

SOLD,
Servant Man
er young Man, writes
air any Gentleman who
of the Printer. J. Sapa

or stolen, out of
h of October past, a small
and 12 Hands high, had
ided on the near Buttock
m. Middleton's is
warded.

to LAW,
reby given, That
ation of Alexander Eldon
near Mr. Snowden's Iron
Stray, a small Skew-bale
ar Buttock C, has a white
hanging flaxen Mane,
d.
her again, on proving his
charges.

Barbados RUM,
AR, LIMES, and
Pound Cannisters, to be
ancelot Jacques.

DS REWARD.
the 12th of Sep-
the Copper Works, near
ick County, Maryland, is
named John Rant, about
a strong well made Man,
n, with black curl'd Hair,
ombs back, has five blue
icked in with Gunpowder,
age, and has been a Soldier.
aim, an old Hat of a Cop-
ourning Band round it, a
h Waistcoat, a checkered
, without Sleeves, two Old
old Check Shirt, two Pairs
a Pair of Mens Shoes, and
s, a Pair of striped Duffel
of tann'd Leather, and a
Midners use in blowing of
es up the said Servant, ad
Perry, near the said Work
derick County, or to John
ounty, shall have Five Pounds
of this Province; and Two
Province; besides what the

James Perry,
John Bond.
ed he has got a false Pass.

October 19, 1754.
s indebted to Foster
and Sons, for Dealings with
ers of their Agents, at Or-
Accounts desired immediately
Accounts, and make speedy
nds for England this Winter,
he cannot put up with further
be obliged to call upon such
e in a Way he would choise
ave Demands upon him, at
their Accounts, that they may

Quantity of European Goods
and a Quantity of good
reasonable Rates.
John Hanmer.

B GARRETSON,
er, from Philadelphia, and
ishop with Mr. Waters, Set-
b, in Annapolis;

uther Breaches of all
st Manner, as well and cheap
delphia; having brought with
of good well-dress'd Back-

at Variety of Men and Wo-
Gloves, to sell.
e in Charles-street,
ENTS of a moderate
Week after for Con-

MARYLAND GAZETTE,

Containing the freshest Advices foreign and domestic.

THURSDAY, November 14, 1754.

Mr. GREEN,

If the Publishing of the following Piece can ever be seasonable, it is so at this Juncture more especially, when the Cause of LIBERTY and TRUTH is at Stake; I therefore flatter myself, that you will give it a Place in your next Gazette. And am, SIR, YOURS, &c.

THE Points in Controversy, between Protestants and Papists, are too numerous, and, indeed, too weighty, to be discussed in this Way of Writing; and, perhaps our Clergy, who seem to have most Leisure for such a Task, may judge it sufficient to guard their respective Charges against the Incroachments of the Trentan Errors.

But among the many popular Quibbles that Papists use, there is one which seems to be too little heeded by the Defenders on our Side; for though it is really trifling in the Main, yet, I am humbly of Opinion, it should not be altogether contemned, since like many other superficial Arguings, it is got to stagger the Illiterate, who rarely give themselves to close Reasoning.

With leave of the Jesuits, and until they are pleased to give it in some better Form, the Argument, such as it is, may stand thus:

Protestants do not deny that Papists may be saved: Papists are confident that none can be saved, but in Communion with their Church:

Therefore, the Religion of Papists is the safest.

That Protestants do universally allow that Papists may be saved, is not true, tho' few, if any, have the Presumption to deny the Possibility of the Thing. But why not? Is it because they entertain favourable Sentiments of Popish Doctrines and Practices? Nothing less. A consistent Protestant, a Protestant who understands his Principles, would not, for Millions of Worlds, risque his Safety upon those execrable Terms, which are proposed by the Church of Rome: And yet his Reverence for the Deity suffers him not to pass Judgment, with the majestic Air of a Papist, upon any who are to stand or fall by GOD's Judgment only.

This Disposition in Protestants, which they grasp for as Objection to our Religion, as if it were therefore unsafe, nay, confessedly unsafe, is one Proof, among many, of quite the contrary. Let any one compare it with the original Plan of Christian Discipline, and he will find it agreeable to every Line thereof; far from being the effect of any Hesitancy or Doubt about the Safety of our Way, as they would have it believed, it is a Proof that we have a larger Share than they, of the Modesty that becomes infirm and short-sighted Creatures, of the Charity that is so congenial to the Religion of Jesus, and of the Silence and Submission befitting Servants, and consequently, that we are better intitled to the Name of Christians, than Men who subvert these fundamental Maxims of Christianity, and proudly arrogate the Prerogative of GOD himself. In short, though we cannot but be deeply concern'd for the Danger of Papists, we do not take upon us to say, they must be damned; but humbly refer them to their GOD and ours: And if this Sentiment can be made to serve the Popish Cause, it is a new Kind of Transformation; not far short of their Wonder of Transubstantiation. But we have now no Reason to be surpris'd at any sort of Attempts in these Trailizers of Contradictions.

On the other Hand, that Papists deny Salvation to Protestants, is most certain; which, by the Way, is a Proof of their Danger, not of ours: Yet it is well known that where they live among Protestants, and have not the ruling Hand, the wiser Heads are some what shy, and will not declare the whole of their Opinion, unless they have Hopes to strengthen their Party by it. The Vulgar are unfit to be troubled with this secret of Concealment and Palliation, and so are ready, at every Turn, to blunder out the damning Tenet of their Religion. But the People of Rank among them are better taught: And though they cannot help discovering their

monstrous Pride, and Insolence, wherever they expect that something will turn up in their Favour, of which we have had some Instances too recent to be forgot; yet if they see a Spirit of Vigour rising on our Side, and an Opposition against their bold Incroachments attempted; when they find that Men will not be bullied and brow beaten into their Measures, their Conduct is presently altered, and they become, on a sudden, mighty moderate People, good Neighbours, and (mockery!) good Subjects too. Then who so industrious to engage in Parties of Intimacy and Diversion with all Sorts of Men; with Men whom they in their Hearts detest? Who so strenuous in defending a Latitude in Opinions, and universal Comprehension, whilst they desire nothing for themselves but a legal Toleration? What wonderful Modesty! Toleration! That Bait is stale, and pretty well understood from what passed in the Reign of their Idol.—That Day that gives Papists a Toleration, shares Britain, and it's Dependencies, between the French King and his UN-HOLINESS; when the Myrmidons of both would go Snacks in the Plunder, and therefore leave no Stone unturned to bring it about.

Such windings and doblings in the Behaviour of Papists, must appear suspicious to every Man who is willing to see. He is stupid that imagines, a Papist will alter a little of his Way, to gratify or benefit a Protestant. The enlarging the Power of their Faction is the ONE Point they ever have in View; they boggle at no Means to effect it, but even hug the Man they hate, and whom they would stab to the Heart, if they could do without him, and go off with Impunity. What other can be expected from a horrid Religion, which patronizes Perjury, Rebellion, Murder, Parricide, and whatever Crime can advance their Church, and enslave the World.

But be the Object they now have in sight what it will, it is certain, their Professions of Esteem and Friendship for Protestants would obtain small Credit, were they openly to espouse the damning and persecuting Principles of their Party. For this Reason, they do what they can to extenuate them: Or, if they have to do with Men that know too much of the World to be hood-winked by that Artifice, they are content to be thought Dissenters from their Church as to this Point, and tell us, that for their own Part, they are averse to all such merciless Opinions and Practices, and will not answer for the Violences of their Church. If by these Methods, and others alike true and honest, they can conciliate to their Party a favourable Opinion in some of our unthinking Brethren, and book others into an odious Neutrality, they know very well how to manage both, for the Furtherance of their own Schemes: They lure them on from Step to Step (I must not say with what Baits) until the silly Dupes find themselves too far advanced to think of retreating; these have, in a Manner, bound themselves to go on as their Masters Order, even then, when they see they are but Tools to serve a Popish Faction, and to wound the Protestant Religion, and dear-bought British Liberty, in every tender Part: And after all these dark Confederacies against our religious and civil Rights, what will be the Gains of these false Brethren themselves, should French and Popish Power prevail over us? What indeed! But the Favour to be last destroy'd, unless they would resolve to join with Papists, in all their Excess of Malice and Cruelty.—But this Reflection may be spared here; it can be no Argument with Men who are so lost to themselves, the Country, their Families, and to every generous Thought, as to prostitute religious and political Conscience (if I may so speak) to serve a present Turn. A Man who is gone this Length, finds it no easy Matter to regain his former Freedom: He is obliged to run on with the Tide; and has nothing left to consider, but how he may buoy up himself, lest who will perish under the Inundation.

I have exceeded my first Design; but the overflowings of a Heart for Truth and Right, may claim

Excuse, if an Excuse can be wanting in such a Cause, with any of your Protestant Readers. The shutting Objection against our Religion that Papists draw from the Moderation and Charity of Protestants, was the Thing principally intended by this Paper. It was observed that many well-meaning Brethren are liable to be imposed upon by the false Arguings, and mean Stratagems of the S. Omerian Artists, and I resolved to furnish them with an Antidote out of an old learned Author, who turns the Argument of Papists against themselves, and proves that Protestants are in a safer Way, because they hold no positive Doctrines but what are agreed to by the Church of Rome.

“ Admit (says he) the Protestants should allow a Possibility of Salvation to all believing Christians in the Bosome of the Roman Church, (which never yet was granted), what doe our Adversaries infer from hence? Therefore, (say they), it is the safer Way to persist in that Church, where both Sides agree, than where one Part stand single by themselves. Now, surely, if that bee the safer Way, wherein differing Parties agree in one, I will join Issue with them in this very Point. And if in this I make not, (the Title of my Booke, †) that we are therefore in the safer Way, because they agree in the principall Points of Controversy with our Doctrines, I will reconcile myself to the Roman Church, and creepe upon all Foure to his Holiness for a Pardon. First then, we say, there is a Heaven and a Hell. It is true, say they, but there is a Purgatory, a Limbus infantum also. In the first Part they joyne with us, in the latter they stand single by themselves: And that is the safer Way, where bothe Sides agree.”

The Author argues in the same Manner from the Popish Additions of Merits of Saints; five new Sacraments; Worship of Images, Saints, and Angels; Intercession of Saints, and Angels; Headship of the Pope, over the whole Church; Primacy of Peter; Books of Canonical Scripture; and making Tradition a Rule of Faith: And then,

“ Lastly, we say there are twelve Articles of the Creed, and this is the Tenet and Confession of all Christian Churches. It is true say they, but there are twelve Articles more, published by Pope Pius, iv. to be received of Catholics. In the first Place, they confesse all that wee hold; in the latter they stand single by themselves: And that is the safer Way by our Adversaries Confession, where both Sides agree.”

“ Thus by the ample Testimony of the best Learned in the Roman Church, there is nothing taught by Protestants, de fide, for Matter of Faith, which the Church of GOD hath not al- ways held necessary to be believed; nothing but that which alone is sufficient for every Christian Man to know, concerning his Salvation; nothing but that which is confessed by our Adversaries to be safe and profitable for all Believers; nothing but that which reunto the Writings of all Antiquity are consocant and all Christian Confessions agree- able.”

“ Now since I have brought you into *Viam salutem*, the safe Way, I will briefly comceed unto you Christ and his Apostles for your Leaders; the ancient Fathers for your Associates and Assitants; and the blessed Spirit for your Guide and Condukt in your safe Way. There are other Passengers likewise (*viz.*) Cardinals, Bishops and Schoolmen, which doe accompany you Part of your Way. But they are Strangers, and therefore be warie of them: And, by Way of Prevention, Stand in the Wayes, and see, and aske for the old Paths, where is the good Way? And ye shall finde rest for your Souls. Jerem. vi. 16.

This leaves nothing for me to add, but my heartiest wishes, that Protestants may rouse themselves from a Security that may prove fatal to them and theirs; that they may be upon their Guard against

† Sir Humphrey Lynde. † The safe Way.