

# Tennessee Baptist

J. R. GRAVES, W. P. MARKS; GRAVES, MARKS & CO.  
C. G. COOPER, E. T. F. POOL, PUBLISHERS.

DESERVING TO KNOW THE WHOLE TRUTH, DARING TO OPPOSE ANY ERROR. J. R. GRAVES, EDITOR.

TWO DOLLARS IN ADVANCE  
THREE AT THE END OF THE YEAR.

VOL. XVI.

NASHVILLE TENNESSEE, SATURDAY, OCTOBER 3, 1857.

NO. 5.

## The Hulpit.

Fifty sermons will appear in this department during the present year, by J. M. Woodside, our stated contributor, and Stephen, Rollins, Shadrach, and others the most eminent orators of England.

## CHRISTIAN LIBERTY.

"One thing which we have in Christ Jesus,"—Gal. 4:4. No man by nature is free; he may boast of the freedom of his will, but it is biased by evil principles which rule in his heart. He may talk loudly of his independence, but he is the slave of habit, custom, and depraved passions. The Jews were in bondage under the law, and the Gentiles were in bondage without the law. Man had liberty once, but he lost it, he wilfully signed it away; and now sin and Satan have dominion over the whole human race. Freedom there is not, freedom there cannot be, without Divine intercession. No man can free himself; and what is most surprising, no one naturally desires to be so. Men talk of liberty, but only the Christian understands and enjoys it. Jesus came "to proclaim liberty to the captives, and the opening of the prison to them that were bound;" and he has availed the comforting assurance, that if the Son shall make us free, we shall be free indeed. Satan is the great enemy of liberty; he tries, by all means, to keep all in bondage, and to entice again those who have been set free. Now, as it is the privilege of the Lord's people to enjoy freedom, and so many of them do walk in liberty, let us consider briefly the Apostle's words: "Our liberties which we have in Christ Jesus."

First, The Captives. We are now in Adam by nature; we are in Christ by grace. Once afar off, we are not made nigh. Once without Christ, we are now in union with him. Jesus has a kingdom in which he presides, over which he reigns, and we are subjects of that kingdom. Far God, in the marvellous displays of his grace, hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son; so that we are no more strangers and foreigners, but fellow-citizens of the saints, and of the household of God. Jesus reigns in us by his Spirit, ever as by his precept, and far as by his providence. Being in Christ, we are now in union with him. Jesus is a Master and we are his servants. We are not only subjects in his kingdom, but servants in his employment. He has hired us, and we have consented to serve him. We fed at his table, reside in his house, and labor in his vineyard. He supplies us now food as well for the whole day, and will settle with us in the evening. Not only so, but Jesus has a family, and we are members of his household. We are his children; he loves us with paternal kindness. Jesus is a head, and we are the members of his body, of his flesh, and of his bones. The arm of astre is not more one with the head, than we are one with Christ. At the vine and the branches from one tree, as the members and the head from one natural body, the object of Jehovah's highest love. Yes, as believers in Jesus, we are all one in him, alike unit to him, and conjoined by him, and alike designed to glorify him.

As one with Christ, we own him: publicly acknowledging our faith in him, love him, and dandle him upon him. We obey him, take his word for our rule; we do his will from the heart. Not our aim, not as we would, for we have up to the full extent of our ability, we should wish for greater powers and more vigorous affections, that we might love him more. We receive from him, out of his fullness all our supplies; and from him we receive grace to do, to suffer, and to glorify God. We profess his name, observe his precepts, love his person, and live upon his fulness. Being as Christ Jesus, we have—

Secondly. A Great Privilege. "Our liberty which we have in Christ Jesus." Our liberty differs from all other liberty. Some boast of liberty, while they themselves are the servants of corruption; but we being made free from sin, become the servants of righteousness, and have our fruitless haloes, and at the end the victory of life. Our liberty comprises a freedom from sin, as a glory which may be preferred and substituted against us to condemn us, for there is now no condemnation to them that are in Christ Jesus;—a freedom, which once held us in its grasp, and raised us as an iron rod;—an object of love, which once attracted, allured, and ensnared us. So that we are freed from sin, that is, justified before God, liberated from the ruling power of corruption, and have our hearts set against sin, as that terrible thing which God hates. It is freedom from Satan, as a cruel Lord, who once claimed us, possessed, and influenced us. But liberty is freedom, his authority over us is taken away, and we overcome him by the blood of the Lamb, and the word of our testimony. It is also a freedom from the world, or it is ours by right. The last of the flesh, the lusts of the eye, and pride of life, are cast out, charmed, and controlled as. We walked according to the course of this world, according to the prince of the air, the spirit that now works in the children of disobedience. We sinned with the stream, and was carried along by it; now we swim against it, and commit; and this is the victory that overcomes the world, even our flesh.

Our liberty unimpeded is enjoyed by the Judge of all. Once we were criminals, now we are just men. Once we were under guilt, now we are guiltless. Once we were condemned, but now we are justified. For all the claims of the law are not, all the demands of justice end, and we are pronounced righteous in open court. We are liberated by the stern Justice. Once like the jailor at Philippi, he thrust us into the inner prison, and made our feet fast in the stocks; his feet were cut off, and exalted over us; but a voice sounded in the prison, "Loose him and let him go;" and our

keepers were knocked off the door of the prison was thrown wide open, and we walked forth to enjoy freedom and peace. No owner of the crown will touch us now. No jailor will be allowed to lay hands on us again. Our debts are paid, the price given for our ransom is accepted, the warrants for our liberation have been received, and we were bidden to go free. We are emancipated by the slaveholder. He has lost his right to us; he has been deprived of his power over us; he was obliged to consent to let us go free. "Slaves to Satan, brethren, we shall now be slaves no more." The Judge acquits us, the jailor liberates us, and the cruel slaveholder bids us go free.

The liberty which we have in Christ Jesus is the liberty to approach God. We may now come before the Lord without fear. We are drawn nigh to God without a human medium. We come not to God through Mary, or Peter, or pope, or priests, but through Christ alone; and by him we have holden and access with confidence. We may approach God at any time in any place, under any circumstances. We may ask him for all we want, yes, for all we desire. Prayer is never out of season. Every place is consecrated for this holy exercise. "I will," said the Apostle, "that men pray everywhere, lifting up holy hands, without wrath and doubting." Let us, therefore, draw near with a true heart, in full assurance of the faith. "We have liberty to appropriate the promises of God—made to different persons, and at different times; they are now all gathered into Christ, and as they are found in him they may be appropriated by us. What a glorious heritage! What immense wealth!"

All the promises of God are in him, yes, and in him, amen, to the glory of God by us. Being in Jesus, married to Jesus, all the wealth of Jesus becomes ours. We, being one with him, come into possession of exceeding

and precious promises, that they we may be made partakers of the Divine nature.

All the promises of grace, and the promises of eternal glory: all the promises of spiritual salvation and the promises that no temporal

misfortune shall be withheld from us, may be appropriated by us.

We may claim these all, and expect them to be fulfilled in our happy experience. We have liberty to enjoy all gospel privileges. Baptism and the Lord's Supper are ours. Union with the church, and the communion of saints, are ours. Peace with God, and the hope of glory, are ours.

We have consented to serve him. We fed at his table, reside in his house, and labor in his vineyard.

He supplies us now food as well

for the whole day, and will settle with us in the evening.

Not only so, but Jesus has a family, and we are members of his household. We are his children; he loves us with paternal

kindness. Jesus is a head, and we are the members of his body, of his flesh, and of his bones. The arm of astre is not more one with the head, than we are one with Christ. At the vine and the branches from one tree, as the members and the head from one natural body, the object of Jehovah's highest love. Yes, as believers in Jesus, we are all one in him, alike unit to him, and conjoined by him, and alike designed to glorify him.

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## Historical.

For the Tennessee Baptist.

## African Correspondence.

**Bug Gauze**—In consequence will your request to write you occasionally, I send you and your numerous readers a history of a visit by brother W. H. Clark and A. D. Phillips, Mrs. M. H. Trimble and myself, to Ilorin, the great city of Central Africa. Early, on the morning of the second of April, we left our humble abode in Ogbomosho—except brother Phillips, whose home is in Ilorin—brother C. and P., and myself, on horseback, Mrs. T. to him.

After traveling about six miles, we were met by a shower of rain; but during this, we managed to keep dry—soon, the second time, and of us felt its effects; and about 10 o'clock commenced, and continued to rain until 1 p.m. when some of us were quite wet, Mr. Trimble one of the sufferers, as his hammock had got into the water, and it can under her arms through two blankets; but we took many of quinine, and felt no serious result from our wetting. The sun was about hiding himself behind the beautiful plains, which were almost covered by the large and productive farms of Ilorin, when we approached small town, where we spent the night.

We were favored by obtaining a room, in which

were his horses, except his kitchen—so said his master, who is in charge of his stables.

He is a native, and occupies position now

which no European can occupy, or to please the eye of his lord, we entered the Ilorin gate, and

by S. were in Nasamu's house, who is the third

man from the King, and takes care of the

white men who visit Ilorin. The people were

not so distant, and afraid of us as I expected

for we were the fourth company who ever visited them—I mean white people.

The greatest excitement was over Mrs. T., as she

was the first white woman in the place. I was

astonished to see the actions of the women on

meeting Mollie, and to see how much joy they

expressed in their every countenance; indeed

one of them fell on her knees before her, just

as she approached the door, and embraced her

around the waist, crying "obiri," which means

woman, and saying, also, that she was as glad

that this white woman had come to see us.

They spread some mats on the dirt floor, upon

which we seated ourselves, as if we had been

accustomed to sitting on mats—when the only

seats they have, except dried leaves.

Nasamu then brought to bear the news of our arrival to the King, and brought us a re

ason to stay, as he said, for our long jour

ney, and a welcome to his town, as visitors.

Saying that we must sit down in his house, and eat and rest, if his house was good enough.

We occupied three rooms, one for a sitting or reception room, and two for bed rooms. The

sitting room was almost a half circle, about 9

feet long and 7 high, with two doors, about 4

feet high and 3 wide. Our bed rooms were

about 10 feet long, 7 wide, and 7 high, with

one door in each the sitting room, but no windows. Our beds were spread on the floor, and our table was a mat. The street and yard were full of people, many of them nicely

dressed, and intelligent and respectable looking.

Nasamu told us the first day that we should

see the King on the second, but when the sec

ond came, he said that the King was engaged

in buying a lot of horses, and could not see us

that day; so, as the next day was the Lord's day, we despaired seeing him until Monday.

The yard and streets still full of people—and

many of the literati came in and saluted us,

among whom were many of the King's sons.

Bro. Clark was acquainted with some of them,

as he had been there before. The Lord's day,

we tried to keep the crowd out of the yard, so

that we could be rested, but they would come

in to salute us, and many of them would stand

gazing for hours at a time, in the sun, if they

could get a position where they could see us.

Mollie. We did but little preaching, as we were

tired, and thought it best to act as prudently

as possible—not that we were afraid to preach

but that they were watching us at every point

so that they may find something against us to

carry to the King. In fact, they have already

told falsehoods to him such as—the white man

has come to their country to make war, and

many other things totally false.

Ilorin is the most influential city in Central

Africa, and we want to get there as soon as

possible; or, at least, some of us think that a

mission there would exert an influence over

many other tribes, as people come from them

from Arabia, and all between that place and the

Red Sea. There were some Arabs in the city

while we were there.

Monday morning, Nasamu carried some pro

cesses to the King and some to Dangariy, the

first man from the King, and said that we

would see Dangariy, as we had to see him be

fore we could see the King. So, about 3 o'

clock, we were conducted by Nasamu, through

the stately gates of the city, through which we

passed into a large yard, in which there were

many convicts at work; then, we approached

a small gate, through which we passed into

Dangariy's yard. Nasamu directed us to

stand in a line to the left of the door, about

40 feet distant; then, he went and bowed him

to the ground, and told them that we were

ready. The next day was a long day, but I

will not go into the details.

We are now living in our new house, though

it is not done; but I hope it will be in a short

time. We have no chapel here, so we have to

preach in the wind, or crowd the people in our

front door to sing, or take seats. We all knock

heads with him and seated ourselves, and con

versed with him about twenty minutes, during

which brother Clark and myself, and Mollie

drank milk and water, and seemed to be much

pleased to see her. He told us where he would

receive the King's messenger at our room; so

we bid him good-bye, and returned in the

midst of a great crowd; and he had Nasamu

to guard us down, the messenger came with one large sheep, three heads of corvina, worth \$15.00, and a quantity of game, as present

from the King.

Dangariy promised us that we should see the King the next day; but the next morning, Nasamu went to Dangariy's and brought us word that the King's head was not covered, and that he could not see him.

Bro. Clark, we would love to see the Ten

nessee Baptist in Africa, and if you will

mail to me, directed as above, I will have

fined us, except when we dined in the native tags, and went out at night under three or four guards. I am certain that my mother would not have known me with my native tags, and had me. The people crowded into the house and yard, which rendered it quite disagreeable.

Many of the ladies visited Mollie, who were gaudily dressed, with their costly rings around their ankles and waists. They made their visits short—many of whom gave her a colostom, which is a mark of friendship, and some of them sent her native food, nicely prepared.

It is remarkable to see the respect shown Mollie by men, women and children, and how she has her own women treated—have to do all the hard labor, except cultivate the farms. Nasamu's wife seemed to be as much interested in Mollie's comfort as her own mother could have been. Indeed, I do not believe that any of these people would hurt her, but would do all in their power to protect her. We applied day after day to see the King, but they told us he was sick, and that one of his wives had put a needle in his food to kill him, all of which I believe to be false. The King is said to be friendly to the white man, and willing for him to live in his town, but almost all the head men are Mahomedans, and no doubt are determined to keep the white men away, if possible.

We were granted permission, after frequently urging our request, to ride and walk over some parts of the town. When riding through the streets, we were frequently surrounded by hundreds of people—some would run before and climb trees, so they could see us over the crowd.

The subject of Temperance came up. I felt compelled to speak on it. But I could find no sound premise from which to reason, that was not destructive to my peace as a smoking Christian.

I wish to preach a sermon on temperance, requiring to save the little for Christ; but I could not well make my cigar bill face me. I could not well speak on the face of that.

It was my daily prayer that God would

circumstances my heart. Conscience would

smoke, smoking is sin.

I wish to visit my people. But our clothes and my breath indicated that I had been smoking. I had a little rather than

want without dipping their hands or fingers into a bowl of water, which is brought as regularly as their provisions. They bow with their faces toward Mecca, the great Mahomedan city, Many of the ancient or Jewish fashions and customs. Their dress is very much like the Jews of the Apostle's time; their sandals are almost exactly like those the Jews wore, some of which are made of tanned leather, some of raw hide, and some of wood.

I have a strong aversion to smoking.

But I could not well speak on the face of that.

It is my daily prayer that God would

circumstances my heart. Conscience would

smoke, smoking is sin.

I wish to visit my people. But our clothes and my breath indicated that I had been smoking. I had a little rather than

want without dipping their hands or fingers into a bowl of water, which is brought as regularly as their provisions. They bow with their faces toward Mecca, the great Mahomedan city, Many of the ancient or Jewish fashions and customs. Their dress is very much like the Jews of the Apostle's time; their sandals are almost exactly like those the Jews wore, some of which are made of tanned leather, some of raw hide, and some of wood.

I have a strong aversion to smoking.

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