

fore carelessly remarked, in reply to his inquiry,—

"Some of them come in here occasionally." "Are they afraid about expressing their views?" "Not all. I have heard these argue with some of our Church, by the hour together."

"What are their characters?" "They are honest, upright men; firm believers in the gospel of Jesus Christ; conscientious; fearless, but perhaps a little too forward in making known their dissent from the doctrine of infant baptism."

"Are they in danger of persecution?" "Why, as to that, you heard what was said here a few moments ago, by those three brethren, from which you may draw an inference."

"My friends, then is it?" replied Mr. Phelps instantly, "that if these three persons expressed the real spirit of the leading men of the colony, there Analapists will soon find themselves in hot water. I thought I could detect in their manner and tone of voice, the same persecuting bias which I frequently see the Episcopians in our father's house exhibited towards the non-conformists." "Oh, how much greatly we needed some one who would not, and could not, with any good success, comply with the despotism of the hierarchy concerning religious matters."

"I know all about it," replied Mr. Strong, "and I have been thinking, since the arrival with my brethren, and to escape it, we must go to the west, to the mountains, where we are safe."

"But, my friends," said Mr. Phelps, "there have been eight days our religious opinions are neglected by government."

"I have heard of that," said Mr. Phelps, "and I have seen about

"At yet, and clearest, you are about to pursue the same course against the Freedmen's Hospital that you so strongly advised when directed against yourselves. - Is this consistent?"

A night mail lighted up the countenance of Stronghold. He was pleased with the words and spirit of Stephen's remark and question, and to draw him into a more full communication of himself, he replied, -

"What do you think of it?"

"I think of it?" said he, with considerate animation: "I will tell you," and then he spoke more deliberately, but with no less emphasis than before, he added, "If the Puritans persecute these people because of their difference of religious principle and practice, they ought for ever to keep silent respecting their crimes if they themselves received from the established Church at home. Their own conduct will justify the persecuting measures of Archbishop Laud. They will develop a similar spirit, and be in like manner guilty of injustice and cruelty."

"Then you would have no sympathy with Church or government which should attempt to crush what they believed to be religious views by several penal enactments?"

"No," I go for freedom of thought."

Mr. Bates was now relieved. He knew well that Stephen was in sympathy with the rulers, and might become an informer, and that case he was aware that in the course of time he would be able to make direct use of his own views.

most important nature, as my score card shows, and I have no doubt that the most common resort of those suspected critics who there expressed themselves freely, therefore resolved to make a confidant of a clerk in religious as well as in commercial affairs, and let him know exactly how the Stephen would then perceive, he thought it best coarsely to pursue, when any of the Church or civil officers were in the state of society would make more attentive to what was uttered by others, and more prudent in what he said himself. He accordingly replied,—"There are a considerable number among us who go for the same thing; individuals are very free, not only to think as they think, but also to give utterance to their thoughts. It is proper that you should know, Sir, that these Baptists are scattered around the different settlements, and almost all of them my customers. They come here from both, Swanton, and Lynde, and as I always possess a tolerant spirit towards them, and as I feel as interested in their affairs, they will be quite confident of me. Indeed, I have heard them argue so frequently upon the point at issue between them and us, that I am so sure they are wrong. Still, I am not prepared to yield the ground." To gain the truth Stephen, I am assuming that the whole matter is settled. Their cause never does bear a fair trial, because of the inability of their own persons, and the readiness of our children. "The ministers under whom I minister I have always met, repeatedly press-

upon its impregnation. I have, therefore, been
it for granted, as correct. And this, I
sume, is the case with many others. The
Have in it as a scriptural ordinance, but
their parents and pastors have no tought in
*They have never examined the subject
themselves. I have heard as much upon
topic recently, that my faith is infatig-
apling to a Bible's matter, and I am deter-
to settle the matter by as thorough an ex-
mination of the whole ground as I am cap-
giving it."*

Fears of Luxury.

"What is the matter with that young man
was the thought of many, one Sabbath at
Mariner's church, as we well appearing; he
was very much during the sermon.

"What was the matter?" O, they
said of joy! Joy! for what?

He shall tell his own story: "I am, the
of a ship, I am on my way home to Bal-
from Boston, I have not had the usual
meeting with the people of God in the
presence. I feel that it is good to be here.

How does this correspond with the
of those who live alongside of a church
sadden if ever, visit it."—Christian Ob-

THE BAPTIST

NASHVILLE, OCTOBER 3, 1857.

KEEP BEFORE THE PEOPLE

THE TENNESSEE BAPTIST

1. One Lord, one Faith, one Baptism. The

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West Tenn. Convention and the Coming

Gen. Asso. of Mid. Tenn. and N. Ala.

We are in receipt of a private letter from

Bro. A. Jones, Jr., of Jackson, W. T., the

contents of which are so charming, we cannot

forbear laying a long extract before our

readers:

"I suppose you have received an account of our

meeting at Oxford. It was indeed a glorious

meeting. In general terms, it was a meeting

of the Association at Oxford. There were

about 100 brethren present, and the meeting

was held in the evening. The brethren were

very much interested in the subject of

the coming of the West Tennessee Convention

and the coming of the General Association

of the Middle Tennessee and North Alabama

Associations. The meeting was held in the

evening, and the brethren were very much

interested in the subject of the coming of

the West Tennessee Convention and the

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Conversation on the Acts of the Apostles

NO. 17.

Mr. Bell.—Of what man, afterward distin-

guished, have we an account in the first verse of

this seventh chapter?

James.—Timothy, sometimes called Timotheus.

Mr. Bell.—What was said of his parents?

William.—It is said his mother was a Jew-

ess and his father a Greek.

Mr. Bell.—What was Timothy's reputation?

Mary.—He was well reported of by the

brethren.

Mr. Bell.—Was Paul anxious to have him

as a traveling companion?

John.—Yes Sir, and circumcised him.

Mr. Bell.—What reason is given for his cir-

cumcision?

James.—It is said to have been done "be-

cause of the Jews who were in those quarters;"

for they all knew that his father was a Greek.

Mr. Bell.—In matters of expediency, Paul

was very accommodating; in matters involving

principle he was perfectly inflexible. When

circumcision was performed only as the means

of conciliating the Jews and disarming them

of their prejudice, he did not object to it; but

when it was insisted on as necessary to the per-

fection of the gospel, the voice of his eloquent

indignation was at once heard. What did

Paul and his companions deliver to the church-

es as they passed through the cities?

Eliza.—The decrees ordained at Jerusalem,

of which we had an account in our last con-

versation.

Mr. Bell.—What is said of the churches?

Eliza.—They were established in the faith

and increased in number daily.

Mr. Bell.—Happy churches! Would that

our churches were more like them in these

respects. Through what regions did Paul and

his company pass?

Mary.—Phrygia and Galatia.

Mr. Bell.—What is meant when it is said

they were forbidden of the Holy Spirit to

preach the word in Asia?

William.—I suppose the meaning is, that

the Holy Spirit by his special influence on

their hearts convinced them it was not in ac-

cordance with the will of God for them to go

into Asia.

Mr. Bell.—After they came to Mysia, what

did they attempt to do?

John.—To go into Bithynia; but the Spirit

forbade them.

Eliza.—It is strange to me they attempted

to go into Bithynia, when they had been forbid-

den to preach in Asia.

Mr. Bell.—Who can explain the matter to

Eliza?

Mary.—We are not to suppose the proper

name Asia was used as comprehensively in

apostolic times as it is now. There was a pre-

vince in Asia Minor called Asia, and Pre-

ter wrote to the strangers scattered through-

out Pontus, Galatia, Cappadocia, Asia and

Bithynia. Bithynia is not referred to in the

chapter before us as a part of Asia.

Mr. Bell.—What happened to Paul at

Troas?

William.—He had a vision: There stood a

man of Macedonia, and prayed him, saying,

come over into Macedonia, and help us.

Mr. Bell.—What did Paul and his company

infer from the vision?

John.—That God called them to preach the

gospel to the Macedonians.

Mr. Bell.—This was the introduction of the

gospel into Europe, and the feet of the mes-

sengers of salvation were beautiful where had

stood the hosts of Philip and Alexander. Do

you see any thing especially worthy of notice

in the tenth verse of this chapter?

Mary.—I perceive the first person is used

instead of the third. I suppose it is the his-

torian joining Paul at Troas, and was henceforth

his companion till he was a prisoner to Rome.

Hence we have the pronoun we instead of they.

Mr. Bell.—Very satisfactory, Mary. To

what places did Paul and his companions go,

after leaving Troas?

James.—They went to Samothracia, an is-

land in the Aegean sea, then to Neapolis, a Ma-

cedonian city, and then to Philippi, which ac-

William.—This will not do. The jailer

brought Paul and Silas out of the prison

before he proposed his question, then they speak

to all in his house. If so, they went out of the

house after speaking the word of the Lord, for

