

LAXAKOLA

THE GREAT TONIC LAXATIVE

If you have sour stomach, indigestion, biliousness, constipation, bad breath, dizziness, inactive liver, heartburn, kidney troubles, backache, loss of appetite, insomnia, lack of energy, bad blood, blotched or muddy skin, or any symptoms and disorders which tell the story of bad bowels and an impaired digestive system, Laxakola Will Cure You.

It will clean out the bowels, stimulate the liver and kidneys, strengthen the mucous membranes of the stomach, purify your blood and put you "on your feet" again. Your appetite will return, your bowels move regularly, your liver and kidneys cease to trouble you, your skin will clear and freshen and you will feel the old time energy and buoyancy.

Mothers seeking the proper medicine to give their little ones for constipation, diarrhea, colic and similar troubles, will find Laxakola an ideal medicine for children. It keeps their bowels regular without pain or griping, acts as a general tonic, assists nature, aids digestion, relieves restlessness, clears the coated tongue, reduces fever, causes refreshing, restful sleep and makes them well, happy and hearty. **CHILDREN like it and ask for it.**

For Sale by **A. J. RICHARDS, W. H. STYER.**

Laxakola is not only the most efficient of family remedies, but the most economical, because it comes in two medicines, viz: Laxative and Tonic, and at one price, 50c. or 50c. At Druggists. Send for free sample to THE LAXAKOLA CO., 122 Nassau Street, N. Y., and mention the name of your druggist. We will express to any address on receipt of 50c. in stamps or post note, all charges prepaid. **Large Family size bottle of Laxakola, sufficient to last for a long time.**

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Special service on account of Pan-American Exposition at Buffalo, will be operated during July and August. Direct connections will be made with C. & O. S. W. R. R. on night and day trips. Apply for Special Rates.

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Low Rates

VIA

B. & O. S. W.

TO

FIFTH International Convention Epworth League, San Francisco California, July 18th to 21st, 1901.

TICKETS WILL BE SOLD July 5th to 12th inclusive; also on July 13th for such trains as deliver passengers to western lines at St. Louis, Beardstown or other B. & O. S. W. Junction points on the same day.

Before purchasing tickets via any other line consult Agents B. & O. S. W. R. R. for full particulars regarding stopovers and other accommodations. Complete folder can be secured on application.

O. P. McCARTY, General Passenger Agent, CINCINNATI, O.

Rates to Pan-American Exposition via Buffalo, Rochester & Pittsburg Ry.

Rates for round trip tickets from Pittsburg to Buffalo, account Pan-American Exposition on and after June 1st, will be as follows:

Season tourist tickets on sale every day at \$11.05, good returning to and including October 31st, 1901.

Tickets on sale every day at \$9.20, good 15 days.

Tickets on sale every day at \$8.00, good 7 days.

Tickets on sale every Tuesday at \$5.25, good three days.

Excursion tickets from other points on the B. R. & P. Ry. will be sold on above dates at proportionate rates.

Two fast solid vestibuled trains leave P. & W. Depot, Allegheny 9:00 a. m. and 10:00 p. m. City time; the morning train is equipped with high back seat day coaches, Cafe and free reclining chair cars, night train with new coaches and latest pattern Pullman sleepers.

Tickets on sale at City Ticket office, 500 Smithfield St., Cor. Fifth Ave., or P. & W. Depot, Allegheny.

All inquiries for information will receive prompt attention if addressed to C. O. D. PASCAULT, Division Passenger Agent, 500 Smithfield St., Pittsburg, Pa.

THU June ... a.

THE CRYSTAL Ice and Preserving Company,

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At No. 214 Scammell street has for sale, the finest Jersey milk, cream, butter milk, skim milk, our milk, cottage cheese, and Dairy Butter. Marietta Phone No. 290.

Theory of a New Kingdom

—AS PRESENTED—

By Rev. G. Y. Palmer.

The merits of the Jews and Gentiles were dissimilar.

Text: Romans 3rd Chapter, 1st Verse. "What advantage then hath the Jew, or what profit is there in circumcision?"

(1) We have shown that the Abrahamic covenant survived Pentecost (2) and that the old church came through the change of dispensations without losing her identity (3) and that the change of dispensations did not alter the relation existing between the churches. We assert then first there was at the beginning of the dispensation of religion such a thing known as the kingdom of Heaven and two distinct classes of men to be taught, to wit: church members and non-church members. Jews and Gentiles, the one called the circumcised and the other the uncircumcised. To the Jews all of the privileges of the church had been granted but to the other they were denied. The fact that the Jews had superior advantage has much to do with the discussion before us. Paul asks "What advantage hath the Jews or what profit is there in circumcision?" He answers the question thus much every way chiefly because that unto them were committed the oracles of God. Here it is expressly declared that the Jew had the advantage and now on this is based the dissimilarity of the wants of the two classes. A distinction is seen in Roman's 3rd, 30th Seeing it is one God which shall justify the circumcision by faith and the uncircumcision through faith. The Jew had faith, faith cometh by hearing and the Jew had heard all his life about a coming Christ. Before Christ came a faith looking to a coming Christ was justifying. With all the Jew had heard he had never learned to know his Christ by the name of Jesus of Nazareth. He needed only to be convinced that this Jesus was the one for whom he so long looked and when he became thus convinced that Jesus is the promised Christ, the faith that he had already had centered on the proper object and he was justified. Hence the burden of the apostles preaching to the Jew was to make this one point to be understood namely that this Jesus is the Christ. The Jew's faith reached completion on learning to know Christ by the name of Jesus and he learned it for the first time in the very first sentence of the New Testament but it is at this point also that the Gentiles faith began he learns the name for the first thing. The Jew reached the top round of the ladder when he learned the name and was made acquainted with the man Jesus. But the Gentile is but beginning to ascend the ladder when he learns the name and is introduced to the man Jesus, or the Gentile's faith begins when the Jew's faith reached a completion. Dissimilarity is seen again in Galatians 3: 25. Wherefore the law was our schoolmaster to bring us unto Christ that we might be justified by faith. The Gentiles were not brought to Christ by the law but by the gospel. He did not have the law; he was a heathen and the law was done away before Salvation was offered to him at all. Again the Jews were Abraham's children. Already Christ said to the Jews "I know that ye are Abraham's seed," the Gentiles were to become such. Galatians 3: 7, know ye therefore that they which are of faith the same are the children of Abraham in verse 29th and if ye be Christ's then are ye Abraham's seed. In Romans 4: 11-12 And he received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised that he might be the father of all them that believe though they be not circumcised that righteousness might be imputed to them also and the Father of circumcision to them which are not of the circumcision only but who walk in the steps of that faith of our Father Abraham which he had being yet uncircumcised. See Romans 3, 4-10 also Romans 4: 9-24, Galatians 3: 7, 28, read it. The Jews were to remain the children of Abraham, the Gentiles were to become his children, so the family of Abraham was never to be broken up. Again John 10: 16. Other sheep I have which are not of this fold then also I must bring and they shall hear my voice and there shall be one fold and one shepherd. Israel was always God's flock, there is a difference between keeping those in which are already in and bringing in those that never were in. Peter was keeping Jews in and Paul's work was that of bringing in the other sheep or Gentiles. Again the Gentiles were aliens and foreigners from the covenants and the common wealth of Israel while the Jews were citizens of the household of God. The Gentile is to become a citizen. Here read Ephesians 2: 11-18.

The Jews were to remain citizens. The Gentiles were to become such, so the household was never to be broken up. The Gentiles were far off, a wall or partition separated them from the immunities and blessings of the Church.

This wall or partition was broken down, not to force the Jew out but to let the Gentile come in. The apostle took up the Jew where the law left him and graduated him or put on him the finishing touch and left him in the Church. The Gentile needed more than the formal graduation. He had not learned the A B C as yet and had yet the entire course before him or had it all to learn, but some one objects and asks do we not read that there is no difference between the Jew and the Gentile and refer us to Romans 3: 22 "Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe; for there is no difference." True but Paul in the same Chapter declares that the Jew had the advantage and that is what we are trying to prove and the ground of what we claim. The Jew was no better by nature than a Gentile, both are sinners. The difference is in the circumstance of the two. The Jew had been more favored he was in the church and now what shall we do, shall we put him out to get to bring him in again or shall an arrangement be made to keep him in? The latter was done. We have seen that the old Church was not done away, and now what of the transition stage. In Daniel 9: 24-27 we find this scripture, seventy weeks are determined upon thy people to finish the transgression and to make an end of sins and to make reconciliation for iniquity and to bring in everlasting righteousness and to seal up the vision and the prophecy and to anoint the most holy, (this is 490 years for God commanded Israel to compute time by weeks of years see Leviticus 25: 8) now these seventy weeks or 490 years were divided into three periods (see verse 25) know therefore and understand that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the prince shall be seven weeks and three score and two weeks. The street shall be built again and the wall even in troublous times. And he (the Messiah) shall confirm the covenant with many for one week and in the midst of the week he shall cause the sacrifice and the oblation to cease. 1st division of the time seven weeks or 49 years from the commandment to rebuild Jerusalem to the setting of the Jewish state see the account of it in the books of Ezra and Nehemiah. 2nd division three score and two weeks or 434 years which brings us up to the opening of Jesus's ministry when he began to confirm the covenant with the Jews for one week or seven years in the midst or middle of which he was to cause the sacrifice and the oblation to cease and it was at Jesus's death of after 3 1/2 years or the middle of the week of years that the temple service was interrupted by the rending of the veil. Concerning this same matter Paul says in Romans 15: 8 Now I say that Jesus Christ was a minister of the circumcision for the truth of God to confirm the promises made unto the Fathers. Is not this what Daniel said he should do? Daniel said it would require seven years for the work. Jesus engaged in it personally for 3 1/2 years and then was crucified and left this special work of confirming the covenant in the hands of the Jews and the Apostles to complete in 3 1/2 years more. So then the special work of Christ and the Apostles beginning at the baptism of Christ and continuing until 3 1/2 years after Pentecost was the work of confirming the covenant with many (or the Jews) and the instruction given to the Jews in that period must be distinguished from gospel of the circumcision which is for the Gentiles. We must not mistake this conformation of the covenant with the Jews for God's method of saving Gentiles, it must be remembered that the Apostles gave their attention exclusively to the Jews for a long time after Pentecost. The idea was to save the Church all those who were already in plished as far as possible then they turned their attention to the Gentiles. The Acts of the Apostles on an average the history of one year to each Chapter, this we learn from the account of Paul's two visits to Jerusalem after his conversion as he gives the account of himself 1st and 2d Chapter, his second visit fourteen years after the first and that was the time he visited Church Councils at Jerusalem which is maintained in the 15th Chapter so then that Church councils occurred at least 17 years after Paul's conversion. Therefore say that each chapter of Acts records on an average the history of more than a year, so then as the conversion of the first Gentile is recorded in the 10th Chapter of the Acts it is by no means extravagant to say that no Gentiles were received into the Church until at least 3 1/2 years after Pentecost. The period allotted to the work of preaching the gospel of circumcision was not completed before that time and that the Gospel of circumcision never was intended for the Gentiles. John's ministry was preliminary in character, Luke

B. & O. S. W. R. R.

TIME TABLE NO. 24, June 12.
Trains Arrive at and Depart from Union Station.

Central Standard Time.

ARRIVE	WESTWARD.	DEPART
3:10 a. m.	Athens, Chillicothe, Cincinnati, Louisville, St. Louis and all points West, South and S-west	11:40 p. m.
13:00 m.	St. Louis and all points West, South and S-west	1:30 a. m.
12:45 p. m.	Belpre, Athens, Chillicothe, and way stations	5:00 a. m.
2:35 p. m.	Belpre, Athens, Chillicothe, Cincinnati and way stations	11:00 a. m.
12:45 p. m.	Belpre, Parkersburg, Chillicothe, Cincinnati and way stations	1:00 p. m.
7:00 p. m.	Belpre, Parkersburg, Chillicothe, Cincinnati, Louisville, St. Louis, Chicago and all points west, south and southwest.	8:00 p. m.
7:40 a. m.	Parkersburg and Belpre	Loos.
7:00 p. m.	Belpre, Parkersburg, Saltillo, G. O. D. Wallis, Clarksburg, Gratton, and all way stations.	11:00 p. m.
12:45 p. m.	Belpre, Parkersburg, Gratton, Washington, Baltimore, Philadelphia and New York	1:00 p. m.
3:10 a. m.	Parkersburg, Washington, Baltimore, Philadelphia and New York	5:00 p. m.
10:00 p. m.	Parkersburg, Washington, Baltimore, Philadelphia, New York, Boston and all points east.	11:40 p. m.

Marietta and Parkersburg Local.
1:20 a. m. 1:30 a. m.
3:10 a. m. 5 a. m.
7:40 a. m. ex Sun 8:00 a. m.
9:40 a. m. 11:00 a. m.
12:45 p. m. 1:00 p. m.
2:35 p. m. ex S 3 p. m.
4:40 p. m. ex Sun 5:00 p. m.
7:00 p. m. 8:00 p. m.
10:00 p. m. 11:40 p. m.

*Daily. †Except Sunday.
All trains of Marietta District run to Parkersburg.

For through tickets to all points in the United States, Canada and Mexico, with detailed information as to rates, routes, sleeping car accommodations etc., please call on or address:
G. M. PAYNE, Ticket Agent, Marietta, O.
A. H. SNIDER, Passenger Agt., Marietta, O.
O. P. McCARTY, Gen'l Passenger Agent, Cincinnati, O.

Marietta Division. Pennsylvania Lines.

Trains Run by Central Standard Time.

Northward.	612	626	616
	AM	AM	PM
Marietta	10:15	10:15	12:15
Caywood	10:30	10:30	12:30
Stanleyville	10:45	10:45	12:45
Whipple	11:00	11:00	1:00
Warner	11:15	11:15	1:15
Elba	11:30	11:30	1:30
Mackburg	11:45	11:45	1:45
Dexter City	12:00	12:00	2:00
South Olive	12:15	12:15	2:15
Dudley	12:30	12:30	2:30
Caldwell	12:45	12:45	2:45
Belle Valley	1:00	1:00	3:00
Ava	1:15	1:15	3:15
Glenwood	1:30	1:30	3:30
Pleasant City	1:45	1:45	3:45
Derwent	2:00	2:00	4:00
Byesville	2:15	2:15	4:15
Cambria	2:30	2:30	4:30
Tambora	2:45	2:45	4:45
Kimblinton	3:00	3:00	5:00
Kimblinton	3:15	3:15	5:15
Bird's Run	3:30	3:30	5:30
Grovesey	3:45	3:45	5:45
Post Boy	4:00	4:00	6:00
Newcomertown	4:15	4:15	6:15
Wolf	4:30	4:30	6:30
Stones Creek	4:45	4:45	6:45
Canal Dover	5:00	5:00	7:00
Valley Junction ar.	11:05	5:00	PM

Southward.	611	629	617
	AM	AM	PM
Valley Junction	10:15	10:15	12:15
Canal Dover	10:30	10:30	12:30
Yorktown	10:45	10:45	12:45
Stones Creek	11:00	11:00	1:00
Wolf	11:15	11:15	1:15
Newcomertown	11:30	11:30	1:30
Post Boy	11:45	11:45	1:45
Grovesey	12:00	12:00	2:00
Bird's Run	12:15	12:15	2:15
Kimblinton	12:30	12:30	2:30
Flyner	12:45	12:45	2:45
Cambria	1:00	1:00	3:00
Byesville	1:15	1:15	3:15
Derwent	1:30	1:30	3:30
Pleasant City	1:45	1:45	3:45
Glenwood	2:00	2:00	4:00
Ava	2:15	2:15	4:15
Belle Valley	2:30	2:30	4:30
Caldwell	2:45	2:45	4:45
Dudley	3:00	3:00	5:00
South Olive	3:15	3:15	5:15
Dexter City	3:30	3:30	5:30
Mackburg	3:45	3:45	5:45
Elba	4:00	4:00	6:00
Warner	4:15	4:15	6:15
Whipple	4:30	4:30	6:30
Stanleyville	4:45	4:45	6:45
Caywood	5:00	5:00	7:00
Marietta	11:05	5:00	PM

Dark Blue figure, P. M. time. Light Blue, A. M. time.

Connections leave Newcomertown via Pittsburg Division.—For Pittsburg and the East, 7:45 a. m., 11:15 a. m., 12:15 p. m. For Columbus, 11:15 a. m., 12:15 p. m. For Cleveland, 11:15 a. m., 12:15 p. m. For Chicago, 11:15 a. m., 12:15 p. m. For Cincinnati, 11:15 a. m., 12:15 p. m. For St. Louis, 11:15 p. m. For Columbus and Chicago, 11:15 p. m.

Connections leave Canal Dover via Cleveland, Canton and Port Wayne Route points, Chicago, Pittsburg and Intermediate points, 7:20 a. m. and 12:20 p. m.

*Daily. †Except Sunday. ‡If stop.

L. F. LOREE, E. A. FORD, General Manager, General Passenger Agent

11-35-00-N PITTSBURG, PENN'A.

For time cards, rates of fare, through tickets, baggage checks, and further information regarding the running of trains, apply to any agent of the Pennsylvania Lines.

O. & L. K. R. R.

TIME CARD IN EFFECT DEC. 2nd, 1900

GOING NORTH	No. 70.	No. 72.
Marietta	8:30 a. m.	3:45 p. m.
Lovelock	8:45 a. m.	4:00 p. m.
Waterford	9:00 a. m.	4:15 p. m.
Stockport	9:15 a. m.	4:30 p. m.
Malta	9:30 a. m.	4:45 p. m.
Zanesville	9:45 a. m.	5:00 p. m.
Ar. Columbus	10:00 a. m.	5:15 p. m.
Ar. Chicago	10:15 a. m.	5:30 p. m.
Ar. St. Paul	10:30 a. m.	5:45 p. m.

GOING SOUTH	No. 73.	No. 71.
Lv. Chicago	7:00 p. m.	1:30 p. m.
Columbus	7:15 p. m.	1:45 p. m.
Zanesville	7:30 p. m.	2:00 p. m.
Malta	7:45 p. m.	2:15 p. m.
Stockport	8:00 p. m.	2:30 p. m.
Waterford	8:15 p. m.	2:45 p. m.
Lowell	8:30 p. m.	3:00 p. m.
Ar. Marietta	10:45 a. m.	5:55 p. m.

All Trains Daily except Sunday.
Nos. 70 and 73 make close connections Zanesville with the E. & O. and Pan Handle trains for Columbus, Chicago and the West. J. HOPKINS, General Manager. C. C. HARRISON, General Passenger Agent

Buffalo, Rochester and Pittsburg Railway.

The Pan-American Exposition Line THROUGH VESTIBULED TRAINS BETWEEN Pittsburg and Buffalo Pittsburg and Rochester

Equipped with Pullman Sleepers, Hand-some Day Coaches, Cafe and Reclining Chair Cars.

Quick Time—Superior Service.

From P. & W. Station, Allegheny.

Eastern Standard Time.	Leave.	Arrive.
Buffalo, Rochester, P. & W. Station, DuBois and Bradford Ex.	9:00 a. m.	8:45 p. m.
P. & W. Station, DuBois and Bradford Ex.	4:10 p. m.	11:00 a. m.
Buffalo and Rochester Ex.	10:00 p. m.	7:30 a. m.

*Daily. †Week Days.
9:00 a. m. train has Cafe and free Reclining Chair Cars. Pullman Sleeping Cars on 10:00 p. m. train between Pittsburg and Buffalo, Pittsburg and Rochester.

Ticket Office, 500 Smithfield St., cor. Fifth Ave.
E. C. LARNEY, G. O. D. PASCAULT, Gen. Pass. Agt., Div. Pass. Agt., Rochester, N. Y., Pittsburg, Pa.

Subscribe for the Daily Leader.

Ohio River Railroad.

Time Table Effective Nov. 25th, 1900 (Eastern Time)

GOING NORTH

Leave Willamstown—
4:47 a. m. to Wheeling
10:36 a. m. to New Martinsville
12:45 p. m. to Pittsburg and East
4:51 p. m. Wheeling and Int. points
5:19 p. m. Ohio Valley Express Pittsburg and East.
6:12 p. m. Sistersville and Int. points
9:07 p. m. New Martinsville and Int. points.

GOING SOUTH

8:56 a. m. to Parkersburg
11:17 a. m. to Parkersburg
12:03 p. m. Ohio Valley Express to Huntington and Cincinnati.
12:35 p. m. to Kenova
4:45 p. m. to Pt. Pleasant
4:06 p. m. to Parkersburg
9:54 p. m. to Parkersburg

D daily. * daily except Sunday.
L. E. CHALENOR, Gen. Pass. Agent.

Examination of Teachers

For the public schools of Washington County will be held in the Marietta High School room on the second Saturday of each month except January, July and August.

J. A. STONE, Marietta, Ohio.
President Board of School Examiners.