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THE SAVING POWER.

REV. THOMAS DIXON ON THE NEED OF MORE EARNEST PREACHING.

Protestantism Apparently Failing In the Great Cities—Causes Thereof—Church Formalism—Lack of Vitality—Too Much Dignity.

NEW YORK, June 25.—Rev. Thomas Dixon, Jr., closed this morning in Association hall the series of sermons that have been running since the 17th of April on "The Gates of Hell in the Modern Babylon." The series have been attended with extraordinary interest from the beginning. The Sunday's work also closed the year's ministry in Association hall. The months of July and August he will have vacation and will preach probably in the south during those two months somewhere on the eastern shore of Virginia, N. C. The pulpit in Association hall will be supplied by the Rev. Frank Dixon of California, his younger brother. The subject of the sermon this morning was "The Church Triumphant." The text chosen was "And the gates of hell shall not prevail against it" (Matthew xvi, 18).

There never was a time in the history of Christendom when the church faced graver problems than the church of the modern city is now confronted with. The past 30 years have been conspicuous in church work for its dismal failure in our cities. The progress of Protestantism has been beneath contempt. Does this mean that the gospel of Christ has failed? Does this mean that the church is on the down grade and must perish in the twentieth century? All things are surely being tested by the supreme test of the furnace of these latter times. All things must stand the test or go the way of the past. Before all things holy, all things sacred, as well as all things traditional and secular, this modern world has written a large interrogation point. The very existence of the church is questioned by a large class of thinkers, and the need of priest or preacher is called in issue. The Christian ministry that survives must be worthy, and the church that survives must answer with a good reason for its existence.

I do not hesitate to say that I believe as clearly as I believe in my own existence that the church of Jesus Christ, in its inadequacy, in its simplicity, in its power, will triumph. Jesus has certainly promised that it shall. However dark the problems, however overwhelming the forces that oppose, "The gates of hell shall not prevail against it." Upon what is this promise of triumph based? It was based upon the confession of faith made by the apostle. Peter said, "I believe." If the church is to triumph and receive this promise, it must be through the exercise of a triumphant, militant faith. If the church really believes in its mission and in its Saviour, three things must come to pass in securing its triumph and must come to pass of necessity because of that faith.

MAGNETIC POWER. First—She must present to the hosts of evil in our civic centers a ministry of power. The preacher who survives in the twentieth century must be a man of power. He must be a man called of God to the work. The ministry that will survive cannot therefore be a mere profession. It must, in the highest sense, be a calling, and that calling must be based upon the bestowment of divine gifts—gifts of brain, gifts of heart, gifts of personality, gifts of magnetic power incident to personality. A ministry of power in the modern city must show in the pulpit manhood first. The preacher who is a man of power today must first be a man—not clothes or ceremonies of ecclesiastical machinery nor churches nor rituals—but man. The office is nothing, the man everything. Manhood is sacred; office is a name. The minister of the future who is a man of power must be so from his mother's womb. He must have the ordination of nature. The personal equation must grow necessarily larger.

A man will be sacred not because he is in the line of traditions, but because of the inherent, the irresistible force of his manhood. Jesus Christ declared that he had chosen men; that he had ordained the personality of men. "I have chosen and ordained you and sent you forth that you should go and bring forth fruit." A man delivered a speech in the assembly nationale of France which fell upon listless ears. Rousseau heard it, saw it in its power, its thought, memorized it, and charged with his personality as delivered the next day it electrified the assembly. Such must be the power of personality in the ministry that will command the rushing throng of the city that now is and that is growing. A minister, finding the fire in the grate had gone out, asked his wife to light it. The good woman went out and pulled from a barrel an armful of her husband's old sermons. The day has gone by when that sort of sermons can command even the listless attention of the passing few.

A COUNTRY CLERGYMAN. Such a ministry must abide in Christ. The scope and method of its work must be of the scope and method of Christ's work. To be successful it must be as broad as his gospel. He came to save the world. "Behold the Lamb of God that taketh away the sin of the world." His mission was to save the whole world. "The Lord hath anointed me to preach the gospel to the poor, to proclaim the acceptable year"—to preach to an imprisoned world the gospel of liberty. He preached an intensely practical gospel. He cut to the very hearts of men's secret lives. He preached an applied gospel. To preach is not merely proclamation. It is an application practical to life. One of the secrets of the failure of the church today in its ministry is that it lacks the elements of directness. We are not touched with the personal, everyday life of the world. We do not get at the personality of the people.

The old method of singling out men was more efficacious in really reaching them. A country clergyman recently had an experience that it might be well for the pastors of some dead city churches to adopt. The young people in the congregation had a habit of getting up and going out during the service. At last the preacher resolved to act. A youth grew sleepy one Sunday evening, picked up his coat and hat and stepped into the aisle. The young woman who was his sweetheart had grown tired and gone out a little before. To his dismay, the minister stopped short in his discourse and said: "Young man, the young lady who went out last is not the one you wish to see home. When she goes, I will let you

know. Sit down. In the future when a woman goes out I will call on the proper man to take care of her." He resumed his sermon. There was a great deal of giggling and considerable wrath, but the sermon was not interrupted again during the winter.

PROPHET VERUS FRIEST. It is better even to create a sensation occasionally that may give rise to adverse comment than to die or to vegetate. The temptation of the ministry of today is to talk smooth things. It is to please the machines. Men object to being hit. They object to a personal method of applying truth. We have societies for suppressing vice, but none for suppressing advice to the preacher. The preacher is overwhelmed with advice, and he is afraid not to take it. A ministry of power is a ministry of freedom, a ministry that thinks for itself and acts, as led by the spirit of God, the minister who survives and is of the church triumphant will therefore be a prophet, not a priest; a leader, not an echo. He will be led by the spirit of God, not by the traditions of men. The keynote by his creed will be freedom of thought and progress in knowledge. "By their fruits ye shall know them." A ministry that has no fruit is a dead ministry. It may be as orthodox as the recent general assembly of the Presbyterian church, but if it bears no fruit it might be as heterodox as the devil for all that it amounts to in the history of humanity. The orthodox church is the church that saves men. The orthodox ministry is the ministry of power unto salvation, and this is the ministry of faith which is the true successor of St. Peter of old.

Second—It is a certainty that this church triumphant will be a saving power. It will be known as a church simply because it saves the world. There are two conceptions of a church current today. One is the election idea; the other is the commission idea. The one is an aggregation of saints met together for self edification and self enjoyment, gathered apart and out of the world, not even in it. The other is a community army, sent forth in the world, to live in it, to die in it and for it. The one means isolation, the other conduct. The one means tradition, the other life. The one that will survive is the one that saves. The church that has no saving quality is good for nothing but to be cut out and trodden under foot of men. "Ye are the salt of the earth." The work of the church is the salvation of this world, here and now—this whole world, man in his entire relations. And the church which lives in this crowded center of modern life must be a church that touches with saving power every ramification of life. Man is a spiritual being. He is a moral being. He is a physical being. The church must save him—spirit, soul and body. If the church of Jesus Christ does not thus touch man, it must die and other powers take its place.

TRADITIONAL TOMBS. Its first work must of necessity be a spiritual one. It must stand for and emphasize the eternal, spiritual verities and their triumph over matter. It must bear witness to the truth—it must present to a thoughtless world the great problem ever fresh. "What shall it profit a man if he gain the whole world and forfeit his life?" It must teach with renewed emphasis from day to day that a man's life does not consist in the abundance of the things that he may possess. There are plenty of dead churches in our great cities, that are dead because they have preached no such thing, and they died because they did not preach it, and wealth and pride and vanity have taken possession and eaten them up, and the spirit of God has departed. The church that lives and survives will be one that leads back to the Father the wandering child, the orphan world. It must be full of zeal for man. It must be full of faith in man as it has faith in God. The life of Jesus shows boundless faith in man. The infidelity that refuses to believe in the possibility of saving men is a man and as blasphemous as the infidelity that refuses assent to the postulate of the Godhead. The worship of God is the service of man, if Jesus is to be believed.

The Protestant church if it must triumph must go back to Catholicism and learn again the lesson which it has forgotten, and it is that man's spiritual nature is bound up whether he will or not with his body. We must relearn the fact that there is a gospel of the body; that there is a body to be saved; that there is a physical basis even of salvation; that Jesus healed the sick and fed the hungry; that he came with healing in his touch; that he recognized the tremendous power of this work over the soul. The church must have its gospel of healing. It must build its hospitals rather than its dismal, traditional tombs with stained glass windows and solemn churches. It needs a corps of evangelist physicians—consecrated doctors—who preach the gospel of Jesus as they heal the bodies of men.

The church that saves man today must touch the intellectual part of man. Man's reason is an organ of the soul turned toward God, not toward matter. It is here that we apprehend the Bible. It is here that we reach the full sweep of the deep truths of religion. It is the work of the church to apply here the simple gospel to every human deed and every human relation. The church must solve some of the mightiest problems of human philosophy and of social science if the church prove the cure all for human ills in our great modern city. It is a hard work to do and do thoroughly. It is hard to tell the truth and make the caustic application at all times to men and to society. If the sabbath have saving power, it must be rubbed in. A dissertation about sabbath will never accomplish the work. An exposition of the theory of a mustard plaster will not cure any man—it must be put on him. So the church that triumphs must be the church that preaches—that applies a practical gospel of salvation to men as men are today, to society as it is today, to the city as it lies in all its darkness, in all its squalor and wretchedness and sin and crime.

SENSATIONALISM. Third—Such a church triumphant will be a church that returns to apostolic sympathy in method. By this I do not mean that we are to wear sandals, as the apostles did. I do not mean that we are to copy all their ceremonies or all their forms. But I do mean that we are to put into practice in the nineteenth century the apostolic spirit with the apostolic ideal before we can hope for a church triumphant. The idea of Paul, the greatest of all the apostles, was simplicity itself. He took the cue from his Master's lips, "Ye shall know them by their fruits." The method of Paul was the method of success, and it is in startling contrast with some modern ideals. The secret of his success is found in this simple statement of his methods:

"I am become all things to all men that I may by all means save some." That is to say, the apostolic method of church work means, first, a sacrifice of the traditions of the ages and the intensest personal convictions on the altar of the success of the mission. Paul was a traditionalist. He was a pariah of the churches. Yet he laid aside his preconceived ideas of church life and church methods upon the altar of this consuming passion for the salvation of men. He sunk his personal preferences in his burning desire to save men at all hazards. His education and his training were traditional and conventional to the last degree.

The cheapest way of going is the easy going way, the way of laziness and of sacred and of solemn traditions. The church needs to pray today as it never prayed before, "Lord, help us to bury our past, to slay our own ideas of success and lay them on the altar of today's consuming mission. The way to conduct church affairs is the way that saves men. The apostolic method of church work implied in the highest degree sensationalism, and in my humble opinion the church that will triumph in the city in the future will be a church that in the best sense is sensational. I do not mean a church that descends to buffoonery and dog shows and the like, but I do mean a church that does not know what the word dignity means. Dignity is of the devil. It begins with the same letter. Dignity is the one devil that is in the way of the success of hundreds of our great city churches today. The apostle made a sensation wherever he went. He could not help it. The gospel he preached was a sensation. He turned the world upside down. He stirred men up. They arrested him, they persecuted him, they drove him out. He preached the truth as it was in Christ, and the truth in Christ cuts the world like a two edged sword.

Jesus Christ himself was a sensation. His methods were sensational. His life most intense in its dramatic aspects. Never man spoke as this man. They were struck with his word, with his manner. They were thrilled. He spoke not as scribe or Pharisee. He spoke with an awful emphasis as one with authority. He spoke as the few prophets of the Hebrew race had spoken, with centuries intervening between their voices. His life was a series of sensations between Calvary and Calvary; his ministry a series of sensations—the healing of the lame, the halt, the blind, the raising of the dead. He broke the traditions of the elders. He broke the Sabbath. He consorted with publicans and sinners. He reached and stirred the masses of the people. He was of them. He lived with them. Even when they deserted him he loved them, lived for them and died for them.

THE APOSTOLIC METHOD. The apostolic method implies also consecrated common sense or the adaptation of methods to the needs of men and times. The Apostle Paul saw an awful need. He stood in Greece and saw her in her wretchedness and sin and helplessness. He saw a world that lay in darkness. He heard the sad cry of the lost on the mountains bleak and bare, sick and helpless and ready to die—lost in wild speculations about the soul and human life and human destiny. As he gazed thus into the face of a race drifting without a compass there was inspiration enough to kindle the great resolve in his great soul, "I will be all things to all men if by all means I may save some." In Greece I will be a Greek; in Rome, a Roman; among slaves, a slave. I will preach in the market place. I will stand on the Acropolis. I will preach in the synagogue—anywhere, everywhere, that man may be found, may be reached, may be saved.

The situation with which we are confronted today is a situation that demands such an apostolic ideal enforced in practical ways. The city lies in debauchery and weakness and corruption—the saloon master practically of your city life; it sickens a week in the city of New York alone; one in a hundred a week; materialism growing in power and insolence; thousands gathered into the whirlpool of an indifferent and godless life; the great masses outside the church unimpaired of its very existence; the sad cry of the city going up before God day and night without ceasing; the muffled roar of its sorrow can be heard in the distance in the deadest hour of the night; the sick, the helpless, the lost, the despairing, the sick in body and the sick in soul. If the church meets this situation, it must be by the adoption of methods which the spirit will own and bless to-day.

RELIC HUNTERS. The trouble is we have discovered the spirit of God. We say the spirit is not with us. It is true, but it is not because the spirit has withdrawn from the world. It is simply because we have put ourselves out of touch with the spirit. The church must get a new baptism of the spirit—that is to say, it must open the doors and let the spirit come in. We have some zeal, but it is zeal with a fatal lack of sense. Now and then a man rises and says, "Lord, we will build three tabernacles—one for thee, one for Moses and one for Elias." Marvelous zeal, but no sense! Wonderful structures we build today, but they are useless catacombs—good enough for records, good enough for relic hunters in the future. And we store them with relics for the future hunters of curiosities, when a newer and fresher race shall roam over our ruined cities. God does not need three tabernacles to-day any more than he needed them in the day of Christ's transfiguration. We need institutions for saving men and women in these closing days of the nineteenth century. We are not adapting our methods to saving men. Until we do the church cannot be triumphant. The moment we do the spirit of God in power reaches the world through us.

Let me repeat to you a part of my personal creed on this subject: As for me and my house, we have more and more resolved to abide in this faith. I repeat it with emphasis. I had rather beat the drum in the Salvation Army to the salvation of men than stand in frescoed temples and preach the gospel to a handful of old men and women, who have professed religion so long and date it so long ago that they can scarcely remember the date of their conversion, and who have heard the gospel so long that they are stricken with sacred rheumatism. I had rather be a human sandwich and walk on Broadway and advertise the gospel unto salvation of the passing crowd than stand beneath Gothic arch and preach into the soft, yielding bosom of few cushions the most glorious periods at a large salary. I had rather sell a hot potatoe in the name of Pounds of Portsmouth, in the name of the eternal God to the salvation of man

than to wear the red list of a cardinal and strut before men. I had rather wield the hot potato of John Pounds of Portsmouth to the salvation of my brother man than sit on the throne of St. Peter and wear the tiara of Leo XIII before the assembled pilgrims of a world.

I believe in the triumph of the church of Jesus Christ. I do not say what I believe about the future of the traditional churches that in many cases cumber the ground in the modern city.

The Merriest Girl That's Out. "Bonnie sweet Bonnie, the maid of Dundee," was, no doubt, the kind of a girl to ask, "What are the wild waves a-saying?" or to put "a little faded flower" in your button hole, she was so full of vivacity, and beaming with robust health. Every girl in the land can be just as full of life, just as well, and just as merry as she, since Dr. Pierce has placed his "Favorite Prescription" within the reach of all. Young girls in their teens, passing the age of puberty, find it a great aid. Delicate, pale and sickly girls will find this a wonderful invigorator, and a pure corrective for all derangements and weaknesses incident to females.

The coming Democratic State Convention promises to be the largest ever held in Ohio. It will be more than a nominating state gathering, more in the nature of a national mass meeting. Hundreds of Pennsylvania, West Virginia, Indiana and Kentucky Democrats are expected, together with Governors Matthews, Altgeld, Pattison, Flower and Russell.

I can recommend Ely's Cream Balm to all sufferers from dry catarrh from personal experience.—Michael Herr, Pharmacist, Denver.

I had catarrh of the head and throat for five years. I used Ely's Cream Balm and from the first application I was relieved. The sense of smell, which had been lost, was restored after using one bottle. I have found the Balm the only satisfactory remedy for catarrh, and it has effected a cure in my case.—H. L. Meyer, Waverly, N. Y.

Of the 134,000,000 pounds of wool imported last year, 90,000,000 pounds of that carpet wool, such as it is produced in this country to any extent, and probably none of it in Belmont county. Yet the McKinley law taxes it 32 per cent and the poor man who can afford nothing better than a wool carpet pays the tax.—St. Clairsville Gazette.

Bucklen's Arnica Salve. The best salve in the world for cuts, bruises, sores, ulcers, salt rheum, fever sores, tetter, chapped hands, chilblains, corns and all skin eruptions, and positively cures piles, or no pay required. It is guaranteed to cure, or your money refunded. Price 25 cents per box. For sale by Durbin, Wright & Co.

The excess of government expenditures for the year ending July 1, 1893 in pursuance of Republican legislation, was \$2,271,236. With the elimination of frauds and reduction of sinecures, inaugurated by a Democratic administration, it is safe to say that the year 1894 will show the balance on the other side.

The World's Fair. Can not remain such without the blooming look and radiant complexion which health, in its prime, imparts. The clearing the blood of impurities, makes the complexion regain the hue of youth.

SECRETARY CARLISLE is going to the Ohio Convention and will have the ovation he deserves for the Roman pluck with which he has stiffened up the credit of the United States Treasury, left in such a deplorable state by Secretary Foster and the extravagant Harrison administration.

Rheumatism. Is a symptom of disease of the kidneys. It will certainly be relieved by Parks' Sure Cure. That headache, backache and tired feeling come from the same cause. Ask for Parks' Sure Cure for the liver and kidneys. Price \$1.

We hope Secretary Hoke Smith will not forget the young men writing up the "Daily World's Fair specials" when he makes up his pension list. Sprains or dislocated nerves are worthy of a good rate.—Ohio State Journal.

Lane's Medicine Moves the Bowels Each Day. In order to be healthy it is necessary.

THE prolonged drought in England, France and Germany and a failure of the oats and fodder crops will open the markets of Europe to American products, in spite of the restrictive operations of the McKinley tariffs.

PITH OF THE NEWS. Lizzie Borden has received by mail numerous offers of marriage.

At a meeting of theosophists in New York Claude F. Wright said Thomas A. Edison had become one of their number. When the extra session of congress convenes, it is probable the president will make some suggestions regarding national banks.

Two more teachers of the Wilson school for girls at New York, were dismissed for believing in theosophy, and the school will close in consequence.

A dispatch from Shanghai to the London Standard says that Li Hung Chang has intimated the necessity of a new treaty between China and the United States.

The clerks in the various departments at Washington are being worried by a series of questions relating to consanguinity and affinity, which they are obliged to answer.

IT FOLLOWS AFTER. A disordered liver—that you're subject to attacks of cold or chills on slight exposure. You get "tired" easily. The feeling is accompanied by a "tired" digestion, which fails to assimilate the food. This often results in what we call Indigestion or Biliousness.

Dr. Fose's Pleasant Pellets rouse the liver to vigorous action, and in turn starts the machinery of the body into activity. Liver, stomach and bowels feel the tonic effect, and in consequence the entire system is invigorated. The process becomes self-regulating, and a reserve force is stored up against exposure to disease.

If you're too thin, too weak or nervous, it must be that food assimilation is wrong. This is the time to take Pleasant Pellets. They permanently cure Constipation, Sour Stomach, Dyspepsia, Sick or Bilious Headache, Dizziness and Jaundice.

Catarrh cured by using Dr. Sage's Remedy. AVERY'S SUPPOSITORIES ARE A POSITIVE CURE FOR DISEASES OF WOMEN. Sealed circulars free. If your druggist does not sell them, drop us a card and we will see that it does. Prepared only by the AVERY MEDICINE CO., Toledo, Ohio, U. S. A.

MOTHER'S FRIEND. A remedy which, if used by a mother about to experience the painful ordeal of Child-birth, proves an infallible specific for relieving the tortures of confinement, lessening the dangers thereof to both mother and child, sold by all druggists. Sent by express on receipt of price, \$1.00 per bottle, charges prepaid.

CARTER'S LITTLE LIVER PILLS. CURE SICK HEADACHE. Headache, yet Carter's Little Liver Pills are equally valuable in Constipation, curing and preventing this distressing complaint, while they also correct all disorders of the bowels. When it is only cured.

ACHE. In the face of so many lives that have been made our great boast. Our pills cure while Carter's Little Liver Pills are very small and very easy to take. One or two pills clean a dose. They are strictly vegetable and do not grip or purge, but by their gentle action please all. Send the name of your druggist for a free trial. Sold by druggists everywhere, or sent by mail.

SMALL PILL, SMALL DOSE, SMALL PRICE. CARTER MEDICINE CO., New York.

None Such CONDENSED Mince Meat. Makes an every-day convenience of an old-time luxury. Pure and wholesome. Prepared with scrupulous care. Highest award at all Pure Food Expositions. Each package makes two large pies. Avoid imitations—and insist on having the NONE SUCH brand.

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PENNYROYAL PILLS. Original and only Genuine. Best for Catarrh of the Bladder, Piles, Hemorrhoids, Stricture, Gonorrhea, etc. Take one or more, three times a day, after meals and at bedtime. At Druggists, or sent by mail. "Relief the Family" is better to return to the "Relief the Family" Co., Madison Square, N. Y.

DERMATINE. AN INVALUABLE REMEDY FOR Sun Burn, Chafing, Burns, Scalds, Inflamed Eyelids, Odor from Perspiration, etc.

BRIGGS' KIDNEY PILLS WILL CURE Lumbago, Weak, Painful Back, RHEUMATISM, NERVOUSNESS, SLEEPLESSNESS, AND FEMALE WEAKNESS.

THIS NEW REMEDY is the Latest Discovery of Medical Science. It is a relief remedy, and will cure what it has done for thousands. Address: E. S. BRIGGS, Ashland, O., U.S.A.

John Schumacher The Old Reliable Boot & Shoe Dealer doing business at No. 14 E. Tuscarawas St has decided, after years of experience in the business, to close up all book accounts and after April 1st will do a STRICTLY CASH BUSINESS.

By this means he will be enabled to give his trade the benefit, and the cash buyer will not need to pay big prices for goods to make up for poor book accounts.

A new line of Foot Wear has just been placed on the shelves. Call and get prices.

N. B. Parties knowing themselves indebted will please call and settle.