

# **Washington, Georgia**

**Christian Index and  
Baptist Miscellany**

**September 21, 1833**

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**AND BAPTIST MISCELLANY.**

**JESSE MERCER, Editor.**

WASHINGTON, (Ga.) TUESDAY, SEPTEMBER 23, 1834

Vol. 2, No. 38.

**TERMS.**

**TERMS.**  
Two DOLLARS per annum, if paid in advance,  
\$2 50, if payment is delayed six months,  
\$3 00, if not paid till the end of the year.  
Those who discontinue must pay up arrearages  
before their request can be attended to.  
Agents who forward payment, *in advance*, for  
five subscribers, are entitled to a sixth copy  
gratis.  
All Communications addressed to the Editor,  
must be *post paid* to receive attention.

**DOCTRINAL**

*From the Religious Herald.*

### Predestination.

*Dear Brother Sams:*—A friend of mine said to me: "Some body is writing on Predestination in the Herald, and this expression is in the piece: "*Heaven with all its awful horrors!*" I looked, and am sorry to find it even so! It was written, "Heaven with all its ineffable delights, and hell with all its awful horrors." THIS TRIFLING blunder led me to cast my eye over the whole, and I find "*some dogmatical*" for *our*—*presence* and *agency*" for *presence*. I am not so much concerned about such *errata* as the first; but the latter, as I suppose, being less obvious, I should rectify, such rectification as may be consistent with the attention of your compositor and reader. I cannot read the numbers: their meaning is enough for me.

[illegible][illegible]

other words testified and exhorted the people, saying, save yourselves from this ungodly generation."

And here we halt, as arrived at the point of thinking beyond which it is folly and profanity to proceed; to stop short of this is to rest beneath what reason can attain, and to proceed is to insist, reason by reason, on the truth of the Christian prophecies, distorted, disfigured, and made wild, on a subject beyond her comprehension. The passionate, the love, the universal equity of God, and the freedom of your, are the things which I have to reveal; to deny either, is to stop short of revealed truths by unbelief; to force Scripture; to explain one to the injury of another, is to affront revelation by an enthusiasm; to deny the truth of the Christian truths," says Farmer, "may be certain, but worthy of all acceptance, though we can neither see their connection, nor discover any way how to make them agree!"

— *from the sermon of Christ to Nicodemus—how is he to be born?*

Messiah was prophesied of as the most man and the most august, grand enough to be called the *everlasting Father*; man enough to be called a *worm* and *no man*; to be crucified, and to rise again; to be crucified of Isaac, and yet was persuaded he should be the *father of many nations*; and he accounted for the harmony of both by the power of God operating a resurrection in the midst of the crucifixion, an instance not heard an account. The Jews, said Jeremiah told Zebediah king of Judah,

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There are but two possible ways of being satisfied on this article. One is to comprehend fully and perfectly the ramifications and arrangements of God's decrees, and by comparison to find them powerful and wise, and thus to perceive that we do not dash; this way is inaccessible to us in this state. The other is, to examine the decrees of God, and sit down by their decisions. This we have done, and have remarked the necessity of the decree of election, the decision of an inflexible decree. Let us pause for the present; let us give God his glory, with his liberty, his scripture its dignity, and let us look around us and see whether we are in the miserable winds of our theories, or in the calm of his word. If we are in the calm, that some reader may be growing impatient, and ready to exclaim "Come, come, come ahead!" But the more I try to penetrate this profound mystery, the more I am awed;—the reason is plain: I suffer from a feeling of the insufficiency of my mind, and here my feeble reason is lost. It is not, therefore, strange that we go on slowly, but, rather that we move at all is the wonder, especially while the prophet is saying, "the Egyptians shall perish in their iniquity." I have said that I am in a crisis concerning this, their strength is to sit still. I will not then puzzle myself with explaining the decrees; I believe they surpass my conception in my present condition, and the more I gaze upon the eternal state, and the more I gaze upon the property of God, the more I am conscious of such a pause, and the absolute necessity of quitting speculation and applying to

practice. If I examine my body, I perceive other bodies around exciting such and such sensations, some pleasant some painful.—Some one has fixed unalterable laws of nature, all which are as independent on me as the motion of the planets. It is not in my power to determine the sensations which fire shall produce on my body; nor have I any authority over the croaking of the toad, or the melody of the nightingale.

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independence excites my love, his infidelity alarms my fear; I reverse his passion, dread his anger, melt under his compassion, inflame at his love; and, by a contrary experience, find the operation of his love to be the same as mine. I am a mistle-grove, a parasite on the fruitful tree of his providence, the glory of his God. The laws of providence, like the laws of Nature, are dead, desecrated, certain. Mighty is the action of temperance and health, industry and frugality, and the power of patience, patience and severity; and though some success in these as in all things else, God interposes, and shows his power, yet not extraordinary appearances, but the fixed and settled order of the world, and the course of nature. If we will cultivate our lands, we have no power to make them barren; cultivation and fruitfulness go together—we open the mouth of the earth, and she shall give us increase, and we shall have more than we can eat. If we do but half cultivate, we shall have but half the quantity of fruits; if we abandon them to nature, their productions will be comparatively useless, and not fruitful; yet the law of providence will be the same.

[illegible]

er three acres, and I am happier than prince, no neighboring monarch disputes my title, nor harrasses my frontiers." Most frugal and industrious subjects form regular communities, swell into colonies, are quietly governed by their own laws, yet neither rebel against God's nor mine; they, happy in superior protection, the crown rich with their productions

Do princes taste what I taste when seated on a stump, my domestic beasts in my presence? When my gentle cow, my willing horse, my faithful dog, my fluttering prating poultry surround my throne, watch my emotions, and by a thousand acts of unsuspected loyalty, tell me that I am in league with the stones of the field and the beasts of the field are at peace with me.—Without Raphael's or Angel's imitation, supremely delighted with grand plays of a great master.

"Infinite numbers, delicacies, smells,  
 "With hues on hues, expression cannot paint,  
 "The breath of nature & her endless bloom."

*Thompson's Spring.*  
Not Handel, with all his concord,  
nor furnish such a symphony as mine;  
musicians, heavenly personages, twined  
in the grove—here, in the bushes, echo  
day long. We go out with thee, are  
led forth with peace; the mountains  
and the hills break into singing, and  
the tall trees of the field clasp their hands.  
O! how infinitely preferable to the world,  
its pomp, its pleasure, is the unpolished  
joy of that still, small voice, that *walketh*  
in the garden in the *middle of the day*; that  
erupts the fane in a sudden, and  
draws attention, and whispers, "there  
is one like the God of Jerusalem, who maketh  
upon the heaven in thy help, and in  
his excellency on the sky. The eternal  
God is thy refuge, and underneath thee  
are overhanging arms. Israel shall dwell  
in safety alone, the fountain of Jacob shall

upon a land of corn and wine; also his  
heavens shall drop down dew. Happy  
art thou, O Israel, who is like unto thee,  
O people saved of the Lord!"

**PROVINCIAL PREDETERMINATION**, unduly as the fixed stars, displays the Almighty God, deprives you of no real good, still fills my heart with joy and gladness, nor do we scruple to affirm, that Providence distributes happiness much more equally than many people, intombed in the error of fatalism. St. Victor did not think judges, that they have a horrible character of their *Somma suprema*: "That he can never be disappointed, because whatever he sees necessary for him, he makes it his choice." Religion, like creation and providence, has immutable laws, and though these laws, as well as the laws of creation and providence, may be obscured by our prejudices, they may be, in many cases, beyond our power to remove. We must therefore, in dealing with the laws, necessities and duties of human

Let us proceed to consider the third branch of Predestination; Election, or the choice of men to eternal happiness. Whether God, by an eternal appointment, has ordained some men to be holy here, and happy hereafter, is the proper question!

We shall be ready for it in proper time, you think what has been said has been said beyond the printing office. If it be proper to proceed, we shall not only ask, whether God *foresee* the holiness and sinfulness of some men, but also whether *predetermined* it should come to pass! Scripture answers in the affirmative! This our position, Mr. Herald. May God use your readers from Arminianism.

## LITERARY.

**LETTER FROM GERMANY.**  
The letter which follows is another of the series written by Prof. SEARS to the Editor of the New-York Baptist Register. The reader will find it highly descriptive.

*A Sea Voyage.*

We sailed from New York on the 13th of July, after sailing the whole day leisurely surveying the scenery of New York Bay, we came about sunset to the narrow passage which leads to the ocean. Here, for the first time I felt some emotion, sighing sweetly to my native land, and in committing myself to a new and untried element. The next morning I awoke, I found myself encompassed with dark waters, and was a rolling sea. In order to avoid the danger of a storm, we sailed in the lee of the coast in the months of May and June destroyed so many English vessels, our course was directed due east until we had passed the banks of Newfoundland. We were soon in the Gulf Stream, where the influence of a deeper heat, the air warmed to misty, and the Gulf weed floating all round us.

*A thunder storm on the ocean.*  
On the evening of the 18th, I witnessed the grandeur of a thunderstorm at sea.—The mists had been gathering during the day, and gentle showers had frequently

sprinkled our decks. But now every thing  
was a gloomy and even terrific aspect.  
The clouds had condensed into darkness:  
the sun was awfully dark, save here and  
there a gleam of light, and a breaking  
surge, and a faint circle of light, marked  
the boundaries of the heavens and the ocean.  
The wind gradually grew until it seemed  
to be a rolling power. The waves were  
dashing, the air was blowing, the rain was  
upon us. It was between the hours  
of eight and nine in the evening. On deck  
the ship the faint flames, rolled  
back again, and the flames of the  
representing the appearance of a magnificent  
case of jewelry. We had for a long time  
been hearing the distant thunder, and see-  
ing the lightning gleam like the faint flash-  
es of a summer storm. Now the British  
men's ordnance artillery began to play around  
us. Instantly the ocean was covered with  
a mantle of liquid fire, and then we heard  
upon the powerful voice of God upon the  
waters. Now the blackness of darkness  
held a momentary sway, and again the  
fields were overspread with a brightness  
which the eye could not endure. Never  
before had I seen so much of light and  
the emotions of sympathy.

**A Water Sport.** Early the next morning we awoke very near a large water-sport described by the male theron was a famous elderly about 100 years of age, and as being lost at the height of a few feet from the water, a glancing cloud. Afterwards I frequently had the pleasure of seeing this phenomenon. When at a considerable distance from it we could see only its upper part and the spray upon the surface of the water. Farther still, only the most near the cloud, a small black cloud, and a small black cloud sent down from its lower edge a small portion, which was gradually lowered until last it resembled an inverted trunk of an immense forest tree. In clear weather it has frequently the appearance of those large pencils of light which we so often see piercing through a cloud.

*The Nautilus*.—Some-  
times our minds were so greatly  
diverted by the innumerable animated crea-  
tures which swarmed about the nautilus,  
or Portuguese man-of-war, adroitly  
trimming his sail to every breeze, and  
the dolphin, which for beauty may be cal-  
led the pride of the ocean. The latter fre-  
quently leaped from the water, and dis-  
playing their elegant slender form, and  
their keen rods of beautiful green. Ari-  
osto's entrance into Corinth on the back  
of a dolphin, according to the grave ac-  
count given by Pausanias, I could think  
have been very desirable to me; and  
I sometimes took a boat, which was  
filled with some loaves of bread, and  
some loaves of fish, which these  
beautiful creatures foolishly took to be  
*"vinum et dolium,"* and the consequence was  
that they were somewhat suddenly torn  
from their element and put into the fry-  
ing-pan.

Every change of the aspect of things at  
sea, presents some new object of interest.  
We sail in calm and still, we seem to be  
gliding along as if upon wings, or sailing  
on angelic mercy and kindness, and we  
live happily upon the face of the waters; now  
the "starry host" of heaven paint their  
radiant images on the sea; again the fro-  
lics of the morning blush with unwin-  
ning mien upon the silvery waves beneath

*The Setting Sun at Sea.*—But a sunset at sea, when the sky is cloudless, is a scene which yields to none in point of touching beauty. A fine sun descends from the horizon, and, as it sinks, it sends forth a splendid glare, his lower limb is seen to waver, and the wavy lines of the sea are gilded, and the waves, as they rise, are seen to glow, his light down to rest in his own bed. If the sweet hand of heaven had been contemplating the sea between the horizon and the eye, the time taken to view were instead of the Mediterranean, it could not have used language more appropriate and descriptive than the words, "here go the ships ere it is that leviathan shall be seen." The words are the words these "monsters of the deep," of which we saw an innumerable number, sometimes showing their huge backs near our vessel, and sometimes several were seen at a distance, and the first of these was white. Here we had

Many times for about three weeks and I subsequently navigated the part of the ocean quite as much as we wished. During this period we often heard the stentorian cry trumpeted in our ears, "Where are you? Where are you? You found out the secret of the sea, didn't you? What took you? How many days are you out there?" The practice of speaking vessels, is not really a matter of naval courtesy, but of public utility, inasmuch as it contributes a little to the stock of ship news. We frequently crossed the wake of the great vessels of emigration from Liverpool to Quebec, and from Quebec to New York, and we greedily took these freights of starvelings gaze at vessel that chanced to fall in their way.

*English Channel.*

[illegible]

*Dover and its Cliffs.*  
The cliffs of Dover extend several miles both directions from the town, and rise perfectly regularly 500 or 600 feet almost perpendicularly from the water, thus forming a border to the smooth table land (the chalk) which extends for miles on each side of the town itself, stands back on a small bay. It is the limestone wall (for so we may call it) the cliffs recedes, making a regular venture from the east and from the west; in this recess the cliffs gradually diminish in height, till they sink into a beautiful vale, the site of the town. On the opposite height rises the venerable castle of Dover. We had but little time to devote to the French coast. The first point that we saw on it was Cape Grignon.





























China, for the use of the American... connection with Rev. Mr. Gutz...

Burmah and Siam, for the use of the American Baptist Mission, having in operation...

Ceylon and the adjacent Continent... for the use of the American Baptist Mission...

Three millions of dollars... for the use of the American Baptist Mission...

Sandwich Islands... three mission schools, 10 to 18 native preachers, 50,000 scholars...

Singapore and Indian Archipelago... including Mission of American Board of Commissioners for Foreign Missions at Singapore...

Syria and Persia... A branch of the Syrian press is removed from Malta to Bey Rosh and Tracts in Arabic, Greek and Turkish...

Sayra, (to which the remaining branch of the press late at Malta is moved, for use of Mission of American Board of Commissioners for Foreign Missions at that city and in Greece, and of Rev. Mr. Sawyer for Tracts in Arabic and other languages in Arabic, Turkish and other languages...

France, for Mission of Domestic and Foreign Missions Society, Protestant Episcopal Church; press located at Syria, with cities of communication in all directions. A number of Scripture narratives issued: \$1,000.

Russia... The tract friends at St. Petersburg... for 60,000 copies of the Russian Bible... for 60,000 copies of the Russian Bible...

Germany... The German Tract Society... for 60,000 copies of the German Bible... for 60,000 copies of the German Bible...

Poland... The Polish Tract Society... for 60,000 copies of the Polish Bible... for 60,000 copies of the Polish Bible...

France... The Paris religious Tract Society... for 60,000 copies of the French Bible... for 60,000 copies of the French Bible...

Moravian Brethren... Tracts and Books are needed at numerous mission stations, and several are just issued or in progress for West India and China: \$7,000.

North American Indians... of the American Board of Commissioners for Foreign Missions: \$300.

Unappropriated, for new editions, \$700.

Total, \$30,000.

Small as these appear, compared with the wants of a perishing world, and small as they are, compared with the pecuniary ability of our favored churches, the Committee beg that no Minister, or Christian, male or female, will indulge the hope that they will be duly attended and remitted until the language of the Christian who poured on his head the box of precious ointment, can be applied to them, selves: "She hath done what she could."

By a statement of the Treasurer, it appears, that while the current expenses of the Society, since April 1st, for no printing, &c., have been \$1,179 72.

The total receipts, during the same period, have been only \$23,005 15.

Leaving a deficiency (no foreign approbation having yet been made the present year) of \$6,673 57.

It is a very high...