

Tennessee Baptist

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NO. 49.

The Pulpit

(One hundred and fifty sermons will appear in this department during the present year, by J. M. Pendleton, our stated contributor, and J. C. Roberts, J. C. Dayton, and others of the most eminent ministers of the South.)

The Lot of Manasseh.

BY THE REV. J. JENKINSON, OF CARLETON.

God, and concern for his glory, are far from being wrong; while love to the Church of Christ and desire of its prosperity, as well as of our individual steadfastness and spiritual advancement, are unquestionably right.

6. Our employments are on both sides of the Jordan.—Heaven is emphatically a world of activity as well as of devotion. The servants of God there "serve him day and night in his temple"; and if we are privileged to join them, we must there serve him too. But we have also our work on earth to do; work which neither angels of light nor glorified spirits can perform. We are new scriving our apprenticeship to the best of Masters; and if we are slothful or disobedient servants here, we have no ground to expect that he will raise us to higher employment in the world above.

7. Our wants are on both sides of the Jordan.—We want salvation in all its fullness: a perfect, boundless, exhaustless, everlasting good beyond the grave; but previous and preparatory to this, we want food and raiment for our bodies, and peace and pardon, grace and guidance, help and deliverance for our souls. And as infinitely wise and ever-loving Father not only knows what we require, but has promised to "supply all our need, according to his riches in glory by Jesus Christ." This leads us to observe that,

8. The promises which God has given us relate to both sides of the Jordan.—Not only has our gracious Saviour assured us that we shall be eternally with him to behold his glory, and that we shall there obtain fulness of joy, and pleasures for evermore; but he has also promised that bread shall be given us, and water shall be made: that he will guide us with his eye, protect us by his power, and give to us all things pertaining to life and godliness.

9. Our prospects are on both sides of the river.—How near we are to the Jordan, or how far distant from it, we cannot ascertain; but whether our future pilgrimage be short or lengthened, it requires not the gift of prophecy to foresee that it will bring us to fresh trials and supports, fresh temptations and deliverances. We shall still find the world no friend to grace; other foes will molest us; other duties will call upon us to discharge them, and other failures fill us with regret. Yet, amidst all this, we have the prospect of the continued presence and grace of him who has said, "I will never fail thee nor forsake thee." And then, O, what bright and glowing prospects before the Jordan present themselves to our enraptured gaze! Yet the reality infinitely exceeds the vision: for eye has not seen, nor ear heard, nor the heart of man ever imagined or anticipated the joys which God has prepared for them that love him.

10. Our blessedness is on both sides of the river.—Every believer is entitled to say, "The Lord is the portion of my inheritance." (Psalm xvi. 5; see also Lament. iii. 24.) and he is in the portion in the present world, as well as in that which is to come. Therefore in both they are, and must be blessed. That all are blessed who have entered through the gates into the city none will question. And true religion ensures a present blessedness as really as a future one. "Blessed is he whose transgression is forgiven." "Blessed are they that hunger and thirst after righteousness." &c., &c., &c.

Let us cherish deep and fervent gratitude for the merciful provision he has made for the supply of our wants on this side the Jordan. He has here given us Bashan with its plenty. (Josh. xvii. 1.) Gilead with its balm; and above all, Uolan, (Josh. xx. 8.) as a city of refuge from the avenger of blood; a shelter from every storm, and from every foe; for such is Christ to all who have fled to him from safety. (Heb. vi. 18.) He has brought part of the riches of Canaan to the wilderness side of the Jordan, (Josh. xxii. 8.) and has ensured to us victory over all our adversaries, (Josh. xvii. 15.) Grateful for these blessings, and relying on this assurance, let us be obedient to his will, (Josh. xxii. 5;) and stand prepared to pass over to rejoice our brethren who have crossed the flood, whenever our wilderness probation shall be ended.

To the Ministers and Members of the Methodist Episcopal Church in Tennessee.

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"One instance of this, of your greatness, has given me great concern. How can you, how dare you suffer yourself to be called a *bishop*? I shudder, I start at the very thought. Men may call me a *knave*, or a *fool*, or a *rascal*, or a *scoundrel*, and I am content; but they shall never, by my consent, call me a *bishop*. For my sake, for God's sake, for Gurian's sake, put a rout out to this! Let the Presbyterians do what they please, but let the Methodists know their calling better.

"Thus, my dear Franky, I have told you all that is in my heart, and let this, when I am no more seen, bear witness how sincerely I am your affectionate

"Friend and brother,
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"Go teach all nations, *immersing* them into the name of the Father, &c."

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Secondly, Methodism was conceived in the year 1729, when the Rev. Mr. Wesley, in England, christened with his present name in America, in 1784, and is, therefore, too young to be the Church of Christ, and does not model after the Apostolic Church. Finding myself wrong upon the origin, ordinances and government of the Church, I was determined to examine the subject, and mode of baptism. My mind was deeply impressed that I was entertaining wrong views of the action of baptism. Jesus Christ must have been baptized in *one way only*, and *this action* his apostles must have understood him to command them to observe. I was much weighed down for days, and if I ever earnestly desired to know one thing, it was, if there was a passage in the New Testament that teaches me *how* the Savior would have all baptized. While the mind was thus engaged, the great commission in these words was impressed in letters of light, as it were, upon my mind.

"Go teach all nations, *immersing* them into the name of the Father, &c."

The impression made I will not attempt to describe. The inquiry now arose, will the Scriptures warrant such a translation? This I diligently set myself about ascertaining. I studied the *Dixie* to learn what it taught. I found nothing that militated against the view, 1 Pet. rom. vi. 1, 5, Col. ii. 11, 12, 1 Cor. xv. 29, 1 Pet. iii. 21, and other passages, seemed to confirm it.

I then turned to Benson's and Clark's Commentaries, with other kindred works, and they all seemed to admit this view, that these plans did allude to the *ancient mode of baptism*, by immersion, although the apostles were not laboring to prove the mode. That was just my own view, but the *admission did prove it*. I then turned to the Greek Testament, and found it still more fully justified the translation, and all this before hearing one word from any one on the subject in public. By this time I was satisfied that immersion was the only New Testament mode, and the more so, because the great doctrine of the Resurrection is lost sight of without it. The result of my investigation is, a solemn conviction in the sight of God that sprinkling and pouring, for water baptism, are just as really errors in practice as Universalism or Unitarianism are errors in doctrine, and that infant baptism, even, is an innovation of man, untaught and unauthorized by Scripture. I should like to give my views in full, in a series of articles, but shall not probably have the opportunity of doing so. I will give the following reasons for my conclusions:

1. *Baptizo* is the strongest word in the Greek language to express the idea of an immersion or a covering up or *overwhelming* in water. That said the words derived from it, are the ones always used to express the rite of Christian baptism directly. The secondary meaning of *baptizo* to *soak* or *saturate*, is too strong to be represented by sprinkling a few drops of water upon any thing. The third meaning, to *soak*, is of the same nature.

2. *Baino* and *lavabo*, to sprinkle, never meant to cover up with water. This word and the rite of baptism come in contact in Heb. x. 22, in such a way that it is unaccountable to me why it is not used to express the rite, if that rite was performed by sprinkling; but I see, to wash the body, is used. Having our faces sprinkled with pure water, would have given great relief to many minds. The typical meaning of baptism requires it to be immersion. It typifies consecration to God, and the work of sanctification upon the soul. These are designed to be entire. It also typifies the burial and resurrection of Christ, and the putting off of the body of sin, and the rising again to newness of life of the person baptized; Rom. vi. 1, 6, Col. ii. 11, 12, 2 Peter iii. 21.

Desiring to know the whole truth, daring to oppose any error.

DEAR BROTHERS:—I have been connected with you by a public profession of religion for the last sixteen years. My father—now in Heaven, as I trust—was a member of the same body, and had me sprinkled in infancy. I have loved you, and I love you still, and yet I must leave you. The denominational loads must be broken. Why this direful necessity? I will tell you. I am satisfied that we are wrong upon the subject of Baptism and Church government. When I first made a profession of religion I felt glad that I joined the M. E. Church. Perhaps the feeling was wrong, for I am now satisfied, after two years' examination, that Episcopacy is not taught in the Word of God.

First, Mr. Wesley repudiated the *order and name*. See his letter to F. Asbury, London, September the 20th, 1788, which must be good evidence:

"London, Sept. 20th, 1788.

"There is, indeed, a wide difference between the relation wherein you stand to the American Methodists; I am, under God, the father of the whole family. (Will Methodists deny that John Wesley was their father, and are they not then his children and followers?) Therefore, I naturally care for you all, in a manner no other person can do. Therefore, I, in a measure, provide for you all; for the supplies which Dr. Coke provides for you, he could not provide were it not for me—were it not, that I not only permit him to collect, but also support him in so doing.

"But in one point, my dear brother, I am a little afraid the Doctor and you differ from me. I study to be *little*, you study to be *great*; I creep, you strut along. I found a *scout*, you a *colony*. Nay, and call it after your own names! O, beware! Do not seek to be something. Let me be nothing, and Christ be all in all.

"One instance of this, of your greatness, has given me great concern. How can you, how dare you suffer yourself to be called a *bishop*? I shudder, I start at the very thought. Men may call me a *knave*, or a *fool*, or a *rascal*, or a *scoundrel*, and I am content; but they shall never, by my consent, call me a *bishop*. For my sake, for God's sake, for Gurian's sake, put a rout out to this! Let the Presbyterians do what they please, but let the Methodists know their calling better.

"Thus, my dear Franky, I have told you all that is in my heart, and let this, when I am no more seen, bear witness how sincerely I am your affectionate

"Friend and brother,
"JOHN WESLEY."

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That "Ottom is King" that his interests are arbitrary and inflexible, and that "great Allah" ascends to them.

Edinations & Resolutions

South Carolina, Pickens District. May 25th, 1888. The nation meeting of the Third District of the Tennessee Baptist Association met at Pleasant Hill Church.

Commemoration Sermon by Elder John West. The association then proceeded to organize, and Elder John West was selected as Moderator, and D. B. Kenner, Clerk.

Met pursuant to adjournment. Prayer by Elder Chapman.

It would take a volume of the Homestead to mention even the most important discoveries in science, which have been made within my years.

It is a gospel order to recognize a man as a gospel minister by inviting him to our pulpits; that we will not receive the ordinances from his hands?

Resolved, That we are in favor of the effort that is now being made to organize a Southern Sunday School Union, and have no objections to Nashville, Tenn., as the place of its location.

Resolved, That the Clerk send a copy of these proceedings to the Tennessee Baptist publication.

Resolved, That we highly approve of the object of the Baptist Sunday School Union formed by the Southern Sunday School Convention, which met in Nashville, Tenn., last fall, or winter, and that we approve of and will patronize the South Western Publishing House at Nashville.

Resolved, That these resolutions be spread upon the minutes, and a copy of them be sent to the Tennessee Baptist for publication.

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Dr. J. W. Oriskany. It becomes our painful duty to record the death of one of our most eminent physicians, and a true Christian. Dr. J. W. Oriskany was born Feb. 19, 1821; made a member of religion in August, 1848, and united with the Baptist Church at Unity, Henderson County, Tenn., the same month, where his membership remained up to his death. The writer had the pleasure of witnessing his conversion to God, and never shall I forget the smiles of heavenly joy that beamed upon his youthful countenance when he was spoken for by the church.

Indian Church. Mosson Covary, Ky., June 26, '88. On the above date the United Baptist Church of Christ at this place being in session, the Rev. Thos. Sarver presented himself in person before her, and in accordance with previous notice given by him, resigned his Pastoral charge over said church. Age said laudably demanded, he said, and therefore he was necessarily compelled to give up the station.

John H. Pendleton. At a meeting of Pembroke Lodge, No. 288, A. Y. M., the following preamble and resolutions were unanimously adopted:

Resolved, That the foregoing notice of his standing and character be signed by the present Moderator and Clerk of this church, and a copy thereof be forwarded to the Editors of the Western Recorder, and Tennessee Baptist with a request to publish the same in those papers. L. A. BURMAN, Mod. A. YOUNG, Clerk.

Obituaries

Archer Pileage. Departed this life at his residence in Hardeman County, Tenn., June 3, 1888, Brother Archer Pileage. He was born in the State of Virginia, January 1, 1821; was married to Mrs. Elizabeth Garthright December 14th, 1859; made a profession of religion in 1839, and joined the Baptist Church of the New Testament, being thoroughly convinced that immersion was the only practice of the Apostles, he joined the Baptist Church at Murdy Creek, Powhatan County, Va., and was ordained as a Deacon of that church in 1852; after living there a number of years he moved to Cumberland County, Va., where he served the Baptist at ... until the year 1860, when he removed to the State of Tennessee, settled in the County of Hardeman, and continued his religious labors there until he was made Deacon of that church in 1863, office he held with pleasure and honor to the end of his life.

THEODOSIA MORE BEAUTIFUL AND VALUABLE THAN EVER. THEODOSIA—values 1-2-3-4-5-6-7-8-9-10-11-12-13-14-15-16-17-18-19-20-21-22-23-24-25-26-27-28-29-30-31-32-33-34-35-36-37-38-39-40-41-42-43-44-45-46-47-48-49-50-51-52-53-54-55-56-57-58-59-60-61-62-63-64-65-66-67-68-69-70-71-72-73-74-75-76-77-78-79-80-81-82-83-84-85-86-87-88-89-90-91-92-93-94-95-96-97-98-99-100-101-102-103-104-105-106-107-108-109-110-111-112-113-114-115-116-117-118-119-120-121-122-123-124-125-126-127-128-129-130-131-132-133-134-135-136-137-138-139-140-141-142-143-144-145-146-147-148-149-150-151-152-153-154-155-156-157-158-159-160-161-162-163-164-165-166-167-168-169-170-171-172-173-174-175-176-177-178-179-180-181-182-183-184-185-186-187-188-189-190-191-192-193-194-195-196-197-198-199-200-201-202-203-204-205-206-207-208-209-210-211-212-213-214-215-216-217-218-219-220-221-222-223-224-225-226-227-228-229-230-231-232-233-234-235-236-237-238-239-240-241-242-243-244-245-246-247-248-249-250-251-252-253-254-255-256-257-258-259-260-261-262-263-264-265-266-267-268-269-270-271-272-273-274-275-276-277-278-279-280-281-282-283-284-285-286-287-288-289-290-291-292-293-294-295-296-297-298-299-300-301-302-303-304-305-306-307-308-309-310-311-312-313-314-315-316-317-318-319-320-321-322-323-324-325-326-327-328-329-330-331-332-333-334-335-336-337-338-339-340-341-342-343-344-345-346-347-348-349-350-351-352-353-354-355-356-357-358-359-360-361-362-363-364-365-366-367-368-369-370-371-372-373-374-375-376-377-378-379-380-381-382-383-384-385-386-387-388-389-390-391-392-393-394-395-396-397-398-399-400-401-402-403-404-405-406-407-408-409-410-411-412-413-414-415-416-417-418-419-420-421-422-423-424-425-426-427-428-429-430-431-432-433-434-435-436-437-438-439-440-441-442-443-444-445-446-447-448-449-450-451-452-453-454-455-456-457-458-459-460-461-462-463-464-465-466-467-468-469-470-471-472-473-474-475-476-477-478-479-480-481-482-483-484-485-486-487-488-489-490-491-492-493-494-495-496-497-498-499-500-501-502-503-504-505-506-507-508-509-510-511-512-513-514-515-516-517-518-519-520-521-522-523-524-525-526-527-528-529-530-531-532-533-534-535-536-537-538-539-540-541-542-543-544-545-546-547-548-549-550-551-552-553-554-555-556-557-558-559-560-561-562-563-564-565-566-567-568-569-570-571-572-573-574-575-576-577-578-579-580-581-582-583-584-585-586-587-588-589-590-591-592-593-594-595-596-597-598-599-600-601-602-603-604-605-606-607-608-609-610-611-612-613-614-615-616-617-618-619-620-621-622-623-624-625-626-627-628-629-630-631-632-633-634-635-636-637-638-639-640-641-642-643-644-645-646-647-648-649-650-651-652-653-654-655-656-657-658-659-660-661-662-663-664-665-666-667-668-669-670-671-672-673-674-675-676-677-678-679-680-681-682-683-684-685-686-687-688-689-690-691-692-693-694-695-696-697-698-699-700-701-702-703-704-705-706-707-708-709-710-711-712-713-714-715-716-717-718-719-720-721-722-723-724-725-726-727-728-729-730-731-732-733-734-735-736-737-738-739-740-741-742-743-744-745-746-747-748-749-750-751-752-753-754-755-756-757-758-759-760-761-762-763-764-765-766-767-768-769-770-771-772-773-774-775-776-777-778-779-780-781-782-783-784-785-786-787-788-789-790-791-792-793-794-795-796-797-798-799-800-801-802-803-804-805-806-807-808-809-810-811-812-813-814-815-816-817-818-819-820-821-822-823-824-825-826-827-828-829-830-831-832-833-834-835-836-837-838-839-840-841-842-843-844-845-846-847-848-849-850-851-852-853-854-855-856-857-858-859-860-861-862-863-864-865-866-867-868-869-870-871-872-873-874-875-876-877-878-879-880-881-882-883-884-885-886-887-888-889-890-891-892-893-894-895-896-897-898-899-900-901-902-903-904-905-906-907-908-909-910-911-912-913-914-915-916-917-918-919-920-921-922-923-924-925-926-927-928-929-930-931-932-933-934-935-936-937-938-939-940-941-942-943-944-945-946-947-948-949-950-951-952-953-954-955-956-957-958-959-960-961-962-963-964-965-966-967-968-969-970-971-972-973-974-975-976-977-978-979-980-981-982-983-984-985-986-987-988-989-990-991-992-993-994-995-996-997-998-999-1000-1001-1002-1003-1004-1005-1006-1007-1008-1009-1010-1011-1012-1013-1014-1015-1016-1017-1018-1019-1020-1021-1022-1023-1024-1025-1026-1027-1028-1029-1030-1031-1032-1033-1034-1035-1036-1037-1038-1039-1040-1041-1042-1043-1044-1045-1046-1047-1048-1049-1050-1051-1052-1053-1054-1055-1056-1057-1058-1059-1060-1061-1062-1063-1064-1065-1066-1067-1068-1069-1070-1071-1072-1073-1074-1075-1076-1077-1078-1079-1080-1081-1082-1083-1084-1085-1086-1087-1088-1089-1090-1091-1092-1093-1094-1095-1096-1097-1098-1099-1100-1101-1102-1103-1104-1105-1106-1107-1108-1109-1110-1111-1112-1113-1114-1115-1116-1117-1118-1119-1120-1121-1122-1123-1124-1125-1126-1127-1128-1129-1130-1131-1132-1133-1134-1135-1136-1137-1138-1139-1140-1141-1142-1143-1144-1145-1146-1147-1148-1149-1150-1151-1152-1153-1154-1155-1156-1157-1158-1159-1160-1161-1162-1163-1164-1165-1166-1167-1168-1169-1170-1171-1172-1173-1174-1175-1176-1177-1178-1179-1180-1181-1182-1183-1184-1185-1186-1187-1188-1189-1190-1191-1192-1193-1194-1195-1196-1197-1198-1199-1200-1201-1202-1203-1204-1205-1206-1207-1208-1209-1210-1211-1212-1213-1214-1215-1216-1217-1218-1219-1220-1221-12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