

For the Recorder.  
PROGRESS IN TEXAS.

"In my last report I mentioned that I was in Harrison county, attending the Sabine Baptist Association. That body held its session at the Borden Church, and continued seven days.—Before the meeting closed many were anxiously inquiring the way to Zion, and 14 were baptized in the name of our Divine Master. This Association was constituted in Oct. 1843, at which time it consisted of five ordained preachers and 142 communicants distributed in six churches, at present it numbers seven ordained preachers, nine churches, and 208 members; those added to the churches during the last associational year are almost exclusively new converts. The following extracts from my diary may perhaps, not be uninteresting to the friends of missions.

Oct. 30th. Preached at night at St. Augustine, which is at present the most flourishing town in Eastern Texas, it is situated in that portion of the country known as the Red Lands; in the place are two literary institutions, the University of St. Augustine and the Wesleyan College, both of which are in a flourishing condition, and are giving instruction to 300 students.

It is but a few years since St. Augustine was famed for the turbulence of its inhabitants—at present the universal prevalence of good order cannot fail to strike the visitor; nearly all the permanent citizens are members of some one of the leading denominations of Christians, the Methodists, Presbyterian, and the Cumberland Presbyterians have flourishing churches in this place; the Baptists have also formed one during the past year by Elder David Lewis, formerly a missionary among the Indians, and he has been instrumental in adding many to the little church by baptism; the house where I preached was crowded to overflowing.

Nov. 1. Proceeded ten miles to Nacogdoches.—On looking over the old Spanish documents, (says the editor of the Red Leader,) dated at this place more than three fourths of a century ago, it will be found that they invariably begin with "The Town of Our Lady of the Pillar of Nacogdoches." The origin of this is, that the Catholic missionaries, who first came to this part of Texas, found a numerous tribe of Indians here, who were called the Nacogdoches. Finding it a very beautiful place, and having been well received by the Indians, from whom they obtained permission to remain and build wigwams, the missionaries soon erected a church and other buildings, which they called the Mission of Our Lady of the Pillar and in order to distinguish it from other missions which might bear the same name, they added to it "of the Nacogdoches;" when afterwards the place grew to a large town, with a population of upwards of 3,000 inhabitants, not including the garrison of from 1,000 to 1,500 troops, "Our Lady of the Pillar" was chosen as the Patron Saint of the Town." This statement gives us not only the origin of the name but also makes us acquainted with the antiquity of the place and the extent of its former population, and although the town has lost its pre-eminence in Eastern Texas, the Nacogdoches is a name still dear to the Mexican.—Some of the buildings, constructed by the former possessors of the soil, are still standing, among which are the Old Stone House on the Square, and a building which was occupied by the Spanish Commandante. There are in the town and in the vicinity still residing a number of Mexicans, who, together with some few others, adhere to the Roman Catholic faith. They, however, have, for some years past, been destitute of the regular services of that worship, and Protestants have had but little to encourage them in the place, so that in past years, Nacogdoches has been noted for immorality and the desecration of the Christian Sabbath, a change, however, for the better is apparent. The cause of temperance is advancing, and has for its advocates the most talented and influential citizens of the place. An interest is also manifesting itself upon the subject of education, and the ministers of the gospel are kindly received, and the truths of the Bible are listened to with interest. I was introduced to Col. Edwards and lady, who stated that they joined a Baptist Church in Kentucky thirty years since. They, with others, expressed deep anxiety for regular Baptist preaching.

Nov. 2. In company with brother Lewis, proceeded four miles north to Nacogdoches, to the Union Baptist Church. During the meeting, which continued two days, three were baptized, and many manifested deep concern on the subject of religion. Here I became acquainted with Deacon Wm. Sparks, aged 80, who has been forty years a member of the Baptist Church. He is commonly called in that section of the country by the name of the "Peace Maker."

7. Arrived at Huntsville. At this place a Baptist Church has recently been established, through the instrumentality of brother Z. N. Merrill, our missionary. Continued four days. Congregations large and apparently deeply interested. In the neighbourhood of the little church, which we organized in Montgomery county, once resided brother Robert Denham, a member of the Baptist Church. He was one of the unfortunate Mier Prisoners. After the sentence was made, and he and his companions were taken, an order was given that every tenth man should be executed. Denham drew one of the fatal white ballots! Just before the sentence was executed, some of his unfortunate companions requested him to pray for them; for this purpose they knelt upon the ground, but no sooner had they done so, however, than they were commanded by the officer to resume their positions and informed that there was but one religion in Mexico, and that there was a priest in attendance, who could prepare them for death—Brother D. only observed, that though they could force him to change his position, they could not prevent him from calling upon the Lord, and they declined the services of the Catholic Priest.

Brother Daylor and myself, who were appointed a committee by our Education Society, have had presented a bill to Congress for the chartering of a literary institution, which we have no doubt will pass.

There is no section of the great Home Mission field from which the reports of missionaries more

frequently contain cheering accounts of the advance of religion and morality than Texas.

The success which has followed the labors of brother Tryon is particularly encouraging.—Among other fruits of his labor he has, during his residence in that Republic, (four years,) baptized about 200 persons; received a large number by letter; and organized four new churches.

In nearly every letter he earnestly asks the prayers of Christians in behalf of Texas and himself. Surely, he will be remembered.

BENJAMIN M. HILL, Cor. Soc.

## THE RECORDER.

RALEIGH, SATURDAY, MARCH 15, 1845.

(3) Orders, payments, &c. &c., for the Recorder, by persons visiting Raleigh, may be left at the Book Store of Turner and Hughes.

### For the Recorder.

#### HINDRANCES TO THE PROSPERITY OF THE GOSPEL CHURCH.

1. An unregenerate minister, however learned and eloquent, attempting to preach the gospel.
2. A minister professing to preach by inspiration, teaching things contrary to the Bible.
3. A man attempting to teach what is contained in, before he has learned to read the Bible, correctly.
4. A man undertaking to expound deep and mysterious texts of Scripture, who only possesses the gift of exhortation.
5. A minister who is a stickler in orthodox creeds; whose practice is heterodox.

6. A minister who dresses off his sermons with such high sounding words, Greek and Latin phrases, that they are to two thirds of his congregation, an unknown tongue.

7. A minister who loves pre-eminence, and is fusing to be called President, Moderator, or to be dubbed with D. D. or other titles of dignity.

8. A minister whose sermons are filled up with anecdotes, and labours to excite the sympathies of his audience, by the stories of dying men and women, rather than by the death of the Savior. The sorrows of the world, and a grief for sin under penalty, are two things.

9. A minister that is so anxious for subjects to baptize, that he will take convictions for conversions, and a dream for an experience. If Lazarus cannot come back alive, he must be pulled out and set up in the church while dead. If there can be no shoutings for the victories of the cross, the old sisters must shout while Satan is victorious. If sinners cannot be awakened by the thunders of Mount Sinai; and melted down by the cross. The brethren and sisters must pull up and pull down by force. These are abuses, but no worse if as bad as the next.

10. A minister so averse to excitement, he preaches his congregation to sleep. He would have ministers to whisper instead of shouting from Mount Sinai, rather than excite the fears, and cries of mercy from the sinner. He would have sorrow without tears, and joys without emotion. Rather than have a noise, he would have his children still-born even dead while they lived.

Now if he would nurse his own still-born children, and not interfere with others, the mischief would not be so great. But although he never had a revival of any description under his own instrumentality, like the sons of Gomer, who never had a kid to make merry with their friends, is ever finding fault, and condemning rivals of others without discrimination; and by this means stirs up the uncircumcised to wage war against real as well as enthusiastic revivals. Admitting, at the most enthusiastic revival, forty were baptized, out of which there were only ten real converts; yet thirty souls convicted, and ten converted is far better than neither convictions nor conversions; and as for Judases, they can find their way into the church in a calm, as well as a storm. True the minister who says peace, peace, to thirty convicted souls, is under fearful responsibilities, and must suffer loss when his hay, wood and scuttle are burnt; yet it might prove more fearful if he who builds with still-born materials, should be burnt with his building.

*Stumbling blocks in Zion, by Deacons and Churches.*

1. A courteous Deacon, who undertakes to raise two hundred dollars, for the support of his Pastor, from thirty members, of whom he is the wealthiest, heads the subscription list with five dollars, but never pays it; and therefore is ashamed to call on others for collections.

Let the judgments upon Ananias and Sapphira alarm such. Thus it is that ministers are not only prevented from pastoral duties, but attending to protracted meetings, or missionary labours.

2. A deacon who sees one of his members drunk, but for fear of offending him, avoids the charge before the church.

3. A deacon who keeps a bar room, and retails misery and death to his fellow beings, and pleads no scripture against retailing spirits; and yet if his neighbor poisons his horse or dog, he will find law and Scripture to, to punish him for it.

4. A deacon although inclined to be given to much wine, will take four or five sips of brandy per day, containing as much alcohol as a bottle of wine, yet denies he was drunk, because he did not fall into the mire with the sow, or if he did, he was sober enough to get out without help.

5. A church indulging such deacons, if not following them in such horrid examples!!!

A WATCHMAN.

For the Recorder.

REV. ALEXANDER B. SMITH.

Mr. Editor:

Sir, I have recently read a pamphlet upwards of one hundred pages, entitled the mode and subjects of baptism, purporting to be the substance of two sermons delivered at Cedar Creek, Anson county, N. C. Sept. 17th, 1843, by the Rev. Alexander B. Smith of the Methodist church, in reply to two discourses on the same subject, delivered at the same place on the Sunday previous, by the Rev. Richard Furman of the Baptist church, Cheraw, S. C.

Some time ago I saw a passing notice of this pamphlet in the Recorder; and permit me here to remark that you were substantially correct in supposing that the Baptist minister had been baptizing some of the

members of the Methodist church. As has been remarked, there was a gracious revival of religion in this section of country, but which was not confined to the Methodist church, as might be supposed from the reading of Mr. Smith's pamphlet. I will not call it a sermon or sermons, for it does not carry with it any thing like the spirit of the Gospel of Christ, but is rather a tissue of abuse and a perversion of the plain meaning of the word of God from the beginning to the end.

Although the Methodist church did share largely in the revival; the Baptist churches at Cedar Creek, Brown Creek, and Meltonville, Anson county, and at Sharon, Richmond county, shared largely also. About the same time too, a new Baptist Church was constituted at Pleasant Grove, of members from the Cedar Creek church, and others that were the subjects of the revival, to which Mr. S. alludes. As is usual in a revival in the Baptist church, when the ordinance of Baptism has to be attended to, a good deal is said about it, because the Baptist church attaches a good deal of importance to this blessed ordinance. Blessed, did I say, yes, blessed ordinance! Why do I call it blessed? Because it is one of the only two ordinances of Christ's church. It was an ordinance which the blessed Saviour submitted to himself; and said to John, "suffer it to be so now, for thus it becometh us to fulfil all righteousness." Because, when Jesus was baptized, he went up straightway out of the water; and the heavens were opened unto him, and he saw the spirit of God descending like a dove, and lighting upon him. And lo, a voice from heaven saying, "this is my beloved son, in whom I am well pleased." Because, just before Christ's ascension into heaven—when he commissioned the apostles, he said unto them, "go ye into all the world and preach the gospel to every creature—He that believeth and is baptized shall be saved, but he that believeth not shall be damned."

Then from the language of the Saviour himself, we must believe it was a part of the duty of the apostles to administer the ordinance of Baptism, and as much of the duty of believers to submit to it—to answer a good conscience towards God.

We are, therefore, bound, from these considerations to attach great importance to the ordinance; and whenever we practice it we feel it to be our duty to give our opinions freely upon it, and in doing so we think we are contending earnestly for the faith once delivered to the saints. Because we esteem the gospel in its purity, with the ordinances of Christ's church, the principles of our faith and practice. But our Methodist friends think that Baptism is not essential to salvation, consequently it may be attended to or let alone at pleasure, or if attended to at all, it is not material in what way. The subject, if he chooses, may be immersed, that is immersion is indecent, and sometimes savours too much of the appearance of a wet spaniel, the minister would get around this if he could without losing a member; or if he chooses kneel at the altar of the Methodist church and have a little water sprinkled or poured upon his head. But to return to the circumstances connected with the revival. The Baptist ministers did baptize, yes, immerse many of the members of the Methodist church, and Mr. S. could not stand this. Hence his determination to dig up creation or his zion should have peace. I suppose by this he meant that the Baptist ministers should quit immersing the members of the Methodist church; which would give his zion peace. But Mr. Smith in this, has been sadly disappointed, as the sequel of this communication will show.

The pamphlet, of upwards of one hundred pages, is the depth to which he has yet sunk his shaft—but he promises to dig yet deeper, and it may be that he will

keep digging until he shall have all creation upside down; if so it will be one of the wonders of the age in which we live. Mr. S. in his pamphlet, has twisted, and shifted, and perverted the plain meaning of the word of God, and differed widely from his kindred in trying to establish and make sure his rotten foundation that it is really difficult to understand his meaning. But one thing he has done, and that is, to try to destroy the ordinance of baptism, in order to sustain his rotten premises.

In referring to the baptism of the Eunuch he says the Greek word is translated into, should have been translated to, and the Greek word baptismos, ought to be should have been translated from. Then he would have the passage to read thus, they both went down to the water, both Philip and the Eunuch, and he baptized him, (sprinkled him of course, for he could not have immersed him if he had only been to the margin of the stream,) and they came up, ex, from the water.

Now, pray Mr. Smith if these words ex and ex are translated wrong, by whom was it done? I hope you will not have the hardihood to say it was done by those baptists that so sneeringly refer to in your pamphlet, as being so determined upon their water dray. Ah no; they were not translated by baptists all—by whom were they then translated? By 47 pedobaptists selected by King James. And Mr. S. if they had no more scruples of conscience than you have there is but little doubt but ex would have been translated to, and ex from, instead of into and out of, and the word Bap-

the would have been ransite, and then you would have had a word to answer your purpose for sprinkling without any dispute. But, sir, the words into and out of we have it, with all the circumstances in connection with the baptism of this eunuch, Ethiopia, will, in despite of all effort stand an enduring monument in favour of immersion to the end of time." But if the Greek word ex, which is translated into, only means to, at, near, or close about, in connexion with baptism, why will it not hold good in other respects. There is a passage in the New Testament which reads thus:—"These shall go away (ex) into everlasting punishment, but the righteous (ex) into life eternal. Again, in the psalms of David: "The wicked shall be turned (ex) into hell and all the nations that forget God. Now if

Mr. S. be correct in his translation of this word, he never will be permitted to walk the streets of the New Jerusalem, because ex does not mean into, it only means to, near to, at, or close about, etc. Neighbored he is afraid of that place which is described by the prophet as the pile thereof being much wood, for into hell only means to, at, or near about hell. Let us all then do whatever our carnal propensities incline us to, for we never shall be rewarded or punished for our good or bad deeds.

Whether Mr. S. has succeeded, in making himself believe what he has written is very doubtful—but one thing is very certain so far as the writers knowledge extends, he has not succeeded in convincing one single member of the Baptist church that he is right but to the contrary, his pamphlet Mr. Furman's sermon, or the sermons of other ministers, or the plain unadulterated word of God, or all combined, has convinced many members

of the Methodist church, that Mr. S. has failed to establish the fact that sprinkling or pouring, or any thing else will do for baptism but immersion. Now to the proof. A number of members have quit the Methodist and joined the Baptist church, since the controversy. And many who were partial to the Methodist church, no doubt from the prejudice of education, were immersed by the Methodist ministers themselves, to the number of nine in one single occasion, in Mr. Smith's own neighborhood; and one man who had been sprinkled, but not being willing to trust it for baptism, and being desirous to remain with the Methodists, desired immersion, but the minister refused him upon the ground that it would be attracting too much importance to baptism.

This brought another conspicuous member of the church to the determination never to have another of his children sprinkled, remarking that it would do them no good any way, and that when they got grown they might then choose baptism for themselves, and join what church they please. The writer of this communication was at a protracted meeting at Brown Creek last August, and while he stayed 17 were received into the church upon a profession of their faith in Christ; 11 of that number were from the methodist; and take them altogether they are as respectable and intelligent as the community in which they live; Mr. Smith's instructions to the contrary notwithstanding. They all desired immersion; some of them said they loved the Methodist church, but could not be immersed by their ministers because they did not believe in it. Let it be remembered that this meeting was in Mr. Smith's own neighborhood and some of them had their membership in the same church with Mr. S.

I will mention another circumstance. An individual professed religion at one of their meetings in Richmond county and joined their church; he was unwilling to trust sprinkling for baptism and desired immersion, and as is usual, the time was delayed, but finally it must be attended to or loose a member, consequently the minister, with the candidate, and congregation repaired to a stream near by, and after the usual preliminaries, they both went down (ex) into the water, both the minister and the subject and after they had got (ex) into the water the minister told him to get upon his knees; no sooner said than done; the minister took him by the nap of the neck and put him under fire and ears; yet immersed him face foremost, and they both came up (ex) out of the water.

This was one way to immerse; but as this man was so stupid as not to be willing to take sprinkling or pouring (which would take less time and trouble) for baptism it is no matter for him. But was he satisfied with it? No; for he availed himself of the first favorable opportunity, and joined the Baptist church, and was immersed again. Now had this Methodist minister followed Mr. Smith's notion of immersing the Greek word ex and ex would not have gone down into the water and immersed this man face foremost as he did, and come up out of it, but he would only have gone to it, and come from it, viz. to the river banks of the stream and baptized or rather sprinkled him, (for he could not have immersed him,) and then come up from the water. It is passing strange that the whole history of sprinkling or pouring for baptism does not furnish one single instance of persons going to a stream to the inner banks to perform it, when those who practice it contend that this was the apostolic manner of administering the ordinance. We find whenever baptism is intended to any of the particulars mentioned concerning it, that they repair to the water as the baptist do at the present day, and nowhere do we find any mention made of a bowl or pitcher or of any other vessel used to bring water to the church for the purpose of baptism.

Mr. Smith in his pamphlet seems to have a holy heart, and is not guilty of any such thing upon his conscience. His opposition to it is violent that a person would hardly believe he could be induced to stay in the church, with any member that would be guilty of it. What does he mean by charging Mr. Thomas, with those "gallant sailors?" Why he means to charge that Mr. Thomas preaches now the subject of baptism, in order to sustain his rotten premises.

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