

NO. 4

THE SHORT CORN CROP

OF THE SEASON is a calamity most seriously felt and deeply deplored by all. But notwithstanding the error will to a large extent be cut off, it is not entirely without remedy. There is to be found in a machine known as LEAVITT'S PATENT PORTABLE CORN MILL AND CRACKER, which is recom-

[illegible]

which was an admitted fact proven by those who have tried the experiment, and that the scientific law, that stock fed on clover, alfalfa, or ground corn, are fatter, and that stock fed on corn and fatness in much less time than stock fed in a different manner.

By the old method of feeding corn upon the ground a large portion of it wasted, and likewise nutriment the only way obtained about forty per cent) entirely lost. Whilst by crumbing at twenty-four hours, a large and useless waste is avoided, and all the nutriment is obtained, and the animals are not over fed.

THE FACTS: and finally of corral consideration.

The undersigned having purchased the right to the above mentioned process in Division, Robertson, Marshall, Gilie, Dickson, and Blackman, of the Colorado Cattle and Horse Raising Company, and the same address the undersigned at Nashville, Tennessee. The facilities are furnished and put on ready for use, at Twenty-Five Dollars.

MISSISSIPPI COLLEGE.

CLINTON, HINDS COUNTY, MISSISSIPPI

THE fourth year of this Institution, since its connection with the Baptist State Convention, commences on MONDAY the 21st of October 1864. Its third year was closed with 107 students, with 19 freshmen and thirty-seven graduates. In addition to tuition fees, an endorsement of seventy-two hundred dollars, the Trustees are enabled to offer such scholars as secure the services of officers of undoubted scholarship and sound morals, the assistance of a tutor.

It is further believed that the apparatus, Chemical and Philosophical, will come are favorably with that of any Southern college, and the best facilities for procuring books from this country and Europe, and the most liberal system of gratuitous laborer disbursements.

Clinton College is the opening of the term
PRIZES
 Students receive \$100 into two terms of five months
 and students will be received for less than a term
 of five months will be paid in advance per term, and
 follows:
 Tuition fee, per term. \$25
 Board per month, including lodging, washing, fuel and
 incidentals, per term. 12
 Boarding can be obtained at the College Hall, or in private
 families in the village. On coming to Clinton, students are
 required to report themselves to the officers before making a
 matriculation.
 For further particulars address J. N. CRYER, or see Catalogue
 Clinton, September 8, 1884.

CLINTON UNIVERSITY.

[illegible][illegible][illegible]

The Faculty of any Medical College, or any responsible Physician, may send me ten copies of your journal, Cancer, and I will endeavor to give the certificate for twelve or eighteen months as required by law.

I call upon the Medical School of Nashville, especially, to recognize the value of the simplest forms of surgery as a pre-emptive measure in the treatment of the Cancer; so as to prevent my skill in the treatment of the Cancer to the most rigid law.

There are cases which I exempt to the above Challenge:

1. Cancer in the mouth or throat
2. Cancer in the breast, unless reached by one excision
3. Where the patient is afflicted with another disease, or complication of diseases. I have had patients sent to the University of Pennsylvania, where they were cured, out of the University Hospital.

Cancer of the Larynx I do not see so well, and weakly that there is no sufficient vitality left to produce granulation, after the cancer is removed.

4. The Cancer shall not have been so long standing as to involve some vital part, as in such two or three cases.

Dr. Bord, M. D., McLennanville, Tenn.
Dr. J. M. Fort, M. D., Miami, Fla., Cured.

Dr. Dudley, M. D., Lexington, Ky.
Dr. Dillard, M. D., Lexington, Ky.
Werner Byrdine, Fredericksburg, Va.
Elmer W. C. Buck, Columbus, Miss.
Hon. Joel Berry, Mississippi
Dr. Nordest, M. D., Port Royal, Tenn.
Dr. Scales, M. D., Killebrew, Mo.

By Dillard, M. D. Chicago, Illinois.
Vernon Taylor, Dallas, Ala.
J. H. Watson, L. D. Newfreeshore, Tenn.
J. B. Graves, Nashville, Tenn.
Col. John McGee, Dalton, Georgia.

NEWFREESHORE, TENN., JULY 22, 1854.— R. W. JANUARY.

No. 51,
Carpus Cretaceus Poin

TO THE PUBLIC.—This is to certify that I have been afflicted with a cancer on the left cheek, which commenced growing eight years ago, and has been treated by the treatment of the most eminent physicians. I remained at one time in the city of Newfreeshore, Tenn., where I was treated by a celebrated physician who charged me a large bill, and I was obliged to stop—this was the only case of cancer that I had seen under the treatment of a physician. I was told by a Mr. John Baugh, a citizen of Baltimore, Md., that he had been cured of a cancer on the left cheek by the use of the medicine called "Carpus Cretaceus" Poin.

To be certified that there has been afflicted with cancer for the last 18 years, which first made its appearance on my right breast, since May under the eye; and after the slide of my nose continued to grow malignant, spreading over two years, from the upper lip and chin, a large prominence forming, turning my eyes

[illegible]

Marbleboro, Tenn., May 25th, 1884.

No. 53.

This is to certify that a cancer tumor made its appearance in my breast two years ago, and continued to increase in size, giving me considerable pain and uneasiness—the attention became much excited—my breast was examined by different regular physicians, who pronounced it cancer. I was induced by my friends to come to Marbleboro, Tenn., and place myself under the treatment of Dr. R. W. Jentury, who has removed the tumor from the breast, without giving me the least pain from his ministrations, and I bring a permanent cure to the world from my visit to Marbleboro. I have been made perfectly well. My residence is Cleveland, Tenn.

Wm. J. Jentury, M.D.

Marbleboro, Tenn., May 25th, 1884.

New Issues.

"The Baptism of John"
By H. H. CHAPMAN.
PUBLISHED BY THE TENNESSEE BAPTIST PUBLICATION SOCIETY.
CHICAGO, ILL., 1884.

CHAPTER III.—JOHN'S BAPTISM GENERALLY.

§1. Was it Christian or Gospel Baptism?

The discussion of this question after what has been said, appears unnecessary, for it really is involved in the subject just treated, and it has already been answered. Nevertheless it may not be improper to make a few additional remarks.

"There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one Faith, one Baptism, one God and Father of all, who is above all, and through all, and in you all." (Eph. 4: 4-6)

Baptism, by whatsoever administered, is admitted to be the ordinance of initiation into a community of men bound together by a common faith to the profession of a common hope. The community, which is designated the kingdom of heaven, and, as we have seen, various phases in its progress from its first proclamation by the Jews on the banks of the Jordan to the outpouring of the Holy Spirit in Jerusalem. Amid all these mutations baptism was its initiatory ordinance. It will not, therefore, be a mistake to say that baptism is the same in the same sense and in the same manner. Baptism of John uses the same word to express the same thing as baptism of Christ. This is undeniable.

Let us look at the same of baptism of John. John's baptism was "the beginning of the gospel of Jesus Christ, the Son of God." (Mark 1: 1.) Jesus, after his baptism, commenced "preaching the gospel of the kingdom." (Matt. 4: 23.) And "after that John was put in prison, Jesus came into Galilee preaching the gospel of the kingdom of God, and saying, 'Believe the gospel.'" (Mark 1: 14, 15.) John proclaimed the kingdom of heaven; so did Jesus in the very same words; so also his disciples by his authority, and Philip did the same thing in Samaria after the ascension. (Acts 8: 12.) John preached "repent ye." So did Jesus. (Matt. 4: 17.) So did Peter on the day of Pentecost. (Acts 2: 38, and afterwards 3: 19.) So did Paul in Mars Hill. (17: 30.) John, and Jesus, and the Apostles baptized those who repented and received the truths which they proclaimed. John "preached the baptism of repentance for the remission of sins." (Mark 1: 4.) Peter preached "repent and be baptized for the remission of sins." (Acts 2: 38.) John preached faith in him that was to come, that is, as Paul explains (Acts 19: 4), Christ Jesus. Jesus preached, "Believe the gospel"—i. e., salvation in his name, declaring "that whoever believe in him should not perish, but have everlasting life." (John 3: 16.) In like manner did the Apostles. John immersed in water. So did Jesus and the Apostles. In all these baptisms there was the same substantial element, for they marked in each individual the beginning of a new course of life. (Newman's Life of Christ, book 2, §42, 5.)

In the baptism by John, by Jesus, and by the Apostles, we find identity of act, and of doctrine. What is the dissimilarity? John required faith in one to come, that is, the Messiah, then alive among the Jews, but not yet openly manifested. Jesus required faith in himself as the Saviour who had come, and been declared, but had not completed his work. The Apostles required faith in Christ Jesus, the Crucified. These differences are unnecessary, and as just such as the different phases of the gospel community demanded. But Christ Jesus is the same, the Son of God, whether yet unknown, or openly declared, or crucified and risen again.

In maintaining that John's baptism was Christian or Gospel baptism, we are advancing a new doctrine, but one known and received and cherished of old. We will quote only Calvin's opinion. He says, "It is very certain that the ministry of John was precisely the same as that which was afterwards committed to the Apostles. For their baptism was not different, though it was administered by different hands; but the sameness of their doctrine shows their baptism to have been the same." (Inst. book 4, chap. 15, §7.)

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this is true. John, and Jesus, and the Apostles performed the same act, namely, immersion in water; one the same class of subjects, namely, the penitent, namely, the one who had repented of his sins, and was seeking the remission of sins. The subject baptized professed obedience to the Messiah, and all alike and then declared among men and all alike the characteristics which he supposed distinguished John's baptism from that of Jesus and the Apostles. "It was as Jerome calls it, 'a baptism of repentance for the remission of sins,' that is, for their future remission, which was to be obtained by the sacrifice of Christ, the sins being remitted in hope merely, and on condition of reformation. It was a baptism in which the recipient professed a belief in the Messiah as about to appear (ἐκ τῆς ἐλπίδος), but not in Jesus personally as that Messiah already manifested in the flesh. It was, therefore, not the same in its most important element as the Christian ordinance; and was consequently decided by an Apostle to be insufficient to constitute one a member of the Christian community." (John the Baptist, pp. 218, 219.)

The remark of Jerome here quoted with approbation demands a passing notice. Baptism by Jesus and by the Apostles was for the remission of sins. It was the same in the same sense and in the same manner. Baptism of John uses the same word to express the same thing as baptism of Christ. This is undeniable.

Again, it is said that, in John's baptism sins were remitted on condition of reformation. But was this condition peculiar to John's baptism? The word *metanoeo* (translated repent) does not imply an amendment of life as well as sorrow for past sins. But Christ and the Apostles made the very same word in the very same sense in which it is used by John. Jesus preached "Repent ye (μετανοείτε) and believe the gospel." (Mark 1: 15.) And on the day of Pentecost "Peter said unto them, Repent (μετανοείτε) and be baptized every one of you in the name of Jesus Christ for the remission of sins." (Acts 2: 38.) This was in accordance with instructions given by Jesus after his resurrection, "that repentance (μετανοία) and remission of sins should be preached in his name among all nations." (Luke 24: 47.) The condition of reformation, therefore, is just the same with John as with Jesus and the Apostles, and is the doctrine of the gospel. The true change of heart cannot exist without a corresponding change of life.

But the most important element which Prof. DEXTER thinks is wanting to John's baptism is that the recipient did not profess belief in Jesus personally. For lack of this, he determines that John's baptism was not Christian baptism. John did indeed direct the faith of the people to one that was to come, that is, to one then alive, but not yet manifested. He taught his disciples and the multitude that they were to look, not to himself, but to the mightier one whose coming he announced. After he baptized Jesus, he expressly designated him as the Son of God, being his own ministry was to introduce. In answer to the Pharisees, he said, "I baptize in water, but there standeth one among you whom you know not: he is, who, coming after me, is preferred before me, whose shoe's latchet I am not worthy to unloose." (John 1: 26, 27; comp. Matt. 3: 11, Mark 1: 7; Luke 3: 16.) Similar, but more explicit, is the testimony which he gave the next day. "John's baptism was to prepare you unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world! This is he of whom I said, After me cometh a man which is preferred before me; for he was before me. And I knew him not; but that he should be manifest to Israel, therefore am I come baptizing in water, that I might bring him forth into the light. And I saw and have borne witness, that this is the Son of God." (John 1: 33-34.)

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(From the Synoptic Record.)

The Infidel and his Daughter.

MASSACHUSETTS, TEXAS, Aug. 10, 1884.

DEAR GRACE:—During the month of April last, the Rev. O. Fisher, an Elder in the Methodist Church, delivered a series of sermons in this place on the subject of Baptism; in which discourses he repudiated immersion and attempted to present those practicing it as in a deplorable state. His discourses consisted in little else than a grand perversion of God's holy ordinance and word. During his stay here some of the members of the Baptist Church thought, perhaps, it would be right to have his lectures replied to; but as Mr. Fisher was rather a stranger in the community, it would be at least advisable to know whether the Methodist society and minister of this place would endorse him. The following note was addressed to the stationed preacher, J. B. Tullis:

Rev. J. B. TULLIS:—Dear Sir:—Your attention has been called to the series of discourses just delivered by the Rev. Mr. Fisher, on the subject of baptism, at the Methodist church, and consider them to contain such a palpable perversion of God's truth and ordinance as to call for public correction; but as an unrecorded man would not demand the same notice as would the representative of a religious denomination, we wish to know of you, whether you and your church endorse the discourses as an exposition of your views on the subject of baptism? If this be the case, we inform you and Mr. Fisher through you, that at our suitable time and place a reply will be made to his discourse.

A reply to this note at our earliest convenience is desired, by,

Yours, respectfully,
Geo. Tucker,
Jesse M. W.,
Wm. Evans,
P. P. Hittler,
J. H. Hittler.

Now, you see that the Society and minister, who the Reverend gentleman delivered his discourses, refuse to endorse him. I recently learned that some of the circuit riders, giving as a reason why they would not be made to the note, that it was ungentlemanly and insulting in its character—therefore they would not notice it.

Now, Bro. Graves, you will confer a favor by publishing the above note, with such comments as you may think best, and let the public see its ungentlemanly character. Our church in Marshall is doing well. We have had an additional member this year. Can you not visit Texas soon?

Yours, in Christ,
Geo. Tucker.

Ministers and Deacons Meeting.
Held at Liberty Church, Phillips County, Ark., July 29th, 1884.

In the absence of Deacon R. Hall, who presided at the last meeting of this body, held at New Hope Church, Deacon J. C. McCraig was chosen Moderator pro tempore. The roll being called, the following members were present: Elder P. S. G. Watson, Deacons McCraig, Gilbert, Williams, Righter. Elder T. S. N. King being present, enrolled his name, whereupon, in the absence of the speaker appointed for this occasion, Elder King was chosen to preach the introductory sermon. After which we proceeded to organize by electing Elder King Moderator, and Deacon Righter Clerk. The Clerk proceeded to read the constitution and minutes of the last meeting of this body.

On motion of Elder Watson, the cause of absence, (if known by members present,) was requested to be stated and considered by this body, of those whose appointment required their prompt attendance at this meeting.

Elder Holland absent—cause, at a revival meeting.

Elder Doherty absent—cause, left the State. Elder Jones absent—cause, feeble health. Deacon Hall absent—cause, mistake about the day.

Elder Watson being called upon for his report on the "Call to the Ministry," submitted a written excuse, caused by protracted sick in his family. Elder W. was excused.

Adjusted for dinner; after which, Elders King and Watson being appointed, submitted the following queries for present discussion—

Which, on motion, were adopted:

"Is it the duty of Baptist ministers to keep back any portion of God's word, from fear of offending any one?"

Pending the consideration of this proposition, Elder Watson offered the following, which was incorporated into the rules of this body:

Resolved, That ministers of other denominations may be invited by a majority of the members present, to take part in the discussions of this body.

The above proposition was then argued in the negative by Elders Watson and King, and so decided by all present.

"Is it the duty of deacons to pray in public, and conduct meetings of the church when necessary?"

This question was argued in the affirmative by Elder Watson, and concurred in by a unanimous vote.

On motion of Elder Watson a private ballot was ordered for the election of one to deliver an introductory sermon at the next meeting. Elder Reub'n Jones was elected.

On application, in behalf of the Helena Church, it was ordered that the next meeting of this body be held at Helena.

On motion of Elder Watson, the query proposed by Elder Jones at the last meeting, was deferred until the next meeting, that the proponent might take part in the discussion, to wit: "Is it right and expedient for the church to transact business with open doors?"

Query by Elder Watson for next meeting: "Is it right to make the giving or withholding money for missionary purposes, a bar to church fellowship?"

Query by Elder King, "What is the nature of our justification before God—that is, is it faith in itself considered, or the object faith gives upon?"

Of motion of Elder Watson, the subjects selected and previously ordered for discussion at this meeting, to be disposed of at the next meeting, the persons to whom assigned are expected all to discharge this duty.

For the Tennessee Baptist

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It was ordered that a copy of the minutes of this meeting be forwarded to the Tennessee Baptist for publication by the Clerk.

On motion, the meeting adjourned to meet in Helena on Friday before the 26th Sabbath in October next.

T. S. N. King, Mod'r.
W. DEXTER, Clerk.

For the Tennessee Baptist

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Adjusted for dinner; after which, Elders King and Watson being appointed, submitted the following queries for present discussion—

Which, on motion, were adopted:

"Is it the duty of Baptist ministers to keep back any portion of God's word, from fear of offending any one?"

Pending the consideration of this proposition, Elder Watson offered the following, which was incorporated into the rules of this body:

Resolved, That ministers of other denominations may be invited by a majority of the members present, to take part in the discussions of this body.

The above proposition was then argued in the negative by Elders Watson and King, and so decided by all present.

"Is it the duty of deacons to pray in public, and conduct meetings of the church when necessary?"

This question was argued in the affirmative by Elder Watson, and concurred in by a unanimous vote.

On motion of Elder Watson a private ballot was ordered for the election of one to deliver an introductory sermon at the next meeting. Elder Reub'n Jones was elected.

On application, in behalf of the Helena Church, it was ordered that the next meeting of this body be held at Helena.

On motion of Elder Watson, the query proposed by Elder Jones at the last meeting, was deferred until the next meeting, that the proponent might take part in the discussion, to wit: "Is it right and expedient for the church to transact business with open doors?"

Query by Elder Watson for next meeting: "Is it right to make the giving or withholding money for missionary purposes, a bar to church fellowship?"

Query by Elder King, "What is the nature of our justification before God—that is, is it faith in itself considered, or the object faith gives upon?"

Of motion of Elder Watson, the subjects selected and previously ordered for discussion at this meeting, to be disposed of at the next meeting, the persons to whom assigned are expected all to discharge this duty.

It was ordered that a copy of the minutes of this meeting be forwarded to the Tennessee Baptist for publication by the Clerk.

On motion, the meeting adjourned to meet in Helena on Friday before the 26th Sabbath in October next.

T. S. N. King, Mod'r.
W. DEXTER, Clerk.

For the Tennessee Baptist

MASSACHUSETTS, TEXAS, Aug. 10, 1884.

DEAR GRACE:—During the month of April last, the Rev. O. Fisher, an Elder in the Methodist Church, delivered a series of sermons in this place on the subject of Baptism; in which discourses he repudiated immersion and attempted to present those practicing it as in a deplorable state. His discourses consisted in little else than a grand perversion of God's holy ordinance and word. During his stay here some of the members of the Baptist Church thought, perhaps, it would be right to have his lectures replied to; but as Mr. Fisher was rather a stranger in the community, it would be at least advisable to know whether the Methodist society and minister of this place would endorse him. The following note was addressed to the stationed preacher, J. B. Tullis:

Rev. J. B. TULLIS:—Dear Sir:—Your attention has been called to the series of discourses just delivered by the Rev. Mr. Fisher, on the subject of baptism, at the Methodist church, and consider them to contain such a palpable perversion of God's truth and ordinance as to call for public correction; but as an unrecorded man would not demand the same notice as would the representative of a religious denomination, we wish to know of you, whether you and your church endorse the discourses as an exposition of your views on the subject of baptism? If this be the case, we inform you and Mr. Fisher through you, that at our suitable time and place a reply will be made to his discourse.

A reply to this note at our earliest convenience is desired, by,

Yours, respectfully,
Geo. Tucker,
Jesse M. W.,
Wm. Evans,
P. P. Hittler,
J. H. Hittler.

Now, you see that the Society and minister, who the Reverend gentleman delivered his discourses, refuse to endorse him. I recently learned that some of the circuit riders, giving as a reason why they would not be made to the note, that it was ungentlemanly and insulting in its character—therefore they would not notice it.

Now, Bro. Graves, you will confer a favor by publishing the above note, with such comments as you may think best, and let the public see its ungentlemanly character. Our church in Marshall is doing well. We have had an additional member this year. Can you not visit Texas soon?

Yours, in Christ,
Geo. Tucker.

Ministers and Deacons Meeting.
Held at Liberty Church, Phillips County, Ark., July 29th, 1884.

In the absence of Deacon R. Hall, who presided at the last meeting of this body, held at New Hope Church, Deacon J. C. McCraig was chosen Moderator pro tempore. The roll being called, the following members were present: Elder P. S. G. Watson, Deacons McCraig, Gilbert, Williams, Righter. Elder T. S. N. King being present, enrolled his name, whereupon, in the absence of the speaker appointed for this occasion, Elder King was chosen to preach the introductory sermon. After which we proceeded to organize by electing Elder King Moderator, and Deacon Righter Clerk. The Clerk proceeded to read the constitution and minutes of the last meeting of this body.

On motion of Elder Watson, the cause of absence, (if known by members present,) was requested to be stated and considered by this body, of those whose appointment required their prompt attendance at this meeting.

Elder Holland absent—cause, at a revival meeting.

Elder Doherty absent