

to LAW,
by given, That
of Philip Thomas,
as a Slave, an Iron
branded; the Colt about

them again, on proving
Charges.

en a large Silver
ing near three Ounces,

to James Hattings on
printer hereof, shall have
and no Questions ask'd.
or sold, it is desired it

Mr. Jonathan
Merchant, is posses-
of the Patent Iron-
ed in Years, and desirous
willing to dispose of it.
to purchase may know
to
William Lux, of
Baltimore, Attorney in
Fact to Mr Forward.
y the said Lux, a
ll carry 18 Hogheads of
rigg'd, and an excellent
er, who has four Years to
his Business very well, ha-
Yards.

SOLD,
ed and eighty-se-
d, called Pool's Delight,
ty, near the main Road,
Frederick Town, whereon is
ome other small Improve-
the Land will make choice
good Springs, and is well
raising Stock.
ole, and for Terms apply
Amuel Middleton.

SOLD,
g Tracts of Land,
County, formerly the Pro-
taining 300 }
Acres.
a Mile of Port Tobacco.
at Nanjemoy, containing

o Acres, at the Fording
as you go from Piscataway
7 }
Acres.
the Head of Wicomico;
Title to several Tracts not
belonged to the Wynnes;
apply to
David Ross.

Mr. Daniel Wol-
gone for London), has con-
er, his Attorney in Fact for
in this Province: This is
Persons indebted to the said
make immediate Payments,
otherwise they must ex-

William Lux,
of Annapolis.
Loaf Sugar, Chocolate,
to be Sold by the said

in Charles-street,
arts of a moderate
Week after for Con-

MARYLAND GAZETTE,

Containing the freshest Advices foreign and domestic.

THURSDAY, January 25, 1753.

REASON, a Proof of the CHRISTIAN RELI-
GION, and serious Thoughts on LIFE and
DEATH.

Næc dique sum gestare in pectore istum. Juv.

THE Life of Man, like the rising Sun,
swiftly mounts to it's meridian Height;
and then as rapidly runs on it's De-
cline again: As his Body is in perpe-
tual Change, like the Grass, that by
quick, though imperceptible Degrees, to it's Per-
fection grows, then withering, decays and dies;
or as a Flower, that for a Moment blooms; then
drooping, fades away; so, also, are all the Plea-
sures which Man's Body courts, equally mutable
and transient. But Man's intellectual Part, being
immortal, if he would be happy, he must fix his
Happiness on something that is immortal also.
Nor can any Thing be more absurd, than for an
eternal immortal Being to fix it's Happiness on
Things that are mutable and mortal.

This World, like a Man's Body, is mortal too,
and must die, and pass away like a Dream; but
the next World, like his Soul, will be eternal and
immutable; and will, like Truth, for ever last.

It is therefore the Goodness of God that has
mingled some Infelicity in every State and Condi-
tion of this Life; has joined the Thorns of Pains
and Care, to the Roses of Health and Pleasure;
that we might not fix our Hearts on this World,
but look forward to that eternal Habitation, for
which this Life is only Preparatory.

As in the fall of Man there is certainly some
great Mystery: So there is also in his Make, a
Ray of Immortality shimmered in Matter, and
cloathed in Clay; a Spirit that pre-existed it's pre-
sent mortal Prison, and will surely survive it's Dis-
solution: Yet of the State of such Spiritual Pre-
existence we have no Reminiscence; the Power of
the Almighty has drawn over it the Curtain of
Darkness and Oblivion; and all it's Traces being
utterly obliterated, we retain only an earnest De-
sire to know. Our Reason being thus limited,
teaches us to wonder at and adore the Almighty
Power of our Creator; and to have all his Works
in the highest Admiration. As our Reason cannot
soar so high as to know what even we ourselves
are; how much less then can we be able to com-
prehend our Creator? Our Reason does, indeed,
tell us it is impossible; it teaches us to rest ourselves
on higher Knowledge, and to rely upon Sacred
Scripture, and Divine Revelation. In this also,
our Reason must be our Guide, to judge whether
such Revelation be divine or not. But when our
Reason has such Proof as to be sufficiently convin-
ced of it's Divinity; we surely ought to believe all
that is therein contained, though it should ever so
much exceed our Capacity of Comprehension, es-
pecially when relating to the Nature of the Deity;
because the Being incomprehensible is one certain
Attribute of an Infinite Creator: Nor can any De-
finition of God be true, that his Creatures can
comprehend. But some Men's Minds are so scpti-
cal, that they will not give themselves Time,
fairly and impartially, to examine the Evidence,
and peruse the Proofs. If Men would but coolly
and candidly consider the Contents of the Christian
Religion, they would surely find every possible De-
monstration of it's Divinity. If an Atonement,
which could only be adequate to; and sufficient for
the Sins of the whole World; an Oblation, such
as no human Creature could ever have invented,
and never could have entered into the Heart of
Man to imagine: If a long Train of Prophecies
fulfilled, and a Multitude of other Miracles per-
formed, all attested by such Evidences as admit no
Probability of Imposture, nor even Possibility of
Deceit; unless Pains and Poverty, Torments and
Death, can be supposed to be sufficient Induce-
ments to deceive; if such sacred and sublime Law-
as can only make Mankind happy here; and hap-
pier hereafter, are, when together all united, suf-

ficient Evidence to satisfy our Reason, and create
Belief; they do all undubtedly meet in, and in-
contestably prove the Divinity of the Christian
Religion.

As it is very wrong to be so Sceptically inclined,
and doubtful in believing upon strong and convin-
cing Evidence; so it is also to believe without
examining at all, or being able to give any Rea-
sons for our Faith.

Too many, it is to be feared, who call them-
selves Christians, receive their Religion only be-
cause it is the Custom of the Country, and the
Fashion of the Place they live in; who, had they
been born in Turkey, might have made full as
good Mahometans; and are Christians not by Choice,
but by Chance; not by Reason, but by Form and
Name alone.

Christianity is certainly the Religion of right
Reason; the sacred Doctrine of the Deity himself;
God's holy Word, and everlasting Truth. It in-
structs us rightly how to adore our Creator, and
love our Fellow Creatures, and always to hearken
to, and obey, the unerring Monitor of our Minds:
It contains not only every Precept to raise and ele-
vate human Nature to Perfection, but an Atonement
and Propitiation for all their Sins and un-
avoidable Imperfections; the more it is considered,
the more it convinces; and Time itself, the Touch-
stone of Truth, and Detector of Falshood, confirms
it's Verity, and proclaims it's Power.

Religion, doubtless, is the firmest Foundation
of Honour and true Happiness in every State and
Nation, and the most permanent Pillar, and strong-
est Support, in every Kind or Form of Govern-
ment. Review the Histories of all Ages past, both
Sacred and Profane, and you will surely find, that
every State or Country flourished or decayed, were
happy or miserable, according as they were more
or less Religious; and the Reason for it is very
plain and just: Because Individuals may, and cer-
tainly will be, punished or rewarded, according to
their Actions, in another Life; but public States
and Communities, as such, can only be rewarded
or punished in this World: And, therefore, Natio-
nal Wickedness must ever expect public and
national Punishments.

It is therefore the indispensable Duty of all Ru-
lers and Governors to depress Vice, and encourage
Virtue; not only by the Power of their Places,
but by the Examples of their Persons; for great
Examples will persuade and draw, where Power
and Precept cannot prevail: Nor can the brightest
Doctrine of the most pious Prelates; not even great
Sherlock's sacred Admonitions, have their due In-
fluence and proper Efficacy, unless those in high
Rank and Place will enforce them by the All-per-
suasive Power of their Examples. In vain may
Johnsen, sweetly rambling, paint all the Beauties
of Morality, in their perfect Colours, if no illustri-
ous Models of Moral Virtue will stand forth for
public Patterns, and general Imitation. The in-
ferior Classes of the People, which are by much
the Major Part of Mankind, are ever ready, whe-
ther right or wrong, to follow and copy after the
Modes of their Superiors; and the Vulgar might
easily be made virtuous, only by the mere Force
of Fashion.

As the Thrones of Kings can be established only
by Righteousness, how careful ought all Monarchs
to be to sow amongst their Subjects the Seeds of
sound Morality, and to cherish true Reli-
gion, to be preferred, honoured, and revered;
since they may as well expect, that a Flower shall
never fade, the Sun never set, nor Man's Body
never moulder into Dust, as that Crown, or King-
dom, to continue and endure, where Lewdness
and Immorality, Luxury and Corruption, Profane-
ness and Irreligion, live, flourish, and are pro-
moted.

LONDON, September 2.
WAS held on board the Devoashire, at Cha-
tham, a Court-Martial, Admiral Town-
shend President, upon a Charge exhibited by Vice
Admiral Griffin, against the Hon. Capt. Powlet;
when no Person appearing in Support of it, the
Court esteemed it Groundless, and acquitted him.

Sept. 16. Appeared in the Daily Advertiser, an
Advertisement, signifying, "That a single Gentle-
man, about Sixty, and his Daughter near Fif-
teen, with two Men Servants, proposed to make
a Tour of Pleasure for a Twelvemonth, and
would be glad to hear of a genteel, well edu-
cated young Woman, to attend the young Lady,
as an upper Servant, who should be treated as
their Companion whilst they remained abroad.
Any one whom it might suit, was to advertise
in the same Paper, describing her Age, if had
the Small Pox, married or unmarried, &c. and
where without loss of Time, she might be per-
sonally and privately treated with, and she should
find very handsome Encouragement." In the
next Daily Advertiser, of the 18th, 45 Females
published their Qualifications; and, in the same
Paper of the 19th and 20th, 18 more Advertisements
appeared to the same Purport, from Women
of various Ages, Maids, Wives, and Widows, to
the no small Amusement of the Town.

Sept. 20. By Letters from Fort St. David's, da-
ted Feb. 27, and brought by the Warwick India-
man, there is Advice, that Capt. Clive had obliged
the French and their Allies to retire from before
Arcot, killed a great Number of Men, and put
the rest to flight. That the English under Jinson
had drove the French from before Trichenapali.
That two Nabobs in the French Interest had come
over to the English with a great Number of Men,
and that the French in their return were surrounded,
and were in great Distress for want of Provisions.
These Letters add, that M. Duplex had sent Pro-
posals to the English for an Accommodation, in the
Preamble of which he set forth, that he had only
succoured the Indians that sued him for Assistance,
and hoped that every Thing would be settled to the
mutual Satisfaction and Advantage of the two Com-
panies, and that all Animosities and Hostilities
would cease.

Sept. 30. By the last Advices from Constanti-
nople, we are informed, that the Conduct of the
new Grand Vizir is quite opposite to that of his
Predecessor; and, either through Policy, or from
his natural Inclination, he appears outwardly per-
fectly conformable to the Sentiments of the Janiza-
ries. He advises War, not merely with a View to
keep them employed; but upon a Principle of Ne-
cessity, in order to preserve that martial Spirit in the
Nation, which might be enervated by a longer
Peace. Upon this Pretence, he had engaged the
Grand Seignior to assemble an extraordinary Divan,
to decide this important Question. Nevertheless,
as several Bashaws of distant Provinces are to assist
at this Divan; and as it will take up a great deal
of Time for them to repair to Constantinople, it is
suspected that this is an Artifice of the New Grand
Vizir's to pacify this present Rage of the Janizaries,
in order afterwards to make it appear doubtful what
Step he intends to take. People are the more apt
to look upon this to be the Case; because the Kan
of the Tartars had not been invited to this Divan,
as is usual when the Porte is going to declare War.

The Differences between the Court of Spain and
that of England, are upon the Point of being ac-
commodated by a new Convention, which is nego-
tiating both there and at London, by the Ministers
of the respective Courts. The Chevalier d'Abreu,
who resides at the Court of Great Britain, has a-
greed with the Ministry there about the principal
Points in Dispute; and Mr. Keene, his Britannic
Majesty's Minister at the Spanish Court, has been
at the same Time employed in removing some
Difficulties there. The Plan of Convention is al-
ready drawn, which settles the Articles of Naviga-
tion and Commerce; and there is Reason to pre-
sume, that this great Affair will be completed after
the Return of the King of Great Britain from his
German Dominions. It is strongly reported, that
the