At Lyons, a few days past, twelve priests were beheaded. One of them made a temporary escape, by running into a river; but was dragged out and instantly executed.

Letters from Madrid of the 7th instant, announce the intelligence, that twenty ships of the line and ten frigates are ordered to be got ready with all possible expedition.

BALTIMORE, *April* 6.

A Paris paper states, that on the morning of the 21st of January, at half past ten o'clock, Louis XVI. was decapitated at the Place of Louis, XV. now called the Place of the Revolution, born the 23d of August, 1754—he was 39 years old—he began his reign on the 10th of May, 1774—was driven from the Thuilleries the 10th of August, 1792—thrown into prison the 14th, and dethroned the 22d of September following—he has reigned eighteen years and three months.

It was currently discoursed of at Paris, on the 22d of January, that thirty-two of the most atrocious assassins had left that place for England; and, it is said, that Rotondo, the murderer of the princess de Lamaballe, who lately came there from England, is amongst the number.

A New-York paper says, "The king and court of Great-Britain have put on mourning for the death of Louis XVI."

A London paper of the 23d of January, says "The purport of the communication from the Spanish envoy, which the French convention refused to hear, before pronouncing sentence on the late king, was to entreat the convention to suspend the judgment of Louis; and to offer, if the envoy were allowed time, to send a courier to Madrid, to obtain a promise from the king of Spain of becoming a mediator between France and her enemies, and to engage them to disarm and acknowledge the republic, on condition, that the life of the head of the house of Bourbon should be saved."

ANNAPOLIS, *April* 11.

Extract of a letter from a gentleman in the country, to a youth in this city.

"YOUR sentiments of virtue and vice in the first page of your letter, are not only philosophical, but truly evangelical.—And your resolutions thereupon in the second page, including your dependence on Divine Grace for assistance, are truly noble and divine.—Go on, my young gentleman—These truly moral virtues and graces are bordering upon divine grace itself—They are preludes, at least, if not antepasts of that happy state. And if you persevere, according to the tenor of your hopeful letter, it will end in happiness both here and for ever.

"I have known youth compared to white paper, which is capable of being filled up with investigations of virtue and religion, or blots and slurs intermixed with contaminating and polluted writing, more odious to purity of thought than blackness itself! If so, my young friend, you have a large white sheet well began—It contains the effigies of virtue in front,—Hope follows, leaning on an anchor, well drawn in full view,—care must be taken to keep your sheet white and clean, till it be all filled up with draughts in progression as hopeful and beautiful as the first; ever remembering, that final perseverence crowns a good life.

"I come now to say something to that "new and "wonderful doctrine, which (you say) has taken up "the particular attention of the inhabitants of your "city"—New it is indeed, to that doctrine which God has revealed to us, to govern our lives by in this our probationary state; and which must be the judge of our final one!—And wonderful too, was it true! But these things must have better proof than the ipse dixit, or carnal reason of him who preached it. I have heard say "he is a great reasoner, and pushes his "reasons home with much assurance," and so must every innovater, who means to palm his novelties on the world. But let it be ever kept in mind, that there can be no human reason, be it ever so plausible, which ought to come in competition with divine revelation.—This we have worthy of God, and founded upon miracles in different ages of the world, and every other thing both sacred and historical, to secure, beyond doubt, our assured belief. For although there be some things quite above, though not contrary to our reason; and others again, the reason lies too deep for us to see, (which must be the case, when an Infinite Lawgiver condescends to give laws for the faith and happiness of his fallen creatures) yet knowing what God is, our best reason will teach us to acquiesce in the truth of that Infinite Holy Being, who can never do wrong.

"Thus much being premised, I proceed now to answer some of his applauded reasons, which, it seems, is gladly received with a desire to be true. And first, the most plausible of all, I think, is, "that "it is inconsistent with the justice and goodness of "God, to damn for ever a creature who had only sin-"ned against him the time of his short life here, "which perhaps at most was only seventy or eighty "years"—so far the objection. But now, let us consider; this life being our probationary state, if we reject the means of grace, and overtures of salvation held forth to us here, and will sin against light—against threatenings—against providences or chastisements of God, and do die in that state, such persons go off with all their wicked habits and customs of sinning, to a place of punishment, where grace is never more offered—where a sense of honour never comes—and where a filial repentance and amendment of life can never be obtained! These unhappy souls then, are fully transformed into the image of their grand monarch Satan! Full of infernal rage, rancour and fury, against God and all goodness! Blaspheming against Heaven, and all sacred things!—Their malignity too is such, that we cannot conceive they have the least love to one another: but on the contrary, they act and practise something like what vorations furious animals, such as lions, tigers, wolves, panthers, crocodiles, serpents, snakes, adders, &c. all thrown into a den or pit together would do! This too, we may look upon as a faint similitude of what the madness of infernal furies may produce!—If then, God sees what these wicked will do eternally in hell, it cannot be either unjust or cruel in him for ever to punish. So that when it is said "God punishes eter-"nally for sins only that is committed in time," that is a bare assertion without proof, and must stand for nothing.—God is not obliged to give us unworthy sinful creatures reasons for all he does! It is enough that he has redeemed us from hell by a miracle of love, and laid the means of salvation before us, together with his promises and threatenings; and if we will be so wicked and perverse, as to cavil and dispute the terms, and will obstinately persist and die in that state, damnation is our lot of course, and it lies upon those who will run that desperate venture, to get out of hell as they can, for eternal punishment can never make an atonement, or expiate for one sin!

"But does this extraordinary preacher think it indeed to be cruel in God, to keep satan so long in hell as he has done already? It is near six thousand years since he tempted our original parents to fall from God: and how long before that, it was since he fell from God himself, I must leave to that gentleman himself to tell! Satan was once a Lucifer,—a bright angel in Heaven. He sinned against God in his probationary state, as the wicked do with us now in ours.—We never hear of his repentance—he is the same devil still. Now I ask, who would be willing to be as long in hell as satan has already been? But alas! There is an awful eternity behind the curtain! And as the natures of satan's children are so like their father, who can tell what part of that eternity may be spent there, before they get released?—It is too much!—Too much!—But even this is giving too much liberty of thought! For although the scripture, when speaking of things relating to this world, or perhaps the Jewish state, do sometimes make use of the words *everlasting*—*eternal*—and *for ever*,—Just as we in our deeds of land, convey our rights to them and their heirs *for ever*; which means no longer, to be sure, than to the end of this world: yet, when the spirit of God speaks of things after death and judgment, and makes use of those terms, his meaning extends to all eternity.—An instance of this we have in Matthew 25: 46, *And these shall go away into everlasting punishment; but the righteous into life eternal.* These are the words of Jesus Christ. I need not then ask the young friend to whom I write, who he chooses to believe? But I will ask him this little question, whether it is not much better to live a life of *holiness*, wear Christs *easy yoke*, and carry his *light burden* till death, and then *be dissolved and go to Christ*, without going to hell at all?

"His other reasons (those at least you have sent me) are mere sophism's, they shew more of reynard, than they do of the teacher. His saying "we are all "redeemed by Christ, and therefore must be all saved," concludes nothing, because salvation by Christ is conditional; therefore those who will not perform the conditions of the covenant of Grace, have no right to the promises: but he that presumes to sin, knowing Christ's death avails none but to penitent sinners, subjects himself to the threatenings denounced against all impenitent sinners. And if instead of repentance, he is daring enough to sin still, venturing upon his lying a little longer in gaol, till his punishment atones for his sins! Alas! Or in other terms, *till he has paid the uttermost farthing!* O me!—To such Christ has died in vain!—*They tread under foot the Son of God*, and do *despite to the Spirit of Grace!* Therefore, they may expect *a fearful looking for of judgment, and fiery indignation!*

"Your preacher now grows bolder still, and says that "if God was to condemn for ever any of his "creatures, he would be an unjust *God*, a cruel *God*, "and more worthy the title of a cruel tyrant than of "a *God*; and he would sooner believe there was no God at all." These truly are daring dogmas! but they prove nothing at all; only that he dares to say any thing!

"He next assures his hearers "that the kingdom "of God will be infinitely more populous than the "kingdom of the devil. If it was otherwise, the "devil being the greatest monarch, would become "*God*, and God the devil." In answer to the first part of these assertions "that the kingdom of God "will be infinitely more populous," I refer my young probationer to what Christ tells us in Matthew 7: 13, 14. which is quite the reverse of his assertion! So that he has been bold enough to do that again, which satan once did to deceive our first parents; to wit, contradict what God had said!—I hope my young friend will not be taken in as poor Eve was! But be upon his guard, and take the advice given us by Christ himself, in the next verse of the same chapter of St. Matthew,—*Beware of false prophets*, i. e. teachers, *which come to you in sheeps cloathing, but inwardly they are ravening wolves.*

"Now for the latter part of his assertion: to wit, "that if the devil's kingdom were the more populous, "he would be the greatest monarch, and therefore "become God, and God the devil?"

"To detect the fraud of this specious sophism, we are to consider two things: First, to see that all circumstances are parallel; and secondly, the principles and powers which over-rule in monarchy.

"As to the first, the cases are in no respect parallel, between monarchs in this world and the next. Kings in this world, who have the greatest number of subjects, are generally deemed to be the greatest sovereigns; because men of all nations here are no more than men. So that it is what we call the fortune of war, which gives victory to one, and vanquishes the other: But this is far from being the case between God and the devil. If you my young friend, insist yourself under the *monarch of Heaven*, and the devil assaults you with all hell in his train, your single guardian under the panoply of Heaven, is sufficient to rout them all; and with all their legions send them back to hell again. And this upon your part, with only *the shield of faith* to guard your head, and the *sword of the spirit* to defend your heart.

"Now let us try the principles and powers of monarchy. The principles are righteousness, and the powers sovereignty. Here in this world, the greatest despot is often the greatest monarch; and his despotism, not his righteousness, gives him the greatest power. But as God and the devil are both spirits, your preacher's notions of monarchy will not hold. So that here his sophism is detected, and laid open to scorn. Let us now try it. Our *Monarch of Heaven*, has sent his monarch in chains to hell. There he is confined, and cannot gain a single link, but by the permission of Heaven. And this is never granted him, but as a hell-hound to lose up the drath and filth of the universe.—This confinement makes him rave and blaspheme; and when he is permitted to chastise or punish rebels, he can do it no farther than as his chain is let out to him link by link.—If he would annihilate, or put himself out of being, he cannot do it.—He cannot do that for himself, which the worst of his wicked children do sometimes for themselves in this life, cut their own throats, drown, or hang themselves! And the Monarch of Heaven will not, but keeps him as his vassal to punish the wicked. Such is the monarch, who is king of the damned, with all his number of legions!—This is he, who has one to bring him in competition with God!

"Now my dear youth, see the contrast between the righteous and wicked! I need not therefore ask you, which of these states you will choose? You are a free agent, make a wise choice.

"It is possible, that, to deists, practical atheists and libertines, the above doctrine may be very welcome and flattering, as a drowning man will catch at a straw, but to a wise man who has his reason in exercise, and is determined, by the grace of God, not to be imposed upon either by satan, or any other sophister, with what despicable contempt does he look down, down upon such splendid delusions!"

HOUSES AND LOTS.

Will be offered at PUBLIC SALE, on MONDAY the 20th day of *May* next, (if not disposed of before at private sale,)

FOUR HOUSES and LOTS in this city, situate on Cathedral-street, extending from the Town-Gate to Mr. W. Hanson's, each lot contains one quarter of an acre; the houses are in good repair, and very well calculated for the accommodation of small families. They rent at present for fifty-five pounds ten shillings per annum. They will be sold together, or separate, with indisputable titles, and a credit of one, two, or three years will be given to purchasers, on their giving bond, with security, if required.

ALEXANDER and LONG.

P. S. In the mean time, the above property is offered in barter for land, or any kind of store goods, and will be made an object to any person who inclined to bargain on those terms.

George Johnson,

Has just opened,

An Assortment of Groceries,

At his Store,

Opposite the Market-House,

Lately in the occupation of Mr. JOHN RANDALL, which he is determined to sell on the lowest terms, for *Ready Money*:

Amongst which are,

BEST Madeira, Sherry, Lisbon, and Port Wines; French and Peach Brandies, Old Jamaica Spirits, West-India and New-England Rum, Geneva in Cases, Loaf, Lump and Brown Sugars;—Molasses, Sweet Oil, Cayenne and Black Pepper, Ground Ginger, Mace, Cinnamon, Cloves and Nutmegs, Hard Soap, Candles, Oils and Painters Colours, &c. &c. &c.

N. B. Said JOHNSON expects to receive by the first ships from London, an ASSORTMENT of DRY GOODS, which he purposes selling on the lowest terms, for *cash* or a *short credit*.

April 10, 1793.

RAYNER TAYLOR,

Organist,

RESPECTFULLY begs leave to inform those inhabitants who have already set down their names as subscribers towards making him up a salary for playing the organ in the church of Annapolis, as well as those who may wish so to do, that as it is now near half a year that he has performed the duty, and he hopes to the satisfaction of the congregation in general, not having it in his power to wait on the inhabitants himself, he, with the concurrence of his friends, purposes to employ a person to wait upon them very shortly, when he will esteem it a favour that each person disposed to subscribe will please to pay the half year's subscription.

April 11, 1793.

Annapolis, Apr

NOTICE is hereby given, that the sub the 1st instant, was, by the vestry of parish, appointed register of the said par hath been qualified as such, agreeably to law it is his duty, when properly required, to re try in the registry of the said parish, of marriage or burial, which hath taken pla hereafter, during the continuance of his place, within the bounds of the said par which he shall receive due information.

HENRY WHET

THE co-partnership of JEREMIAH and SONS, having this day, by m sent, dissolved, all persons indebted to them to make immediate payment to Jeremiah N who neglect may expect to have the most taken to compel them. All persons hav gainst said partnership, are desired to bri for settlement to Jeremiah Neale, who i management of the business.

JEREMIAH
EDWARD N
JOSEPH NE

St. Mary's county, March 26, 1793.

Twenty Dollars Rewa

RAN away from the subscriber, in M county, near the Great Falls of Pate the 14th day of October last, a negro wom JUDITH, very likely she may change her has a brother and sister that Dr. Wootton his death, her brother named Roger, he le ty for stealing; it may be she passes as fre by the name of Sukey; she is a likely wo five feet high, very artful, she has a burn received when a child, on the crown of he not be discovered without close examina draws her hair over the burn, also a burn her arms above her elbow; between 30 a of age. Whoever takes up the said woma lines her in some gaol, so as I may get q gence thereof, shall receive the above brought home all reasonable charges, paid

JAMES OFFUTT,

March 23, 1793.

NOTICE.

I shall expose to PUBLIC SALE, on 27th day of April next, if fair, if not the 29th of April, at 11 o'clock in t at Mr. SUTER's tavern, in George-tow

THE right of the STATE of MARYL dry LOTS of GROUND in CARRO within the CITY of WASHINGTON, and tracts or parcels of land in and near th The whole of this property will be sold of four years from the first day of Decem fourth payable annually in the following Two thirds of the principal in specie, or or other liquidated state certificates, or in under the act of congress, bearing an in terest of six per cent. and the remaining specie, or in stock created under the said an interest of six per cent. after the year e dred, and the interest on the whole in spe the first day of December annually. approved securities will be required of th on the day of sale.

RANDOLPH B. LATIME
for the State of Maryland.

Annapolis, March 30, 1793.

THE collection of the debts due JOH FORD and COMPANY, at their ELK-RIDGE LANDING and in ANNAPO THOMAS GASSAWAY, is now given up those indebted will pay their respective ba subscriber, or those whom he may appoi other person.

ALEX. HAN

Piscataway, 28th March, 1793.

SAMUEL HUTT

COACH-MAKER,

BEGS leave to return his thanks to their past favours, and hopes to same; he still carries on the above busi various branches as usual; he will furnish his line of business on a short notice, as h tity of remarkable well seasoned timber, terials, on hand for the said purpose.

WANTED IMMEDIATEL
A JOURNEYMAN BLACKSMIT
receive great encouragement and conf ment.

——ALSO,——

TWO APPRENTICES to the coac finest, from the age of 14 to 16 years.

Corn-Hill-street, Annapolis, April 3

NOTIC

A Young JACK-ASS,
ROYAL-GIF

WILL cover this season at Mr. S on West river, at ONE GUINE Jenny. Good pasturage gratis, but wi swerable for escapes or any other acciden will be received without the cash sent wi

West river, March 23, 1793.