

Annapolis, May 13, 1777.  
NECESSITY COMPELS THE MEASURE.  
term of the CO-PARTNERSHIP between  
WALLACE, DAVIDSON, AND JOHNSON,  
expired on the first day of January last; and the  
rue and unjust war prosecuting by Great-Bri-  
tains the freedom of America, rendering it im-  
possible to renew the same; notice is hereby given,  
mutual consent the said PARTNERSHIP was dis-  
solved that day accordingly; It is necessary, there-  
fore, that all affairs be settled; wherefore we earnestly re-  
quest persons indebted to the concern in any man-  
ner to make full and immediate payment, which has  
long neglected by many, who, taking advan-  
tage of the times,

from such conduct lenity ought not to be  
yet such as have it not in their power to im-  
mediate settle their open accounts by payment, and  
at the same time desired to settle the same by bonds.  
The branch of the business in the management of our  
N-ON, in London, will with fidelity be con-  
ducted to, until the completion thereof; and  
his experience of his past conduct will, we hope,  
recommend him to their future favours,  
his judgment, for mutual benefits, may di-  
rectly settle.

WALLACE, DAVIDSON, AND JOHNSON.  
May 23, 1777.  
TEN from two deserters (as it is supposed) from  
of the Virginia regiments, as they crossed  
Patowmack, a likely black MARE, about  
hands and a half high, five years old, with  
randed IG on her near shoulder and thigh,  
and hind feet, mane and fetlocks lacy  
several saddle spots, and prodigious face  
Whoever owns the same may have her, by  
to the subscriber, living near Piscataway, on  
their property, and paying charges to  
JOSEPH MITCHELL, jun.

FIFTEEN DOLLARS REWARD.  
Annapolis, May 27, 1777.  
ARTED, the 11th of January last, from Captain  
an Fulford's company of artillery, JAMES  
RY, a mutineer in said company. He is about  
of age, 5 feet 6 inches high, light complexion,  
own hair, gray eyes, has several small scars on  
and full faced. He obtained a furlough the  
January last, he being then sick, to go to his  
who lives in Calvert county, about three  
m. Mr. Hillary Wilson's, has since recovered  
him, and not returned.  
Whoever takes up said deserter, brings him to An-  
napolis and delivers him to the subscriber, shall re-  
ceive above reward.  
JOHN FULFORD.

TEN up some days past, opposite the Seven  
guns, above the mouth of Magothy, a carted  
WAT, about 12 feet keel, with some of her  
boarded. The owner, proving his property, may  
again, on paying the charges of this adver-  
tise, with some allowance to the negroes who  
are of her.  
JOHN TRIDGELL.

MANAGERS of the Lower Marlborough Ac-  
my LOTTERY have been obliged to postpone  
drawing for a few weeks, on account of the small  
number of tickets in the neighbourhood of the school.  
Drawing will begin as soon as attendance can be  
made safely to such as have not had that dis-  
turbance, the public shall have notice in this Gaz-  
ette. Some tickets yet in the hands of the man-  
agers.

May 23, 1777.  
TEN or strayed from the subscriber, about the  
first day of April last, a black HORSE, with a  
white forehead, switch tail, paces, trots, and gal-  
lops all round, about fourteen hands high, and  
years old; brand, if any, not perceptible. Who-  
ever apprehends the said horse to me, at the  
Annapolis, shall receive twenty shillings, paid  
on the spot.  
JAMES TAYLOR.

Annapolis, April 2, 1777.  
PERSONS having claims against the estate of  
WILLIAM HENLEY, late of this city, deceased, are  
to exhibit them properly authenticated; and  
persons indebted to the said estate, will, I expect, be  
convenient, make payment to  
CORNELIUS GARRETSON, admr.

May 23, 1777.  
NOTICE is hereby given, that there will be a  
drawing presented to the next GENERAL  
ASSEMBLY of this state, by a number of the tax-  
payers in Queen-Caroline parish, praying a  
division of the said parish.

W A N T E D,  
MILLER, capable of managing a merchant mill,  
with a person may meet with encouragement by  
writing to the printer.  
Annapolis, May 13, 1777.  
Subscriber, having the management of the  
MILL-YARD belonging to this state, will give  
the best prices for any quantity of found green or  
red, delivered in this city; where proper en-  
couragement will be given to a good tanner, and the  
best paid for shoe thread, by  
WILLIAM GOLDSMITH.

ALEXANDRIA, April 26, 1777.  
HUNDRED DOLLARS REWARD  
for apprehending the following prisoners, who made  
their escape last night, about 12 o'clock, viz.  
WILEY GOODRICH, James Parker, George  
Ry, John Cunningham, John Rothery, Josiah  
John Todd, William Nicholls, and John Dur-  
bin. Who ever apprehends them, or any of them, and  
delivers them to the subscriber, shall receive the  
above reward, or in proportion for either of  
them.  
ABRAHAM BURFORD.

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R E B E N.

(XXXII YEAR.) THE MARYLAND GAZETTE. (No. 158) 265

THURSDAY, JUNE 19, 1777.

TO THE PEOPLE of MARYLAND.

IT is our indispensable duty, as Christians, to ren-  
der such acts of worship and obedience to God,  
through Jesus Christ, as he hath instituted in his  
holy Gospel, as suitable to his excellency and our  
dependence upon him. Christianity is nothing  
more than the doctrine of the mediation of Jesus Christ,  
together with its appendant duties. As God is a spirit,  
to be worshipped in spirit and in truth, and religion  
consists not in external rites and ceremonies, but in an  
inward purity and integrity of heart; and the religion  
we profess, and the precepts of our blessed Lord and  
Saviour, tend to purify our hearts, to teach us to con-  
quer our passions, and to make us better men, better  
neighbours, and better citizens, it is also our incum-  
bent duty to cultivate, promote and encourage the  
knowledge and practice of our holy religion. To en-  
force men to the performance of their duty, the great  
Author of Nature has promised eternal happiness as the  
reward for the practice of virtue, and denounced ever-  
lasting torments on the impenitent sinner. The immor-  
tality of the soul, and the hope of happiness in a future  
state, must yield the most pleasing comfort to the mind  
of man, in this world of vanity and trouble: It adds to  
our pleasures, and is the only solid support under the  
unavoidable misfortunes of life. As little appearance of  
religion as there is in the world, yet its influence is felt  
in its affairs: no one can root out its principles, but,  
like nature, they will return again, and give checks to  
the commission of wicked actions; the thoughts of a  
just God, and the terror of an after-reckoning, will  
sometimes intrude themselves, and make the most hard-  
ened and determined villain tremble, and desist from  
his purpose. Even the worst of men are under some  
restraints from the principles of religion, and the wisest  
and best of men, in all ages of the world, have been  
those who lived up to the religion of their country, if  
not opposite to the rules of morality. What system of  
religion so effectually contributes to induce men to the  
practice of virtue and morality as the religion of  
Christ?—The wise and virtuous Cicero was of opinion,  
that Rome owed more of its grandeur to religion, than  
either to strength or stratagem. sacred history con-  
curs with prophane to prove the effect which religion  
has upon kingdoms and states; that without it they are  
but soapy bubbles, quickly dissolved, or ropes of  
sand, without any thing to cement or unite them. Re-  
ligion is the strongest cement of society, and where  
there is no religion there is no confidence or trust. A  
wicked people can neither be grateful to their God, nor  
faithful to their country: They cannot be grateful to  
their God, because they live not under a sense of his  
mercies; they cannot be faithful to their country, be-  
cause they disengage Providence from taking its part.  
If the observation be just, that every sin is a treason  
against the soul, then every wicked man is a traitor to  
his country. A good man will ever be found to be the  
best patriot, and the best subject; and it is indubitably  
true, that a bad man, whatever religion he may profess,  
can never be a good subject. I shall conclude these ob-  
servations with a quotation from the celebrated Com-  
mentaries on the Laws of England. "The prefer-  
ence of Christianity, as a national religion, is, ab-  
solutely from its own intrinsic truth, of the utmost  
consequence to the civil state: Which a single in-  
stance will sufficiently demonstrate. The belief of a  
future state of rewards and punishments, the entertain-  
ing just ideas of the moral attributes of the Supreme  
Being, and a firm persuasion that he superintends and  
will finally compensate every action in human life (all  
which are clearly revealed in the doctrines, and forcibly  
instructed by the precepts of our Saviour Christ) are the  
grand foundation of all judicial oaths; which call God  
to witness the truth of those facts, which perhaps may  
be only known to him and the party attesting: All  
moral evidence, therefore, all confidence in human ver-  
acity, must be weakened by irreligion, and overthrown  
by infidelity (a)." For, as the great Mr. Addison ex-  
presses himself, "I do not know how to trust a man,  
who believes neither heaven nor hell, or, in other words,  
a future state of rewards and punishments."  
As it is our interest and duty, then, to endeavour to  
learn a knowledge of our God and Saviour, in which  
dependeth our eternal life, it remains to be considered  
in what manner this knowledge can be best acquired;  
whether by leaving the ministers of the gospel to the  
peculiar support of voluntary contribution, or by  
establishing, by a law, a decent and liberal provision  
for their support and maintenance.  
Few Christians will deny the benefit, nay the necessity,  
of having spiritual guides and teachers, to lead us, as  
well by the example of their lives and conversation, as  
by their preaching and expounding the holy Scriptures,  
into the way of everlasting happiness. I will not sup-  
pose that any Christian will deny the order and hierar-  
chy of the church of God, under the Old and New  
Testament, such as a regular succession in the Christian  
priesthood, and consequently the preaching of the Gos-  
pel, and the administering the holy sacraments.  
Common observation proves, that to obtain a com-  
petent knowledge, in any trade, art, science, or profes-  
sion, study and practice are required: No man will  
ask a question of law of a physician, or trust his health  
to the advice of a lawyer. The most ignorant would  
not ask a smith to build him a house, or a carpenter to  
make him an ark. If learning increases knowledge,  
and study and contemplation yields wisdom, then, in

every business and profession, the skilful and learned are  
to be preferred to the ignorant and illiterate. If the  
great business of our lives is to learn our duty to our  
Maker, and our avocations in life, and our want of  
education will not permit many of us either the time  
or the means of knowing the holy Scriptures, to whom  
can we so properly apply for instruction, as to gentle-  
men who have dedicated themselves to the service of  
their God, who are enabled, from their knowledge of  
the original and learned languages, and their acquaint-  
ance with their idioms, properties, and phrases, to  
solve the difficulties which often occur in holy Writ?  
Can a teacher improve his hearers without learning?  
or can he convey unto them that knowledge of which  
he himself is not possessed? Can a man, ignorant and  
illiterate in every other kind of knowledge, be supposed  
to be wise and learned in the exposition of the Scrip-  
tures? Can a man preach sound doctrine without ever  
having studied divinity, or without any education or  
study at all? Can a man write or speak with any ele-  
gance or propriety, without the least knowledge of  
grammar, rhetoric, or logic? And shall we trust our  
precious and immortal souls to a man, whose ignoran-  
ce renders him improper to be entrusted with any of our  
temporal concerns?  
I do not admit the claim of the methodists, and other  
enthusiasts to the call of the spirit; I believe not in their  
boasted impulse and intercourse with the Spirit of God,  
and am inclined to think the operations of the spirit,  
which they pretend to, are merely visionary and chimer-  
ical. I believe in the inspiration of the apostles, and  
can readily perceive from thence a strong evidence of  
their mission, and of the truth of the doctrine they  
preached; nay, without the immediate and divine as-  
sistance (several of them being very illiterate) they  
could never have taught and explained the precepts of  
their master. Those holy persons were, agreeable to  
the promise of our Saviour, not only endowed with the  
gift of all languages, but were enabled to work mira-  
cles in confirmation of the doctrine they preached.  
These modern visionarists pretend not to the power of  
working miracles, in that they might be detected and  
exposed; but in their claim to the spirit of truth, they  
escape all conviction, because, when called on for their  
proof, they can only allege that they feel it in their souls,  
which no one can deny, though few will believe.—  
Many of these wild, enthusiastic, itinerant preachers,  
are certainly called and moved, and actuated, by some  
other spirit than that of God, because the doctrines  
they broach, and deliver as the only means of salvation,  
are directly contrary to the word of God, and not only  
supremely stupid, but approach to blasphemy.  
All Christians must agree, that we ought to serve and  
worship our God, and can only expect his mercy and  
protection through our blessed Saviour, though they  
differ as to the mode or manner, owing in great mea-  
sure to the prejudice of education, the influence of their  
parents, tutors, or spiritual guides, or the different de-  
grees of their intellectual faculties.  
From an opinion that the public worship of God  
will tend to excite a spirit of religion and devotion  
among our people, and that the reading of the Bible,  
in our places of public worship, will greatly tend to in-  
form the ignorant and unlearned in their duty to their  
maker, their neighbours, and their country, and satis-  
fied that able, learned, and virtuous ministers of the Gos-  
pel are necessary to exhort men to their duty, to explain  
the Scriptures, and to confute the adversaries of truth,  
I now venture to address you, to entreat you, seriously to  
consider, whether it is not your duty to make an offer-  
ing of part of your property for the maintenance of the  
Christian clergy of all denominations; and that your  
gift should be permanent, liberal, and generous.  
If the salaries to the clergy be not permanent and  
liberal, we can never expect to have a succession of men  
in holy orders, endowed with a competent degree of  
learning and knowledge; and without such qualification  
they can be of no service to us, neither can they pro-  
mote the cause of virtue and the religion of Christ.  
Few men will put themselves to the expense of giving a  
liberal and learned education to their children, and di-  
rect their studies for the pulpit, unless a provision be  
settled by law, adequate to their maintenance, their sta-  
tion in life, and the dignity of their office. It seems to  
me but reasonable, that those who embrace a profession  
the most honourable and sacred, and which prevents  
their pursuing any profitable art, science, or labour,  
should be maintained by those for whose good they thus  
abstract themselves from the world, and deprive them-  
selves of the means of acquiring riches. Without fixed  
and stated salaries, we can never expect a learned and  
regular clergy, "Whole lips shall preserve knowledge,  
and at whole mouths we shall seek the law."  
From the above observations, I shall presume to infer,  
that our duty to our religion, as Christians, and the  
soundest policy, as statesmen, demand that our legisla-  
ture should protect, cherish and support the Christian  
religion; and that the best human means in our power  
will be to establish permanent and liberal salaries on its  
teachers and ministers: I cannot omit to mention, that  
the universal usage and custom over all Christendom,  
proves the sentiments of the best and wisest men in all  
ages, to accord in the propriety and necessity of sup-  
porting the ministers of the Gospel.  
To what has been urged, permit me to offer an au-  
thority, which ought to be conclusive with all Christians,  
I mean the pure word of God and the unwritten oracles  
of truth. Search the holy Records and there you will  
find that, under the Mosaic institution, the priests, who  
were anointed and consecrated to the service of God, and  
appointed to teach his statutes, were by his express com-  
mand entitled, for their subsistence and support, to a  
part of the five sacrifices or offerings, prescribed to the

people of Israel (b). The ambassadors of Christ per-  
form the same offices to Christians, except the ceremo-  
nials of the law, as the Jewish priests to the people of  
that nation; by parity of reason, then, they are equally  
entitled to a maintenance from their hearers. In the  
holy Gospel you will find, that our blessed Lord and  
Saviour, when he sent his apostles to preach his doctrine,  
declared, that "The workman was worthy of his  
meat (c); and you may read that the apostle Paul,  
having directed the Christians of Corinth and those  
parts to contribute to the relief of the churches of  
Jerusalem and Judea (d), who were in great want, by  
reason of a dearth and persecution, declared, that they  
were debtors, and that it was their duty also to minister  
unto them in carnal things, because they were made  
partakers of their spiritual things; i. e. that they were  
in duty bound, by the great benefit received from the  
preaching of the Gospel, to recompense them in some  
sort, by supplying them with needful sustentance for the  
body (e). And the same apostle thus expresses him-  
self, "Let him that is taught in the word communicate  
unto him that teacheth, in all good things (f); and is  
very explicit in his Epistle to the Corinthians on this  
head: After declaring that he was not obliged to be-  
stow his labour in the Gospel, without a maintenance  
for himself and family, he enters into an argument to  
prove the justice of such claim by all the apostles. "Who,  
says he, goeth a warfare at any time at his own charges?  
Who planteth a vineyard, and eateth not of the fruit  
thereof? Or who feedeth a flock, and eateth not of the  
milk of the flock?" And then enquires, whether he  
has only human authority and reason for this opinion,  
or whether he is not warranted in it by the law of God?  
"Say I these things as a man? Or faith not the law the  
same also?"—He then urges that the priests and  
Levites were maintained by the offerings, tythes, &c.  
and asks, if it was reasonable that they and others, their  
ordinary pastors, should be thus entitled, are not the  
apostles entitled in preference to them? And concludes,  
that as God had taken care of the support of his mini-  
sters and servants, under the old law, by expressly af-  
firming them part of the offerings to himself, "So hath  
The Lord ordained, that they which preach the Gospel  
should live of the Gospel;" that is, according to the  
equity of the old law, Christ in like manner hath or-  
dained, that his apostles, who rendered greater benefits  
to mankind than the priests and Levites, should be re-  
warded for their service with a maintenance, by their  
hearers and disciples (g).  
I shall not take upon me to point out the manner of  
providing for the clergy, but doubt not the wisdom of  
the legislature will easily prescribe the mode, if agree-  
able to the sense of their constituents. I shall only re-  
mark to you, that no people were ever in a more criti-  
cal or dangerous situation: Your civil and religious li-  
berties depend on the event of war; ought you not  
then to remember, that the battle is not to the strong?  
Ought you not to consider, that the Supreme Ruler of  
the Universe, the Arbitrer of Nations, without whose  
permission not a hair of your heads, or a sparrow, can  
fall to the ground, will not remain neuter, and an un-  
concerned spectator of one of the greatest revolutions  
which history can produce, and that, after exerting all  
human means in your defence, on him alone you must  
rely for success? Will you be more likely to obtain  
his favour and assistance by continuing in your present  
immoral and irreligious practices, or by cherishing,  
supporting, and practicing his holy religion, and the  
precepts of his divine law?  
MEANWELL.

M A D R I D, Feb. 30.  
Our warlike preparations, both by sea and land, go  
on with the same activity as before. The troops on  
the frontiers of this kingdom are daily reinforcing, and  
orders have been sent to Carthage to arm with all  
possible expedition, one ship of 80 guns, and two of  
70, four regiments will embark on board these to go  
to our settlements in Africa, where the public tran-  
quillity seems to be in some danger of being disturbed  
by the people of the cantons; particularly since they  
have been armed and put on a military footing. Be-  
sides the troops now on foot, and the embodied militia,  
a general militia is going to be raised, in this capital,  
and that they may not want men, orders are given to  
enlist all they can get, even if they are 4 inches shorter  
than the usual height.  
Feb. 28. Throughout the whole kingdom such a  
mazing, warlike preparations are making, that every  
one thinks we must be at the eve of a war.  
PARIS, March 3. They still continue with the utmost  
diligence in all our ports putting the marine on a re-  
spectable footing: At Toulon there are 8 men of war  
ready to sail. And they write from Brest, that the  
ship St. Louis, of 100 guns, and the St. Esprit and  
les Estates de Brelange of 84 guns, have joined the  
squadron under Mr. Duchaufault, and that three more  
ships are fitting out for the same purpose; so that the  
squadron will be composed of nineteen ships of the  
first rate, who are to take on board six months pro-  
vision. We are assured, that towards next spring there  
will be at Brest, Rochfort, and Toulon, 60 ships and;  
(b) Exod. c. 28 and 29. Numb. c. 8, v. 6. Exod. c. 28, v. 1 and 2. c. 6, v. 16, 17, 26, and 29. c. 7, v. 6 to 24.  
(c) Matt. c. 10, v. 10. Luke, c. 10, v. 7 and 8.  
(d) 1 Cor. c. 16, v. 2.  
(e) Rom. c. 15, v. 27.  
(f) Gal. c. 6, v. 6.  
(g) 1 Cor. c. 9, v. 7, 10, v. 14.

(a) 4 Black. 43.