

WESTERN RECORDER.

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Our Policy.

Intemperance.

A column devoted to the Temperance Cause, Jacksonville, Fla., by Rev. G. W. Walker.

We have here a solemn warning against intemperance. It comes to us, not from the lips of men simply, but from the Spirit of God.

The next speaks of intoxication, not as an occasional excess, but as a guilty and ruinous vice habitually indulged in.

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The accompaniment and the cause of the case in both cases before us is the same.

Lord Bacon said once—and he was a keen observer and knew what he affirmed—'that all the crimes on earth do not destroy an man of the human race, nor alienate so much property as drunkenness.'

Look at the statistics of intemperance in our own country, and see how righteously true is the description which the text gives of the consequences of wine bibbing and rum drinking.

Some one estimated, not a great while ago, facts and figures, and showed by approximate estimation, that this disease-breeding, health-destroying, soul-enslaving, and soul-ruining curse cost the United States directly and indirectly for one year only, the stupendous sum of \$1,000,000,000.

Remove temptation; shut up liquor saloons; prohibit the sale of alcoholic beverages; withhold license from rum runners; reduce traffic in strong drink under ban and make it vicious.

But exclaims the vendor of the rum-stuff, 'I have a right to sell it. I have paid my money for a license and my trade has the sanction of law; and besides, this is a free country, any such restrictions as you propose are not in accordance with the liberties and privileges of American citizens.'

But a legal right, though it may be defended by constitutions and acts, can at the same time be a moral wrong; and it always becomes such whenever its exercise occasions injury, evil and suffering to others.

Legally a person may have the right to sell strong drinks and ardent spirits, but he can not exercise it save at the expense of human well-being. Now, it is conceded, a principle of sound ethics and of true religion, that no man shall do injury or indirectly hurt; and this principle is as much a part of the law of God as it is of the law of man.

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They may be excited by thousands, and tens of thousands. Their sin of anguish fill the land, and rising in the same waves, come out of the East of Babylon.

Rum and ruin; wine and woe; brandy and blight; whiskey and wretchedness; instead of health and light; drunkenness and destruction are joined together as cause and effect; and we can get rid of the effect only by removing the cause.

But how shall this be done? How shall drunkards be reformed and rescued? How shall the ravages of the intoxicating cup be stopped? How shall the youth of our land be saved from the guilt and woe of intemperance?

These questions constitute the problem that we, as Christians and philanthropists, as lovers of God and humanity, have to work out.

By making prayer and plying gospel motives by law, abstinence and strict prohibition its solution will be reached. Let us not use strong drink ourselves and let us discourage as far as we can others in its use.

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The influence on our national character must be very great. It can be seen in fifty ways even in our Sabbath, as well as portions of other days; in beer gardens, dancing, drinking and playing various games.

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in every human mind there is doubtless more or less speculation concerning the nature and attendant circumstances of the life to come.

The Christian as his own position of the promised inheritance is, of course, enabled to enter more deeply into the nature of eternal things, in proportion as he receives the enlightening influences of the Divine Spirit; yet in this life he can receive only the first rudiments of his heavenly inheritance. Scriptures are so plain as to be designed to unfold the fact and the conditions of a future life, does not either locate or perfectly define heaven. The sacred writers themselves were not able to comprehend, much less express, even with the pen of inspiration, the glories of the mansioned world to come.

St. John says in the third chapter of his first epistle, 'I do not see you appear what we shall be.' We gaze with the mind's eye upon the glory of heaven, and are lost in admiration as we view the countless hosts of the firmament. Yet knowing that the human constitution is but an infinitely small part of the created universe, we must acknowledge it does not yet appear what wonders God has wrought in forming and controlling the movements of these unnumbered worlds. But turn to the powerful telescope, and lo! the wordless creation. Millions upon millions of worlds are visible to the unaided eye, traverse the boundless fields of space, while as the power of the instrument is increased, the number of suns and systems of worlds increase proportionally, till the mind of the most accurate observer of the heavenly bodies is confounded with the vastness which is still un-revealed, he is forced to confess, it doth not even yet appear what God hath created, yet no human eye can see, no mind grasp, the deep mystery of His power.

The astronomer's baffled efforts illustrate the Christian's attempt to comprehend the mystery of the redemption. We sometimes try even with the unaided eye to penetrate the curtain which shrouds the mystery of the great work of redemption. We sometimes try, we fall powerless of faith, we fall

the glory to be revealed. St. John, aided by the true vision of a spirit in peculiar sympathy with Christ, and with the added capacity, not only of a mighty angel, but of an inspiration of the Holy Ghost, stands upon the elevation of sacred communion with God, and gazes with enraptured soul upon the glorious work of redemption. But even his sanctified earthly powers are insufficient to compass the nature of the heavenly. 'It doth exceed all thought, and all knowledge; yet measuring in a measure the vista of mystery which surrounds the eternal, he is enabled to continue, 'But we shall see when He shall appear, we shall be like Him.'

Reflect upon this glowing thought of the favored apostle, whom Jesus Christ loved, and whose affectionate relation has been kept by the intimacy of his communion with the Master. If we have faith to grasp the glory of the Father, it will render us more than bright with hope, and make the bitterest cup sweet to drink. Is it possible that we, now mere mortals, so unworthy to be called by His name, can ever be in any real sense like Him? Can it be that we, who so often mourn our sins against Him, our repeated departures from Him, our repeated failures, shall be transformed into His perfect image? Yet this assurance every true believer may claim. 'To be like Him,' not in the sense of possessing immortal bodies, pure spirits, heavenly vision, in our nature, character, happiness and glory, we are able to comprehend. Let this likeness to Christ be the supreme ambition of our souls; upward to the full fruition of this hope let us press. In David's cry let us join, 'As the hart panteth after the water-brooks, so panteth my soul after thee, O God.' Thus let us hope, when we are able to comprehend, we shall be like His face, and His name shall be in our foreheads.

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That the real cause between Baptists and Peshobaptists is understood by the majority of Christians is very doubtful. Recently Rev. T. De Witt Talmage, in a sermon from the text, 'Other sheep I have which are not of this fold,' in which he said, 'The only difference between Baptists and Peshobaptists is the mode of sheep-washing.' Many other ignorant and well-meaning people believe the same thing. Often have we heard it said that the only difference between Baptists and Peshobaptists is the mode of baptism. That which divides us from our so-called Peshobaptist friends is not a design and subjects of baptism. Our so-called Baptist friends lay too much stress on an outward ordinance, in fact even baptize (sprinkle) a sick or dying infirm. Consider the fact that the ordinance of baptism, even though it is a general practice, can be taken as evidence. 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WATCH AND PRAY. When the spirit of life is waiting... Full of faith and pleasure... And each member led by the... In the warmth and light of day...

The Sunday School.

INTERNATIONAL BIBLE LESSONS, 1933.

THIRD QUARTER. Commencing July 15th.

ISRAEL DEPARTED AT AI.

Jeremiah 1:1-23.

MEMO. Try to see your sins as they were... More true than any you will find...

INTRODUCTION.

None had compassed the length to reach to Shechem as soon as they had... The Jordan, and held a most solemn service of supplication and confession... Read the 27th chapter of Deuteronomy...

THE SINS OF ISRAEL.

1. THE SINS OF ISRAEL. If And the Lord said unto Joshua, Get thee up: where standeth Jericho? I will deliver it into thine hands... 2. If Israel had sinned, and they have also transgressed my covenant which I commanded them...

EXPOSITION.

V. 10. - Get thee up - from before the ark (v. 9) where Joshua and the elders were bound upon their faces in penitential adoration and prayer... V. 11. - Israel had sinned and transgressed...

where the ark which the Lord was driven, and the tribe to which the guilty man belonged was taken... V. 11. - Israel had sinned and transgressed...

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Correspondence.

In a Happy Conversion Necessary to the Full Assurance of Salvation?

In considering this question, it is necessary to fix clearly in the mind its exact meaning. What is the particular idea involved in its statement? What special phase of the Christian life is to be brought to view in its discussion? The whole matter will hinge upon the definition of the terms used. The connection in which it stands seems to indicate that the word "conversion" here has the meaning of "regeneration."

It seems to refer to that moral change which occurs at the beginning of the Christian life, and in which the soul passes from spiritual death into spiritual life. "Conversion" is often used to designate this great moral change called regeneration or the new birth, and in this question this seems clearly to be the case. It would hardly be proper to speak of a "happy conversion" in any sense other than this; for "conversion," as I endeavored to show in a former paper, is the act of the regenerated person in the exercise of the new principle of life imparted to regeneration.

"Happy conversion" as I have spoken of here, is the moral change lying at the beginning of the Christian life, with the happiness which usually accompanies that change. David expresses it in the fifty first Psalm as the "joy of salvation." When he began his Christian life in regeneration by divine power he experienced a joy. That joy he lost by reason of sin, and he earnestly prayed for it to be restored, thus implying that he had experienced it before. It was a prayer for a joy which could not be effected by his own power only, and referred back to a work which had been accomplished by the Almighty. "Restores unto me the joy of thy salvation" - not the joy of the salvation effected by any other power, but the joy of thy salvation. "Restores unto me" - I have once experienced this joy, but I have lost it; therefore, I beseech thee, restore it to me.

tain kind. Hence Paul could say, "I know whom I have believed." John could say, "Whom he has passed from death unto life." "Whom" we know that was Christ.

The joy is illustrated by that which brings such a city as Jerusalem into existence. How do I know it? I know because my eye has seen it, and through the medium of sight have acquired the absolute truth of its existence. I know that it is such a city as Jerusalem. Why do I believe it? I have never been there, but I have no doubt of its existence that I would do to it and as confidently expect to reach it as I would expect to reach Columbia. Therefore I may say, "I know it exists, but my knowledge is not that of faith, but of evidence, and it is not absolute knowledge."

Such a knowledge or assurance of salvation or of our being in a saved state we may know, and we know it to say, "We know that we have passed from death unto life." But it is quite difficult to distinguish this from the "witness of the Spirit," or the impression made upon our consciences by the Holy Spirit, that by all in a saved state. "Assurance of salvation is the persuasion or conviction that one is in a state of salvation."

There is a distinction between "assurance of salvation" and "full assurance of salvation." It would seem that there could be no distinction between the two expressions. If one is assured of the fact that one is in a state of salvation, then, nothing additional would be implied by possessing "full assurance," for it is assured at that, it is fully assured of being in that state. The idea implied by "full assurance" can only be that "his religious state is such as to render him, at all times, entirely free from doubt with regard to being in a saved state. If such be the idea of the query, then, as a matter of fact, very few could claim this full assurance, since there are very few Christians who are never troubled by doubts concerning their religious state. Even those who have the brightest professions and who have been blessed with the happy regeneration, often have serious doubts. The happiest of God's people are sometimes looked and heard in the foul dungeons of "Doubting Castle" and are almost in the grasp of "Giant Despair." "Full assurance," therefore, does not mean full assurance of salvation as to prevent all possibility of doubt or trouble by mental conviction or persuasion that one is saved.

The question to be answered is this, In the existence of joy or happiness at the time of regeneration, is an essential feature of this conviction that we are saved? Can any person possess an assurance that he is in a saved state if he did not feel joy or happiness at the time of his regeneration? It is not whether happiness is a necessary accompaniment of regeneration, but whether, in any case of regeneration, but not a necessary condition of salvation may exist if there was no experience of happiness at the time of regeneration. Can any one, without such happiness, be assured of salvation? Is such happiness absolutely necessary to full assurance? With this understanding of the question, I take the negative and hold that a happy conversion is not essential to a full assurance of salvation. There may be an assurance of salvation in some cases without the happiness at the time of regeneration. Ordinarily, and in the great majority of cases, we believe that regeneration, or the passing from death unto life, is accompanied by happiness, and it is eminently proper for us to pray, "Restores unto me the joy of thy salvation" and "Revive thy work that they may rejoice in thee." But there may be an assurance of salvation without this happiness at regeneration. 1. Because observation teaches us that there are some genuine Christians, eminently pious, who retain consciousness of the time of passing from death unto life. They do not know exactly when or where they were "born of the Spirit." They can only fix upon any exact date and say, "at that time I was received in heart and raised from the grave of spiritual death." A well known, distinguished, and eminently pious minister, now

Synopsis of Giving in the Sunday-School.

Money is one of the essentials to a successful prosecution of Sunday-School effort. Common expenses must be met. Something more than the unmet expenses of the school must be provided for. Children are quick to discern the style upon which the school is conducted. They love enterprise, and the school that presents freshness and life is the one they will most likely to appreciate. Liberty must go hand in hand with every other principle. Such aggressive work certainly will hasten the spirit of Sunday-school enterprise, and should be used to the utmost of pecuniary ability by such schools as are eager to consecrate every effort to the glory of the Master. Liberal souls will devise liberal things, and in every case the locality of the school and surrounding circumstances must govern the measure of outlay. A country school will govern its peculiar wants, and a city school will meet with competition and rivalry, and be more expensive than the country school. In either case, expenditures in carrying on an enterprise will be encouraged by the encouragement of the school with true spiritual growth, and at the same time render it pleasant and desirable of all connected therewith, cultivating economy without parsimony and benevolence without extravagance. How shall the means be obtained to maintain the Sunday-school? The church should appropriate sufficient funds annually for the support of its home school, and all its mission

to his own, and so concerning his religious experience, that he did not tell even the year in which that great moral change was effected in his life, yet he knew that he was not the same that he once was, and that his "old things had passed away and all things had become new." There was in his case regeneration without a knowledge of the exact time.

During my summary life our studies often met to relate their experience for mutual benefit. One young man of deep piety and of much intellectual power told me that it was impossible for him to tell the exact time of his regeneration, but he felt that he had many of the evidences of that great change, and could say, "I know whom I have believed." His life was that of an earnest Christian.

While in the great majority of cases there is a distinct consciousness of the time and place and circumstances of regeneration, yet observation teaches us that there are some devout and earnest Christians who do not possess a consciousness of them, and it will not do for us to say that on that account they are not Christians.

If the reference is to happiness experienced at the time of regeneration, we are bound to believe that there are instances in which there is an assurance of salvation without a happy regeneration, since there are those who have no consciousness of the time of that event.

I pause to ask, is there not sometimes a tendency upon their part of some brethren to set up their religious experience as a standard by which to judge of the experience of others? If any experience fails to come up to this standard, they look upon it very doubtfully. They remember so vividly the very hour when they found peace in trusting the Savior; they remember so vividly the very place of its occurrence, and the overflowing happiness of the hour, that they can not understand how any one else may be "born again" and not have the same consciousness. Is not this "comparing ourselves with ourselves" and measuring ourselves by ourselves?"

It is in order to the attainment of this assurance, there must be (1) Love for God and love for man who give evidence that they are the "children of God." (2) Hatred of sin or a change in one's feelings toward it. It has been quaintly said, "The regenerated man is a sinner running from sin." The sheep may sometimes fall into the gutter and soil his fleece, but he ever struggles to get out of the mire and yeth; the hog wallows in the mire and loves it, and makes no effort to get out of it. The regenerated man sometimes—yes, often—sins, but never approves of it, and ever flees from sin; while the sinner plunges headlong into it and enjoys it with loving.

It is impossible for a regenerated man not to desire to know and obey the commands of the Savior. His language is always, "Speak, Lord, for thy servant heareth." If these things are found in the experience of any one, he may have a full assurance of salvation, though he may not have experienced a happy conversion.

We sometimes say that strangely incoherent by an: "The point I long to know—Do I love the Lord or do I love the world?" If I love, why am I that? Why this dull and listless frame? Heady, sure, as you be aware, Who have ever been like this? When I turn my eyes within, All at dark, and vain, and wild; Filled with selfish and self-love, All at once aware what I feel.

If I pray, or hear, or read, I'm mixed with all I do; You have ever been like this? Tell me, is it thus with you? Yet I never my sinners will, Find my sin and give a thrill; I know not what I feel, If I did not love at all! Lord, send the doubtful one, Then, who can see the people's sin? I shall see thy work of grace. With the Bible before us there is no need to sigh. "Do I love the Lord?" "Do I love the world?" The Lord has decided the "doubtful case," and there given such marks of the new birth, that all may compare experience with these marks, and from which, in connection with Christian acts and exercises, a full

assurance of salvation may be obtained. Among these great distinguishing marks, happiness at conversion is not mentioned as one of the person who can truly say, "Yet I never my sinners will, Find my sin and give a thrill." My assurance in the concluding question of the same verse: "Should I grieve for what I feel, if I do not love at all?" We may be mixed with all it do, but the fact that we were over that sin, in connection with the other marks of regeneration, may produce in us the assurance or conviction that we are in a state of salvation.

L. S. FORZAN, Louisville, Ky.

What is to be Done About It? I heard of a Baptist preacher, not long since whose congregation, on occasion was called in question, because he said that the Lord's table is placed in the Lord's house, and who comes to it ought to come in the same way; but if persons who are not in fellowship with the church where the supper is eaten should participate in the sacred feast, that the responsibility would be upon themselves, and that neither the pastor nor the church would be guilty of any wrong. In that same church, members of "baptist" members of other denominations have been known to partake of the Supper, and thereupon of the faithful thought a great wrong had been done. Now, sir, you are an experienced and able teacher in Israel, and as you have a very large hearing, I want you to tell your readers what is to be done about this matter. My experience is very limited, and if I am as greatly mistaken, I have known many instances to set the Superior Baptist churches without much being said upon the subject.

While Baptists are called "close communionists," and are, as a rule, careful to throw all proper restrictions around the Lord's table I have never heard of the pastor and deacons of any church being clothed upon with police powers, that they might forcibly expel from the table of the Lord such persons as they might deem unqualified for the sacred observance. I believe I did once have a deacon say that he would expel from the church a member who had been known to partake of the bread and the wine, because he did not know them; and I happened to know a very good and faithful brother who was deeply mortified by such a course. Now, was not that good and sound sense, was not that little too particular? I do not but think he was, though I may be mistaken.

I have been a Baptist for a long time, and I am just as decided and uncompromising in my convictions now as I ever have been, but I do not see how a pastor or the deacons are to blame if persons, "not of our faith and order," should eat the Supper with us. I certainly would not invite them to come to the Supper in our churches upon any other terms than those with which all our own members have complied, and would not fail to make those terms as fully and clearly understood as possible, but if, after all those necessary precautions, some do come, as I have known them to do, I ask again, in all honesty and candor, what is to be done about it? Is it not a positive duty of all church members to participate in the Supper? And if others feel in their duty to come, how are they to be kept away? A BAPTIST MINISTER.

EEK SPRING church has been enjoying the preaching and labors of Brother Weeks for the past two weeks. The congregations not very good at first but grew steadily upon the close. The people are very well pleased with the plain and simple way that Brother Weeks presented the gospel, and we believe great good was done, though the present appearance is not so great as we could wish. There were two confessions and additions to the church—one from the world and one from the Campbellites. The pastor (writer) was present the last part of the meeting but did not preaching. We are glad to have the good men, especially ministers of the gospel, to come among us. May the Lord bless our brother in the good work. Will our brethren give us a call at Monticello? We need your labors. The Baptists are growing in favor with the people at this place. W. A. HORSZAN, Pastor. Monticello, Wayne Co., Ky. June 30.

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AYER'S AGUE CURE

...to the old curriculum of studies...
...From the wrong doing of
...of our people holding office...

...The fourth Sunday in June...
...Our Fort church, Clinton county...
...In the afternoon lectured in the Baptist church...

...The Board of the American Baptist...
...at their regular meeting...
...on Thursday, June 21, passed the following...

...The Board of the American Baptist...
...at their regular meeting...
...on Thursday, June 21, passed the following...

...FROM THE CHURCHES...
...WORTHVILLE.—I was appointed by...
...the Synodary for the month of July...

...LIVE STOCK...
...LOUISVILLE, July 3...
...CATTLE.—Receipts, 50 head. Market...

...GENERAL MARKETS...
...WHEAT.—Receipts, 100,000 bushels...
...BALTIMORE.—Receipts, 100,000 bushels...

...The Ministers' Meeting at White's...
...though well attended, was quite...
...and instructive. The general order...

...Mr. Harvey.—For the general good...
...of our church, we will allow me to call...
...the attention of our people to the...

...Additional Resolutions...
...The Board of the American Baptist...
...at their regular meeting...
...on Thursday, June 21, passed the following...

...Tobacco...
...LOUISVILLE, July 3...
...The market for tobacco in this city...

...LIVE STOCK...
...LOUISVILLE, July 3...
...CATTLE.—Receipts, 50 head. Market...

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ALPACAS AND SEERSUCKERS.

If there is anything in the way of a thin coat...
...We can sell you SEERSUCKERS for the nominal sum...

SUMMER UNDERCLOTHING.

50 dozen Underhirts that would be cheap at 40c...
...Our sizes for 35c and 50c can not...

Our White Vest Boom.

Now, if ever, is the time to buy White Vests...
...No. 1.—325 Marcelline White Vests...

STRAW HAT WEEK AT THE MAMMOTH.

It is no use crying over spilt milk...
...We have too many Straw Hats, and we...

Mammoth Clothing, Hat & Cap House,

“TOWER PALACE”...
...No. 424 to 430 West Market Street, between Fourth and Fifth, LOUISVILLE, KY.

F. REICHAERT, Sign and Ornamental Painter.

W. H. McKnight, DEALER EXCLUSIVELY IN CARPETS.

BETHEL COLLEGE, Russellville, Ky.

KENTUCKY MILITARY INSTITUTE

WILSON'S COMPOUND OF PURE COD LIVER OIL AND LIME.

THE GREAT SOUTHERN EXPOSITION, LOUISVILLE, KY.

HOLLIS INSTITUTE, 401 West Springs, Va.

THE TRAVELS OF JESUS, NEW MAP OF PALESTINE.

M. R. SCULLY, No. 142 South 3d Street, St. Louis.

MASON & HAMLIN, BUFFALO LITHIA WATER.

Ground to Powder, CHAS. L. COCKE, Department.

State College of Kentucky, 520 Fourth Avenue.

C. BRILE, Dry Goods, Notions, Fancy Goods.

Buffalo Lithia Water, A PURELY SOLVENT OF STONE.

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THE WIDOWS' WAIL

By one of our women. They maid of brilliant mind. Her name was Miss...

Fast Living

We live very fast now. Events rush upon us with increasing rapidity. The rapid growth of the country...

Legislative Latin

Speakers of Perry, says the Philadelphia Times, took up a glowing speech at Harrisburg with the quotation: "Vox populi, vox dei..."

Our Little Girls

"It is all with thee, child," the people said. As the fair passed them with joyous tread...

Two Pleasures from Life

Pet dogs are the latest hobby in the modern world of New York and other large cities.

Boys' Turn

"It is a mother's turn to be taken care of now." The speaker was a young girl...

Boys' Turn

"There is in Africa a town called 'Stop a while'." It is a town called...

STORIES OF A BRIGHT LIFE

There is the right side, under the eye of the sun, the picture is brightly colored...

FLORIAN MORRIS, Pittsburgh, Pa.

AYER'S Cherry Pectoral

No other preparation can be compared with this. It is a simple, natural, and effective remedy...

DR. J. C. AYER & CO., Lowell, Mass.

COPELAND'S GOSPEL HYMNS

Published in pocket numbers. GOSPEL HYMN NO. 1, 2, 3 and 4.

AYER'S Sarsaparilla

Contains the most powerful medicine ever discovered. It is a simple, natural, and effective remedy...

DR. J. C. AYER & CO., Lowell, Mass.

WORTH KNOWING

That you can have your watch repaired and jeweled at a low price...

JOHN F. ZWIT

Watchmaker & Jeweler. Sole Agent for the Western States...

WORTH KNOWING

That you can have your watch repaired and jeweled at a low price...

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That you can have your watch repaired and jeweled at a low price...

RAILROADS

CHESAPEAKE OHIO SOUTHWESTERN R. R. NEW ROUTE WEST AND SOUTH.

OWENSBORO, KY.

SOLID TRAINS

LOUISVILLE TO MEMPHIS.

It will pay to correspond with us. We guarantee all our work to be precisely represented.

AMERICAN WATCH

With full guarantee for any address on receipt of the money. We guarantee all our work to be precisely represented.

BEHIND THE SCENES

Sketches from Real Life. A NEW BOOK OF BAPTISM AND COMMUNION.

BAPTIST SONGS

Published by A. C. Caperton & Co., Louisville, Ky.

MONUMENTS - WHERE TO BUY

A. C. Caperton & Co., Louisville, Ky. Sole Agent for the Western States...

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News in General

THE ENCOURAGEMENT on the Sabbath are growing every day. A Sunday Festival...

THE EXPEDITION. The Reynolds-Cook expedition, which arrived recently for the Expedition, is an enormous piece of machinery...

THE STAYS. Forty indictments were found by the grand jury of Franklin against a saloon-keeper...

GENERAL. At Salem, Oregon, the post-mortem examination made an attempt to exempt eight of them wounded...

THE SHIPMENTS. The steamer Delta Prince, with its crew of 100 men, was loaded at the port...

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Something for Everybody

READ, MARK AND ENJOY! HOP BITTERS. I have been very sick over two years, and was given up as past cure...

Wanted. I wish to inform you what great relief I got from taking your Hop Bitters...

Order. I have been suffering for the last five years with a severe itching ailment...

Being induced. I am delighted to try Hop Bitters. I am well pleased with it as a laxative medicine...

I know Hop Bitters will bear recommendation. All who use them confess to their highest commendation...

I purchased five bottles of your Hop Bitters. I have been very sick over two years, and was given up as past cure...

I have been using Hop Bitters, and have received great benefit from them for liver and kidney ailments and neuralgia...

My husband is firmly impressed with the idea that your Hop Bitters is the medicinal thing to make life happy...

Great. I have been taking your Hop Bitters and received great help from them...

Dear Sir. I have used four bottles of your Hop Bitters, and they have not only cured my dizziness, syphilis, and chronic inflammation of the bowels...

Having been afflicted for a number of years with indigestion and general debility, by the advice of my doctor I used Hop Bitters...

A little boy who had committed a fault was punished and then sent to his room to ask forgiveness of God...

ADVICE TO MOTHERS. Mrs. Winslow's Sanitary Soap is the best for washing children as it contains the most delicate...

LAST WEEK EVERYBODY

SAID IT WAS HOT,

And so did everybody else that came into our house. Never before did we sell so many this suits and coats. The rush at times was overpowering...

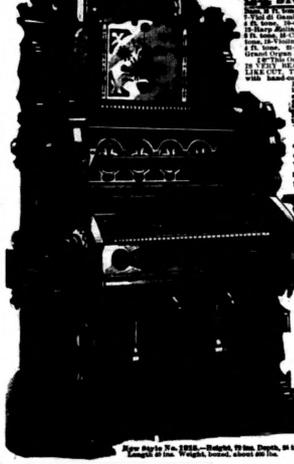
At the Corner of Fourth Avenue and Market Street,

DEPPEN'S CLOTHING HOUSE.

WHERE TO BUY.

\$38.00 FOR ONLY \$29.00 ALL PRICES PREPAID.

A MIDSUMMER OFFER. BEATTY'S ORGANS FOR ONLY \$59.00 WITH BEAUTIFUL GIMMES OF SWISS BELLES.



IF YOU WILL REMIT me \$59 and the annual coupon within 10 days from the day hereof, I will box and ship you the Organ with Organ Bench, Book, etc...

Given under my hand and seal this 12th Day of July, 1933.

COUPON. \$24.00. BEATTY'S ORGANS FOR ONLY \$59.00. BEATTY'S ORGANS FOR ONLY \$59.00.

PIANOS AND ORGANS ON EASY PAYMENTS.

The Indemnities in the way of LOW PRICES and EASY TERMS on Strictly First Class

PIANOS & ORGANS

BRING NOW OFFERED BY D. H. BALDWIN & CO. OF LOUISVILLE, KY.

D. H. BALDWIN & CO. LOUISVILLE, KY.

CHILTON, GUTHRIE & COMPANY, MANUFACTURERS OF TRUNKS & TRAVELING BAGS.

ROOFING PAINT. Reliable. Fire and Waterproof. Sheds off Heat. Keeps roofs in good condition.

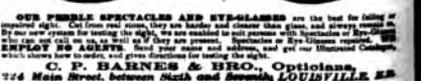
W. T. PYNE, Machinist, Millwright, Mill Furnisher.

DR. HOLMAN'S PAD CURES MALARIA, DYSPEPSIA, NERVOUS AND RICK HEADACHES.

DIPHTHERIA. GROUP, ASTHMA, BRONCHITIS, NEURALGIA.

PEBBLE SPECTACLES

SAVE YOUR EYES.



OUR PEBBLE SPECTACLES AND EYEGLASSES are the best for looking at objects...

WRAPPELMEIER & CO., Furniture Manufacturers, Wholesale and Retail.

Chamber Suits from \$25 upwards. Parlor Suits from \$45 upwards. Library Bookcases from \$16 upwards.