

WESTERN RECORDER.

Office: 16 Fourth Avenue, in Courier-Journal Building, Louisville, Ky.

Subscription prices: One copy, one month with postage, \$1.00; One copy, three months with postage, \$2.50; Advance subscribers, 25% discount.

Our Pulpit.

PRESBYTERIAN SCHOLARSHIP ON THE PRIMITIVE BAPTISM.

A sermon preached in the Broadway Baptist Church by Rev. J. J. Johnson, D. D., on the 14th inst. The text: "The Lord is in the testimony; if they seek not according to his word, they shall have no light in him."—1st Cor. 13:2.

Rev. Wm. Beatty Collier, one of the many great men of the Presbyterian Church who have left the world, has left a sermon from this text, drawing from it this theme: The duty of submitting your will to the Bible. Among many well-pat truths in this very able discourse I find those which may serve to indicate its whole current of thought: "No who supports any favorite hypothesis by a train of reasoning unassisted by revelation, may be a philosopher; but in no Christian doctrine, nor ought he, in the judgment of the Bible itself, to propagate his system under the name and authority of revealed religion."

It is not to be baptized in water signifies no other than to immerse in water which is the external ceremony of baptism. These are the words of the Directory of Faith, which is the only authority in order to subvert Divine truth. He who attempts to cast an air of mystery over a plain and obvious text, by applying to it meanings never meant, is a willful deceiver of the people; is a false witness for God; and, while he professes to spiritualize a truth, is in effect weakening the evidences, obscuring the light, and undermining the authority of the Word. God will judge him according to his works, already charges him with equal guilt and presumption: "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them."

It is a relation to subjects, mode and design, the teachings of that church are not in accord with the teaching of God's word; not in accord with the most learned and thorough biblical criticism of the world's masters in theology; not in accord with the researches of the most able and authoritative students of ecclesiastical history.

And this I propose to show, not by any arguments or interpretations of my own, which might be deemed slight value, but by the arguments and interpretations of some among the most eminent of those able theologians and critics. They have shown that the church has no sectarian bias, and no interest in the matter.

THE BAPTIST AT THE BEGINNING. I mention John Calvin to the writer of the Directory, who has written the thoroughness of his biblical criticism will question Calvin's view. The very word baptism signifies to immerse, and it is in immersion that the ancient church practiced its baptism. Calvin says: "And that he is truly and certainly preformed these things internally on our souls, as we see that the water is externally washed, submerged and immersed in water." Again, commenting on John 3:23, Calvin says: "From these words it is inferred that baptism was administered by John and Christ by plunging the whole body under water." On Acts 8:38, he says: "The water was administered among the ancients by those who immersed the whole body in water."

Dr. Ho. Sanderson, Professor of Divinity, who also commented on the restoration and was given the Bishoprick of Lincoln, writes: "According to the principle that nothing can be lawfully required, in matters of religion which is not commanded by God in the Scripture, or at least recommended by a biblical example, the immersion of infants and the sprinkling of water in baptism must be exterminated from the church."

Dr. Henry Sandder, another member of the Directory, who represents the dual, burial and resurrection of Christ, says: "Being dead and buried, he rose again and rising with him to newness of life and to the hope of glory."

Dr. Simon Ashe, called by Neal a Unitarian, says: "The baptism, 'Baptism,' an immersion, a washing by immersion; baptize to dip, to plunge, to overwhelm." Dr. W. Nicholson, who afterwards confirmed and translated the Directory, remarks: "Sacrament of baptism was necessarily administered by plunging into the water; it is confirmed by the Eastern practice of the church. And again: 'In our compliance, while our bodies are under water, we may be said to be buried with him.'"

THE BAPTIST IN THE CHRISTIAN ERA. When persons are baptized, they are overwhelmed, and, as it were, buried in water and seen in all the elements of the baptism. And again, when they emerge they arise as out of a sepulchre and are represented as risen again, and seen in all the elements of the baptism.

THE BAPTIST IN THE CHRISTIAN ERA. When persons are baptized, they are overwhelmed, and, as it were, buried in water and seen in all the elements of the baptism. And again, when they emerge they arise as out of a sepulchre and are represented as risen again, and seen in all the elements of the baptism.

Rev. Thos. Coleman seems to have been the present address of the New Testament. He died during the same time as the Directory. He is the author of the work "Dipping," in the article. For his thorough knowledge of Hebrew he was called Rabbi Coleman. He died during the same time as the Directory.

Dr. Thomas Goodwin, whose works fill five folio volumes, says: "In baptism a representation of Christ's burial and resurrection is shown in the baptized being first buried under water, and then rising out of it." Dr. Edward Reynolds, a member of the Assembly, who was of the restoration, confirmed and was made Bishop Norwich, says: "The spirit under the gospel is compared to water, and that not in little measure to sprinkle or bedew, but to baptize in the faithful in it."

Dr. Ho. Sanderson, Professor of Divinity, who also commented on the restoration and was given the Bishoprick of Lincoln, writes: "According to the principle that nothing can be lawfully required, in matters of religion which is not commanded by God in the Scripture, or at least recommended by a biblical example, the immersion of infants and the sprinkling of water in baptism must be exterminated from the church."

Dr. Henry Sandder, another member of the Directory, who represents the dual, burial and resurrection of Christ, says: "Being dead and buried, he rose again and rising with him to newness of life and to the hope of glory."

Dr. Simon Ashe, called by Neal a Unitarian, says: "The baptism, 'Baptism,' an immersion, a washing by immersion; baptize to dip, to plunge, to overwhelm." Dr. W. Nicholson, who afterwards confirmed and translated the Directory, remarks: "Sacrament of baptism was necessarily administered by plunging into the water; it is confirmed by the Eastern practice of the church. And again: 'In our compliance, while our bodies are under water, we may be said to be buried with him.'"

THE BAPTIST IN THE CHRISTIAN ERA. When persons are baptized, they are overwhelmed, and, as it were, buried in water and seen in all the elements of the baptism. And again, when they emerge they arise as out of a sepulchre and are represented as risen again, and seen in all the elements of the baptism.

THE BAPTIST IN THE CHRISTIAN ERA. When persons are baptized, they are overwhelmed, and, as it were, buried in water and seen in all the elements of the baptism. And again, when they emerge they arise as out of a sepulchre and are represented as risen again, and seen in all the elements of the baptism.

THE BAPTIST IN THE CHRISTIAN ERA. When persons are baptized, they are overwhelmed, and, as it were, buried in water and seen in all the elements of the baptism. And again, when they emerge they arise as out of a sepulchre and are represented as risen again, and seen in all the elements of the baptism.

THE BAPTIST IN THE CHRISTIAN ERA. When persons are baptized, they are overwhelmed, and, as it were, buried in water and seen in all the elements of the baptism. And again, when they emerge they arise as out of a sepulchre and are represented as risen again, and seen in all the elements of the baptism.

THE BAPTIST IN THE CHRISTIAN ERA. When persons are baptized, they are overwhelmed, and, as it were, buried in water and seen in all the elements of the baptism. And again, when they emerge they arise as out of a sepulchre and are represented as risen again, and seen in all the elements of the baptism.

THE BAPTIST IN THE CHRISTIAN ERA. When persons are baptized, they are overwhelmed, and, as it were, buried in water and seen in all the elements of the baptism. And again, when they emerge they arise as out of a sepulchre and are represented as risen again, and seen in all the elements of the baptism.

THE BAPTIST IN THE CHRISTIAN ERA. When persons are baptized, they are overwhelmed, and, as it were, buried in water and seen in all the elements of the baptism. And again, when they emerge they arise as out of a sepulchre and are represented as risen again, and seen in all the elements of the baptism.

THE BAPTIST IN THE CHRISTIAN ERA. When persons are baptized, they are overwhelmed, and, as it were, buried in water and seen in all the elements of the baptism. And again, when they emerge they arise as out of a sepulchre and are represented as risen again, and seen in all the elements of the baptism.

THE BAPTIST IN THE CHRISTIAN ERA. When persons are baptized, they are overwhelmed, and, as it were, buried in water and seen in all the elements of the baptism. And again, when they emerge they arise as out of a sepulchre and are represented as risen again, and seen in all the elements of the baptism.

THE BAPTIST IN THE CHRISTIAN ERA. When persons are baptized, they are overwhelmed, and, as it were, buried in water and seen in all the elements of the baptism. And again, when they emerge they arise as out of a sepulchre and are represented as risen again, and seen in all the elements of the baptism.

THE BAPTIST IN THE CHRISTIAN ERA. When persons are baptized, they are overwhelmed, and, as it were, buried in water and seen in all the elements of the baptism. And again, when they emerge they arise as out of a sepulchre and are represented as risen again, and seen in all the elements of the baptism.

THE BAPTIST IN THE CHRISTIAN ERA. When persons are baptized, they are overwhelmed, and, as it were, buried in water and seen in all the elements of the baptism. And again, when they emerge they arise as out of a sepulchre and are represented as risen again, and seen in all the elements of the baptism.

THE BAPTIST IN THE CHRISTIAN ERA. When persons are baptized, they are overwhelmed, and, as it were, buried in water and seen in all the elements of the baptism. And again, when they emerge they arise as out of a sepulchre and are represented as risen again, and seen in all the elements of the baptism.

THE BAPTIST IN THE CHRISTIAN ERA. When persons are baptized, they are overwhelmed, and, as it were, buried in water and seen in all the elements of the baptism. And again, when they emerge they arise as out of a sepulchre and are represented as risen again, and seen in all the elements of the baptism.

THE BAPTIST IN THE CHRISTIAN ERA. When persons are baptized, they are overwhelmed, and, as it were, buried in water and seen in all the elements of the baptism. And again, when they emerge they arise as out of a sepulchre and are represented as risen again, and seen in all the elements of the baptism.

THE BAPTIST IN THE CHRISTIAN ERA. When persons are baptized, they are overwhelmed, and, as it were, buried in water and seen in all the elements of the baptism. And again, when they emerge they arise as out of a sepulchre and are represented as risen again, and seen in all the elements of the baptism.

THE BAPTIST IN THE CHRISTIAN ERA. When persons are baptized, they are overwhelmed, and, as it were, buried in water and seen in all the elements of the baptism. And again, when they emerge they arise as out of a sepulchre and are represented as risen again, and seen in all the elements of the baptism.

THE BAPTIST IN THE CHRISTIAN ERA. When persons are baptized, they are overwhelmed, and, as it were, buried in water and seen in all the elements of the baptism. And again, when they emerge they arise as out of a sepulchre and are represented as risen again, and seen in all the elements of the baptism.

THE BAPTIST IN THE CHRISTIAN ERA. When persons are baptized, they are overwhelmed, and, as it were, buried in water and seen in all the elements of the baptism. And again, when they emerge they arise as out of a sepulchre and are represented as risen again, and seen in all the elements of the baptism.

THE BAPTIST IN THE CHRISTIAN ERA. When persons are baptized, they are overwhelmed, and, as it were, buried in water and seen in all the elements of the baptism. And again, when they emerge they arise as out of a sepulchre and are represented as risen again, and seen in all the elements of the baptism.

THE BAPTIST IN THE CHRISTIAN ERA. When persons are baptized, they are overwhelmed, and, as it were, buried in water and seen in all the elements of the baptism. And again, when they emerge they arise as out of a sepulchre and are represented as risen again, and seen in all the elements of the baptism.

THE BAPTIST IN THE CHRISTIAN ERA. When persons are baptized, they are overwhelmed, and, as it were, buried in water and seen in all the elements of the baptism. And again, when they emerge they arise as out of a sepulchre and are represented as risen again, and seen in all the elements of the baptism.

THE BAPTIST IN THE CHRISTIAN ERA. When persons are baptized, they are overwhelmed, and, as it were, buried in water and seen in all the elements of the baptism. And again, when they emerge they arise as out of a sepulchre and are represented as risen again, and seen in all the elements of the baptism.

THE BAPTIST IN THE CHRISTIAN ERA. When persons are baptized, they are overwhelmed, and, as it were, buried in water and seen in all the elements of the baptism. And again, when they emerge they arise as out of a sepulchre and are represented as risen again, and seen in all the elements of the baptism.

THE BAPTIST IN THE CHRISTIAN ERA. When persons are baptized, they are overwhelmed, and, as it were, buried in water and seen in all the elements of the baptism. And again, when they emerge they arise as out of a sepulchre and are represented as risen again, and seen in all the elements of the baptism.

THE BAPTIST IN THE CHRISTIAN ERA. When persons are baptized, they are overwhelmed, and, as it were, buried in water and seen in all the elements of the baptism. And again, when they emerge they arise as out of a sepulchre and are represented as risen again, and seen in all the elements of the baptism.

THE BAPTIST IN THE CHRISTIAN ERA. When persons are baptized, they are overwhelmed, and, as it were, buried in water and seen in all the elements of the baptism. And again, when they emerge they arise as out of a sepulchre and are represented as risen again, and seen in all the elements of the baptism.

THE HARVETH HOUR.

Abide with me: the day is past; The evening shadows softly fall; The twilight hours are passing fast, And I am ever beyond recall.

The Sunday School.

BIBLE LESSONS, 1890.

THE TEMPTATION OF JESUS.

GOLDEN TEXT—For in that he himself had suffered being tempted, he is able to succor them that are tempted. Heb. 2:18.

PRELIMINARY.

Little will be lost for the teacher to wring himself and the scholars with unprofitable discourses concerning the unsolvable mysteries of this lesson. Our lesson is about temptation. It is not about sin, but about temptation; not about how Jesus was transported from one place to another; nor about the actual places themselves. Neither is our lesson a discussion as to the manner of temptation whether mental, physical, or spiritual (internal or actual or without) that is in the flesh. Where the "wilderness" was; which "mountain" it was; and what "pinnacle" it meant, are unimportant. It is not the teacher's business himself and his class with all these matters, but leave them to the commentators. For the little time allotted to him the single subject of Christ's three-fold temptation is enough. Simply it is enough to study why he was tempted, where and why he was tempted; how he was tempted and by whom; and how he repelled the temptation.

INTRODUCTION.

1. Then was Jesus led in the spirit into the wilderness to be tempted of the devil. This first verse may be considered introductory. It tells us briefly immediately after the baptism Jesus was led. Mark it well. It is "driven." Call attention to the fact that Jesus did not seek temptation heedlessly, but was, by some irresistible impulse of the Holy Spirit, impelled to retire into the wilderness that he might escape, possibly, the prison of darkness which may be that which Satan tempts and tempted, but submitted to it as one of the necessities of his mission, as doubtless was. We have seen, however, how he led into the wilderness. What wilderness and where? is immaterial. Tradition places Quantanias said the wild and rugged region between Jerusalem and the Jordan. Well there as well as any other, the wilderness, where all alone and subject fully to the power of Satan, as far as temptation is concerned, he could, unsupported and unaided by God, fight over the battle lost by Adam in Eden and win.

We learn, thirdly, that Jesus was led or impelled by the Holy Spirit. Perhaps we can not fully comprehend that. It indicates 1. A temporary inferiority or subservience to the Spirit; and 2. Also, that he was driven into it not to seek temptation promiscuously; and, then again, it seems to imply that this was a prearranged part of the grand scheme of redemption. In fact, it was putting himself on a level with his people. Luke 4:18; John 8:24; Matt. 12:29. In the fourth place, he was really to be tempted by the devil. He was really tempted. Heb. 2:18; and when he was tempted, he was tempted; he was human. But he triumphed—fully and completely triumphed over Eden's victor, and grasped victory from his hands; he fought and won the great spiritual battle with sin and Satan, and proved himself the conquering Redeemer. He was tempted by and triumphed over the great, powerful, malignant and most actively vicious spiritual adversary of man, and, in so doing, proved himself the perfectly righteous and competent Savior.

THE FIRST TEMPTATION.

1. And when he had fasted forty days and forty nights, he was afterward hungry. And he said unto the tempter, saying, If thou be the Son of God, command that these stones become bread. But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of the Lord. Here we learn how Jesus was tempted to doubt or distrust God: his faith in God's power and promises—in his providential care, was assailed. Without doubt it is best to regard what we read as always being, however obvious and supernatural facts, but still facts. It was a fact that Jesus "fasted" forty days and nights, sustained miraculously, no doubt, the mill of that time, that he was "hungry." But whatever it be that is offered—before, as the cravings of the body seem to have been held in abeyance. This afforded a favorable opportunity to the tempter, who "came to him"—he is not stated, it may be as well here as in an "angel of light," as in any other form. (2 Cor. 12:14.) He begins by fasting,—"Since you are the Son of God, and therefore possess the power to sustain these stones to become bread." How plausible and subtle!

Correspondence.

Bro. Hays' Report.

According to a promise to Dr. Ware, Corresponding Secretary State Board, I will give you an outline of the work in which I have been engaged during the last two months. I left home on the 15th of September to attend the Boone Creek Association. I reached Winchester that evening and spent the night at Judge French's, and next morning Bro. Dick French took me to his buggy to the association, a fifteen mile. On our arrival we found Bro. Rash in the midst of his introductory sermon. "Go forward!" was the theme he was presenting. Had a very pleasant session. There are many good brethren in that association, but a sad lack of ministers within its bounds. The churches ought to go to work at once and settle some more ministers among them.

THE SECOND TEMPTATION.

2. Then the devil taketh him up into the temple, and saith unto him, If thou be the Son of God, cast thyself down: for it is written, He will command his angels concerning thee, that they shall bear thee up, lest thou dash thy foot against a stone.

A still more subtle temptation is presented, for the devil has lured Jesus' faith in God's word, and he will tempt him to take advantage of it. He says, "If thou be the Son of God, cast thyself down: for it is written, He will command his angels concerning thee, that they shall bear thee up, lest thou dash thy foot against a stone."

Now (says Satan) you are right not to distrust God, but you are wrong to take advantage of his promise. You are right to believe in his promise, but you are wrong to trust him in the fullest degree. In truth, by so doing, you honor him. Now the devil has lured Jesus into taking advantage of his promise in the greatest possible degree. Cast yourself down from here. You will not be hurt; for his angels will prevent it. He has the power to do this safely. Let me see you do it. If you do it, I will give you a gratification we rarely get in this world. Let us see you do it. This is shown by the fact that he says, "lest thou dash thy foot against a stone." (Ps. 91:12.)

3. And he saith unto him, If thou be the Son of God, throw thyself down from hence, for it is written, He will command his angels concerning thee, that they shall bear thee up, lest thou dash thy foot against a stone. (Ps. 91:12.)

4. And he saith unto him, If thou be the Son of God, throw thyself down from hence, for it is written, He will command his angels concerning thee, that they shall bear thee up, lest thou dash thy foot against a stone. (Ps. 91:12.)

5. And he saith unto him, If thou be the Son of God, throw thyself down from hence, for it is written, He will command his angels concerning thee, that they shall bear thee up, lest thou dash thy foot against a stone. (Ps. 91:12.)

6. And he saith unto him, If thou be the Son of God, throw thyself down from hence, for it is written, He will command his angels concerning thee, that they shall bear thee up, lest thou dash thy foot against a stone. (Ps. 91:12.)

7. And he saith unto him, If thou be the Son of God, throw thyself down from hence, for it is written, He will command his angels concerning thee, that they shall bear thee up, lest thou dash thy foot against a stone. (Ps. 91:12.)

8. And he saith unto him, If thou be the Son of God, throw thyself down from hence, for it is written, He will command his angels concerning thee, that they shall bear thee up, lest thou dash thy foot against a stone. (Ps. 91:12.)

9. And he saith unto him, If thou be the Son of God, throw thyself down from hence, for it is written, He will command his angels concerning thee, that they shall bear thee up, lest thou dash thy foot against a stone. (Ps. 91:12.)

10. And he saith unto him, If thou be the Son of God, throw thyself down from hence, for it is written, He will command his angels concerning thee, that they shall bear thee up, lest thou dash thy foot against a stone. (Ps. 91:12.)

11. And he saith unto him, If thou be the Son of God, throw thyself down from hence, for it is written, He will command his angels concerning thee, that they shall bear thee up, lest thou dash thy foot against a stone. (Ps. 91:12.)

12. And he saith unto him, If thou be the Son of God, throw thyself down from hence, for it is written, He will command his angels concerning thee, that they shall bear thee up, lest thou dash thy foot against a stone. (Ps. 91:12.)

13. And he saith unto him, If thou be the Son of God, throw thyself down from hence, for it is written, He will command his angels concerning thee, that they shall bear thee up, lest thou dash thy foot against a stone. (Ps. 91:12.)

14. And he saith unto him, If thou be the Son of God, throw thyself down from hence, for it is written, He will command his angels concerning thee, that they shall bear thee up, lest thou dash thy foot against a stone. (Ps. 91:12.)

15. And he saith unto him, If thou be the Son of God, throw thyself down from hence, for it is written, He will command his angels concerning thee, that they shall bear thee up, lest thou dash thy foot against a stone. (Ps. 91:12.)

16. And he saith unto him, If thou be the Son of God, throw thyself down from hence, for it is written, He will command his angels concerning thee, that they shall bear thee up, lest thou dash thy foot against a stone. (Ps. 91:12.)

17. And he saith unto him, If thou be the Son of God, throw thyself down from hence, for it is written, He will command his angels concerning thee, that they shall bear thee up, lest thou dash thy foot against a stone. (Ps. 91:12.)

18. And he saith unto him, If thou be the Son of God, throw thyself down from hence, for it is written, He will command his angels concerning thee, that they shall bear thee up, lest thou dash thy foot against a stone. (Ps. 91:12.)

19. And he saith unto him, If thou be the Son of God, throw thyself down from hence, for it is written, He will command his angels concerning thee, that they shall bear thee up, lest thou dash thy foot against a stone. (Ps. 91:12.)

20. And he saith unto him, If thou be the Son of God, throw thyself down from hence, for it is written, He will command his angels concerning thee, that they shall bear thee up, lest thou dash thy foot against a stone. (Ps. 91:12.)

21. And he saith unto him, If thou be the Son of God, throw thyself down from hence, for it is written, He will command his angels concerning thee, that they shall bear thee up, lest thou dash thy foot against a stone. (Ps. 91:12.)

22. And he saith unto him, If thou be the Son of God, throw thyself down from hence, for it is written, He will command his angels concerning thee, that they shall bear thee up, lest thou dash thy foot against a stone. (Ps. 91:12.)

23. And he saith unto him, If thou be the Son of God, throw thyself down from hence, for it is written, He will command his angels concerning thee, that they shall bear thee up, lest thou dash thy foot against a stone. (Ps. 91:12.)

24. And he saith unto him, If thou be the Son of God, throw thyself down from hence, for it is written, He will command his angels concerning thee, that they shall bear thee up, lest thou dash thy foot against a stone. (Ps. 91:12.)

25. And he saith unto him, If thou be the Son of God, throw thyself down from hence, for it is written, He will command his angels concerning thee, that they shall bear thee up, lest thou dash thy foot against a stone. (Ps. 91:12.)

26. And he saith unto him, If thou be the Son of God, throw thyself down from hence, for it is written, He will command his angels concerning thee, that they shall bear thee up, lest thou dash thy foot against a stone. (Ps. 91:12.)

27. And he saith unto him, If thou be the Son of God, throw thyself down from hence, for it is written, He will command his angels concerning thee, that they shall bear thee up, lest thou dash thy foot against a stone. (Ps. 91:12.)

28. And he saith unto him, If thou be the Son of God, throw thyself down from hence, for it is written, He will command his angels concerning thee, that they shall bear thee up, lest thou dash thy foot against a stone. (Ps. 91:12.)

29. And he saith unto him, If thou be the Son of God, throw thyself down from hence, for it is written, He will command his angels concerning thee, that they shall bear thee up, lest thou dash thy foot against a stone. (Ps. 91:12.)

30. And he saith unto him, If thou be the Son of God, throw thyself down from hence, for it is written, He will command his angels concerning thee, that they shall bear thee up, lest thou dash thy foot against a stone. (Ps. 91:12.)

31. And he saith unto him, If thou be the Son of God, throw thyself down from hence, for it is written, He will command his angels concerning thee, that they shall bear thee up, lest thou dash thy foot against a stone. (Ps. 91:12.)

32. And he saith unto him, If thou be the Son of God, throw thyself down from hence, for it is written, He will command his angels concerning thee, that they shall bear thee up, lest thou dash thy foot against a stone. (Ps. 91:12.)

Correspondence.

Bro. Hays' Report.

According to a promise to Dr. Ware, Corresponding Secretary State Board, I will give you an outline of the work in which I have been engaged during the last two months. I left home on the 15th of September to attend the Boone Creek Association. I reached Winchester that evening and spent the night at Judge French's, and next morning Bro. Dick French took me to his buggy to the association, a fifteen mile. On our arrival we found Bro. Rash in the midst of his introductory sermon. "Go forward!" was the theme he was presenting. Had a very pleasant session. There are many good brethren in that association, but a sad lack of ministers within its bounds. The churches ought to go to work at once and settle some more ministers among them.

THE SECOND TEMPTATION.

2. Then the devil taketh him up into the temple, and saith unto him, If thou be the Son of God, cast thyself down: for it is written, He will command his angels concerning thee, that they shall bear thee up, lest thou dash thy foot against a stone.

A still more subtle temptation is presented, for the devil has lured Jesus' faith in God's word, and he will tempt him to take advantage of it. He says, "If thou be the Son of God, cast thyself down: for it is written, He will command his angels concerning thee, that they shall bear thee up, lest thou dash thy foot against a stone."

Now (says Satan) you are right not to distrust God, but you are wrong to take advantage of his promise. You are right to believe in his promise, but you are wrong to trust him in the fullest degree. In truth, by so doing, you honor him. Now the devil has lured Jesus into taking advantage of his promise in the greatest possible degree. Cast yourself down from here. You will not be hurt; for his angels will prevent it. He has the power to do this safely. Let me see you do it. If you do it, I will give you a gratification we rarely get in this world. Let us see you do it. This is shown by the fact that he says, "lest thou dash thy foot against a stone."

4. And he saith unto him, If thou be the Son of God, throw thyself down from hence, for it is written, He will command his angels concerning thee, that they shall bear thee up, lest thou dash thy foot against a stone. (Ps. 91:12.)

5. And he saith unto him, If thou be the Son of God, throw thyself down from hence, for it is written, He will command his angels concerning thee, that they shall bear thee up, lest thou dash thy foot against a stone. (Ps. 91:12.)

6. And he saith unto him, If thou be the Son of God, throw thyself down from hence, for it is written, He will command his angels concerning thee, that they shall bear thee up, lest thou dash thy foot against a stone. (Ps. 91:12.)

7. And he saith unto him, If thou be the Son of God, throw thyself down from hence, for it is written, He will command his angels concerning thee, that they shall bear thee up, lest thou dash thy foot against a stone. (Ps. 91:12.)

8. And he saith unto him, If thou be the Son of God, throw thyself down from hence, for it is written, He will command his angels concerning thee, that they shall bear thee up, lest thou dash thy foot against a stone. (Ps. 91:12.)

9. And he saith unto him, If thou be the Son of God, throw thyself down from hence, for it is written, He will command his angels concerning thee, that they shall bear thee up, lest thou dash thy foot against a stone. (Ps. 91:12.)

10. And he saith unto him, If thou be the Son of God, throw thyself down from hence, for it is written, He will command his angels concerning thee, that they shall bear thee up, lest thou dash thy foot against a stone. (Ps. 91:12.)

11. And he saith unto him, If thou be the Son of God, throw thyself down from hence, for it is written, He will command his angels concerning thee, that they shall bear thee up, lest thou dash thy foot against a stone. (Ps. 91:12.)

12. And he saith unto him, If thou be the Son of God, throw thyself down from hence, for it is written, He will command his angels concerning thee, that they shall bear thee up, lest thou dash thy foot against a stone. (Ps. 91:12.)

13. And he saith unto him, If thou be the Son of God, throw thyself down from hence, for it is written, He will command his angels concerning thee, that they shall bear thee up, lest thou dash thy foot against a stone. (Ps. 91:12.)

14. And he saith unto him, If thou be the Son of God, throw thyself down from hence, for it is written, He will command his angels concerning thee, that they shall bear thee up, lest thou dash thy foot against a stone. (Ps. 91:12.)

15. And he saith unto him, If thou be the Son of God, throw thyself down from hence, for it is written, He will command his angels concerning thee, that they shall bear thee up, lest thou dash thy foot against a stone. (Ps. 91:12.)

16. And he saith unto him, If thou be the Son of God, throw thyself down from hence, for it is written, He will command his angels concerning thee, that they shall bear thee up, lest thou dash thy foot against a stone. (Ps. 91:12.)

17. And he saith unto him, If thou be the Son of God, throw thyself down from hence, for it is written, He will command his angels concerning thee, that they shall bear thee up, lest thou dash thy foot against a stone. (Ps. 91:12.)

18. And he saith unto him, If thou be the Son of God, throw thyself down from hence, for it is written, He will command his angels concerning thee, that they shall bear thee up, lest thou dash thy foot against a stone. (Ps. 91:12.)

19. And he saith unto him, If thou be the Son of God, throw thyself down from hence, for it is written, He will command his angels concerning thee, that they shall bear thee up, lest thou dash thy foot against a stone. (Ps. 91:12.)

20. And he saith unto him, If thou be the Son of God, throw thyself down from hence, for it is written, He will command his angels concerning thee, that they shall bear thee up, lest thou dash thy foot against a stone. (Ps. 91:12.)

21. And he saith unto him, If thou be the Son of God, throw thyself down from hence, for it is written, He will command his angels concerning thee, that they shall bear thee up, lest thou dash thy foot against a stone. (Ps. 91:12.)

22. And he saith unto him, If thou be the Son of God, throw thyself down from hence, for it is written, He will command his angels concerning thee, that they shall bear thee up, lest thou dash thy foot against a stone. (Ps. 91:12.)

23. And he saith unto him, If thou be the Son of God, throw thyself down from hence, for it is written, He will command his angels concerning thee, that they shall bear thee up, lest thou dash thy foot against a stone. (Ps. 91:12.)

24. And he saith unto him, If thou be the Son of God, throw thyself down from hence, for it is written, He will command his angels concerning thee, that they shall bear thee up, lest thou dash thy foot against a stone. (Ps. 91:12.)

25. And he saith unto him, If thou be the Son of God, throw thyself down from hence, for it is written, He will command his angels concerning thee, that they shall bear thee up, lest thou dash thy foot against a stone. (Ps. 91:12.)

26. And he saith unto him, If thou be the Son of God, throw thyself down from hence, for it is written, He will command his angels concerning thee, that they shall bear thee up, lest thou dash thy foot against a stone. (Ps. 91:12.)

27. And he saith unto him, If thou be the Son of God, throw thyself down from hence, for it is written, He will command his angels concerning thee, that they shall bear thee up, lest thou dash thy foot against a stone. (Ps. 91:12.)

28. And he saith unto him, If thou be the Son of God, throw thyself down from hence, for it is written, He will command his angels concerning thee, that they shall bear thee up, lest thou dash thy foot against a stone. (Ps. 91:12.)

29. And he saith unto him, If thou be the Son of God, throw thyself down from hence, for it is written, He will command his angels concerning thee, that they shall bear thee up, lest thou dash thy foot against a stone. (Ps. 91:12.)

30. And he saith unto him, If thou be the Son of God, throw thyself down from hence, for it is written, He will command his angels concerning thee, that they shall bear thee up, lest thou dash thy foot against a stone. (Ps. 91:12.)

31. And he saith unto him, If thou be the Son of God, throw thyself down from hence, for it is written, He will command his angels concerning thee, that they shall bear thee up, lest thou dash thy foot against a stone. (Ps. 91:12.)

32. And he saith unto him, If thou be the Son of God, throw thyself down from hence, for it is written, He will command his angels concerning thee, that they shall bear thee up, lest thou dash thy foot against a stone. (Ps. 91:12.)

33. And he saith unto him, If thou be the Son of God, throw thyself down from hence, for it is written, He will command his angels concerning thee, that they shall bear thee up, lest thou dash thy foot against a stone. (Ps. 91:12.)

34. And he saith unto him, If thou be the Son of God, throw thyself down from hence, for it is written, He will command his angels concerning thee, that they shall bear thee up, lest thou dash thy foot against a stone. (Ps. 91:12.)

Correspondence.

Bro. Hays' Report.

According to a promise to Dr. Ware, Corresponding Secretary State Board, I will give you an outline of the work in which I have been engaged during the last two months. I left home on the 15th of September to attend the Boone Creek Association. I reached Winchester that evening and spent the night at Judge French's, and next morning Bro. Dick French took me to his buggy to the association, a fifteen mile. On our arrival we found Bro. Rash in the midst of his introductory sermon. "Go forward!" was the theme he was presenting. Had a very pleasant session. There are many good brethren in that association, but a sad lack of ministers within its bounds. The churches ought to go to work at once and settle some more ministers among them.

THE SECOND TEMPTATION.

2. Then the devil taketh him up into the temple, and saith unto him, If thou be the Son of God, cast thyself down: for it is written, He will command his angels concerning thee, that they shall bear thee up, lest thou dash thy foot against a stone.

A still more subtle temptation is presented, for the devil has lured Jesus' faith in God's word, and he will tempt him to take advantage of it. He says, "If thou be the Son of God, cast thyself down: for it is written, He will command his angels concerning thee, that they shall bear thee up, lest thou dash thy foot against a stone."

Now (says Satan) you are right not to distrust God, but you are wrong to take advantage of his promise. You are right to believe in his promise, but you are wrong to trust him in the fullest degree. In truth, by so doing, you honor him. Now the devil has lured Jesus into taking advantage of his promise in the greatest possible degree. Cast yourself down from here. You will not be hurt; for his angels will prevent it. He has the power to do this safely. Let me see you do it. If you do it, I will give you a gratification we rarely get in this world. Let us see you do it. This is shown by the fact that he says, "lest thou dash thy foot against a stone."

4. And he saith unto him, If thou be the Son of God, throw thyself down from hence, for it is written, He will command his angels concerning thee, that they shall bear thee up, lest thou dash thy foot against a stone. (Ps. 91:12.)

5. And he saith unto him, If thou be the Son of God, throw thyself down from hence, for it is written, He will command his angels concerning thee, that they shall bear thee up, lest thou dash thy foot against a stone. (Ps. 91:12.)

6. And he saith unto him, If thou be the Son of God, throw thyself down from hence, for it is written, He will command his angels concerning thee, that they shall bear thee up, lest thou dash thy foot against a stone. (Ps. 91:12.)

7. And he saith unto him, If thou be the Son of God, throw thyself down from hence, for it is written, He will command his angels concerning thee, that they shall bear thee up, lest thou dash thy foot against a stone. (Ps. 91:12.)

8. And he saith unto him, If thou be the Son of God, throw thyself down from hence, for it is written, He will command his angels concerning thee, that they shall bear thee up, lest thou dash thy foot against a stone. (Ps. 91:12.)

9. And he saith unto him, If thou be the Son of God, throw thyself down from hence, for it is written, He will command his angels concerning thee, that they shall bear thee up, lest thou dash thy foot against a stone. (Ps. 91:12.)

10. And he saith unto him, If thou be the Son of God, throw thyself down from hence, for it is written, He will command his angels concerning thee, that they shall bear thee up, lest thou dash thy foot against a stone. (Ps. 91:12.)

11. And he saith unto him, If thou be the Son of God, throw thyself down from hence, for it is written, He will command his angels concerning thee, that they shall bear thee up, lest thou dash thy foot against a stone. (Ps. 91:12.)

12. And he saith unto him, If thou be the Son of God, throw thyself down from hence, for it is written, He will command his angels concerning thee, that they shall bear thee up, lest thou dash thy foot against a stone. (Ps. 91:12.)

13. And he saith unto him, If thou be the Son of God, throw thyself down from hence, for it is written, He will command his angels concerning thee, that they shall bear thee up, lest thou dash thy foot against a stone. (Ps. 91:12.)

14. And he saith unto him, If thou be the Son of God, throw thyself down from hence, for it is written, He will command his angels concerning thee, that they shall bear thee up, lest thou dash thy foot against a stone. (Ps. 91:12.)

15. And he saith unto him, If thou be the Son of God, throw thyself down from hence, for it is written, He will command his angels concerning thee, that they shall bear thee up, lest thou dash thy foot against a stone. (Ps. 91:12.)

16. And he saith unto him, If thou be the Son of God, throw thyself down from hence, for it is written, He will command his angels concerning thee, that they shall bear thee up, lest thou dash thy foot against a stone. (Ps. 91:12.)

17. And he saith unto him, If thou be the Son of God, throw thyself down from hence, for it is written, He will command his angels concerning thee, that they shall bear thee up, lest thou dash thy foot against a stone. (Ps. 91:12.)

18. And he saith unto him, If thou be the Son of God, throw thyself down from hence, for it is written, He will command his angels concerning thee, that they shall bear thee up, lest thou dash thy foot against a stone. (Ps. 91:12.)

19. And he saith unto him, If thou be the Son of God, throw thyself down from hence, for it is written, He will command his angels concerning thee, that they shall bear thee up, lest thou dash thy foot against a stone. (Ps. 91:12.)

20. And he saith unto him, If thou be the Son of God, throw thyself down from hence, for it is written, He will command his angels concerning thee, that they shall bear thee up, lest thou dash thy foot against a stone. (Ps. 91:12.)

21. And he saith unto him, If thou be the Son of God, throw thyself down from hence, for it is written, He will command his angels concerning thee, that they shall bear thee up, lest thou dash thy foot against a stone. (Ps. 91:12.)

22. And he saith unto him, If thou be the Son of God, throw thyself down from hence, for it is written, He will command his angels concerning thee, that they shall bear thee up, lest thou dash thy foot against a stone. (Ps. 91:12.)

23. And he saith unto him, If thou be the Son of God, throw thyself down from hence, for it is written, He will command his angels concerning thee, that they shall bear thee up, lest thou dash thy foot against a stone. (Ps. 91:12.)

24. And he saith unto him, If thou be the Son of God, throw thyself down from hence, for it is written, He will command his angels concerning thee, that they shall bear thee up, lest thou dash thy foot against a stone. (Ps. 91:12.)

25. And he saith unto him, If thou be the Son of God, throw thyself down from hence, for it is written, He will command his angels concerning thee, that they shall bear thee up, lest thou dash thy foot against a stone. (Ps. 91:12.)

26. And he saith unto him, If thou be the Son of God, throw thyself down from hence, for it is written, He will command his angels concerning thee, that they shall bear thee up, lest thou dash thy foot against a stone. (Ps. 91:12.)

27. And he saith unto him, If thou be the Son of God, throw thyself down from hence, for it is written, He will command his angels concerning thee, that they shall bear thee up, lest thou dash thy foot against a stone. (Ps. 91:12.)

28. And he saith unto him, If thou be the Son of God, throw thyself down from hence, for it is written, He will command his angels concerning thee, that they shall bear thee up, lest thou dash thy foot against a stone. (Ps. 91:12.)

29. And he saith unto him, If thou be the Son of God, throw thyself down from hence, for it is written, He will command his angels concerning thee, that they shall bear thee up, lest thou dash thy foot against a stone. (Ps. 91:12.)

30. And he saith unto him, If thou be the Son of God, throw thyself down from hence, for it is written, He will command his angels concerning thee, that they shall bear thee up, lest thou dash thy foot against a stone. (Ps. 91:12.)

31. And he saith unto him, If thou be the Son of God, throw thyself down from hence, for it is written, He will command his angels concerning thee, that they shall bear thee up, lest thou dash thy foot against a stone. (Ps. 91:12.)

32. And he sa





provision. He thinks the Christian of the...

Rev. W. W. Boyce, D.D., while Journal...

The church in Louisville received one...

The Mission Board of the Baptist Association...

Sunday-school Notes.

The best days of the week for holding Sunday-school Conventions are Tuesday, Wednesday and Thursday.

CHRISTIAN UNION.—Dr. J. M. Coleman will deliver his lecture on this subject at the following times and places.

WEEKLY REVIEW OF THE MARKETS. WHEAT.—The market was strong, with light offerings.

TOBACCO.—The market was strong, with light offerings.

THE NEXT TERM OF BETHEL COLLEGE WILL OPEN Monday, January 26th

For Catalogue and particulars apply to LESLIE WAGGENER, President, Russellville, Ky.

FRANKS—Not by title, 66666.

LIVE STOCK.

PAICES.

CHRISTIAN UNION.—Dr. J. M. Coleman will deliver his lecture on this subject at the following times and places.

WEEKLY REVIEW OF THE MARKETS. WHEAT.—The market was strong, with light offerings.

TOBACCO.—The market was strong, with light offerings.

THE SERVICE OF SONG.

THE LIFE OF TRUST.

THE SERVICE OF SONG.

THE LIFE OF TRUST.

FRANKS—Not by title, 66666.

LIVE STOCK.

PAICES.

CHRISTIAN UNION.—Dr. J. M. Coleman will deliver his lecture on this subject at the following times and places.

WEEKLY REVIEW OF THE MARKETS. WHEAT.—The market was strong, with light offerings.

TOBACCO.—The market was strong, with light offerings.

THE SERVICE OF SONG.

THE LIFE OF TRUST.

THE SERVICE OF SONG.

THE LIFE OF TRUST.

FRANKS—Not by title, 66666.

LIVE STOCK.

PAICES.

CHRISTIAN UNION.—Dr. J. M. Coleman will deliver his lecture on this subject at the following times and places.

WEEKLY REVIEW OF THE MARKETS. WHEAT.—The market was strong, with light offerings.

TOBACCO.—The market was strong, with light offerings.

THE SERVICE OF SONG.

THE LIFE OF TRUST.

THE SERVICE OF SONG.

THE LIFE OF TRUST.

FRANKS—Not by title, 66666.

LIVE STOCK.

PAICES.

CHRISTIAN UNION.—Dr. J. M. Coleman will deliver his lecture on this subject at the following times and places.

WEEKLY REVIEW OF THE MARKETS. WHEAT.—The market was strong, with light offerings.

TOBACCO.—The market was strong, with light offerings.

THE SERVICE OF SONG.

THE LIFE OF TRUST.

THE SERVICE OF SONG.

THE LIFE OF TRUST.

FRANKS—Not by title, 66666.

LIVE STOCK.

PAICES.

CHRISTIAN UNION.—Dr. J. M. Coleman will deliver his lecture on this subject at the following times and places.

WEEKLY REVIEW OF THE MARKETS. WHEAT.—The market was strong, with light offerings.

TOBACCO.—The market was strong, with light offerings.

THE SERVICE OF SONG.

THE LIFE OF TRUST.

THE SERVICE OF SONG.

THE LIFE OF TRUST.

Advertisements and notices at the bottom of the page.





