



THE BAPTIST.

J. S. GRAYSON, EDITOR. NASHVILLE, JULY 10, 1853.

EDITORIAL TELEGRAMS.

Chicago, July 10. The Tennessee Baptist published the following editorial on the subject of "open communion."

It was suggested in our paper some months since that the publication of the open communion controversy should be left to the discretion of the Board.

During our visit to Nashville, we learned that a very generous interest had been felt in behalf of our dear brother Barfield, at Helena, Ark.

Brother Pillsbury on the late annual meeting of the Trustees resigned his Professorship of Theology in Union University on the ground that now after a year and a half, devoted to the class, no adequate provision had been made for his support.

The Trustees refused to accept it, at least until another term, during which he consents to continue his labors. But with the understanding that if the Theological chair is not then endorsed the attempt to sustain a teacher in Theology will be abandoned.

They have, however, no idea of a failure. They are confident that the denomination needs only to know what is needed and it will promptly be done.

The Trustees set on foot a plan for the relief of the immediate embarrassments of the University and determined to proceed at once to secure an endowment of at least one hundred thousand dollars.

We met with Bro. East of the Female Institute, at Hopkinsville, Ky., one of the most earnest-hearted Baptists and successful teachers in all the South.

Bro. Selpa, President of the young College of our brethren in West Tennessee, located at Spring Creek, was also at Antwerpboro. He has won for himself a high rank as an instructor and disciplinarian.

We congratulate the Mary Sharp on having secured the services of Professor Willard, formerly of the Union University, to take charge of her classes in the Ancient Languages.

Prof. W. is a graduate of Mercer University, Ga., and is regarded as one of the most thorough Greek and Latin scholars of his age in all the land.

Every blow aimed at the innocent, shall sooner or later recoil with fearful vengeance upon the head of its author. God is the avenger of wrong, he punishes the cause of the wronged, and knows how to deliver the innocent and reverse the persecutor of calumniation to final retribution.

It is a singular fact, on a bright spot in the following communication, that the only evidence, in his own mind, that he was a (Congregational) Presbyterian, and either his, or the testimony of his friend Castle, who came with to Kentucky, that he was an Episcopalian.

It is not your impression that when I became acquainted with you that I was wholly ignorant of Mr. Campbell's writings or system?

I regret very much the necessity that compels me to trouble you with these interrogatories, but the malignity of enemies, secret and avowed, is my only apology.

The following is his reply: MOUNT FARMINGTON, JESSAMINE COUNTY, KY., JULY 30, 1853.

DEAR SIR:—I received your letter proposing certain questions which I take pleasure in answering.

Ans. 1.—You was a boarder at my house more than one year, perhaps eighteen months. Ans. 2.—You was a sociable lively man, full of life, fond of joking, but not addicted to the dissipation of youth, and considered a gentleman of good moral character.

Ans. 3.—I distinctly remember that you once propounded to me such a question, but whether honorably or not I can't say. It is true that we were accustomed to indulge in lively and jocular conversation, but this I can say, that in all our subsequent conversations with me, I heard nothing from you to cause me to think that you desired to subvert the faith of the Mount Freedom Church, or convert it into a reformed body.

Ans. 4.—When you first came to my house I soon learned that you knew nothing of Alex. Campbell's writings, or the principles of the reformation.

I have received other letters from the South, making similar inquiries, but I have not a copy of my reply; but should it fall under your eye you will find it to accord with the answers rendered above.

I am ever your friend, very respectfully, W. G. COGAR.

Touching my previous church relations, a few facts will place all in a satisfactory light. Ist. I never stated to a living man that I ever belonged to any religious society except a Baptist Church. I know not to how many I have stated that my mother and sister were Congregationalists, and when asked what sort of people they were, being so little known in the South, I may have stated that they were like the Presbyterians, except they had a congregational or democratic form of government.

That man lives not who will testify on his oath I ever stated that I was anything but a Baptist, or ever had been. I gave a full relation of the facts to the Mount Freedom Church when I joined it, as Mr. Rowland knows. So much for my veracity. That I was a lively and jocular youth—and too much so—I admit, and it is still my constitutional failing. This I regret.

Touching my Campbellian tendencies, attempted to be sustained by the question proposed to Mr. C. upon one occasion, this much I affirm. If I ever asked him such a question it must have been purely to quiz him, for had it been in seriousness we should have remembered it, every man knows that we would have sounded Mr. C. more than once, and he would have gathered from our subsequent conversations that we were dissatisfied with the faith of the Church, and wished to corrupt it. If Mr. Cogar remembers such a question, which he distinctly testifies he cannot say whether it was humorously or seriously asked, we do affirm that there was not a serious thought in it, but designed to quiz the Squire, since no man in Jessamine County, perhaps, is so noted for his humor and jokes as he.

We were an utter stranger to Campbellism at this time, having no acquaintance with Mr. Campbell's writings or system, and if we ever heard more than one Campbellite fratch while we lived in Kentucky we cannot recollect it. We had been brought up to regard all religions (Protestant) denominations as evangelical Churches, and only those entitled to communicate together who had been immersed. The best information we had of Campbellism was gathered perhaps from the Baptist Register or other statistics, in which they were put down as a part of the Baptist family. Think of a green youth of 21 or 22 years, and a comparative stranger in the place, proposing to subvert the faith of a large Baptist Church, the opinions of whose members he did not know!!!

Had I joined a Campbellite Society, thinking that I was uniting with a Baptist Church, would not now seem at all strange, but the tenacity of the question proposed to Mr. C. constitutes its humor. It was some time after this that I was instructed into the peculiarities of Mr. Campbell's system and teachings through the preaching of, and conversations with, T. J. Fisher and J. L. Waller, nor has my subsequent study of the system served to correct the impression made upon my mind by them.

It was some time after the meeting alluded to that I was called to ordination by the Church.

Elder Henderson is the subject of a new distress,—his fears are awakened lest we have never been baptized. It is urgent that we answer him a few questions, touching others and by whom we were baptized. We cheerfully answer him, and then hope he will gratify us.

We united with the Baptist Church in Springfield, (North,) Vt., in our 18th year, and was baptized—immersed—by its then pastor, Elder Hodges, now deceased. Two years since, on a visit North, we administered the Lord's Supper to this Church. Elder Burros was then its pastor. Elder H. of course will write him at once. A few, and alas, only a few, remain of those who knew us twenty years ago.

you such a question, yet I may have done so innocently. We were not accustomed in the private circle to indulge in lively and jocular conversation upon almost all subjects? Also state, if you please, if I ever repeated such a question, or if you gathered the impression from our long intercourse afterwards, and conversations upon denominational differences, that I desired to subvert the faith of the Mount Freedom Church, or convert it into a reformed body?

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If Elder H. wishes to push his inquiries further back, the one who nursed us is, bless God, still living; but we have heard her say that she was a laughing lolling baby, and that, like Squire Cogar's testimony, would be set down against us.

We answer one more question: Our mother was reared into the Second Baptist Church January, 1846, upon her Pedobaptist immersion, but it is our distinct impression that we took no responsibility in the case whatever.—We refer my inquirer to Deacon John Corbett, and perhaps Elder Howell has some recollection of the case, as he was present upon the occasion. We are confident that it was not

in spread within her doct. Why not go at once to the Word and show me the commandment?

I was anxious, said the pastor, that you should first have at least tried to find some scriptural authority for what you call "open communion." Some Scriptures that authorize the invitation in any Church to be extended to any person outside the Church itself. But as you do not find any, I am ready to go on with the examination on the other side. We have to ascertain first, whether Christ, as the Lord of his feast, has required or authorized any one who chooses and who may think himself qualified, to approach his table as a communicant.

It is not necessary, interrupted the Judge, to argue that question, for so far as I know there is no sect or denomination in all Christendom that has ever pretended to throw open the doors of its communion so widely as to receive all.

The Episcopals, if I understand them, will not invite those who have not been baptized and then confirmed.

The Methodists will not invite any unless they are either professors or seekers of religion, and I do not think they usually invite even them until they have first been baptized, or have promised to be baptized the first opportunity.

The Presbyterians will not invite the unbaptized nor the openly wicked.

All Evangelical denominations recognize some limitation. They do not invite Roman Catholics. They do not invite Universalists, or any whom they regard as holding fatal or fundamental errors.

Report of the Bible Board of the Southern Baptist Convention, Adopted June 15th, 1853.

This is the heading of a long document which made its appearance while we were absent from home last week. Brother Graves being also absent, we could not make arrangements to give it its due in this paper. We will publish it at an early day, with such remarks and explanations as we think it merits.

We are grieved to see the veracity of one of the Boards of the great Southern Baptist Convention publicly pledged by a deliberate and official act to statements which, if not absolutely false, will almost certainly make impressions on the minds of those who read this document, greatly at variance with what the Board has in its hands the means of knowing to be the truth. This we will show in our review of it.

In such a document as this going out with the official sanction of religious men, acting as the representatives of a great religious denomination, facts should be carefully investigated, and words cautiously weighed before they were endorsed, adopted, and sent forth upon their mission of good or evil.

Those who read this document and who are familiar with the facts to which it refers will not have any better opinion of the candor and scrupulous regard for truth of the committee who prepared, or of the members who voted for this report, than they would probably have had if it had not been published.

But notwithstanding, they have fallen either designedly or undesignedly into several errors, statements, or such at least as will be almost certain to make impressions contrary to the truth. Yet it is something to their credit that they have not ventured to attempt a defence of Brother Henderson or those members of the Board to whom Brother Henderson was indebted for his items of attack upon the late Secretary.

Whatever Brother Henderson or Brother Dawson may have heard or believed, this committee has not dared to assume the late Corresponding Secretary here at home before the Board with having made a false report for the purpose of making it appear that he had done more than he had, nor have they accused him of having at any time or in any way failed to perform the duties which devolved upon him in a faithful and efficient manner. No inconsiderable portion of the report is devoted to the hopeless task of making the "false impression" upon the public mind that it was the editor of the Tennessee Baptist, Brother J. R. Graves, who brought about the misunderstanding between the Secretary and the Board which led to his resignation,—and this effort is made right in the face of the language of the letter of resignation itself, which expressly refers that resignation to "the connection" in which the action of the Board at its January meeting "had been made public" by "A MEMBER OF THE BOARD," and which they knew very well referred to accusations made in the Baptist Watchman, and copied and reiterated in the South-Western Baptist. These papers were referred to and read in the discussion which grew out of the presentation of the resignation, and the Board could not have been ignorant that it was the articles in these papers attacking, and not those in the Tennessee Baptist defending the Secretary, which led to his resignation. Why they should now attempt to cast the blame on the Tennessee Baptist will doubtless seem mysterious to some, but very plain to those who have seen the progress of the recent warfare on certain men.

But enough of this for the present. When we publish the Report we will call attention to some of the other false impressions which, it is evidently calculated, we do not say designed, to make.

Final and Conclusive Testimony from J. L. Waller.

Dr. M. W. Phillips of Miss., has very kindly furnished us with a letter written to him by J. L. Waller, five years ago, clearly indicating us from the charges of Elder Henderson and his allies.

About the conversation upon amalgamation there is a disagreement between Eld. Waller's statement and ours, as there is between his and Eld. Tichenor's. We never admitted that such a conversation took place, for we are confident it never did, if we did not "gain" his impression, we did modify it into what we did say. That the vice alluded to prevailed extensively in some parts of Kentucky, the evidence was before us, that we pronounced it revolting to our nature, and as evidence to us of the lowest type of depravity, that we never expected to get used to, but should oppose it, is true, and that we left Kentucky some months afterwards is also true, and it is easy to see how Bro. Waller might think that disgust at

this visit influenced us to leave, but so far from it we never left the South as a place of residence, but after visiting our relatives and marrying we came to Nashville, and subsequently removed every member of our family to Tennessee, where all are permanently settled. The Catalogue we sent Bro. Waller was a Catalogue of our Brother's School, not ours. But let the misunderstandings about this conversation pass. Bro. Waller does not say that we were disgusted with or opposed to slavery, but to a revolting vice that is not so much as an abuse or evil of slavery. Let it be remembered by all that Bro. Waller distinctly states "I NEVER ESCORTED BRO. GRAYSON AS AN ABOLITIONIST OR AS HAVING THE LEAST SYMPATHIES THAT WAY; AND NEVER INTIMATED ANY THING OF THE KIND. I have ever regarded him as a Christian and a high toned gentleman—too impulsive perhaps, and too easy to lead a listening ear to designing men—but prompt to correct himself and always magnanimous in his feelings."

Will not this satisfy every generous Southern man? Ought it not to kill forever the wasp-tongue of our assailants; and cover them with shame? J. L. Waller and his family knew us shortly after our ordination. We preached our second sermon in his father's parlor. We were a boarder in his mother's family for a long time. He knew us intimately, and we deem it proper to say here that such was his personal regard for us and our character and interest in our future, that he strongly urged us to unite our interest and labors with his own, preparing himself for the work in his Library and under his own eye. We could not think of laying ourselves under such obligations to any man.

The contempt Brother Waller expresses for men who will resort to certain methods to destroy a Brother, we commend to Elder Henderson and his allies, to write private letters to comb up sea-fal.

LOUISVILLE, KENTUCKY, JULY 12, 1853.

DEAR BROTHERS:—Your kind favor of 27th ult., came to hand four days ago, but owing to the great press of matters on my hands, I am compelled to have a fixed day to write letters, and hence this delay.

I am glad of this opportunity of writing to you freely about Brother Graves, of the Tennessee Baptist. I have received recently, some dozen letters on the subject. I will answer only yours, and I hope you will preserve the answer, if it be for future publication. Brother Chambliss would do well to learn the 11th commandment: "Let every man mind his own business."

Graves was here a week ago. He has treated me badly of late, but he was imposed upon by—and others; our interview was pleasant and entirely satisfactory. For the first time he told me of what was said, just as you have written as coming from Brother Chambliss; and in the presence of Revs. T. J. Fisher, and S. H. Ford, I told him that I had said, and he did not deny one word of my statement. The facts are these: Some eight or ten years ago, just before Brother Graves left Kentucky, he drove me in a buggy to meet some appointments I had to fill. He had just closed his school, was out of employment, had failed to get in as teacher of the Preparatory Department at Georgetown. He spoke to me freely and unreservedly of what he had said, and he did not deny one word of my statement. He said he could not conscientiously remain in a slave State. That he knew that all the young men were in the habit of having illicit intercourse with negro girls, and that the state of morals was such he thought he could not stay and be silent. In all kindness and frankness, I told him that he knew more about such things than I did, although I had raised a number of slaves, and sold them as free men. I advised him to go to a free State. Shortly afterwards he did go. The next I heard of him was the reception of a Catalogue of a Female College, somewhere in North Ohio, I believe, setting forth a very large number of pupils. Some months after, he wrote me a long letter, two sheets of cap paper, expressing his anxiety to return to Kentucky, or to some where South. To this letter I did not reply, in consequence of my former advice and impressions. The next I knew of him was as the associate editor of Dr. Howell in the Tennessee Baptist.

The above is the substance what I told him ten days ago, as brethren Ford and Fisher will attest, and he did not gainsay it. It made no unfavorable impression on my mind towards Brother Graves. I supposed it all natural enough for one raised out of a slave State, and we parted then, as we have since repeated ever since, (on my part & later) sincere friends.

I have to doubt I mentioned this conversation to Rev. J. T. Tichenor, as you and I have done, and as perhaps I did to one, and one of the friends of Bro. Graves and myself, and simply to vindicate Bro. Graves from ultra Southernism; or rather to show that it was impossible that he could be at heart in favor of proscribing the benevolent societies and the good men of the North. I never received any letters from him on slavery in my life, they have been sent to me since, and I have not time to say a word on the subject, but for such a letter, I never regarded Brother Graves as an Abolitionist, or as having the least sympathies that way; and never intimated any thing of the kind. I have ever regarded him as a Christian and a high-toned gentleman—too impulsive perhaps and too easy to lead a listening ear to designing men—but prompt to correct himself, and always magnanimous in his feelings. This opinion I have expressed every where and to all men when it was called for. I have thus written in full—without the slightest reservation, and utterly unswayed by favor or affection—the true version of this matter. Again, I say, I authorize you to use this letter as you please; but be sure to keep it. I will write no other on the subject, and when I call for its publication, as perhaps I never shall, I want it to be published. That is all the control I ask of it.

Bro. Chambliss is acting a very unworthy part in detailing my conversations at second hand. May my tongue be palsied before I engage in such unallowable methods to injure the reputation of any man, even an enemy, and to say a brother. I expect to write to you again soon. I have not time to write more now. At least I will answer all your letters.

Yours affectionately, JOHN L. WALLER.

To the Churches Composing the Big Hatohole Association.

DEAR BROTHERS:—Suffer me to call your attention to the following resolution in your last minutes: On motion of Elder Canada, it was Resolved, That this Association sustain a Missionary among the Indians for five years, provided a sufficient sum shall be pledged.

Let every Church pledge something through their delegates at the Association at her next session. A very small amount from each Church will be sufficient; ten cents from each member of the Association will be more than enough.

Shall not this noble work be done when it can be done so easily. Let every church exert. My part shall not be lacking. J. L. COGAR.

How long was I a boarder in your house? I have learned that letters of inquiry have been sent into your neighborhood, making inquiry into my moral character while I was a resident there. I know not what reports may have been circulated by interested parties, but of this I am certain that no one knew me more intimately than myself, since I was, as you know, a boarder in your family during my entire residence in the Mount Freedom neighborhood.

Will you do me the kindness to answer the following questions, granting me full liberty to use your reply should I ever deem it necessary?

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