

POET'S OBSERVER.

LIFE'S LIKENESS.

Written in imitation of the poetry of the 17th Century.

Life is—what? It is the shooting of a star, That gleams along the trackless air, And vanishes, almost ere seen, to naught.

Life is—what? It is the vermeil of the rose, That blooms but till the bleak wind blows, Then, all entombed, in sweets, doth fade and rot.

Life is—what? It is the dew drop of the morn, That quivering, hangs upon the thorn.

Life is—what? A stone, whose fall doth circles make, On the smooth surface of the lake, Which spread, till one and all forsake the spot.

Life is—what? A shadow on the mountain's side, Of rocks that rise to other ridges, Driven by the northern gale, with tempests fraught.

Life is—what? It is a bubble on the morn, Raised by a little globe of rain, Whose hair destroys the fabric it hath wrought.

Life is—what? A shadow on the mountain's side, Of rocks that rise to other ridges, Driven by the northern gale, with tempests fraught.

Life is—what? It is the sound of cannon near, Which strikes upon the startled ear, And ceases ere we can distinguish aught.

Life is—what? It is the swallow's sojournment, Who, ere the summer's robe is rent, Flies to some distant bourn, by instinct taught.

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or doomed to weeping, and wailing, and gnashing of teeth, with devils and damned spirits in hell, where the worm never dieth, and where the fire never will be quenched: this is the momentous inquiry I ought to make. To escape from the wrath to come, and secure an inheritance among the saints in light, ought to be my great concern. Is it so? Which world is most in my thoughts, this or the next? Which am I most anxious about? Am I not often inquiring, what shall I eat, what shall I drink, or wherewithal shall I be clothed? But when did I seriously inquire, "What shall I do to be saved?" I have no prevailing concern about my soul, I may be certain my state is bad, and its danger awfully great.

SERMON III. Sin is the transgression of the law—1 John iii. 4.

Sinner, did you ever inquire what sin is? Did you ever study the word of God, that you might have proper views of this greatest of all evils? If you have never made the inquiry, your state is bad, dreadfully bad. Your salvation is at stake. Look seriously into the text. Lift up your heart to God, and say, "Lord, give me proper views of sin."

SERMON IV. Cursed is every one that continueth not in all things, that are written in the book of the law to do them. Gal. iii. 10.

What means that awful word, "Cursed?" the curse of God is the declaration of his just anger and wrath against sin and the sinner. Who can stand in his sight if he is angry? Psalm lxxvii. 7. But who is cursed? Every one, whether young or old, rich or poor, learned or ignorant, that continueth not throughout the whole period of life, without any intermission, failure, or defect whatever, in all things, in thought, word, and deed, doing perfectly what the law requires, and keeping himself absolutely free from what the law condemns, in all things that are written in the book of the law to do them.

SERMON V. The wages of sin is death. Rom. vi. 23.

Sin is the transgression of the law, (1 John iii. 4.) that eternal rule of right to rational beings, the moral law of God. It is sin, all sin, every sin, that is here spoken of. Death, whatever that word means, is the just and certain reward of every sin committed in thought, word or deed. But what is death? The death of the body is its separation from the soul. You are a sinner; and this effect of sin you have begun to feel in all those pains & sicknesses, which are bringing your body to the grave. You are now a dying man: The death of the body, or its separation from the soul, will occasion its return to the dust from whence it was taken. But death in the text means vastly

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SERMON VII. Repent ye and believe the Gospel. Mark i. 15.

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SERMON VIII. This is a faithful saying, and worthy of all acceptations, that Jesus Christ came into the world to save sinners, of whom I am chief. 1 Tim. i. 15.

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always employed the whole Sabbath in those religious exercises, which the fourth commandment enjoins; and performed those exercises in such a devout manner, that the law has nothing to charge you with, in thought, word or deed? Sinner, lay your hand upon your mouth, and plead guilty. Need I go through the second table? Dost thou love thy neighbour as thyself? Hast thou done unto all men as thou wouldst they should do unto thee? Have you never been guilty of disobedience to your parents? Know you not that every rising of causeless anger is murder? (Mat. v. 22.) that every unchaste desire is adultery? (Mat. v. 28.) that every secret front and neglect of affording that succour to the poor which is in your power, is theft? that every uncharitable thought is a breach of the ninth, and every covetous wish a transgression of the tenth commandment? Surely all have sinned in doing that which the law forbids, and in not doing that which the law commands. What have I then done, or what have I not done? All have sinned. What is my state? A state of sinfulness and misery. Why have I not felt it till now? Because sin hath blinded my eyes against the light of truth.

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more: the death of the soul. What is that? It is something as much more dreadful than that of the body, as the soul is of more value than the body. It is the separation of the soul from God, as its life and happiness: hence it becomes a state of unavoidable sin, and first or last, a state of self-tormenting anguish, arising from the forfeiture of the friendship of God, with all its attendant blessings. Spiritual death, or the death of the soul, consists not in the loss of consciousness or feeling, but in the loss of the image & favour of God. For in his favour is life (Psalm xxx. 5.) and in his wrath is death. If you, my dear fellow-sinner, are not made alive by God's converting grace, this is your state. You are dead in trespasses and sins; and unless you are quickened by God's Spirit, communicated to you before your departure hence, in this unhappy state you must forever continue; for the death spoken of in the text is opposed to eternal life in the following clause. And, oh, if the effect of this spiritual death be misery, even in this present life, (as the experience of every man testifies, if he will own the truth,) then what must it be in the world to come? Ah! who can tell? We read of a worm that never dies, to prey on the tormented conscience: of fire that never can be quenched, to destroy both body and soul in hell: of weeping, and wailing, and gnashing of teeth; and all this is to last forever. But is there not a disproportion between the offence and punishment? Let God be true and every man a liar. He says the wages, the just reward of sin, is death. God's truth binds him to fulfil his threatenings, as well as his promises. O fly from the wrath to come; for who among us can dwell with devouring fire? who among us can dwell with everlasting burnings? Isaiah xxxii. 14.

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This is the sum of the gospel—Jesus Christ is God; he made the world, and all that therein is; Col. i. 16. but we his creatures, rebelled his laws, and rebelled against him. He might justly have cast us all into hell, the lake that burneth with fire and brimstone. But, O wondrous love! "God was manifest in the flesh, was born into the world, for what purpose? To save sinners." How did he save them? By dying for them upon the cross, "bearing their sins in his own body upon the tree;" and washing them from their sins in his own blood. Did I consider this wonderful love of God? I am a sinner, born in sin, and as such liable to eternal punishment. "Jesus Christ came into the world to save sinners," such as I am. Have I ever earnestly entreated him to save me? I believe that I am a miserable sinner. Do I feel it, and lament it? And am I sensible that unless Christ saves me, I must be a damned forever? Alas, how many profess to be Jesus Christ to save them! many are careless and unconcerned about what Jesus Christ has done for sinners! But do I lay my heart? Are all my hopes built on this faithful saying, that "Jesus Christ came into the world to save sinners?" O what a comfort saying it is, that though I am a sinner, the chief of sinners, yet I may be saved from the sins I have committed, and the hell I have deserved, if, under a penitential sorrow for my wickedness, I look up to Christ, and trust in him! O what the Holy Spirit enable me to look unto Jesus. O, what a comfort I, a poor, wretched, helpless sinner do, if there was no Jesus to save me? How eagerly should I welcome such glad tidings! The message is "worthy of all acceptation," and ought to be received by all, since all have sinned, and stand in need of being saved; since all who feel their lost state may come to him who is able to save them. O Lord, the Holy Spirit enable me to believe to the glory of my soul.

SERMON XIX. Repent ye and believe the Gospel. Mark i. 15.

These are the words of our blessed Saviour, addressed to poor guilty sinners. Like you and me, what is repentance? It is the sense of the Spirit of Christ upon the heart, producing such an inward sense of the evil and guilt of sin, as makes a man wonder that he is out of hell; such a hatred of sin, as causes a man to forsake it; and such an apprehension of the consequences of sin, as makes a man willing to be saved wholly and solely through what Jesus Christ has done, and suffered for lost souls. The penitent sinner is convinced that sin deserves punishment; that he himself, as a sinner, is liable to the wrath of God; that sin must be pardoned or punished: that he can make no amends for the least of his transgressions, and consequently that his salvation must be all of grace. The man thus humbled is prepared to welcome the new-born Saviour, who came to seek and to save that which was lost. Mark xiv. 11. Such is the Gospel, which is glad tidings to a lost, guilty world. The sum and substance of it is that "Jesus Christ came into the world to save sinners." 1 Tim. i. 15. He died to make satisfaction for their sins; and being God and man in one Christ, "he is able to save to the uttermost all that come unto God by him." Heb. vii. 25. His blood being the blood of God incarnate, (Acts. xx. 28.) was infinitely meritorious; and it was for this very purpose, to take away sin; so that if your sins, poor sinner, condemned sinner, are more in number than the hairs on your head, or the sand on the sea shore; if they are great and aggravated, and red like scarlet, yet there is hope; the blood of Jesus Christ cleanseth (hath virtue to cleanse) from all sin." 1 John i. 7. But how are you to become interested in this, to get the comfort of it? "Believe the gospel;" rely on what the word of God says about Jesus Christ, and his willingness and power to save sinners. But may I without presumption believe, that Jesus Christ came to save such a wretch as I am? Yes, "this is God's commandment, that ye believe on the name of his Son Jesus Christ" 1 John iii. 23. There can be no presumption in believing what God has commanded, in taking God at his word.

MARYLAND

[VOL. LXXV.]

PRINTED AND PUBLISHED BY JONAS GREEN, CHURCH-STREET, ANNAPOLIS.

Price—Three Dollars per Annum.

Anne-Arundel County Court, April Term, 1817.

On application to Anne-Arundel County Court by petition in writing of John Deale, of Anne-Arundel County, praying for the benefit of the act for the relief of sundry insolvent debtors, passed at November session eighteen hundred and five, and the several supplements thereto, a schedule of his property, and a list of his creditors, on oath, as far as he can ascertain them, being annexed to his petition; and the said John Deale having satisfied the said court that he has resided in the State of Maryland two years immediately preceding the time of his application, and that he is in actual confinement for debt only; It is therefore ordered and adjudged by the said court, that the said John Deale be discharged from his confinement, and that he, by giving a copy of this order to be inserted in one of the public newspapers of the city of Annapolis, once a week for three successive months, before the third Monday of September next, give notice to his creditors to appear before the county court of Anne-Arundel County, on the third Monday of September next, for the purpose of recommending trustees for their benefit, on the said John Deale then and there taking the oath by the said acts prescribed, for disposing of his property and to show cause if any they have, why the said John Deale should not have the benefit of the said act and supplements thereto prayed.

Test, Wm. S. Green, Clk. 70 3m.

20 Dollars Reward.

The above reward will be paid for being in gaol, or bringing home Sophia, a bright mulatto woman, but eighteen years old, well grown, has large grey eyes, and her hair black. The above woman ran away from Col. Waring of Mount Pleasant, about the 15th June, (of whom I purchased her.) She has been seen in the neighbourhood of Mr. Wm. Tillard's near Pig-Point, where she supposed she has been waiting for a passage in the packet to Baltimore. She has acquaintances in Baltimore, Washington, Annapolis, and Norfolk. Her clothing not recollected, except a green stuff frock.

Wm. B. Beanes, 48

His Excellency, Charles Ridgely, of Hampton, Esquire, Governor of Maryland.

A PROCLAMATION.

Whereas it has been represented to me by Arnold T. Winsor, Esquire, Sheriff of Montgomery County, that a Negro Man named JACOB, committed to the gaol of said county, charged with the murder of a man, has made his escape therefrom; whereas it is the duty of the Executive in the execution of the laws, to favour to bring all malefactors to justice—I have therefore thought proper to issue this my proclamation, and by and with the advice and consent of the Council offer a reward of Two hundred Dollars to any person or persons who shall apprehend and deliver to the Sheriff of Montgomery County, said Negro Jacob. Given under the hand and the seal of the State of Maryland, this seventeenth day of July, 1817.

C. RIDGELY, of Hampt. His Excellency's command.

NINIAN PINKNEY, Clerk of the Council.

Whereas the foregoing proclamation is published in the Maryland Gazette, Federal Register, and Telegraph, the Frederick Herald, the Torch Light, the Alton Federalist, and the Monitor at Annapolis, once a week for six weeks.

NINIAN PINKNEY, Clerk of the Council.

TRACTS,

Published by the Protestant Episcopal Society of Maryland, for sale at Shaw's Store, Annapolis. Good Old Way or the Religion of our Forefathers } 9 cents. Prayers for the Sick } 6. Prayers for the Family } 1. Prayers for the Traveller } 6. Prayers for the Lord's Supper } 6.