

any exposition, leaving any man to put his own construction upon the text, and to exercise the right of an unshackled judgment.—There was, indeed a time when sober enquiry was deemed heresy, and the Bible was accessible only to the learned; when the immortal Wickliffe appeared to develop those great principles of reformation, which have, through the progressive stages of society to the present, extended the borders of the true church, and enlarged the boundaries of civil and religious freedom. After him, Knox arose, the northern star of Britain, to shine through that thick darkness which obscured the moral and religious world; in his presence superstition trembled; at his touch, the fog of ignorance vanished as the mist before the morning ray. Oh! were they present (but I trust that spirit breathes in this assembly) they would combine with yours, their efforts for the universal circulation of the Bible—that Book to which we all appeal for the validity of our doctrines, and which—if we admit the united suffrage of the pious and learned, for the importance of its history, and the beauty of its language and the purity of its precepts, the dignified simplicity of its doctrine, but above all, its claim to a divine origin—may be characterized as the matchless volume of morality and religion. Yet there are some to be found, some in disguise, and others in open array, ready with unhallowed hands to pull down the pillars of the temple, to take away from the christian voyager his landmark and guide to his destined port, and steal from him that anchor intended as his stay in this troubled sea of life—through all its vicissitudes, through all the varied changes of our being, they would rob the orphan of his hopes, and the widow of the only balm she has to mingle with her sorrows; would destroy her confidence in those promises which are as commodities of the oil and wine of the good Samaritan, as universal as the vivifying sunbeam on creation. But of the tendency of their principles we have in a neighbouring nation a melancholy example; that the sacred name of liberty was stamped upon anarchy and confusion, there every social bond was broken, and the savage yell of murder drowned the piercing cry of innocence. Let the guillotine, stained with life's crimson current, let it bear witness, let the royal assassin, with his hands imbrued in the blood of his unfortunate monarch, let that bear testimony; though even in this life he was visited with retributive justice, and let not the words of the unhappy Louis be forgotten; "to retain my Bible I would resign my crown." But will they, (wandering themselves in the mazes of scepticism,) still tell you that you are leading mankind into error and delusion?—To these disciples of a false prophet I would reply, we will not quit the terra-firma of experience and observation: if the doctrines which the Bible contains are not true, their dissemination will enable a greater number to detect their fallacy and condemn their import.

But let us take another view and see the efficacy of those principles which the Bible inculcates, which promote order & happiness—which are suited to every station of life, and every stage of being in this probationary state of existence. When the unrelenting justice of our country brought Lady Jane Grey to the scaffold—when youth was no apology and she had to atone with her life for an act which, though illegal, originated in filial affection—in that trying hour, when she had to exchange the royal mantle for a shroud, and the palace for a sepulchre, it was the benign spirit of christianity, which enabled her to look with tranquil eye upon her passport to eternity, & even to bless the hand that ushered her within the portals of the invisible world;—while she taught an impressive lesson; and gave an indubitable evidence of the efficacy of her religious principles to those she left behind to weep over the untimely tomb of virtue, beauty, & innocence. The magnanimous Lord Stafford, who fell a victim to the violence of the times, when he was led to the public execution, followed by his helpless smiling children, it was the benign spirit of christianity which inspired him with resignation to meet his hapless fate, endued him with a fortitude, unknown to the stoicism of the Greek, the stern virtue of the Roman, or the obduracy and blind devotion of a Druid Priesthood.—The benign spirit, breathes in that religion, which has supported its vo-

carries through every voluntary suffering, and enable them to triumph even in the agonies of death, which has commanded the proselyte to embrace its principles on the very spot where it was sealed with the dying testimony of its martyred followers. Not those only who lolled upon the velvet couch, and enjoy all that art and luxury can furnish to make them happy, share in its consolations; in the humble walks of life, it is a companion to the poor and destitute. Have you not seen the tear trickle down the furrowed cheek of age, on the perusal of the sacred volume? Have you not seen, when the head rolled upon a death bed pillow, and the fluttering spirit was about to leave its clayed tenement, a ray of hope light the poor man through the chamber of death to a more permanent and quiet habitation! Yes, you have seen the profligate, who had added to the follies of youth the vices of a more premature age, reclaimed to live in that life, and hope in that immortality, which has been brought to light by the gospel; and those passions, which unbridled and let loose in society, lay waste the path of life, under the regulating influence of christian principles, give vigor to our efforts and vitality to our mortal being. If these principles be taught in the Bible, the circulation of the Bible be the sole object of this catholic institution, who can remain an idle spectator of the scene?—who will not enter into this vineyard and work?

Now permit me, worthy chairman, to take a glance of Ireland, the sister kingdom. United as she is to this country by ties which are mutual, and I trust, never to be broken, she has involved in yours, her interest, her existence, and her happiness. I must lament the misguided policy of that system which has cramped her energies, and operated in a way inimical to the designs of this institution, inasmuch as it has tended to irritate the mind or produce a servile habit to debase her native character, and demoralize the people. The circumstances that have evolved since the period of our connection, it is unnecessary, it would be invidious, to detail; they are written in the heart rending characters of crime and revolution; may they be blotted from the page of recollection, and the commencement of a new era obliterate the remembrance of the past! A brighter day dawns upon my native country; the horizon brightens in my view; EDUCATION, that potent genius, confers upon its objects the wisdom and experience of past ages, expands the mind, informs the intellect, and cultivates those talents that adorn life and cheer its tedious journey.

It may, when I mention Ireland, be in a peculiar sense termed the Esaias of the gospel. Education gains ground rapidly in that country—Lancaster has given impulse to the generous feeling of an Irish public—he needs no mausoleum to record his labours to transmit his name to posterity; he will leave behind many living monuments; he forms the character of the rising generation, and their virtues will embalm his memory.—Schools multiply amongst us, and will, I trust, at no distant period, be open to the whole mass of our population. But let the Bible accompany the march of intellect; for, as the moon derives from the sun her light, and pours her silver rays upon creation, so does Education derive all its lustre from Religion, and become at once an ornament and a blessing. The British and Foreign Bible Society, which, in the beautiful harmony of its system, can attend to the minute or embrace the whole, looked with anxious eye upon Ireland, and under its auspices the Hibernian Bible Society was established, and rose with rapid but progressive steps to importance. You will have some idea of its progress, when I tell you, that in one year not less than 23 branch Bible Societies became connected with the Irish institution; & now not a single county in that kingdom is without its Bible Society, while in some there are two or three. In the same time, between 20 and 30,000 copies of the bibles and testaments were distributed, & they were received and read with avidity.—Oh; methinks I see, at the close of the evening under the spreading foliage, before his mud-wall cottage, the spectated eye of the aged peasant, intent on the sacred volume, his family around him, all deriving from their ideas of good and evil. Even the catholic proffers his assistance.—(I hail it as a favourable omen of the future!) Yes; will excuse me while

I relate to you a most interesting circumstance. A respectable catholic priest in Ireland, who had admitted the testament into his parish, one day thus addressed his flock: "I hold in my hand the New Testament in the Irish language; I shall now read it to you, in a language which you all understand"—and he read a chapter according to St. Matthew. They all listened with eagerness and attention. "Be not disturbed," said he "by any reports you hear relative to the difference between the protestant and catholic translations; there is just as much difference between them, as my saying 2 and 4 make 6, and 4 & 2 make 6—a difference in the words makes no alteration in the sense. You will hear those scriptures continually from our children, and hearing, may you find salvation."—If this union of catholic and protestant become general, it will be attended with incalculable benefit to that country: it will stifle that spirit of intolerance which has, like the Si-rocco of the desert, sometimes unseen, but always with fatal certainty, blasted the germ of virtue, and blighted the bud of genius.

But a prominent feature in the history of the British and Foreign Bible Society is, that the female part of the community are marshalled in its ranks. Objections have indeed been made to their active co-operation, as if women were to be here the partners in our toils and not candidates for eternity; but, in defiance of prejudice, 13 female associations exist on the continent of America, 2 in this country, and one in the metropolis of the sister kingdom, which, patronized by ladies of the first rank and character, has already proved an efficient auxiliary to the national institution in Dublin; and though it may not be found necessary or expedient generally to establish those associations, yet knowing the influence of female character on society, we would wish to enlist them in our service. Oh! when the maternal smile diffuses happiness around you, and the domestic circle basks in the sunshine of your presence—when you cheer the orphan with the milk of human kindness, your rising offspring, and imbue their tender minds with the principles you derive from that oracle, which gives to every social bond its awful sanction, to life the charms of the present, and in the spirit of prophecy, certainly to the future—you will tell them millions are still destitute of the blessing, but that there exists, in the land that gave them birth, an institution which promises the inestimable gift to every kindred, nation, tongue and people, under heaven's canopy; and which, when the prisoner is released from his captivity, gives him the bible as his legacy, which tells him to unclasp his helmet and sheath his sword to let it sleep forever in the scabbard; which, breathing peace, arrests the warrior in his career, when he goes forth like a destroying angel, to immolate thousands at the glory-shrine of a lawless and infuriate ambition; which, by removing the cause, will release us from all the calamities of war, the greatest curse and moral evil afflicted humanity ever entailed upon itself.

The Bible Society, in its progress, will level that mound which has so long separated the Mahometan, the Jew, and the Gentile; the deluded followers of the false prophet will lay aside his Alcoran, and receive the Bible; the Israelite will reject the Talmud and own his Saviour; and the Gentile will flock to the religion which has been 'set up for the nations, to assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth.' The Society has traversed Europe, making every capital the estuary of its love and successful labours. In Asia, the pious missionary, who goes, like Paul bound in the spirit, not knowing what may befall him on his journey—who surrenders all his present enjoyments to endure perils, hunger and fatigue, and climbs the hill or descends the valley, to publish the glad tidings of the gospel—is become the active instrument of the British and Foreign Bible Society, and trims the midnight lamp to give the Bible to the Hindoo in an intelligible language, to rescue him from perishing on the banks of the Ganges, or from being crushed under the vehicle, that carries his wooden god. The millions of Chinese, lost in idolatry, and ignorant of that resurrection which is the earnest of their own, are already visited; and you will irrigate the deserts of Tartary with the fertilizing streams of the gospel; there will be given unto

them the glory of Lebanon; the excellency of Sharon and of Carmel. Not are the remote and extensive regions of the northern Asia beyond the reach of your genial influence; the Siberian exile, whether tost in the deep recess of some lonely glen, or buried in the eternal gloom of his dreary forests, when light shines into darkness he will bless you. For more than two centuries has western Africa been visited by Europeans; but, alas! the flag under which they sailed was long the signal for rapine and desolation, though not the harbinger of peace and blessing. You have indeed signed the death warrant of slavery, broken the chains of negro thralldom, and told the sons of Guinea to be free: it remains, then, for you who have released the body from its fetters, to emancipate that part which is immortal, to point to an everlasting inheritance, in that kingdom whose foundation is eternity. May 'He who can draw out the leviathan with a hook,' put his yoke upon the barbarian, and christianize, though the instrumentality of this institution, that extensive continent, from its interior to its extreme shores. But let us cross the Atlantic; there is a numerous family; more than 120 bible societies have started into existence in N. America; the Indian, wandering in his native wilds is an object of their charity; the Esquimaux even now read the scriptures in their own language. Nor has the southern continent of the new world been forgotten; it has been visited by the bounty of that society which considers the whole human family equal in their claims, as the children of one universal Parent. Oh! could we hover on the wing of fancy in the blue concave, and behold our sun but as a twinkling star, and every twinkling star that lights up the fabric of nature, as the sun and centre of another system! Could we see the Almighty Father with his fiat, give impulse to the planetary worlds that revolve around them, while we contemplated the immensity of the design, and the magnitude of the power that could accomplish! Lost in wonder and astonishment, the mind sinks into its own vacuity.

But, when we remember that the same supreme intelligence which supports the whole, has condescended to reveal his will to mankind for their government, and give, through the medium of the new covenant, a more perfect dispensation. Oh! then, to muse his ineffable praise, we must call in the aid of 'expressive silence,' and while we receive the invaluable favour, let us give some evidence of our gratitude by the diffusion of the blessing. Let then the British mariner and christian, offering in one hand the document of Heaven, with the other unfurl the swelling canvass to the gales of a propitious Providence, to explore every region and every clime, touch upon every shore, and visit every island that rises from the bosom of the ocean. May we not look forward to that time when the temple of Juggernaut, of the Lama, and the Japanese idol, and every temple that has an altar raised unto the unknown God, will be in ruins, & one universal temple be erected, in which the people will be the living church—the heart, the altar, and the incense, adoration and gratitude! To realize this rapturous prospect and prophecy, some may offer their time, some their talents, and others pecuniary sacrifice, all may throw their mite into the treasury, looking for a reward in that 'undiscovered country,' where the light will yet burst upon your enraptured vision.

A young man has responded too long upon your attention; there may be those, but I trust there is no one present, who will call zeal, enthusiasm, or an expression of interest in the concerns of the noble institution, presumption. In such a case, we must not be bashed by the strictures of the critic, the frown of the worldling, or malignant smile of ignorance and envy; let me then petition you for the millions of human beings who are still sunk in the lowest depth of barbarism and degradation; for the wild Arab & the tawny Hottentot; for the savage, devouring cannibal; for the wretched inhabitant of Terra del Fuego, whether he traverse the mountain covered with burning lava or clothed with perpetual snow; for the Indian, still wielding the murderous tomahawk, and the shivering native of Kam-schatka. Oh! on such a theme, I forget my humble character, and would entreat you, by that love which is the characteristic of the gospel! we promulgate, and which flows universal to the whole human family; by every domestic duty and

social obligation; by the diffusion of that blood which was to seal and ratify the new covenant. Let us be in the accomplishment of this one grand and unexceptionable object, till every mountain rises, and every stream flows a tributary, till every valley ring with the voice of praise, and every mouth be open to utterance! In our own favoured country, we will give stability to the throne and constitution, peace to the community, and to the state vigorous and enlightened population;—we will do more than that; we will make the Bible the religion of the world!!

### MARYLAND GAZETTE

Annapolis, Thursday, June 3.

For the Maryland Gazette.

Mr. Green,  
It has been objected, to the scheme which has been proposed of a Freeholder's Bank, that the great multitude of notes of the Bank of the United States, and of other Banks, which will be in circulation, will make it impossible to keep in circulation so large a quantity of the notes of this bank as twice the amount of the capital; and that an effectual provision is made to pay off the notes in case of their being returned upon the bank. As there is no necessary connection between a bank founded upon landed security, and the Commercial Bank, in order that this Bank may not be any respect dependent upon, or connected with any Commercial Bank whatever, but may rest upon its own foundation alone, it is proposed that the Freeholders of the state may borrow money of the Bank at seven per cent per annum interest, payable half yearly. The sum of the money paid in to be lent on mortgage, and that the expenses of the Bank amount to three quarters per cent. of the money lent, the dividends of the stock will amount to six and one quarter per cent, which is more than is made by the purchase of United States stock, and is probably more than the other Banks will divide after the United States Bank is in full operation, as that Bank will take to itself all the best commercial business, and will charge the other Banks interest for the balance of their notes, which it will always possess. There is nothing unreasonable in the request of the Freeholders to be permitted to borrow of this Bank at seven per cent interest, (that being the legal interest in New-York the richest and most flourishing state in the union, when they have disabled themselves from obtaining money at six per cent as the directors of Commercial Banks, and their friends, do, by improvidently granting advances to those Banks, by which the money of the country is collected into them, to be lent to anybody except the Freeholders of the state.) In this case this bank will not purchase United States stock, or other government security, but will keep specie to pay any of its demands for which specie may be demanded. As no bank can divide six per cent if it lends no more than its capital (for the expenses of its administration are to be deducted) all the Commercial Banks lend more than the amount of their capital; and the amount of dividends on their stock increases in proportion as the money lent by them exceeds their capital. So this bank may with safety lend more than its capital, within the limits, which it will be the business of the directors to ascertain. Instead of allowing the President, Directors and Cashier, fixed salaries, it is proposed to allow them quarters per cent. on the money lent as their remuneration, and to make it their interest to manage the profits will increase with the amount of the institution.

It is thought unnecessary to say more at present on the matter, and the people in the form of a pamphlet.

### A FREEHOLDER

For the Maryland Gazette.

Mr. Green,  
The attempt made at the session of the legislature to reorganize the seat of government, is a matter of great importance to the people of this state, and ought not to be committed to pass unnoticed. It is that the prominent friends of the measure deserve notice.

the people may know and become acquainted with the schemes and plans which adopted to place the government of the state under the control of the inhabitants of the state shall be my care to examine and investigate the object of his aiders and abettors, and that justice to the reputation from Baltimore their merits and demerits, and to justly entitle them to kindly and politely to Dancing Rooms for the accommodation of the times of the people. Arguments in opposition removal, and in support of the same, will be submitted for the consideration of the people, and a question, in order that they may come fairly and openly, and that their opinions be expressed through representatives at the next meeting of the Legislature.

### An Advocate in the People.

DIED,  
At his farm, near this city, on Friday morning last, after a long and protracted illness, in the 71st year of his age, Mr. J. KINGSTON.

From the Frederick-Town  
Died on Thursday morning the 15th instant, in Georgetown, in the 49th year of his age, A. SHAAFF, esq. of Frederick. His remains were brought to this city, and the country seat of the deceased, and thence attended to the Episcopal Burying-ground in Frederick by an unusual number of respectable citizens. He was buried in the lot of an individual, to the interest of which he was generally known in the present occasion. His sterling talents, long tried and eminent usefulness, and his cheerful and unfeigned confidence and friendship to his fellow citizens, that it is a sense of general regret should be evinced by a profession of deep concern in the numerous relatives, he has left behind him, that it will be impudently inadequate to fill; by generally his departure was mourned, and as a legal character, of which he was a distinguished member, will lament their loss. He was educated in this country, commenced and pursued a course of practice of the law, for several years—he then removed to this city, the seat of the highest law in the State, in which he acquired the first and most extensive business and gained the most command of a candid and liberal public could bestow. The dearth of reporters in the courts made his knowledge of the law particularly valuable to the bar, and will be a general and lasting regret, could so soon have increased to a point of renowned profession, and within a few hours been attached to a profession which afforded him the opportunity for public life, upon which he was for a short time to embark, by the solicitation of his fellow citizens of Annapolis, he was in the legislature of the state, and exhibited a very judicious and a very liberal inclination or the wisdom which might lead him to accept of some years he has divided between his profession and his cultivation and tasteful management of his farm, which he pursued under his direction, a delightful retirement, combining the most beautiful production with the most elegant of arrangements in the midst of this earth, endeared by the recollection that they were the fruit of his industry, it suited the providence to remove him from a world of variableness and uncertainty, leaving in the recollection of his friends a spotless and conspicuous through a life of extensive and active services.