

POETS CORNER.

From the North American Review. ON THE RAISING OF JAIRUS DAUGHTER.

They have watched her last and quivering breath, And the maiden's soul has flown; They have wrapt her in the robes of death, And laid her, dark and lone. But the mother casts a look behind, Upon that fallen flower,— Nay, start not—'twas the gathering wind, Those limbs have lost their power. And tremble not at that cheek of snow, Over which the faint light plays, 'Tis only the crimson curtain's glow, Which thus deceives thy gaze. Didst thou not close that expiring eye? And feel the soft pulse decay? And did not thy lips receive the sigh, Which bore her soul away? She lies on her couch all pale and hush'd, And heeds not thy gentle tread, And is still as the spring flow'r by traveller crush'd, Which dies on its snowy bed. The mother has flown from that lonely room, And the maid is mute and pale— Her ivory hand is cold as the tomb, And dark is her stiffen'd nail. Her mother strays with faded arms, And her head is bent in woe, She shuts her thoughts to joys or harms, No tear attempts to flow. But listen! what name salutes here! It comes to a heart of stone; "Jesus," she cries, "has no power here, My daughter's life has flown" He leads the way to that cold white couch, And beams o'er the senseless form— Can his be less than a heavenly touch? The maiden's hand is warm! And the fresh blood comes with roseate hue. While death's dark terrors fly, Her form is rais'd, and her step is true, And life beams bright in her eye. Watertown, 1817.

Every man the Friend or the Enemy of Christ.

In some contests, they who are not immediately concerned, are at liberty, or rather it is their duty, to take neither part, because the thing contended for is indifferent in itself, or because both sides are in the wrong. There are others, wherein every man is obliged to favour at least, if not to join himself to one of the parties engaged, because one of them is evidently in the right; and no man ought to be wholly disinterested, when the cause of truth, justice, or virtue is debated. In the cause of religious truth, every man is a party; if it be a fact, as no doubt it is, that the happiness of every man is inseparably connected, not only with his thinking rightly in religious matters, but in some measure also, with his endeavoring to make others do the same. Happiness is the effect of virtue, and virtue of true religion. The chief among these, or rather that wherein the rest are comprised, is the great contest between Christ, the fountain of true religion, of pure virtue, and of our real happiness, on the one side; and the author of spiritual darkness, wickedness, and misery, on the other. What then is it to be for Christ, and what to be against him? A man cannot be truly said to be with Christ, who only follows him, carries his name, and declares for him; since the Scriptures assure us, that not only they are against Christ, "who deny him before men in words," but they also "who profess that they know him, but in works deny him, being abominable, and disobedient, and unto every good work reprobate," of whom St. Paul tells us, "even weeping, that they are the enemies of the cross of Christ." Who then are for him? They, no doubt, of whom he says to the Father, "I have given unto them the words that thou gavest me; and they have received them, and have known hereby, that I came out from thee; and they have believed, that thou didst send me.—Thine they were, and thou gavest them me, and they have kept my word."—"They that are Christ's," says St. Paul, "have crucified the flesh with the affections and lusts." But are there not a third, or middle sort of men, who, in the strictness of these expressions, are neither with our Saviour, nor against him?

No! Christ, who best knows his own, absolutely denies the fact. It is true, of good men some are better, and of bad men, some are worse than others. The good are not all equally the friends, nor the wicked all equally the enemies of Christ; and for these inequalities, different degrees of reward and punishment are reserved in the determination of our Judge. It is also true, that the best of men sometimes fall into sin, and the worst sometimes rise to acts of piety and goodness. But, then, he who is to pass sentence on us; knows perfectly well where frailty ends, and presumption and perverseness begin; knows who, in the main of his life, is a good, and who a bad man, that is, who is on his part, and who against him. Thus it appears, that, from the throne of God down to the nethermost hell, there is not, there cannot possibly be one moral being, who is not either the friend or the enemy of Christ. In the one or other of these lights, he must regard every man, and every man must regard himself, at the final judgment. On that great occasion, the Judge will pronounce but two sentences; to the good, "come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world;" and to the wicked, "depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." At that day, there will be no man found, who will not tremble under the one, or triumph in the other of these sentences; none who will not be a fit object of either. Here is no middle judgment between come and depart, nor a middle region between heaven and hell, for the reception of him, who is neither called as a friend, nor rejected as an enemy to Christ. Now will it not be a great comfort and confirmation to every good man, to perceive, by an infallible rule, that Christ regards him as his friend? What can so effectually encourage him to a steady perseverance, as thus beforehand to enjoy the happy judgment of the last day? Will it not be also as great a terror to every bad man to know, by the same infallible rule, that he himself is the enemy of Christ? What is so likely to lead him to repentance, as the bitter foretaste of his future condemnation? You who did not know this, or know it only in the spirit of slumber, you are the ungrateful; and hereafter, if you do not awake in time, must be the miserable enemy of that Saviour who laid down his life for your soul. You have all along professed Christianity, but contented yourself with such a kind or degree of it, as the vain and senseless practice of the world esteems sufficient; that is, you go sometimes to Church, give something to the poor, and now and then, perhaps, attend to devotional exercises.—You keep within the verge of the laws to preserve a tolerable character; and so pass in your own, and the judgment of others like yourself, for a moderate Christian. But, in the mean time, you scruple not to take God's name in vain, to talk obscenely, to get drunk sometimes, and to mingle in your dealings with the world, a certain degree of cunning, extortion, or oppression. If you have observed this, or somewhat like it, to be the general practice, the unhappy example serves you for a law, to which all the laws of God must give way in you, who set not up truly for a saint, but sneer at those who are more scrupulous, as hypocritical pretenders to that character. All this while it is with you a matter of but little moment, whether you are with Christ or against him, as is evident by your never, in any material instance, preferring his service or honour, to the ordinary calls of worldly interest or pleasure. If you are on Christ's part, what passion have you subdued, what appetite denied, what view of temporal profit or honour, though ever so inconsiderable, have you set aside, purely to please him? Or rather, what sense of his goodness, and your past ingratitude, do you even now feel, to prove to you, that you are not wholly indifferent about him, his religion, or your place among his followers? "You honour him," it is true, and but a little, "with your lips; but your heart is far from him." Full well he knows it, for he is a searcher of hearts, and clearly sees where all the ardour of your is placed, while he hath only the worthless compliment of your professions. This you may be experimentally convinced of, by an impartial consideration of your pray-

ers, your faith, and the general tenor of your whole life. Your prayers are but seldom offered up to the absolute Disposer of all things, and offered with such an unaccountable coldness of heart, as testifies no affection, scarcely, indeed, a bare dependence. Your faith, for want of a thorough conviction, or of that close attention which the great things it sets before you demand, amounts to little more than a mere opinion as to either the past or future facts suggested in your creed. Such an opinion is too weak to have any material effect on your practice, too feeble by far to bring futurity even into competition with the present objects of sense and appetite. Indeed, in so great a degree of dimness and confusion does the eye of your faith present you with a view of things to come, that heaven hardly looks like happiness, or hell like misery, or either like a reality. How unlike is your faith to that of a real Christian! His faith draws his very senses into its service. He believes, and therefore, hears God speaking in his word; feels God moving in his heart; sees the judgment-seat of Christ, with the glories of heaven, and the horrors of hell, almost as clearly as if they were displayed just before his eyes. Nay, he suffers the anguish of his Saviour's wounds with not much less pain than if the nails and spear had pierced his own flesh; and triumphs over sin and death in the resurrection of Christ, with an high degree of that joy he knows he is to feel, when he shall arise from the grave himself. As to the general cast and tenor of your life—an insensible stupidity damps and flattens all you think or do in relation to religion. Here you know nothing! here you feel nothing! But, in regard to this world, you are not alive. How can you read is your understanding here! how warmly engaged is your heart! And, for the truth of these observations, I appeal to your own breast. You are ready, it may be, to declare with an affected humility, that it is the height of your ambition, in religious matters, to be an ordinary or middling Christian. Let others, you say, set up for singularity in holiness; for your part, you wish to be found even among the lowest class of Christians, and aspire only to a bare acquittal. And yet you want not your share of ambition and pride too. Misguided man! How miserably you mistake that for humility, which is but luke-warmness and indifference! But where is the humility of vitifying those religious warmth in others, which you never had either the sense or goodness to feel in yourself? Know, unhappy man, that there is, there can be, no such mortal as a middling Christian. Neither the exalted joys promised, nor the shocking torments threatened, will suffer a thinking mind to be indifferent. If your eyes are now open, look about you, and tell us where you are; surely not with Christ, but against him; with reprobates and devils, the sink and scum of the creation, who, in their lusts, and even pride of their hearts, have preferred rebellion to gratitude, infamy to glory, and hell to heaven. Reflect feelingly on what Christ hath done for you, and as impartially on what you have done to him—and then see your ingratitude. He, the Son of God, hath died to save you, a poor unworthy criminal, from endless infamy and misery—think how great that infamy and misery—and to bring you to endless glory and happiness—consider how high that glory! how infinite that happiness! How coolly you hear it! As coolly you return it, by your formal professions, your dry thanksgivings, your unwilling services, through which scarcely any footsteps of either your understanding or affection are to be traced. On the other side are found all your positive sins, your vile thoughts; your false, profane, or seducing discourse; your abominable actions; all imagined, uttered, committed, directly against him who died for you. Know, mistaken man, that you are in a state of rebellion against the Sovereign of the world, and at war with the Almighty. If your forces are sufficient to maintain this war, and your armour proof against this two-edged sword, go on; but no longer say you are a Christian. There is not less sense, and more consistency, in directly contending with God, than in pretending to be his servant, and yet fighting against him.

Your case then will not admit a moment's delay—neither is there any medium between being "for Christ, and against him." Salvation is found only in being for him; condemnation only in being against him. Awake, consider this ere it is too late, and choose your party; BUT CONSIDER IT WITH YOUR WHOLE UNDERSTANDING, AND CHOOSE WITH YOUR WHOLE HEART, FOR REMEMBER—YOU CHOOSE FOR ALL ETERNITY.

CITY HOTEL. THAT WELL KNOWN ESTABLISHMENT, The Union Tavern & City Hotel. Formerly kept by George Mann, in the City of Annapolis, has lately been purchased, and is now occupied by WILLIAM BREWER, Who has opened a large and commodious Tavern, where boarders and travellers will receive the most unremitted attention, and the best of every thing which the seasons afford. Those who formerly favoured him with their custom, when he occupied this establishment formerly, and that he lately moved from, may be assured that every exertion will be made, and his personal attention given, to render them perfectly satisfied; and he invites those who have never witnessed his desire to please to give him a call, confident that if they do so once, they will repeat the visit whenever opportunity offers. The Best Liquors, and fare of every kind, that can be procured, shall be offered to his customers, and the greatest attention paid to, and care taken of their horses. He therefore solicits public patronage. May 15. 1817.

Sheriff's Sale. By virtue of a writ of fieri facias to me directed, will be exposed to public Sale, on Tuesday the 30th July inst. at Mrs Susanna Miles Tavern, at 11 o'clock, for Cash, One Negro Man named Tom, one Negro named Lloyd, and one Negro Girl named Anne, taken as the property of William Weems, of Annapolis, and will be sold to satisfy a debt due Theodore & David Weems, for the use of Henry Schroeder & Co. R. Welch, of Ben. Shiff. A. A. County. July 19. 1817.

Farmers Bank of Maryland, 24th June, 1817. In compliance with the charter of the Farmers Bank of Maryland, and with a supplement thereto establishing a branch thereof in Frederick-Town, notice is hereby given to the stockholders on the western shore, that an election will be held at the banking-house in the city of Annapolis, on the first Monday in August next, between the hours of 10 o'clock A. M. and 3 o'clock P. M. for the purpose of choosing from amongst the stockholders sixteen directors for the bank at Annapolis, and nine directors for the Branch Bank at Frederick-Town. By order, Jona. Pinkney, Cashier. 100 Dollars Reward.

Ranaway from the subscriber, on the 14th day of last month, a negro man named SOLOMON ROGERS, 26 years of age, about five feet ten inches high; he has a smooth black skin, full face, and good teeth. He took with him a blue cloth coat, grey casimere pantaloons, a short fulled cloth jacket of a drab colour, two new ticklenburg shirts, a pair of new oxburg trousers, and a good furried hat, besides other cloaths not particularly recollected. It is believed that he wears a silver watch with a large key to it. As he has many acquaintances in the city of Baltimore, it is probable he has gone to that place, as he did about five years ago, when he was taken up and committed to jail. Whoever apprehends the said runaway, and secures him in any jail, so that I get him again, shall, if taken in Anne-Arundel county, receive 50 dollars, and if out of said county the above reward. Horatio Ridout. Whitehall, Anne-Arundel county, June 15, 1817.

NOTICE. This is to give notice, that the subscriber hath taken out short letters on the estate of John Worthington, late of Anne-Arundel county, deceased. All persons having claims against the said deceased, are requested to bring them, legally authenticated, & all those who are indebted to the said estate to make immediate payment, to Beale M. Worthington, ex'r. The Editors of the National Intelligencer are requested to publish the above advertisement once a week, for 6 weeks, and forward their account to this office for collection. July 10. 1817.

LANDS FOR SALE. The subscriber offers at private sale either of the two following farms, lying on the head of South River, in Anne-Arundel county, to wit: A Tract of Land called "White's Hall," now in the occupation of Mr. Stephen Lee, containing about 200 acres. The soil is of the first quality, well adapted to the growth of Corn, Wheat of the best quality, and the improvements, consisting of an excellent dwelling-house, kitchen, tobacco house and quarter, all lately erected, are in complete repair; there is also a well of fine water, and a young apple orchard of the choicest fruit. The other farm is nearly adjoining the above, and contains about 200 acres. This land is not inferior to that in the county, is under good husbandry, and has a commodious dwelling-house, kitchen, two tobacco-houses, stables, and corn-house. The above lands are susceptible of great benefit from the use of plaster, and from their healthy situation, and pleasant neighbourhood, offer an agreeable residence. They are distant from the city about three miles. The subscriber invites persons disposed to purchase to view the premises. The terms, which shall be so accommodating, will be made known on application to J. T. Barber. Annapolis, March 27. By His Excellency Charles Ridgely, of Hampton, Esquire, Governor of Maryland. A PROCLAMATION. Whereas it is provided by the sixth section of the constitution and form of government, that "the Council shall have power to make the Great Seal of this State, which shall be kept by the Chancellor, and affixed to all laws, commissions, grants, and other testimonials, as has been heretofore practised in this State." And whereas under and in virtue of the said power, the board have lately caused to be made of steel a seal, with certain devices, and with the words "Seal of the State of Maryland" inscribed thereon. And whereas the same hath been delivered to the Honorable the Chancellor, to be kept and used as the great seal of this State. I have therefore thought proper to issue this my proclamation, declaring the said seal as aforesaid made, and delivered to the Chancellor, and none other, to be the great seal of the State of Maryland. Given under my hand, and the seal of the State of Maryland, this tenth day of June, in the year of our Lord one thousand eight hundred and seventeen. C. RIDGELY, of Hampton. By His Excellency's command. Minian Pinkney, Clerk of the Council. Ordered, That the foregoing proclamation be published eight times in the Maryland Gazette, Federal Gazette, Federal Republican and Telegraph, Frederick-town Herald, the United Light, the Allegany Federalist, and the Monitor at Easton. Minian Pinkney, Clerk of the Council. 8 FOR SALE. The subscriber will sell, Thomas's Point, And the lands adjoining, lying on the Chesapeake Bay, South River, Oyster and Fishing Creeks. These lands are bound with ship timber, and wood almost every description. There is a large quantity of firm marsh belonging to it, and some low ground, which may be converted into meadow at a small expense. There are several small buildings on it. The whole contains between three and four hundred acres. The place is remarkable for fish, oysters, and wild fowl. In addition to the above lands, the subscriber will also sell the lands adjoining. The whole will contain between six and seven hundred acres, fence of four or five hundred yards length, running from the Head of Oyster creek to Smith's Creek, will enclose the whole land. This half of the land has a considerable quantity of firm marsh belonging to it, two tobacco houses, and a well of good water. The whole is capable of being made one of the best grazing farms in the state. J. T. Barber. March 27. 36 That most Valuable and Highly Improved FARM, Known by the name of the HAYLANDS, Containing near fifteen hundred acres, situated nine miles below Annapolis, the navigable waters of Rhode River, and more particularly described in a paper in January and February last, still offered for sale. If desired, the lower tract will be divided into parcels, and sold separate. A bill addressed to me in the city of Baltimore, will be attended to. May 15. 1817. THE Votes and Proceedings Of the last Legislature—a few copies for sale at this office.—Price \$1.00 June 26.

MARYLAND VOL. LXXV. PRINTED AND PUBLISHED BY JONAS GREEN, CHURCH-STREET, ANNAPOLIS. Price—Three Dollars per Annum. MARYLAND GAZETTE. Annapolis, Thursday, August 1. For the Maryland Gazette. AN ADDRESS To the People of Maryland, on the Necessity of establishing a Bank for the benefit of Agriculture and THE PEOPLE OF MARYLAND. Before the introduction of the bill into the state of Maryland, freeholders found no difficulty in borrowing money on mortgage, the cultivation and improvement of their estates, as those persons had money were glad to lend them at the legal interest of six per cent. on mortgage of their land, by considering this the best security for the payment of both interest and principal; but in consequence of the establishment of banks, the freeholders, from being persons who could obtain money, have become almost entirely persons who cannot obtain money on any terms whatever. In consequence of their circumstances, they are in the following manner affected: the merchants, and other persons in Baltimore, who were formerly to carry on their trade, and to employ the money, came to Annapolis, and at that time most of the men in the state resided, presented to them, that instead of six per cent. of interest, they should have to pay only six per cent. of interest, and that they should have to invest in the stock of the bank, which they proposed to establish in Baltimore, for the purpose of borrowing money to merchants in that city, upon promissory notes, with an endorser, payable in thirty days; that the money should be lent in the notes of the bank, which would pass and be received as specie; that the bank should be able to lend twice the amount of its capital; that the interest on the money would be reduced to twelve per cent. on its capital; and that after paying the expenses of the bank, the stockholders could not receive more than eight per cent. per annum on the money they had subscribed for the practicability of the scheme, and the profit to be made, they referred them to the notes of the Banks of North Carolina, Massachusetts and New-York, which were then in circulation, and which the scheme would be profitable to them, agreed to subscribe to the bank; and the subscribers, unaware of the consequences that would accrue from such a measure, and not perceiving that they were to be landed interest, paid for establishing the Bank of Maryland with a capital of \$300,000 was the entering wedge, which opened the way for the establishment of a system of banking which has proved destructive to the freeholders of the state; for the inhabitants of Baltimore, who were the stockholders of Baltimore, were the money, proposed the establishment of another Bank called the Bank of Baltimore, with a capital of one million two hundred thousand dollars; and the former Bank had been found profitable to the stockholders, the capital of the Bank was soon subscribed; and persons in Baltimore before they had wanted money, the banks continually increased, and there are now no less than thirty commercial banks in the city of Baltimore, besides a number of banks on the same plan in the counties of the state.—As the stockholders, by becoming stockholders in these banks, can make more than interest of their money, and are projecting themselves to the law against usury, they will lend no more money on mortgage of land, and most of the money in all they had lent to merchants and speculators in Baltimore, the richest of whom are now, have contrived to get their hands all the money in the state, and by issuing bank