

TENNESSEE BAPTIST

Nashville, December 18, 1847.

ITEMS.

We refer the editors of the Christian Advocate to the article of our brother A. W. Meacham, in to-day's paper. In justice to Brother M. and the public, it should be inserted in the Advocate. "Mr. Correspondent" will be glad, if he is the man we think he is.

We give to our readers this week the President's message entire, without comment, knowing that many who take no other paper, will be pleased to see it—others will excuse it.

Our Brother R. Kimbrough, of E. Tennessee, has accepted of the appointment of Agent for the Foreign Mission Board of the Southern Convention. He will enter the field on first of January, 1848. We believe that our churches will find this agent the brother of BRADLEY KIMBROUGH, in zeal and activity in this good work. We bespeak a warm reception for, and a hearty co-operation with him. It was resolved by the General Association at its last session to raise at least \$2,000 for Foreign Missions alone, during the present year. A great sum say you? Only five cents for each member belonging to our denomination. And who that possesses a competency, can excuse his conscience with less than one dollar?

ORDINATION.

The Rev. Prof. Breidenthal, of Union University, Tenn., was ordained to the Gospel ministry, on Sunday the 5th instant. The services were unusually solemn and interesting. Ordination sermon by Dr. Howell. Will the Secretary (Bro. Eaton) furnish the minutes for publication?

We promise our readers this sermon of the Doctor's, as a New Year's feast.

UNION UNIVERSITY.

At the last meeting of the Board of Trustees, in Murfreesboro' on the 4th and 5th of this month, the Rev. John Rushing, of Tenn. and Brother Thomas Ashford, of North Alabama, were elected Trustees of Union University. The bonds and assets of the Board of Education, to the amount of about \$55,000 were transferred to the Board of Trustees of the University. Great animation and enthusiasm characterized the deliberations of the Board.—The fact is established. The BAPTISTS OF TENNESSEE have, at last, secured the ENDOWMENT of a UNIVERSITY!

It will go into operation as a College, on the 1st Monday in January next.

R. B. C. Howell, D. D., was unanimously elected President.

Rev. Joseph H. Eaton, Professor of Mathematics.

Rev. David Breidenthal, Professor of Languages.

Dodson, First Tutor.

George Harmon, Second Tutor.

Profs. Eaton and Breidenthal have accepted their appointments, and entered upon their duties. It is expected that the Tutors will also. We wait to hear from Dr. Howell.

The General agent has taken the field to raise the funds necessary for building purposes. This he confidently expects to be able to do by the 1st of April. Which done, the College Edifice will be immediately erected. No exertions will be spared, either on the part of the Agent, or the Board, to consummate this noble and glorious achievement. It will stand forth a monument of the munificence, of the valley Baptists. Planned, one year, endowed the next two, and carried into successful operation the 4th. A monument of what Baptists can do, when "they have a mind to work."

This is only a stepping stone to what they design to accomplish. Will the Secretary furnish the proceedings of the Board for the Baptist.

THE BANNER AND THE INDIAN MISSION ASSOCIATION AGAIN.

Brother Buck, not satisfied with his first answer to our vindication of the "Nashville Committee" in regard to the late Association, quotes a paragraph from the Missionary Journal to sustain him or, rather his informant.

We objected to Brother Buck's article for two reasons.

1st. It did manifest injustice to "the committee."

2nd. It did not breathe the proper spirit.

We thank our brother for publishing Brother Taylor's article. It is just the notice that should have flowed from the pen of our good Brother Buck.

No bitterness, no fault finding, no railing accusations, but very gentle, like the author himself. Does he not say that the meetings were well attended by brethren from Kentucky, and Tennessee? He simply states that "but few of the citizens of Nashville were present during the deliberations."

Twas not expected that they would be. There is little in the deliberations of any body, the appointing of committees, auditing accounts, &c., to interest a large and promiscuous congregation. Again, we thank Bro. Buck for the paragraph, it sets the matter at rest. Will Brother B. in his next paper, tell his subscribers how much money has been received into the treasury at Louisville through the Association at Nashville, during the past year, and how much raised for Brn. Island and Potts, while here; and then say, that Nashville and Tennessee have acted well—nobly—generously. Seeing that only during the past 18 months, he claims of the Redmen been mentioned in the churches of Tennessee? Then will shake hands with our brother, and stand by his side in pleading the claims of our Red brethren.

MISSIONARIES OF THE GENERAL ASSOCIATION.

At the recent meeting of the Executive Board of the General Association, brethren Luck and January were appointed missionaries and agents for the ensuing year. They were directed by the Board to travel as agents and collect funds until the 1st of March, when they will enter their respective fields to labor the remainder of the year.

It is required of them to raise \$100 towards their respective salaries. Fifty dollars were appropriated to the church at Sparta and 25 to McMinnville.

AGENTS.

Our young brethren, Trimble and Johnson have consented to act as agents for the Tennessee Baptist, and the Publication Society, during the present vacation of Union University. We hope the brethren will encourage them, and in this way aid them in the further prosecution of their studies.

Brother Summer, has accepted the pastoral care of the church at Sparta, and McMinnville. He has already ordered a Sabbath School Library for Sparta. A good omen—we must begin right to end right.

THE SEMI-ANNUAL EXAMINATION OF THE CLASSES OF UNION UNIVERSITY.

It was our good fortune to be present at the recent examination of this institution—and to hear the recitations of several classes. Only one day being devoted to the examination of all the classes, but a short time could be given to each. We saw and heard sufficient, however, to convince us that no pains had been spared on the part of the Professors, in correct instruction and more than ordinary proficiency, for the time, was exhibited by several classes. Between eighty and ninety different students, have been in attendance during the present session, and the prospects for the coming year unusually flattering.

EXHIBITION.

The exercises in Eloquence at night in the Baptist church were quite interesting. With few exceptions the pieces were original. Several orations specially attracted our attention, and elicited the applause of the audience. "Do you best," was delivered by Master Dr. Bell, in a superior style. He will make no ordinary speaker if his talents are properly developed and cultivated.

"SIBI CONSCIA RECTI," by L. W. REEVES, was a composition of considerable merit and, aside from the slight diffidence manifested by the speaker, well delivered. We should be happy to be furnished with both the pieces for publication in the Baptist.

The whole affair passed off in good style and gave unusual satisfaction.

The "Allegheny Mail" yesterday passed over the Gallatin Turnpike as part of Dr. Shelby's plantation, on her way from the lower to the upper landing.

DEFENCE OF BRO. MEACHAM.

BROTHER'S ERRORS:

A few days since, a gentleman of Shelbyville, placed in my hands a copy of the Nashville Christian Advocate, of October the 8th, and called my attention to the following article, and editorial remarks. These, I am informed are employed, with great zeal and industry, to the prejudice of my character in Shelbyville, and elsewhere:

"The following statements came to us from a highly respectable source, and we give them as a specimen of the proselyting course of certain gentlemen who are traversing the country, striving to unsettle the peace of the Church, and influence weak minds."

"Brothers McFerrin and Henkle: There is a certain minister of the Baptist order, by the name of M., who attended the Association in this place, whose business in part, was to visit some of the inexperienced members of the Methodist E. Church, for the purpose of proselyting. He finally succeeded in one case. Two others were strongly solicited. I was credibly informed this evening, that he said to one: 'He would rather baptize her, than to get two sinners.' On taking his leave, he said to her, he would be back the third Sabbath in October, and if she was ready he, M., would baptize her. But if she got willing, to send him word, he would come forthwith. The worst thing in his conduct, while here, was, slandering Mr. Wesley. He left some little tract with the girl he proselyted, accompanied with the following note:—'John Wesley, the founder of Methodism, says, immersion was the custom of the first Church, and I can prove it, if any one denies it.' The same M. at a camp-meeting not many miles from this place, was in company with several Methodist girls, and asked them: 'Did you know that your Discipline prohibited your marrying any person out of the Methodist Church?' and then read some clause in justification as he pretended; and then asked the question, 'will you live in such a Church?' The said M. said by the water's side last Tuesday, in the hearing of many persons, that the Methodist Discipline justified immersion—spoke in a manner as if it exclusively justified immersion. I might mention other items, but will desist, till some future time. If it should be necessary I will give you others."

"Such gentlemen should be exposed, and if this 'M.' persists in his course we will give his name to the public. Ed."

The above I learn is aimed at me. From several circumstances I suppose this may be the fact. It is a duty, which, therefore, I owe to myself, to my friends, and especially to the cause of truth, to correct some, at least, of the misrepresentations of the writers. I have inserted the whole article of the Advocate's correspondent, with the accompanying editorial, that every one may see that I deal fairly with those gentlemen. I must say also that I commend, as a matter of prudence, the correspondent's precaution, in concealing his name, since so many in this quarter know the recklessness of his statements, and would, if they knew who he is, pour upon him the public contempt which his conduct so justly merits. But let us proceed to the gentleman's statements.

He tells his brethren, the editors of the Advocate, that—"There is a certain minister of the Baptist order, by the name of M., [that is a fact] who attended the Association in this place" (Shelbyville). "[This also is true]" whose business, in part, was to visit some of the inexperienced members of the Methodist E. church, for the purpose of proselyting. "Yes, I positively did visit some members of the Methodist E. church. But there are here two assertions not so certainly veracious; one is that these Methodists were inexperienced! Inexperienced in what? In religion? No, I think not. Inexperienced in the knowledge of the Bible? Do not say so, if you please, Mr. Correspondent. Some of them have given the very best evidence that they know what the Bible teaches, by obeying its commandments. Inexperienced they may be in the wiles and bitterness of Methodist sectarianism, and so, I hope they will ever remain. The other is that my "purpose" was "proselyting." And Mr. Correspondent knew my thoughts, and purposes, did he? How astonishingly wise! My purpose it seems he knew, and publishes, to be what I say it was not; and I ought certainly to know. Wonder if this gentleman busies himself in discovering, and publishing the undiscovered, and unexpressed thoughts, and purposes, of any one else besides "a certain minister of the Baptist order, by the name of M." But he chronicles the fact that M. "finally succeeded in one case." This much I confess, that while in Shelbyville, I did baptize a young lady, a member of the Methodist E. church. Whether I "proselyted" her is another

matter. The following is from her own hand, and the young lady will pardon me I trust, for giving it to the public.

"BROTHER MEACHAM:"

"It is true, that about five years since, I attached myself to the Methodist E. church, and was connected with said church until the 22d of September last, when from a sense of duty to my Saviour, I was constrained to dissolve that connection and unite myself to the Baptist church. It is due to you, for me to say that just after the close of the Anniversary meeting of the Liberty Association, and before you left our town, I was baptised by you into the fellowship of the Baptist church in Shelbyville. I will also say that I was not proselyted or influenced by you, or any other person to leave the Methodist E. church. I acted from a sense of duty, being fully convinced of the incorrectness of the doctrines of the M. E. church, and of the correctness of the doctrines and government of the Baptist church. I therefore as a matter of choice, dissolved my connection with the former and united with the latter. I will also say that you never at any time placed a tract in my hands."

GARTHA A. RUTH."

Here is the young lady's own statement, which falsifies the Advocate's correspondent. Was she proselyted? She declares she was not! Look at this, Mr. Correspondent, and be ashamed of yourself.

This veracious gentleman also says: "I was credibly informed this evening that he [M.] said to one"—"he would rather baptize her than to get two sinners." All I have to say on this subject is, that I made no such declaration. Neither, did I say that I would be back in Shelbyville the third Sabbath in October. These are both mistakes, which for the gentleman to make, required singular effrontery. Let him wear the shame they fix upon him.

But the worst thing I did while in his town, this Correspondent tells his brethren, McFerrin and Henkle, was to slander Mr. Wesley! Slander Mr. Wesley! How? Why he says—"He (M.) left some little tract with the girl he proselyted, accompanied with the following note?" How is this? That same young lady testifies that "I never at any time placed a tract in her hands."

Now as respects Mr. Wesley—I wrote on a blank piece of paper, and left it in that young lady's Bible, the following:—"John Wesley, the founder of Methodism, says, immersion was the custom of the first church, and I can prove it, if any one denies it." Is not this true? We will see.

Let John Wesley, though dead, speak for himself. See his Journal, vol. 3. p. 24. May 5th, 1730. "I was asked to baptise a child of Mr. Parker's, second Bailiff of Savannah, but Mrs. P. told me neither Mr. P. nor I will consent to its being dipped. I answered, if you certify that your child is weak, it will suffice (the rubric says) to pour water upon it; she replied, nay, the child is not weak, but I am resolved it shall not be dipped. This argument I could not confute, so I went home and the child was baptised by another person."

At the same place in 1737 Mr. Wesley was prosecuted before the Grand Jury, and among other charges in the indictment, occur these words, the 5th charge of his guilt. "By refusing to baptise Mr. Parker's child otherwise than by dipping except the parents would certify it was weak and not able to bear it." Mr. Wesley admitted the charge, thus proving that he was an advocate for immersion or dipping, which is the same thing, except in cases, where the subjects were not able to bear dipping. Again Mr. Wesley says, in his notes on Romans 6: 4. "Buried with him, alluding to the ancient manner of baptising by immersion." Again,—If you will consult Mr. Wesley's Journal from his embarking for Georgia, second edition 11th page, you will find the following—"Mary Welsh, aged eleven days, was baptised according to the custom of the first church and the rule of the church of England, BY IMMERSION. The child was ill then, but recovered from that hour."

Thus it is seen that my statement is proved, beyond the possibility of successful cavil. Does not Mr. Wesley, say that "immersion was the custom of the first church?" His words are—"Mary Welsh, aged eleven days, was BAPTISED ACCORDING TO THE CUSTOM OF THE FIRST CHURCH *** BY IMMERSION." Did not Mr. Correspondent know this? If he did not he was woefully ignorant, and should have modestly held his peace.

If he did know it, what are we to think of his honesty? Was he justified in raising, from his hiding place, the cry against me of "slander of John Wesley." Slander of John Wesley! And what could have been his motive? Shame! Shame! Were John Wesley alive he would spurn such little drivelling beings from his presence with sovereign contempt!

Mr. Correspondent is not done yet. He further says:—"The same M. at a Camp-meeting, not many miles from this place, was in company with several Methodist girls, and asked them—'Did you know that your Discipline prohibited your marrying any person out of the Methodist church?' This also is incorrect. I asked no such a question. I knew very well that the Discipline prohibited Methodists from marrying such persons as had not the form, and were not seeking the power of godliness. Discipline p. 89, 90. And what purpose did the gentleman design to serve by bringing up this gratuitous nonsense? He is determined to have scandal, it seems, come what will.

Again Mr. Correspondent says:—"The said M. said, by the water's side, last Tuesday, in the hearing of many persons, that the Methodist Discipline justified immersion—spoke as if it exclusively justified immersion."

In the above accusation I solemnly charge the gentleman with having committed a breach of the 9th commandment, which says—Exod. 20: 16. "Thou shalt not bear false witness against thy neighbor." The witness he bears against me is most assuredly false. I did not "speak as if the Discipline exclusively justified immersion." I know well enough what the Discipline says. Its language is, p. 74—"Let every adult person, and the parents of every child to be baptised, have the choice of either immersion, sprinkling, or pouring." And again, p. 104—"By the baptism of thy well beloved Son, Jesus Christ, in the river Jordan, didst sanctify water for this holy sacrament." This sufficiently proves that the Methodist Discipline justifies immersion; and neither my traducer, nor any other man, ever heard me say, or "speak as if that Discipline exclusively justified immersion." This is wholly gratuitous, having not a shadow of truth to rest upon.

Here I dismiss Mr. Correspondent, for whom I ought, probably, to feel some commiseration. He was mortified to find that his members, guided by the Bible, would, in obedience to its plain command, be baptised, as thousands of others have been, and will doubtless be hereafter; he was perplexed by finding his own teachings contradicted by John Wesley, the father of Methodism, who says of baptism, that "the custom of the first church was immersion," and he was disposed to be angry with me, who, it appears, happened just then to be offensive to him. But he ought to have, nevertheless, adhered to the truth. I can feel little sympathy for him until he retracts his falsifications, and repents for his sins.

Should the gentleman notice the corrections of his statements I have here made, I trust he will remember that I have given him communication in full, and extend to me the same justice.

A word to the editors of the Advocate. Sympathising with the miseries of their Correspondent, they, for his comfort, kindly assure him, that—"If this M. persists in his course, they will give his name to the public." Oh! pray now; don't. That will distress me so much! But, you say, if I persist in my course you will. Very well. "What can be cured, must be endured." I do hereby advertise you, that I mean to persist in my course. Therefore, Messrs. editors, you may give my name to the public, just as soon as you please.

A. W. MEACHAM.
Spring Hill, Tenn., Oct. 24, '47.

PROCEEDINGS, AND REPORT.

Of a meeting in Nashville, held October 28th—30th, 1847, with reference to a Theological School, for the South and South-West.

NASHVILLE, TENN., Oct. 28, 1847.

At the close of the Annual Sermon, before the American Baptist Indian Mission Association, in the First Baptist Church, the Pastor, Dr. Howell, requested that the Messengers, and other brethren present, as many as felt disposed, would remain for consultation, on a very important subject. The congregation became seated, and Rev. James M. Pendleton of Bowling Green, Ky., was, on motion, called to the Chair, and Sidney Dyer, of Louisville, was appointed Secretary. About a hundred and fifty brethren were found to be present, over forty of whom were

ministers, representatives from eight of our States, and two of the Indian nations.

The object of the meeting was then explained in a brief address by Dr. Howell. A Theological Seminary, located in a central position, and, in every respect, thoroughly prepared to impart to its pupils, a full and perfect knowledge of the word of God, and of all those branches of learning necessary to its correct exposition, and to the effectual discharge of the pastoral office, was, he said, exceedingly desirable, if not absolutely necessary, to meet the wants of the South-West. He also urged that this subject in all its bearings and relations, be laid before our brethren and friends, throughout the country, and, if they are found to concur with us in opinion, that the proper measures be taken, without delay, to originate such an Institution, and to put it into full operation.

On this proposition the meeting was successively addressed by the brethren, Gayle, of Memphis, Tenn., Taylor, of Virginia, Waller, of Kentucky, Holman, of Alabama, Haynes, of South Carolina, Dyer, of Kentucky, and Howell, of this city. A committee of eleven brethren was then, on motion, appointed to consider the subject, and report at a subsequent meeting. The chair named as the committee R. B. C. Howell, chairman, P. S. Gayle, and J. R. Graves, of Tenn.; A. Sherwood, of Ill.; J. B. Taylor, of Va.; R. Holman, of Alabama; T. W. Haynes, of South Carolina; A. W. Elledge, of Mississippi; and J. L. Waller, S. Baker, and A. D. Sears, of Ky.

The committee were then, after addresses by brethren Taylor, Haynes, and Waller, instructed to embrace in their report the whole South including the South-West, under the general designation of the South.

On motion the meeting adjourned until Saturday the 30th, 3 o'clock P. M.

SATURDAY, 30th Oct., 3 o'clock P. M. Met pursuant to adjournment. The meeting was called to order by the President. Rev. Dr. Howell, chairman of the committee, now read the appended Report, and Resolutions, which were considered, and after addresses by brethren Waller, Baker, Haynes, Howell, and others, were received, unanimously adopted, and the committee discharged.

The following resolution was then presented, and, after remarks by several brethren, unanimously adopted.

Resolved, That our brethren of the press be, and they are hereby requested, by writing on the subject, and by a free use of their columns extended to correspondents &c., to give the greatest possible publicity to the matter had under consideration by this meeting; to diffuse as much information as may be practicable, in relation to it; and to elicit the reflection, and opinions of brethren every where, so as to secure, if attainable, the union and co-operation of the entire denomination in the South and South-West, in the accomplishment of the great enterprise now proposed.

Adjourned sine die. Prayer by Bro. R. Holman.

J. M. PENDLETON, Pres't.
SIDNEY DYER, Cl'k.

REPORT.

Your Committee, to whom was referred the proposition to originate, and put into full operation "a Theological Seminary for the whole South, located in a central position, and, in every respect, thoroughly prepared to impart to its pupils a complete and perfect knowledge of the word of God, and of all those branches of learning necessary to its correct exposition, and to the effectual discharge of the pastoral office," have given to that subject their most anxious and prayerful consideration, and beg permission to report, that it is their unanimous opinion, that such an institution, to the continued advancement and prosperity of our churches, is absolutely necessary. This fact appears to us obvious, and, we think, must be equally apparent to all, who will, for a moment, consider the relations, throughout this vast region, embracing fourteen States, our ministers and churches bear to the people at large, to other denominations, and to the truth itself.

We do not hold that these relations require all our ministers to be thoroughly educated. Large tracts of our country are at present, and must remain for many years to come, sparsely populated. The people generally have been able to avail themselves of few advantages for literary or scientific cultivation. They are plain and unpretending, and need not instructors who are able to grapple with the technicalities, science & philosophy. Throughout all these regions are scattered multitudes of our churches, and destitute neighborhoods every where abound. To be eminently useful in all such places, and communities,

our ministers gain little by being classically trained, or even by reading theology regularly. The many and indispensable qualities of every one who preaches the Gospel is the possession personally, of the heart—genuine experimental religion deeply fixed in the soul. To this be added vigorous common aptness to teach, ardent love, readiness to labor, and sacrifices, for their salvation a correct knowledge, with ability to communicate it, of the doctrine duties of the word of God. Thedowed, it is not, for the field we are considering, improper to invest ren with the sacred office. Most Fathers enjoyed, and many of our ted and successful contemporaries possess, few attainments beyond enumerated; nor would they account, have been prepared for more usefulness, acceptableness in their work. Thousands churches are as much profited instructions, and administrative pastors of this description, as would be those of the Gills, Treys, and the Halls of our Israel is learning a strong conservator thodoxy in doctrine. It does, it little to secure, or to perpetuate strongest possible guaranty to cness in principle, to fidelity, and efficiency the ministry, is found pure influences of the Spirit of overpervading, and sanctifying all thers of the mind. Without this, ing of whatever character is co, tively worthless. In these fa have reason for the sincerest re since were they otherwise, it, without a miracle, be imposs century to come, to supply, with petent number of pastors, the cl scattered throughout every vall upon all the hills of our broad l

Do these considerations, ho prove that our ministers need educated; that such learning i proposition contemplates is u sary; and consequently that to it, such a Seminary as you h scribed would be useless? V from it. No man, under any stances, can be too richly ed with the religion of Christ, knowledge of his most blessed

The natural tendency of the mind is to ignorance. Without printe institutions, how can th nation be counteracted? Eer how can we elevate, through ranks, to a high point, and wh our duty to do as speedily as the standard of ministerial as We must have such an institut cultivate a spirit of research at tigation, and to supply such p those in which only learned i succeed. Times are changing, cety every where, is rapidly p ing. Our ministry has not, point, kept pace with it. I uncommon, especially in the West, to find the laity in advi lectually, of the clergy. Th need not be described. They l anarchy in the extreme. Cited and populous country places, now be supplied with Baptist to any desirable extent, beca impossible to find a sufficient of men whose services can manded, competent in every re the work. The exigencies of demand at this moment, for th more than a thousand thorough elderymen. And shall we thing, or almost nothing, to them. And what is to be do

Let another consideration on of the subject have its prop on our minds. One fourth of all the people of the South, believed, under Baptist influ these multiplied thousands, course, to us for a supply of of grace; for religious instr guidance. Our responsibility behalf, to them, and to our Go fearful. We say nothing, no obligations to bring forward portion at least, of the men w go to other and heathen preachers of the word of G can we render up the account one day give before his ba to do every thing in our p charge the solemn duty thu, tially imposed upon us? W vade it. We cannot turn must be met, and dischar what are our preparations for Where are the ministers for The time has come when longer lean upon the Nor Where are we to look for must be raised up among The churches must be more to look out, and encourage, th duty it may be to devote the the sacred office. And whi ers are constantly addre Lord of the harvest, to sen laborers into the harvest, w to provide those facilities Heavenly Father is pleased as the means of qualifying ought to pursue a regula study, for the great wor has called them by his g The relations our m churches bear to the people the South, evidently demand such an institution as it is now to bring into existence. Our relations to other d demand also, and with eq tiveness, such an institut A thorough classical an training is made essential,

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considering, improper to invest brethren
with the sacred office. Most of our
Fathers enjoyed, and many of our de-
voted and successful contemporaries now
possess, few attainments beyond those
enumerated; nor would they on this
account, have been prepared for much
more usefulness, acceptableness or suc-
cess in their work. Thousands of our
churches are as much profited by the
instructions, and ministrations, of
pastors of this description, as they
would be by those of the Gills, the Car-
reys, and the Halls of our Israel. Nor
is learning a strong conservator of or-
thodoxy in doctrine. It does, indeed,
little to secure, or to perpetuate it. The
strongest possible guaranty to correct-
ness in principle, to fidelity, and to ef-
ficiency the ministry, is found in the
pure influences of the Spirit of our God,
pervading, and sanctifying all the pow-
ers of the mind. Without this, learn-
ing of whatever character is compara-
tively worthless. In these facts we
have reason for the sincerest rejoicing,
since were they otherwise, it would,
without a miracle, be impossible, for a
century to come, to supply, with a com-
petent number of pastors, the churches
scattered throughout every valley and
upon all the hills of our broad land.
Do these considerations, however,
prove that our ministers need not be
educated; that such learning as your
proposition contemplates is unneces-
sary; and consequently that to secure
it, such a Seminary as you have de-
scribed would be useless? Very far
from it. No man, under any circum-
stances, can be too richly endowed
with the religion of Christ, or the
knowledge of his most blessed word.
The natural tendency of the human
mind is to ignorance. Without appro-
priate institutions, how can this in-
clination be counteracted? Especially,
how can we elevate, throughout our
ranks, to a high point, and which it is
our duty to do as speedily as possible,
the standard of ministerial attainment?
We must have such an institution to
cultivate a spirit of research and inves-
tigation, and to supply such places as
those in which only learned men can
succeed. Times are changing, and so-
ciety every where, is rapidly progress-
ing. Our ministry has not, at every
point, kept pace with it. It is not
uncommon, especially in the South-
West, to find the laity in advance, in-
tellectually, of the clergy. The results
need not be described. They are mel-
ancholy in the extreme. Cities, towns
and populous country places, cannot
now be supplied with Baptist pastors to
any desirable extent, because it is
impossible to find a sufficient number
of men whose services can be com-
manded, competent in every respect, to
the work. The exigencies of the cause
demand at this moment, for the South,
more than a thousand thoroughly trained
clergymen. And shall we do no-
thing, or almost nothing, to secure
them. And what is to be done?
Let another consideration on this part
of the subject have its proper influ-
ence on our minds. One fourth at least,
of all the people of the South, are, it
is believed, under Baptist influence. All
these multiplied thousands look, of
course, to us for a supply of the means
of grace; for religious instruction and
guidance. Our responsibility in this
behalf, to them, and to our God, is most
fearful. We say nothing, now, of our
obligations to bring forward our pro-
portion at least, of the men who are to
go to other and heathen lands, as
preachers of the word of God. How
can we render up the account we must
one day give before his bar, if we fail
to do every thing in our power to dis-
charge the solemn duty thus providen-
tially imposed upon us? We cannot e-
vade it. We cannot turn it aside. It
must be met, and discharged. But
what are our preparations for this end?
Where are the ministers for the work?
The time has come when we can no
longer lean upon the North and East.
Where are we to look for them? They
must be raised up among ourselves.
The churches must be more assiduous
to look out, and encourage, those whose
duty it may be to devote themselves to
the sacred office. And while our pray-
ers are constantly addressed to the
Lord of the harvest, to send forth more
laborers into the harvest, we are obliged
to provide those facilities which our
Heavenly Father is pleased to employ
as the means of qualifying those who
ought to pursue a regular course of
study, for the great work to which he
has called them by his grace.
The relations our ministers and
churches bear to the people at large, in
the South, evidently demand, therefore,
such an institution as it is now proposed
to bring into existence.
Our relations to other denominations
demand also, and with equal impera-
tiveness, such an institution.
A thorough classical and theological
training is made essential, by several

of the prevalent denominations in the
South, to all those admitted by them to
the sacred office. The others, although
they do not formally require these at-
tainments, are in practice rapidly ap-
proaching the same point. Is it proper
that we shall permit our ministry to be
inferior, in any respect, to that of any
other church? Can we do our duty,
and suffer such a condition of things
to exist? Can we retain our legitimate
share of influence over the public mind?
Will the truths advocated by us com-
mand the reverence necessary to insure
obedience, and faith? Will not our
more learned and eloquent neighbors,
lead those who would otherwise look to
us for instruction, away from our folds,
into errors, and injuries? Will it, in
the nature of things, and without the
almost miraculous interposition of heav-
en, be possible for us to prevent such
mortifying consequences? Do all these
considerations prove nothing?
Our ministry must not be inferior in
learning, as we trust they are not, and
never will be, in true heart-felt religion,
to that of any of the sects that surround
us. The policy would be disastrous if we
considered them as rivals, and equally
so looking upon them, as we certainly
do, and rejoice to do, so far as they are
evangelical, as friends, and coadjutors
in the glorious work of salvation. But
how, without the facilities which would
be supplied by such a Seminary as that
for which we plead, can our brethren be
furnished with all the knowledge which
the successful defence and advocacy of
Gospel truth, and their station in the
church of the Redeemer, so impera-
tively demand? Our relations to other
churches require it. So do our rela-
tions to the truth itself.
Many important truths, which need
not be enumerated in this report, es-
sential to the purity and beauty of the
Gospel, and most precious in them-
selves, are held and practiced by us
alone and by no other church. We owe
it to our Redeemer, who revealed these
truths, and their practical influence
over the heart and life of believers, to
be able successfully to vindicate them.
On the other hand, even the best of
those denominations that surround us,
and which are evangelical, hold, and
obstinately maintain many errors, seri-
ous in their magnitude, and most inju-
rious in their effects upon the power of
godliness. Others still of various
characters, and numerous sects, are so-
liciting the faith of the people to cum-
brously devised fables, rendered spec-
ious by subtle argument, and impos-
ing by pretensions to antiquity and au-
thority. Infidelity also prefers its
claims in the most seductive forms,
and comes clothed in the mail of a false
but ingenious and plausible philoso-
phy. The advocates of each of these
forms of error are learned and zealous.
We dare not leave them to overwhelm
unmolested, our unsuspecting and con-
fiding population. They must be fair-
ly and firmly met, and fully exposed,
and with them the truth of God in all
its beauty and glory held up in contrast.
Can our duty in this behalf be done if
we are comparatively uncultivated.
The honor and advancement of the
truth of God demand, therefore, that a
much larger number of our ministers
be able to wield at will, all the powers
of the most profound, and matured
learning.
The time has been when all this was
less necessary than at present. But
that period is now passed, and longer
neglect, or delay, since the contin-
ued prosperity and advancement of our
churches, a perpetuation of our influ-
ence with the public mind, and our ab-
ility to vindicate, maintain, and hon-
or the truth of God, would be as crim-
inal as it would be unwise, and disas-
trous.
The question, however, here comes
up, whether our present institutions,
Literary, and Theological, are not suf-
ficient to meet all the wants of our
churches. That they might be made to
do so, we answer, is very probable; but
as now conducted, and their manage-
ment for the future is not likely to be
materially changed, their incompeten-
cy is most obvious.
Literature, the Sciences, and Arts,
have within the last twenty years, oc-
cupied much of our attention. Univer-
sities, and Colleges, and high schools
of various grades, under our denomi-
national guidance, are multiplying ev-
ery where; most of which give, we be-
lieve, high promise, of efficiency and
usefulness. In these, our young minis-
ters can successfully prosecute their
classical studies. But will classical
attainments qualify them to preach the
Gospel? No more than they would to
practice law, or medicine. We have
known many who have passed through
our Universities and Colleges with
honor, without much addition to their
ability to hold forth the word of life.
Important as classical learning is con-
ceded to be, in all its relations and
bearings, it is of itself insufficient. The-
ological learning must be added. And
if either is to be neglected it had much
better be the former than the latter,
since a knowledge of the Bible, but not
of literature, is essential to every one
who preaches the Gospel of Christ.
We have also our Theological Semi-
naries in the South. On the other side
of the mountains we point to three at
least, all in the vicinity of each other;
and on this side to one, which is on the
extreme border of our valley north-east,
but which is at present, laboring un-
der influences which render it to us of
no value. Some of these Seminaries
have able and accomplished Faculties,
have made very considerable progress
in the work of theological instruction,

& have already done incalculable good.
Until recently we have not felt so sen-
sibly, the necessity of fostering our
own Seminaries. We have looked to
the North and East. The peculiar dog-
mas, however, which, within a few
years past, have taken possession of
our brethren in those quarters, and the
influence they exert upon their instruc-
tions, especially in Divinity, and upon
their feelings towards us individually,
have convinced us that we must now
rely upon ourselves alone. Nor do we
approve the course adopted by some of
our brethren both east and west of the
mountains, who, because they do not
justify the character of our Baptist
schools at the north, have patronised
Pedobaptist Schools in the same re-
gion, as if such institutions were not ex-
ceptionable in the very same respects,
and to at least an equal degree. None
of them are any longer safe or proper
for our young ministers.
And now, are our Theologi-
cal Seminaries in the South, adequate
to the necessities of the South? They,
as at present conducted, most evident-
ly are not. For want, doubtless, at
the first, of a more general and proper
appreciation of the object, and then of
consultation, and co-operation, our ef-
forts have been divided, and our ef-
forts so scattered that we have accom-
plished much less than we otherwise
might have done. We recommend
that as a present remedy of these evils,
all our Seminaries be consolidated into
one school, since for the time being,
one can do incalculably more than
they all, and is, besides, all that is
now needed by us. Cannot this be
done? The several endowments
possessed by them amount, proba-
bly, in the aggregate, to two hun-
dred thousand dollars. This sum, if
concentrated at a single point, would
go far towards placing one institution
upon high and advantageous grounds.
Eight or ten of our ablest, most learned,
and most accomplished brethren, are
now engaged as Professors in these
several schools. Let them all be
brought together into one Faculty, and
as a corps of instructors, they will be
unsurpassed. The students in them
all would make one school, tolerably
respectable for numbers. And their
books also, if brought together, would
constitute a promising commencement
for a library. Let this school be lo-
cated, not in a corner, but in the most
central eligible position. What may
we suppose would be the result of such
a movement? The attention of the
whole denomination and people would
be attracted; theological learning
would be more correctly appreciated;
hundreds of young men who now do
not aspire to learning at all, would ear-
nestly seek the advantages it most
confer; it would cost the churches less
than they pay even now; and the ben-
efits would be increased a hundred fold.
In such circumstances we should occu-
py a position of much greater dignity,
and command for the truth we advo-
cate much more of the respect of the
world, and of other denominations.
Is this scheme impracticable? Will
not the existing institutions consent?
Then irrespective of them, since such a
school as this report contemplates, is
of importance so vital, and clearly
within our reach, let us originate and
endow it, and rally firmly and perma-
nently around this one Seminary. But
they will accede to the wishes of all our
churches, when maturely, and fully ex-
pressed. Let the appropriate measures
then, be adopted at as early a day as
possible, to bring together all the en-
dowments, buildings, libraries, profess-
ors, and students, now existing, into
one school, located in some such cen-
tral position as may be agreed upon by
all our churches, in the whole South,
and we shall, at once, with the bless-
ing of God, have a Theological Semi-
nary, upon a scale of efficiency and
usefulness, not inferior to any upon the
face of the earth. If any thing shall
still be wanting to its completeness,
we have an ample supply of both men
and money, and can fully and speedily
accomplish all our desires. And when
it is determined that an additional
school is wanted, we shall be prepared
to bring it into existence, and place it
upon a proper footing.
Should the suggestions here submit-
ted be carried into execution, the ben-
efits will, we believe, be instantly seen,
and felt, upon the character, union, pu-
rity, power, and progress, of our minis-
try, and of our churches, in all parts
of our beloved country, and throughout
the whole world.
We therefore, propose for your adop-
tion, the following resolutions:
1. Resolved, That, to meet the
wants of the South, a Theological Sem-
inary, located in a central position,
and, in every respect, thoroughly pre-
pared to impart to its pupils, a full and
perfect knowledge of the word of God,
and of all the branches of learning
necessary to its correct exposition, and
to the effectual discharge of the pastoral
office, is absolutely necessary.
2. Resolved, That the Churches in
the whole South require at present, but
one such Seminary, and to secure it, it
is imperatively important that we di-
rect, in this behalf, all our energies to
one point.
3. Resolved, That this subject be
fully laid before our Churches, and
brethren, throughout the whole South,
in such a manner as, if practicable, to
unite them all in the great work, and
to elicit their opinions, and action, in
the premises.
4. Resolved, That, to the brethren
from all parts of the South, when as-

sembled in Triennial Convention, at
Nashville, in May 1849, we submit the
execution of this great work, and the
question as to the locality of the pro-
posed Seminary.
Respectfully submitted,
R. B. C. HOWELL, Ch'n.
CHRISTIAN LIBERALITY.
It is known to all our readers that
one of the publishers of this paper, A.
B. Shankland, was one of the princi-
pal sufferers in the late explosion in
this city. His house which cost about
\$1200, was made a complete wreck;
the lumber selling for only \$125. We
this day was incidentally shown a let-
ter from brother Amos Jarmon, of
Lawrence county, Ala. enclosing to
Brother Shankland a note of \$10.—
Saying:
"If ninety-nine brethren, or churches,
will but do the same it will very near-
ly place you where you were before."
This looks like true christian, volun-
tary liberality. We commend it to the
practice of every christian.
H
MORE CONVERSIONS TO BAP-
TIST SENTIMENTS!
Conversion to Baptist sentiments is
becoming the order of the day. Al-
most every exchange, records a new
case of some minister, or prominent
man, in different portions of the coun-
try renouncing Pedeismo, for what, af-
ter mature deliberation, they find to
be the truth—JUSTIFICATION BY FAITH—
believe BAPTISM BY IMMERSION—and
here lies the proof before us of
ANOTHER!
Dr. Wm. L. Slack, of Denmark, Ten-
nessee, for thirty or forty years an old
school Presbyterian, has renounced
his Pedobaptist sentiments, in favor of
those of the Baptist church. His
"Reasons" lie before us, they are re-
markably conclusive. But his remarks
on Pede baptismal regeneration, as
taught in the confessions and disci-
plines of the Pedobaptist sects, are to
the point, and proved upon them, be-
yond the possibility of successful refu-
tation. His attention being directed
to this point and to the critical exami-
nation of classical writers on Bapti-
zo, were the means of his conversion.
We design to publish the reasons in
a tract form, in the course of a few
weeks, for the use of the churches in
Tennessee.
Dr. Slack, is far from being alone in
the position he at present occupies.
During the last few years, hundreds of
distinguished Pedobaptist divines, and
classical scholars, have come to the
same conclusions. Nearly one hun-
dred Greek scholars, (including the
conversions in our colleges) during
the present year, have embraced our
sentiments. In the past few years we
can recall distinguished names that
have left the several Pedobaptist
churches in America.
From the Presbyterian: Dr. Judson,
Luther Rice, Dr. Chapin, President of
the Columbian College, D. C., Latti-
more, Jewitt, Frey, &c. Episcopal
church, Dr. Hooper, S. C., Southwood,
and Nelson, Va.
From the Methodist church the con-
versions are so numerous, that they
have become a matter of daily occur-
rence, among the last is Remington,
Miller, and Turrentine, of N. Carolina.
Among the laity, conversions are
surprisingly numerous, and increasing—
Two of our preachers were conversing
upon this subject, a few days since, in
our hearing, and they found that they
had within the last eighteen months or
two years, in this State baptized, be-
tween three and four hundred Pede-
baptists! We welcome our brother
Slack, and all who come to us, in a full
baptist uniform.
While writing the above, our eye
fell on
STILL ANOTHER
Case, recorded in the last number of
that unequalled paper, the Christian
Chronicle, Philadelphia. Mr. Rem-
ington, the late convert from the
Methodist church, is proving a great
blessing to our denomination. Con-
verts are multiplying under his minis-
try. A few sabbaths ago, he had the
pleasure of immersing a Mr. Wood,
a regularly ordained preacher of the
Wesleyan Methodist church. He was
much respected, and honorably dis-
missed by his Methodist brethren: af-
ter they had heard his reason for a
change of sentiments, they paid him
his salary in full, and in addition,
made him a handsome present.
The genealogy of the late convert-
ed authors. A. Booth, several years
ago, wrote a treatise entitled, "Pede-
baptism Examined," which has been
instrumental in the conversion of ma-
ny, yearly, it is believed, from Pede-
ism. Jewett read this work and became

a baptist for conscience sake. Sub-
sequently, he wrote a work, "Jewett
on Baptism" which, among hundreds
of others, convinced Remington, &c.
The genealogy would run something
like this—Booth begat Jewett—and
Jewett begat Remington and Rem-
ington begat Miller, and Wood, and
afterwards many sons and daughters.
GREAT FLOOD IN THE CUMBER-
LAND.
The Cumberland river was higher last
evening by two or three feet, than it was
last spring; steamboats are moored in Broad street,
at Stewart's corner, and the water is in all the
houses from that corner to Yeatman & Armis-
tead's warehouse. Messrs. Johnson & Smith
were yesterday moving the contents of their
cotton warehouse, through water several feet
deep. Indeed, from the rapidity with which
it was then rising (it being at the rate of from
2 to 3 inches an hour) it was feared that all the
stores on the North side of Broad street would
be submerged.
It has been so long since a high rise has tak-
en place in our river, that many fine houses
has been built on the low grounds at both ends
of the city, all of which are now under water
—some into the first story, others into the se-
cond story, and others have almost entirely
disappeared. Great suffering must be the con-
sequence, as hundreds of families are neces-
sarily driven from their houses, in as inclement
a season as we have ever seen; for it has been
raining three days' almost incessantly until
Monday night, when it commenced snowing,
which had not ceased when our paper went to
press last night.
Among the drift in the river, Corn and
Pumpkins in great quantities, are seen, which
have washed from the banks of the river above.
The river is at least sixty feet above low water
mark.
P. S.—We understand that the Stage from
here through Kentucky had to turn back in
consequence of the high water. The Gallatin
Turnpike is submerged just beyond the Bridge
the other side of the river and great fears are
entertained that the losses will be immense,
particularly if the weather should turn warm
and carry off the snow suddenly.
We are informed by our excellent Mayor
that the call for assistance is most pressing, the
suffering among the poor people turned out of
their houses by the influx of the water being
very widely extended. The City Council
have made an appropriation, but it is not suf-
ficient to meet the necessities of the case, and
we hope all who have any thing to bestow will
send it to the Committees appointed for each
end of the town, who will see that it is prop-
erly distributed.
Congress.
From the Baltimore American.
WASHINGTON, Dec. 6.
The thirtieth Congress has assembled in its full
wisdom and dignity. The Senate with forty-one
members present, and the House of Representatives
with 220—five Democrats and three Whigs being
about upon the early votes for speaker. Their
names are, for the Whigs, T. Butler King, John P.
Gaines, and W. C. Coker; and among the Demo-
crats, Messrs. Bowdoin and Brown, of Mississippi,
Ficklin, of Illinois, Pillsbury, of Texas, and Petrie,
an independent member from New York, though
belonging to the Administration.
The excitement in the House was very high
throughout the day. A very few members had the
power to prevent the election of speaker, and for a
time the result seemed doubtful.
The House was thronged from an early hour, the
ladies gallery being very full of ladies, and the floor
of the House was crowded with gentlemen. The floor
of the House was occupied by privileged persons, and
the scene for some hours bordered upon great an-
imation and excitement.
The Whigs declining to vote for Mr. Winthrop
upon the first ballot were six in number, combining
Southern men opposing him perhaps under the idea
that he was too partial to Abolition; and on the other
hand he was opposed for his seeming partiality to
the Union as it is, notwithstanding the existing
slavery in the States. One of his own colleagues,
Mr. Palfrey, was the first to vote for another Mas-
sachusetts man, (Mr. Hudson), and he was followed
by Messrs. Giddings, of Ohio, and Tuck, of New
Hampshire, for Wilson, of New Hampshire. J. P.
Gaines, of Kentucky, received a vote from Mr.
Gayle, of Alabama; Jones, of Georgia, voted for
Thomas Butler King; Tompkins, of Mississippi, vot-
ed for Mr. Gayle; and Levin, of Pennsylvania,
(Native American), for J. R. Ingersoll.
Upon the second and third ballots Palfrey, Gid-
dings, and Tuck adhered to their uncompromising
opposition to Winthrop. The third was the last
ballot, and between the absence of one of the South-
ern opposition, (Mr. Holmes, of South Carolina),
and a vote from Mr. Levin, Mr. Winthrop received
110 of the 218 votes cast—just enough to elect him.
Mr. Vinton, of Ohio, and Mr. McKay, of North
Carolina conducted Mr. Winthrop to the chair. On
taking the chair Mr. Winthrop addressed the House
as follows:
Gentlemen of the House of Representatives:
I am deeply sensible of the honor which you have
conferred upon me by the vote which has just been
enounced, and which I pray leaves me to express my
gratitude to the Legislature to those who have thought
me worthy of so distinguished a mark of their con-
fidence.
When I remember by whom this chair has been
filled in other years, and at what time, when I reflect
on the almost equal character of the body before me,
I cannot but feel that you have assigned me a
position worthy of any man's ambition, and far
above the rightful reach of my own.
I approach the discharge of its duties with a pro-
found impression at once of their dignity and of
their difficulty.
Seven years of service as a member of this branch
of the national Legislature have more than sufficed
to teach me that this is no place of mere formal
routine, or of unimportant repose. Severe labors, per-
plexing cares, and trying responsibilities await any
one who is called to it, even under the most auspi-
cious and favorable circumstances. How, then,
can I help trembling at the task which you have
imposed on me, in the existing condition of this
House and of the country?
In a time of war, in a time of high political ex-
citement, and in a time of momentous national con-
troversy, I see before me the Representatives of
the people almost equally divided, not merely as to
the votes this morning have already indicated, in
their preference for persons, but in opinion and in
principle, on many of the most important questions
on which they have assembled to deliberate.
And may I not reasonably claim, in advance, com-
monal, something more than that an ordinary measure
of forbearance and indulgence, for whatever of in-
ability I may manifest, in meeting the exigencies
and embarrassments which I cannot hope to escape?
And may I not reasonably implore, with something
more than common fervency, upon your labors and
my own, the blessings of that Almighty Power,
whose recorded attribute it is that "He maketh
men to be of one mind in a house?"
May I not reasonably claim, in advance, upon our work of leg-
islation with a solemn sense of our responsibility to
God and to our country. However we may be
divided on questions of immediate policy, we are
united by the closest ties of permanent interest and
permanent obligation. We are the Representatives
of twenty millions of people, bound together by

common laws and a common liberty. A common
flag floats daily over us, on which there is not one
of us would see a stain rest, and from which there
is not one of us who would see a star struck in to be
we have a common Constitution, to which the oath
of allegiance, which it will be my first duty to ad-
minister to you, will be only, I am persuaded, the
formal expression of those sentiments of devotion
which are already cherished in our hearts.
There may be differences of opinion as to the
powers which this Constitution confers upon us; but
the purposes for which it was created are inscribed
upon its face in language which cannot be miscon-
strued. It was ordained and established "to form
more perfect union, establish justice, ensure domes-
tic tranquility, provide for the common defence,
promote the general welfare, and secure the bless-
ings of liberty to ourselves and our posterity."
Union, justice, domestic tranquility, the com-
mon defence, the general welfare, and the security
of liberty for us and for those who shall come after
us, are thus the great objects for which we are to
exercise whatever powers have been entrusted to us.
And I hazard nothing in saying that there have
been few periods in our national history when the
eyes of the whole people have been turned more
intently, and more anxiously towards the capital
than they are at this moment, and that what is to
be done, here and now, for the vindication and pro-
motion of these lofty ends.
Let us resolve, then, that those eyes shall at once
witness on our part duties discharged with diligence,
deliberations conducted with equity, and efforts
honestly and earnestly made for peace, prosperity,
and honor to the Republic.
I shall esteem it the highest privilege of my pub-
lic life, if I shall be permitted to contribute any-
thing to these results by a faithful and impartial ad-
ministration of the office which I have now ac-
cepted.
The oath was administered to Mr. Winthrop by
Mr. Adams and the scene was an impressive one.
Mr. Adams, with four secretaries, were seated upon
him, administering the constitutional oath to a col-
league, a speaker, and a descendant of one of the
Winthrops of olden time, is a sight not always seen.
One might linger long amid the association of such
names.
The speaker having taken the oath, it was ad-
ministered by him in turn to all the members pres-
ent. Then came a debate upon the rules and or-
ders, and a resolution for a select committee for their
revision and simplification, in the midst of which
there was an interchange of sentiment between the
two houses as to an organization.
In the midst of the battle upon these rules, and
with some effort on the part of the minority to elect
Benjamin B. French clerk of the House, there was an
adjournment called for and carried by a vote of
111 to 90.
MARRIED.
On the 12th inst. by the Rev. Dr. Howell, Gen. F.
H. BRATCHEK, Senior from Campbell county, to
Miss ANN ELIZA NUGENT, of this city.
CHINA, GLASS & QUEENSWARE,
AT WHOLESALE AND RETAIL.
Now receiving, direct from the Potteries,
RICH, FANCY AND PLAIN
Chamber, Toilet, Tea and Dinner Sets;
MANTEL ORNAMENTS;
PITCHERS,
Of various styles, some very handsome;
Glassware, of every variety;
Which, added to my former stock, make it very
complete and desirable for the retail trade.
At the Nashville Wholesale and Retail China
Store, (Casseday's old stand), North side of the Pub-
lic Square, Nashville, Tenn. A. H. HICKS.
Nashville, Dec. 4, 1847.—ly
The Baptist Register and Almanac
For 1848.
THIS work is now in press, and the publishers are
waiting for orders from all the Southern States.
We confidently hope that every church will send in
their orders forthwith.
Twenty pages will be devoted to Essays upon the
various distinctive doctrines of our church. It will
be a BAPTIST PRIMER of the most convincing
kind. Brethren, send in your orders immediately, if
you would supply yourselves with an Almanac, Reg-
ister and book of 20 pages for 5 cents, all other orders
are filled will be sold at 10 cents each.
TO MERCHANTS AND BOOKSELLERS.
Hundreds of these Registers can be sold in your
neighborhoods. We offer you the most liberal terms:
for cash, \$5.00 per hundred. Retail price all over the
South, 10 cents. Send in your orders forthwith.
Nov. 20—3t.
MEEN FUN.—The celebrated Chinese Skin
Powder, can be found at J. W. L. S. Ladies
wishing to avail themselves of this admirable prepa-
ration, so much sought after in the eastern cities,
would do well to supply themselves soon.
November 3, 1848.
Lamps, Lamps.
JUST received at the CITY FURNITURE,
CARPET AND MUSIC STORE, a large stock
of Table, Hanging, Side, and Hall Lamps. Also extra
Globes, Chimney wicks, &c., &c., all of which will
be sold at the very lowest rates.
Nov. 19. W. GREENFIELD.
Pianos, Pianos.
W. GREENFIELD has on hand a good stock and
is daily expecting 3 more, all of which are from
the celebrated manufacturers of Nunn & Fischler,
Stondart and Dunham, and A. H. Gale & Co., and are
warranted first rate, and will be sold low.
Nov. 16.
Furniture, &c.
I HAVE also a good stock of Furniture, Chairs, Bed-
steads, Clocks, Looking-glasses, &c., &c.
Nov. 19. W. GREENFIELD.
Carpeting.
A good stock of Imperial 3 ply, Ingrain, Venetians,
&c., which will be sold cheap for cash.
Nov. 19. W. GREENFIELD.
Floor Oil Cloths.
FROM 3 to 18 feet wide, and 80 feet long,
some very handsome. Just received and will
be sold low by
Nov. 19. W. GREENFIELD.
LIFE OF GEO. WASHINGTON, by Jared
Sparks, in one volume. For sale by
GRAVES & SHANKLAND,
Arcade Building, L. 111-113
GRAVES & SHANKLAND,
Union Street, Nashville, Tenn., nearly opposite the
Post Office.
HAVE constantly on hand, a large and general
assortment of
THEOLOGICAL, CLASSICAL, MISCELLA-
NEOUS, SCHOOL AND BLANK
BOOKS AND STATIONERY.
A COMPLETE DEPOSITORY OF
BIBLES AND SUNDAY SCHOOL BOOKS
All of which will be furnished on the most reasona-
ble terms. Orders from teachers and the country
will receive special attention.
May 1, 1847.
New and Rare Books.
HYDROPATHY, or Water Cure, by J. Shur, M.
Water Cure for Ladies.
Water Cure for Chronic Diseases.
Proverbial Philosophy, a (rare work.)
The Works of the Puritan Divines.
The Statesmen of America, (a new work.)
Froissart Ballads, by P. P. Cooke.
Foster's Essays. Foster's Miscellanies.
Worcester's Dictionary.
Aldrich's, by Fanny Forester, now Mrs. Judson.
Fuller & Mayland on Slavery.
A variety of choice Gift Books, this day receiv-
ed and for sale cheap at
April 5. GRAVES & SHANKLAND.
Floor Oil Cloth,
FROM 3 to 12 feet wide, and 80 feet long,
some very handsome. Just received and will
be sold low by
July 14. W. GREENFIELD.
CITY HOTEL,
EAST SIDE OF THE PUBLIC SQUARE,
Nashville, Tennessee.
MARSHALL & SCOTT,
Proprietors.
May 15, 1847.

