ndebted to him, or to Edward bond, note or account, to no attention having been paid is kind; fuits will be brought as, if not settled by the twen-

get a great bargain and long

EDWARD HALL. y, 1793.

given, to all whom it may e, the subscribers, intend to , at their October term, 1704. ve the bounds and mark and ertain tract of land, lying and foresaid, called Surveyor's sional line between said tract ed ADAM's REST, on which e latter being the property of DANIEL HIGNUTT. HENRY RHODS,

IGNATIUS RHODS, JEREMIAH RHODS.

ENIS, OR'S'ALE,

. PAUL RICHARDS, a large me affortment of GOODS,

ECEIVED from NANTES,

ell either wholesale or retail, ARE THE FOLLOWING Oftrich Feathers, different colours, .1 . ........

Ribands, assorted, of all colours, Boulogne Ribands, Silk Stockings, afforted; for Men and Women Thread ditto,

English Taffyties, Dieto Black, Florentines, afforted, Sewing Silk, of various colours & best quality. Fans, design to a my French Hats, of the best

quality ..... An affortment of Silk Umbrellas, A number of large and elegant Looking-blas les fes, poment su Small ditto, Ladies Cloaks, Tours

CHARDS, the public, that he has allo s

Gentlemen's ditto.

antity of

it, Brandy, Wellbulla and m; Port and Lifton Wines; Sugars + Hylon, Hylon-kin, Chocolate; Pepper; der and Shot; Candles, Han es of Rerfumery, Lac. &c. &c. e lowest prices, for Cash. 26, 17930---

(XLIXth YEAR.)

## MARILAND GAZETE.

URSDAY, DECEMBER 26, 1793.

Havre de-Grace, Nov. 5, 1793. Jesus said, he that seeth ME, seeth HIM that sent me.

70bn 12, 45 in the character of Jesus Christ.

Rt. Rev. Sir,

Havre de Grace, Nov. 5, 1793. rial office, or excluded the privilege of officiating in the church.

how God and Christ are ONE. fore also in every angel and in every man, in as much self. Isa. 44.—Thus saith Jehovah the king of Israel,

god-head bodily." Colo. 11, 9. Therefore the Lord Jebowah sent himself into the world The angel said unto Mary, behold thou shalt con- through me. 14th chp. I was investigating truth solely for which is born of thee, shall be called the Son of Gop. cessible, in a human form, to the ancients, but then truth's sake, I feel myself under the Luke 1 .- Throughout the whole of the new tellament, by means of an angel. Divine Humanity, is the proceeding Divine: There- am Jehovah that maketh all things, and alone by my-Wherefore the Lord saith, "That He is in the midst humanity of Jehovah; also that the Lord ought to be. Christ and God are one. of them; also that He is in them, and they in Him." approached as to his divine or glorified humanity, or When therefore we can diveit ourselves of locality, in the character of Redeemer, and thus and no othertangibility, materiality, and be brought to contemplate wife the divinity, which is called the Father, can Deity as in space without space, in time without time, be approached, he himself declaring, that he is the nat is eternity in time and infinity in space, the infi- "way,"-the "door," and "that no one cometh to nitely ALL in ALL, the eternal none, the pait, the father but by or through him."—A few quorations the prefent, and the future, we may have some idea confirming the propriety of going to the Receemer, of the unity, the indivisibility, and consequently the will close this head. In Ma. 9th chp. it is expressed, omnipresence of God. We shall then go to him as unto us a child is born, unto us a son is given, whose he hath directed, and not pray to one god for the sake name is, Wonderful, Counsellor, God, Hero, the Faof another. Under every circumstance from the word, then everlasting, the Prince of Peace. In the same pro-1s it possible that God and Christ can be two distinct pher, Thou art our Father, Abraham knew us not, reparate persons or gods? Can we for a moment sup- and Israel doth not acknowledge us. Thou Jehovah Pole, that all the hofts of Heaven should agree in di- art our Father, our Redeemer, thy name is from everviding their worthip between two kings, two lords, lasting. 63. And in John, Jesus said, he that betwo almighties, two first causes, two alphas and ome- lieveth in me, believeth in Him that fent me, and he gas? The very idea appears shocking, and a scandal to that seeth me, seeth him that sent me. chp. 12.-Becommon tense. What person of mens sand doth not eause schovah sent bimfelf into the world, therefore is perceive, as well from the face of the feriptures, that is sthat the Lord is Jahovah in the old testament, and the Divine is not divisible, or can be divided; also Jehovah is the Lord in the new. Again, in John, that a plansling of infinities, uncreates, employeents, Philip faith noto Jehis, there as the father, Jehrs faith and gods, is not possible? It is true; withe fool in his omothin, he that field from me hath free the father, how

Copy of a letter from the Rev. Mr. Wilmer to the Rt. heart has said, there is no God," and perhaps some sayest thou then, shew us the father; believest thou Rev. Bishop Clagett, delivered at the post-office, there are to be found who would wish to deny the di- not that I am in the father and the father in me; bevinity of our only God and Saviour, the Lord Jesus lieve me that I am in the father and the father in me; Christ, " in whom dwelleth all the fulness of the and lastly, Jesus said, I am the way, the truth and the life; no man cometh unto the father, but by or

ceive in thy womb, and bring forth a son; and thou In obedience then to the word, we must go to Jeshalt call his name Jesus: He shall be great, and shall sus Christ as God, that the father in him may be aphe called the Son of the most High. And Mary said proached, because Jehovah God, who is the Lord HE enemies to candour having raised unto the angel, how shall this be, seeing I know not a from eternity, by the humanity which he made dia confiderable perfecution against me, man; and the angel answered and said, the holy spirit vine, sent kimself into the world, and made himself viunder the imputation that I had shall come upon thee, and the wirtue of the most high sible to the eyes of men, and thereby accessible; in changed my religion, at a time when shall overshadow thee, whence that Holy Thing like manner he made himself visible, and thereby ac-

necessity of respectfully addressing you, and submitting especially the evangelists, our Lord, as to his humani- Respecting the Holy Spirit, it is neither a god by those sentiments which are reported to be a departure ty, is called the son of God, and in which HE, from itself, nor a person by itself, but it is the Holy Divine from the church, tho' it is well known, that many re- his humanity, calls Jehovah Hrs FATHER; as also out going forth and proceeding, from the one omnipresent spectable episcopal clergymen (among others, I men- of the prophets, in which it is foretold, that Jehovah God, who is the Lord. Some say, that the holy spition the Rev. Mr. Clows, rector of St. John's, Man- bimself was about to come into the world, in Isaiah, rit is a person by himself, and a god by himself, but chester,) are enjoying similar sentiments, while by 25, 9, " It shall be said in that day, lo, this is our what is a person going forth and proceeding from a their diocesan they are not restrained in their ministe- God, whom we have expected to deliver us; this is person, except it be operation going forth and proceed-Jehovah whom we have expected, let us be glad and ing? One person cannot go forth and proceed from rejoice in his falvation." Again, in the 40th ch. "The another through a third, but operation can; is not the Unity of Deity appears so evident to me, that a de- voice of one crying in the wilderness, prepare ye the divine essence one and indivisible, and in as much as nial of the fact appears to be a denial of the Word it- way for Jebawah, make smooth in the desart a path for the divine essence or divine esse is God, is not God self. It is declared by our Lord, that HE and HIS FA- our God; for the glory of Jehovah shall be revealed, one and indivisible? Hence it appears, that the holy THER are ONE. John, 10, 30. "I and my Father are and all flesh shall see together: Behold the Lord Jeho- spirit is not a god by itself, nor a person by itself, but ONE." It remains then for me to endeavour to shew, vah cometh in strength; as a shepherd shall he feed that it is the holy divine going forth and proceeding his flock."—In as much as Jehovah himself came into from the one omnipresent God, who is the Lord. We That the divine effe, or I am, which is Jehovah from the world, and assumed the human nature, and there- do not read in any part of the old testament, that the eternity, is the divine esse in itself and not from itself, by saved and redeemed men, therefore he is called in prophets spake the word from the Holy Spirit, but because from itself supposes an Esse or Being in itself from the prophets the Saviour and Redeemer; for instance, from Jehovah the Lord; and where the holy spirit is which it is derived, therefore it supposes a God from a Surely God is in there is no good beside, mentioned in the new testament, it means the proceed-God, which is impossible; that which is from God, the verily thou art a hidden God, O God of Israel the Sa: ing divine, which is the divine that illustrates, teaches, fame is not called God, but is called Divine, for what viour. Ifa. 45.—Am not I Jehovah, and there is no vivines, reforms, and regenerates. This holy divine, is a God from a God, therefore what is a God from god else beside me, a just God, and there is no Savibur which is called the Holy Spirit, proceeds from the dia God born from eternity, and what is a God proceed- beside me. Isa. 45 .- I am Jehovah, and there is no vinity in the Lord, through his gloristed humanity, ing from a God through a God born from eternity, Saviour beside me. Isa. 43.-I Jehovah am thy God, which is the divine humanity, comparatively as all but words in which there is not the least light from and thou shalt acknowledge no god but me, and there is activity proceeds from the foul through the body in Heaven: But it is otherwise with the Lord Jesus no Saviour beside me. Hosea 13 .- That all sless may be illustrated from the following pas-Christ, in him is the divine esse Isleif, or Father from know, that I sehovah am thy Saviour and thy Redeemer. sages in the word—He whom the father hath sent, which all things are, to which the foul in man corre- Isa. 49, 40, chps.—As for our Redeemer, Jehovah of speaketh the words of God; he giveth not the spirit by sponds, the Divine Humanity or Son, to which the Hosts is his name. Ita. 47 .- Their Redeemer is measure unto him; the sather loveth the son, and hath body corresponds in man, and the proceeding Divine, Arong, Jehovah of Hosts is his name. Jere. 50 .- Je- given all things into his hand. John 3.- There shall or Holy Spirit, to which activity corresponds in man; hovah my Redeemer. Pf. 19. Thus come forth a rod out of the stem of Jesse, the spirit of this Trine or Trinity is one, the same, Itself, and In- saith Jehovah thy Redeemer, the Holy one of Israel, Jehovah shall rest upon him, the spirit of wildow and divisible, because from the divine, from which all I am Jehovah art intelligence, the spirit of counsel and of virtue. Ifa. 11. things are, is the Divine Humanity, and thence from our Redeemer is thy name from everlaft. - That the spirit of Jehovah was put upon him, and the divine, from which all things are, through the ing. Ifa. 63 .- Thus faith Jehovah thy Redeemer, I that it was in him. Ifa. 42-Luke 14:- When the Holy Spirit is come, whom I will send unto you from the father. John 15.—HE shall glorify me, for he shall as they are images, there is a foul, body and activity. and his redeemer Jehovah of Hosts; I am the first and take of mine, and shall shew it unto you. John 16.-Again, the divine Ese or I am, which in itself is very the last, and beside me there is no God. Ifa. 14. - Je- If I go away, I will send the comforter to you. John God, is the same, not Emply the same, but infinitely hovah of Hosts is his name, and thy redeemer, the 16.- The comforter is the Hotx Spirit. John 14.the same; the past, the present, and the suture; the holy one of Israel, the God of the whole earth shall he The Holy Spirit was not yet, because Jesus was not eternal now; that is, the same from eternity to eterni- be called. Isa. 54. Behold the days come; that I will yet glorified. John 7 .- After his glorified les glorified. ty, it is the same every where, and the same with raise unto David a just person, who shall reign king, breathed upon his disciples and said, receive ye the every one and in every one, and that all variety and and this is his name, Jehovah our Justice. Jere. 23 Holy Spirit. John 20.—In as much as the divine ope-variableness is in the recipient; the state of the recipi- and 23.—In that day shall Jehovah be king over all ration of the Lord from his divine omnipresence is ent is the cause of this. That the divine esse, which the earth, in that day shall Jehovah be one, and his meant by the Holy Spirit, therefore when he spake in itself is God, is ITSELF, independently and solely, NAME ONE. Zec. 14. But some may say, how could unto his disciples of the Holy Spirit whom he was may be further illustrated. God, or the Divine Esse, Jehovah the Father be made man, is not be the creator about to send from the Father, he also saith, I will is ITSELF, because He is Love itself. Wisdom itself, of the universe? We all agree that the son is co-equal not leave you orphans, I go away and come unto you; Goodnels itself, Truth itself, Life itself; which, un- with the father, now if he is co-equal and co-eternal, in that day ye shall know, that I am in my father, and less each were itself in God, would not be any thing is it less possible for God to descend into the world, you in me, and I in you. John 14.—And just before in heaven and in the world, because there would nut than to depute a son? But if the son is co-equal and he departed out of the world, he said, lo, I am with any thing of them have relation to Him; all quality co-eternal with the father, which hath priority? Which you always, even unto the confummation of the age. derives its quality from this, that it is the self same is oldest, sather or son? If we divide them and Matth. 28.—Hence it is plain, that the Divine, which (Itself) with that from which it is, and to which it give them equal power and equal prefidence, do we not is called the Holy Spirit, proceedeth out of the dihath relation, that it may be such. This self-same, or then set up two gods? But "I and my Father are vinity in the Lord through his divine humanity. It this Itself, which is the divine este, I am, or Jehovah, one, just as soul and body are one, for although our must be acknowledged then, to be an holy truth, that is not in place, but with those and in those, who are Lord Jesus Christ, the Son of God, is god and man, in our Lord Jesus Christ there is a drvine trinity, conin place, according to reception, because of love and yet he is not two, but one Christ; yea one altogether, filling of the divinity from which all things are, which wildom, and of goodness and truth, each of which is he is one person, in him dwelleth all the fullness of is called the Father, the divine humanity which is the Welf in God, yea which are God Himself, place can- the god-head bodily; for as the foul and body is one. Son, and the proceeding divine which is the Holy not be predicated, or progression from place to place, man, to God and man is one Christ, and thus it is Spirit: Thus there is one God in the church, and but without place, whence there is omnipresence: that the Lord's humanity is divine, because it is proved in the language of divine writ, that

Should the within statement not incur your disapprobation, a beneficial consequence may ensue by your favourable reception and speedy answer, while with fentiments of efteem, I have the honour to subscribe myfelf, Rt. Rev. Sir,

Your most obt. and very humb. fervt. &c. JAMES J. WILMER.

Rt. Rev. Bishop Clagett, near Upper Marlbro' Prince-George's county, Maryland.

BRUCHSAL, September 5. French lines by Lanterbourg have been ftrengthened with more than 300 pieces of cannon of the largest calibre. General Wurmser is doing every thing in his power to oppose the enemy; but nothing will be undertaken till the duke of Bruniwick breaks ground in the neighbourhood of Bitche.

LONDON. Odeber 7. The duke of York's army has been reinforced with