

IMPORTED,
N, Capt. HALL, from
to be Sold together, for Cash,
or short Credit,
ment of European and East-
S, suitable to the Season.
For further Particulars, en-
OLSTENHOLME, Merchant,

Subscribers, for either Sterling,
rent Money,
nd, lying in the additional
re-Town, and on the South
ereon is a new Brick House,
y-two Feet long, and Twen-
Rooms on a Floor, a Pas-
use, four Fire-Places, and
s: As also one other new
e, eighteen Feet long, four-
a Brick Chimney, double
Windows; as also a small
Well walled in, a good Oven,
rd pailed in. As also three
her Side the Falls, belonging
ereon are two Frames for two
d Cellar walled in with Brick
f the two Frames, and the
Person inclinable to purchase,
of us in Baltimore-Town.

THOMAS SLIGH,
JOHN MOORE.

Subscriber, at his Rope-Walk in
ENSBURG,
Cables, standing and running
very Sort and Size; also Spun-
ning, Amber-Line, deep Sea-
Lead-Lines, and any Kind of
ade of Hemp; likewise Sail-
Twine, Seine-Twine, Drum-
Person wanting a Quantity, not
shall have it delivered at their
ay, at the same Price it sells at
Orders shall be strictly observed,
Length.

CHRISTOPHER LOWNDES.

ore Town, June 11, 1755.
IMPORTED,
ALLEY, Capt. WILLIAM HA-
be Sold by the Subscriber, at his
re-Town, at the most reasonable
or Retail, for Bills of Exchange,
or Tobacco,

Variety of DRUGS,
NES of all Kinds, CHEMICAL
likewise of PAINTS ready
otherwise.

William Lyon.

LIQUORISH,
the Pound, at the Subscriber's
Richard Totbill.

the Twenty-ninth of
will be exposed to Public Sale,
of the late Mr. Vachel Denton, de-
ceas'd, several young

y-born Slaves,

Women, and Children; amongst
choice Farmers, who understand
g, Threshing, &c. there are two
more than 22 Years old, who
t; the other somewhat older:
omen are some brought up in the
old Work and Cockery; one of
Washer and Ironer, and has been
e Time for that Purpose. Also
and Kitchen Furniture, Plantation
Cattle, Hogs, Sheep, and Horses,
the Deceased's Personal Estate,
f Exchange, Paper Currency, or
The Sale to begin at Twelve
d to be continued until all is Sold.
ne Denton, Executrix,

VICE in Charles-street;
EMENTS of a moderate
er Week after for Con-

THE
MARYLAND GAZETTE,

[Numb. 534.]

Containing the freshest Advices foreign and domestic.

THURSDAY, July 31, 1755.

From the GENTLEMAN'S MAGAZINE, for April.

The Declaration of RICHARD ARCHBOLD, Esq; a Jesuit professed, wherewith he addressed the Congregation at St. Audeon's Church in Dublin, when he publicly abjured the Romish Religion.

SUCH is the Importance of my present Action, that every Motive calls upon me to express to the Public the State of my Mind on this solemn Occasion.

I am sensible, that the many unhappy Instances of Persons exchanging Religion for the Conveniencies of the present Time, may influence several to range me with that unthinking and criminal Part of Mankind. But I bless God, as with the most sacred Appeals I can safely aver, I am on this Occasion so far from deviating from Conscience, that Conscience points it out unto me as a Matter of incumbent Duty, to recede from the Communion of a Church, which (through the Course of many Ages involved in universal Ignorance) planned out a Religion, far more suitable to their own private Views, than the Salvation of Mankind.

Give me Leave to express, in a few Words, my Sentiments on each of the Errors, which on this solemn Occasion, I do as sincerely with my Heart, as I shall distinctly with my Lips, renounce.

It is an undoubted Truth, that Purgatory has procured prodigious Sums to the Roman Sec, and it is no less certain, that Thousands and Thousands of her Clergy, to this Day, obtain an easy and comfortable Subsistence, from Christians Belief of that supposed Place of Torments.

Pardons, as all Histories of Times most clearly evince, have drained Kingdoms of prodigious Wealth.

Images, which form so rich, so glittering an Appearance on the Roman Altars, have been rejected and condemned by an express Law of Almighty God; and most true it is, that the Divine Law hath never since been repealed. If ancient Christianity is consulted in this Affair, we shall find all Kind of Images, with the deepest Abhorrence, rejected; but if we cast an Eye on those Images by Rome falsely stiled miraculous, we shall there find such vast Wealth amassed, as plainly points out the Reason why on the Altars of Rome those golden Calves are so much honoured and revered.

Invocation of Saints, how justly is it rejected? Since it is evident that both Reason and Religion with one Voice assert, that JESUS CHRIST no less surpasses the Saints in Will than Power to relieve us. If the Roman Church was attentive only to the eternal Welfare of Mankind, she, in Obedience to the Sacred Scriptures, would seek for no other Mediator between God and Man, than the Man CHRIST JESUS. But what should for ever inspire us with an utter Contempt for the Authority of Rome, certainly is, that in lieu of Saints she has sometimes placed Men of infamous Lives upon her Altars.

If Relicks, in the Judgment of Rome, are real Helps to Salvation, she must then think that the Age of the Apostles was in an unhappy Situation in being destitute of these numberless Means to eternal Happiness, with which Rome is now furnished. But whatever deep Wounds Christians receive, in having their Minds, by Means of Relicks, diverted from the Worship of a Supreme Being, the Views of Rome are sufficiently answered, by reaping large temporal Profits from the same.

Pope Gregory the 7th, sensible that in Christianity's first and purest Ages, the sacred Scriptures were with entire Liberty perused, and the Liturgy read in the respective Languages of different Countries, makes the following Confession: "It is not doubted, says he, but that the primitive Church tolerated a great many Things, which were, after a

"diligent Examination, corrected and amended; when Religion was better fixed and more extended." I was moved to some Surprize, when first I observed from the Mouth of a Pope and a Roman Saint, so candid an Acknowledgment of Novelties introduced into the Church of Rome; but whatever supposed Amendments were made by Rome in the Christian Religion, I must think that each Person in earnest about the great Affair of Salvation, must esteem it far more safe to adhere to the Belief and Practice of Christ's antient Church, than to such Amendments as Popery has criminally introduced. St. Paul to the Corinthians, Chapter 14, in enumerating the many Absurdities that flow from the Use of an unknown Tongue, among others, in the 23d Verse observes, "If therefore the whole Church come together in one Place, and all speak with Tongues unknown, and there come in unlearned Persons or Unbelievers, will they not say you are mad?" An undoubted Truth, that in every Age, since the Use of an unknown Tongue in the Church of Rome, she has been very justly charged with either Madnes, or with an iniquitous Design of keeping the Members of her Communion in a blameful and shameful Ignorance.

Transubstantiation is most clearly repugnant to the great Principle upon which Christianity is founded. JESUS CHRIST in forming frequent Complaints of the perverse Obstinacy of the Jews, above all upbraids them with not yielding to so evident an Argument as was that deduced from a clear Appeal to the Senses. St. John, 15 Chap. 24 Verse. "If I had not, says CHRIST, done among them the Works which no other Man hath done, they would not have sinned." But JESUS CHRIST was so far from intending in any one Article to contradict the clear Evidence of the Senses, that in speaking of his own Flesh he expressly assures us, that the Flesh profiteth nothing. Impossible certainly that JESUS CHRIST should have made Use of such an Expression, in Circumstances in which he intended the Belief of his natural Flesh as present in the Sacrament, to be an essential Part of his Gospel. Again, the Belief of CHRIST corporally present destroys the Essence of a Sacrament; and why should CHRIST be more a Sacrament disguised under the Form of Bread, than when in appearing to Mary Magdalene disguised in the Form of a Gardener.

As JESUS CHRIST gave the Sacrament under both Kinds, how could the saving Practice be condemned by the Church of Rome as heretical, without impiously reflecting on him who first gave the Example of giving the Sacrament under both Kinds? JESUS CHRIST gave the Sacrament under both Kinds, all subsequent Ages of the Church before the Innovations of Rome judged it incumbent to conform to the Practice of JESUS CHRIST; it must then be impious not to pay a far greater Deference to so great an Authority, than to the Authority and modern Practice of the Church of Rome.

In the Mind of St. Paul the Scriptures contain all Things necessary to Salvation, as appears from his 2d Epistle to Timothy, 3d Chapter, 15th Verse. "And because from thy Infancy thou hast known the Holy Scriptures which can instruct thee to Salvation, through the Faith which is in CHRIST JESUS." It is self-evident, that if the sacred Scriptures can instruct to Salvation, they must previously contain all Things necessary to Salvation.

The last of my solemn Declaration is, that I am fully persuaded that the Bishop of Rome has no Supremacy over the Catholic Church given him by CHRIST: This I think is evident, appealing even to the claim'd Infallibility of the Church of Rome. It is an undoubted Matter of Fact, that Rome, in order to support her Supremacy, made use of Lying and forged Decretals, which she maintain'd for more than the Space of Eight Hundred

Years. If Rome was during those Ages infallible, she must infallibly have then known that her Claim to Supremacy stood in need of Lies and Forgeries for it's Support, or otherwise would never have had Recourse to them.

Having so far accounted for the Reasons of my Declaration, it may be demanded of me how it was possible that for so many Years I should have remained ignorant of such plain and obvious Truths? I must in Answer appeal to the many wise People of all Kingdoms and States, who through the forcible Influence of Prejudice of Education, are most firmly attached to the most absurd Religions: The Veil of Prejudice having been once happily withdrawn, I found it an easy Matter to see that the Reformation had happily restored to the World Christianity, in it's purest and most naive Attire.

How infinitely am I indebted to the Mercies of my God, in having conducted me through the most perilous Scenes of Life to the Knowledge of a Gospel, happily free from the dangerous and mercenary Tenets of Popery?

When a Minister of the Church of Rome, I passed dangerous Seas, and for Years, from the Inclemencies of a foreign, inconstant Climate, and incessant Fatigues, experienced almost every Risque of Life: As I am infinitely indebted to Providence for it's valuable Blessings, I shall, in all Times, aim at nothing so much as Purity of Life, and shall, to the utmost of my Abilities, labour to advance the Protestant Church, in which, through the Mercies of Almighty God, I hope to pour forth my last Breath.

May the Divine Goodness second my Endeavours, and conduct me to the Enjoyment of everlasting Happiness; which God of his infinite Mercy grant us all. Amen.

N. B. Beside the foregoing Declaration, he read out to the People the printed Declaration required of him by the Archbishop, in reading of which alone, he complied with all that the Law required of him to be secure in the Possession of his Estate. His own Declaration, therefore, in the Eye of the Law, not being necessary, it is the greatest Proof that could be given of his Sincerity; and certain it is, that an Opinion of his Sincerity can be of no temporal Advantage to him, as without such an Opinion, he is secure by Law in his Possession; and by being thought sincere, all of the Romish Communion are more his Enemies, from whom it is expected (as hath ever been usual in such Cases) that they will spread abroad Reports, to blacken the Character of this eminent Convert.

And lest any one should imagine, that his Declaration is a Scheme to get Preferment in the Church of Ireland, the Public is hereby advertised, that he intends not to exercise any Ecclesiastical Function, or to wear other than a Lay Habit.

Some THOUGHTS upon AMERICA, and upon the Danger from ROMAN CATHOLICS there.

(From a late English Paper.)

WE are now arrived at the Time, when the Consequence and Importance of our Colonies to this Kingdom are GENERALLY perceived and understood; and it had been happy for us if that had sooner happened, and if we had sooner encouraged them and their Produce of every Sort, so as to have made them of far more Benefit to us than hitherto they have been, instead of considering, with partial and local Views only, the particular and private Interests of a few single Persons, in Opposition to the general Benefit and Advantage of the Colonies, and of this Kingdom itself, and the Trade, Navigation, and Commerce thereof, in the immediate and undoubted Consequences.

As I am, in every Sense, AN ENGLISHMAN, and fixed in this Kingdom, I cannot help wishing, that our Plantations may be made as secure, and as serviceable and beneficial, as possible, to their Mother Country.

Indeed, I have seen the Time when we chose to deal with Foreigners for many of the most useful Commodities we want, and pay them for the same (when they pleased to let us have them) in ready Money, rather than encourage, and take the same from, our own Children in our Colonies, and pay them with our own Home-made Woolen and other Manufactures.