railroad king's death caused such a subdivision of the property that the landlord is left way ahead of any competitor. His brother William, a struggling real estate speculator worth about $30,000,000, does not come as near to him as Jay Gould, and, in fact, stands just about even with Cornelius Vanderbilt. William handles his business on the same plan adopted by his richer brother. Their offices are together, and many people suppose that they own most of the Astor property in common. The disparity in their fortunes was the result simply of inheritance. Their father, who inherited the bulk of the old fur-trader's (John Jacob) money, invested it in real estate, and left two-thirds of it to his eldest son, the present John Jacob. A striking feature of his wealth is that most of it is uninsured. There is so much of it that the occasional total loss of a house or two, or an entire block, amounts to less than the premiums to be paid annually upon the whole.

Mr. Astor is qualified for the title "Colonel." In the war of the rebellion he served on General McClellan's staff as Aide-de-Camp, with the rank of Colonel. He was a volunteer, and served with honor. His wife was a Miss Gibbs, of Charleston, S. C. They have one son, William Waldorf Astor, who has accomplished a little in politics, literature and art. A safe estimate of John Jacob Astor's wealth to-day is $150,000,000. When Peter Cooper was alive he estimated the property at $130,000,000, and the silent increase, without the new investments, would bring the figures up to $150,000,000 and over by this time.—*N. Y. Cor. Philadelphia Press.*

GREAT CRIMINALS.

Why One of Them Jumped Off the Train with a Horrified Shudder.

Two men, both of suspicious appearance, were sitting together on a railroad train. They had never met before, but talked as freely as though they had long known each other. "I don't claim to be the most respectable person in the world," said the man who called himself Potter. "I have done many things that a man ought to be ashamed of."

"In that respect you are not in any way ahead of me," said Mr. Brooks. "I have been a bad man."

"That may be," Potter replied, "but I don't believe it. Why, my dear sir, I was at one time a robber."

"That's nothin'," said Brooks, "I was a sneak thief. Now can you associate with me?"

"I think so," Potter remarked, blandly smiling. "I committed a murder. Now can you associate with *me?*"

"With ease, for I murdered two white men and a crippled negro. Shocked, ain't you?"

"Not at all, for I have committed deeds as bad as that. I robbed a widow once, and afterwards saw her starve to death."

"That's pretty bad," said Brooks, "but let me tell you. I was once a county judge in Kentucky."

"What!"

"Yes, a county judge in Kentucky."

Potter arose with a shudder and jumped off the train.—*Arkansaw Traveler.*

—Measurements have shown the thickness of the human hair to vary from the 260th to the 600th part of an inch. Blonde hair is the finest and red hair the coarsest.

The Volcanoes of Japan.

The last part of the "Transactions of the Seismological Society of Japan" is wholly occupied with an elaborate paper by Prof. Milne, of Tokio, on "The Volcanoes of Japan." No fewer than 129 volcanoes are indicated on the map which accompanies the memoir, and of these 51 are still active. About 233 eruptions are recorded, and it is noted that the greater number have occurred in the months of February and April. One of the most interesting parts of the paper refers to the famous Fuji-san, or, as foreigners generally call it, Fusiyama. After many observations Prof. Milne concludes that the height of this *mons excelsus et singularis*, as Kampfer termed it, lies between 12,400 and 12,450 feet.—*N. Y. Post.*

—A Cincinnati servant-girl wasn't peeking through the key-hole nor listening at the door, but when it was suddenly opened the knob struck her in the head and cracked her skull, and she was in the hospital four months. She suggests that some one ought to invent a soft rubber door-knob for use in the lower rooms of every house employing female help.

—Josh Billings remarks: "After several years uv reflection, I have come to the konklusion that the three most difficult things in life are: 1. Carrying an armful of live eels up a steep hill without spillin' an eel. 2. Aktin' as a referee at a dog fight without gittin' mad. 3. Editin' a newspaper; and the last is harder than the fust."

—A Maine woman won a sort of mushroom fame by being awarded a premium at an agricultural fair for a painted toadstool. A woman who can employ her time by decorating a toadstool will never yearn for the ballot.—*Norristown Herald.*

DR. MORSE, physician at Marine Hospital, Baltimore, Md., found Red Star Cough Cure a harmless and most effective remedy in the cure of coughs. Twenty-five cents a bottle.

For rheumatism and neuralgia, St. Jacobs Oil is a sure cure.

MINISTER GOBLET, of France, authorizes the statement that he is no tumbler.—*Rochester Post-Express.*

Is It Not Singular

that consumptives should be the least apprehensive of their own condition, while all their friends are urging and beseeching them to be more careful about exposure and overdoing. It may well be considered one of the most alarming symptoms of the disease, where the patient is reckless and will not believe that he is in danger. Reader, if you are in this condition, do not neglect the only means of recovery. Avoid exposure and fatigue, be regular in your habits, and use faithfully of Dr. Pierce's "Golden Medical Discovery." It has saved thousands who were steadily failing.

LOVE matches are very easy to strike, but some of them go out dreadfully quick.—*Boston Post.*

TESTED BY TIME. For Throat Diseases, Colds and Coughs, BROWN'S BRONCHIAL TROCHES have *proved* their efficacy by a test of many years. Sold only in boxes. Price 25c.

A TRIAL balance: The baby's first run.—*Hartford Times.*

If you want to be cured of a cough use Hale's Honey of Horehound and Tar. Piso's Toothache Drops Cure in one minute.

A ROLLING eye never yet gave a piercing glance. A circular saw, rather.—*Texas Siftings.*

Don't hawk, hawk, blow, spit and disgust everybody with your offensive breath, but use Dr. Sage's Catarrh Remedy and end it.

HOW to keep apples in winter—don't eat them.—*Texas Siftings.*

OXYGEN CURE. Throat, lung, nervous diseases. Book free. Dr. Geppert, Cincinnati, O.

THE ocean is like a good housewife—very tidy.—*Boston Post.*

RELIEF is immediate, and a cure sure. Piso's Remedy for Catarrh. 50 cents.

FAMILIAR music—that which is "introduced."—*N. Y. World.*

THE MARKETS.

CINCINNATI, Dec. 6.		
LIVESTOCK—Cattle—Common	$1 50	@ 2 00
Choice Butchers	3 15	@ 3 90
HOGS—Common	3 35	@ 3 70
Good Packers	4 00	@ 4 20
SHEEP—Good to choice	3 50	@ 4 25
FLOUR—Family	3 25	@ 3 50
GRAIN—Wheat—No. 2 red	79	@ 80
No. 3 red	74	@ 76
Corn—No. 2 mixed		@ 38
Oats—No. 2 mixed	28	@ 29
HAY—Timothy No. 1	11 00	@11 50
TOBACCO—Medium Leaf	6 80	@ 7 00
Good Leaf	8 00	@ 9 00
PROVISIONS—Pork—Mess		@11 50
Lard—Prime Steam		@ 6½
BUTTER—Choice Dairy	18	@ 21
Choice fancy Creamery	28	@ 30
APPLES—Prime, per barrel	1 50	@ 2 00
POTATOES—Per bushel	40	@ 45
NEW YORK.		
FLOUR—State and Western	2 15	@ 2 80
GRAIN—Wheat, No. 2 Chicago		@ 90½
No. 2 red	80½	@ 90
Corn—No. 2 mixed	48	@ 48½
Oats—mixed	35	@ 36½
PORK—Mess	10 50	@11 75
LARD—Western Steam	6 55	@ 6 57½
CHICAGO.		
FLOUR—Wisconsin winter	$3 90	@ 4 00
GRAIN—Wheat—No. 2 red		@ 79
No. 2 Chicago Spring	78½	@ 78½
Corn—No. 2		@ 37
Oats—No. 2		@ 27
PORK—Mess		@10 75
LARD—Steam		@ 6 15
BALTIMORE.		
FLOUR—Family	$3 60	@ 3 65
GRAIN—Wheat No. 2	87½	@ 88
Corn—Mixed		@ 47
Oats—Mixed	33	@ 34
PROVISIONS—Pork—Mess		@11 00
CATTLE—First quality	4 50	@ 4 62½
HOGS	5 00	@ 5 62½
INDIANAPOLIS.		
GRAIN—Wheat—No. 2 red	$	@ 78
Corn—mixed		@ 35½
Oats—mixed		@ 28½
LOUISVILLE.		
FLOUR—A No. 1	$ 4 00	@ 4 50
GRAIN—Wheat—No. 2 red	77	@ 78
Corn—mixed		@ 39
Oats—mixed		@ 30
PORK—Mess		@11 50
LARD—Steam		@ 7 50
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