## POETS CORVER.

· 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.

And such is man— He shines and flutters for a span, And is forgot

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. And such is man-

He struts in bravery for a span, And is fergot.

Life is-what? It is the dew drop of the morn, That, quiv'ring, hangs upon the Till, quaff a by sun-beams, 'tis no lon-

ger aught. And such is man-He's steep'd in serrow for a span,

And meles, forgot. Life is -what? A stone, whose fall doth circle

On the smooth surface of the lake. Which spread, till one and all forsake the spot.

And such is man-Midst friends he revels for a span, And sinks, forgot.

Life is - what? It is a bubble on the morn. Rais'd by a little globe of rain. Whose heir destroys the fabric it hath wrought. And such is man-

Swell'd into being for a span,

Life is-what? A shadow on the mountain's side, Driven by the northern gale, with tem pests fraught.

And such is man-

And broke, forgot.

He hangs on greatness for a span, And is forgot

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

And such is man-He frights and blutters for a span, And is forgot. 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.

And such is man-He rents his dwelling for a span, And flits, forgot.

And is this-life? Oh yes! and, had I time, I'd tell An hundred shapes more transient still, But, whilst, I speak, Fate whets his

slaughterous knife. And such is man-

While reckining o'er life's little

Death ends the strife.

## SHORT SERMONS.

SERMON I.

What is man profited, if he shall gain the whole world and loose his own soul? Or what shall a man give in exchange for his soul?-Matt zvi. 26.

How little weight has this consideration on the minds of the generality of mankind! How few consider the salvation of their precious souls, as the great business of life? How little attention does this infinitely important subject gain in the world? You, who are reading these lines, did you ever consider it? Did you ever lay it to your heart? Are you acting according to the conviction, which the thought is designed to produce? May you not thus reason?-I have a soul as well as a body. My soul must live forever in happiness or misery. It is capable of pain or pleasure inconceivably greater than my body. It is a mat-ter of comparatively little importance, whether I am in abject poverty or the greatest affluence, during the few years I am to continue in the present world; whether I am respected or despised by my fellowmortals; whether my body is sickly or healthy, painful or at ease, These are matters of small consequence; death is certain, is near. siAshes to ashes, and dust to dust," must soon be pronounced over my lifeless body. In a dying moment, if I could call the whole world my own, what good would it do me? What comfort could it afford me? But whether my soul is to Be eternally happy or miserable, the com-

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. I it so? Which world is most in my thoughts, this or the next? Which am I most anxious about? Am not often inquiring, what shall I ear, what shall I drink, or wherewithal shall I be clothed? But when did I seriously inquire, "What shall I do to be saved?" I'll have no prevailing concern about my soul, I may be certain my state is bad, and its danger awfally great.

SERMON II. 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? It you have never made the inquiry, your state is bad, dreadfui-ly bad. Your salvation is at stake. Look serious'y into the text. Lift up your heart to God, & say, "Lord, eve me proper views of sin." "Sin s the transgression of the law!" Whit law? The law of the most ho'v God. Where is this law to be found? It is contained in the ten commaniments. Did I ever read them with a trembling heart, a faultering voice, asking, Have I transresied this or that part of God's noiv law? Did I ever consider that the law may be broken by thought as well as by word or deed? Did I ever reflect that the law is spiritual. reaching to the thoughts, purposes and intentions of the heart; that every pregular thought is a transgression of the law: that every un-

note wird that men speak, they must give account in the day of judgment,' Mat. xii. 36.) that awful day, when the heart-searching God shall judge the secrets of our hearts! Alas! How many idle thoughts have passed through my mind, without the proper conviction attending each of them, that this is sin. See Gen. vi. 5. How many idle words have I every day spoken, without reflecting that for every one of these I must give account? Mat.
When did the evil of my thoughts. and words extort an anxious cry from my heart, "God be merciful to me a sinner?" If sin be the transgression of the law; that is, if falling short of the perfection which the law requires in thought, word and deed, be sing as well as doing that which the law forbids; how much have I to answer for, that perhaps I never before thought of? Yet I have often confessed, "We have done what we ought not to have done, and have left undone what we ought to have done, and there is no health in us." Alas! I have mocked God, by contessing with my lips what I did not feel in my heart. Let my conscience, O Lord, now be awakened to feel what

> SERMON III. ve sinned and come Sold of the clory of God-Rom. iii. 2011 Al, and therefore you, my door

reader, and myself: We have sinned; that is, we have broken God's law; for there is none righteous, not one. Rom. iii. 10. There is none that has kept the law of God. We have transgressed every precept of his woral law, either in act, word, or evil desire. The charge is heavy, but the verdict is true. Let us consider the case, earnestly entreating God to enlighten our the curse of God! that I can lie down or rise up without trembling, minds. Take the ten commandments since the curse of God must plunge into your hand, and read. We have broken the first commandment, by the impenitent sinner into hell! trusting in and loving other things more than God. "Thou shalt love the Lord thy God with all thine heart." Matth. xxii. 37. In this we have come short. The second respects the manner in which God is to be worshipped, not with outward form and ceremony, but inapirit and in truth. Alas! how difficient have we been in that serious attention, that inward reverence, and that devout affection, which his worship required! God is a jealous God. You say you have never been guilty of profane cursing & swearing, and so think you have kept the third; but have you never in prayer, and in reading the sacred scriptures, suffered the holy name of God to pass through your lips without an awful sense of what you were doing, or even without thought? "God panion of angels and saints made will not hold them guiltless who the dust from whence it was taken. perfect around the throne of God; take his name in vain?" Have you But death in the text means vastly

or doomed to weeping, and wailing, | always employed the whole Sabbath | more : the death of the soul. What in those religious exercises, which the fouth 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 angeris murder! (Mat. v. 22.) thit every unchaste desire is adultery? (Mat. v. 28.) that every secret from I and neglect of affording that succour to the poor which is in your power, is thefit that every uncharitable tho't is a breach of the ninth, and every covetous wish a transgression o the tenth commandment? Surely all have sinued in do ng 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 sin fulness and misery. Why have I not felt it till now? Because sin hath blinded my eyes against the light of truth.

> BERMON 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 Ixxvi. 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 whitever, 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 (the law being understood in its spiritual and most exalted sense and interpretation:) and remember that it is further said, James ii. 10, that whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. Now consider, has there been a day, an hour, a moment, in which your state has been such as the law requires? The curse is pronounced on every transgressor for every transgression; not only for profaneness, murder, adultery, and such like gross acts of sin, bu for every sinful thought, and in every moment in which you have failed to love the Lord your God with all your heart and with all your soul. O, how many curses then has the law denounced against you and me! It has been revealing the wrath of God against us every moment of our lives; for every mo ment of our lives we have been sinning against God. Are these things so; Can you from scripture prove them to be false? What! is every sinner cursed for every sin, and have I been perpetually sinning all my life? Is it true, that I have never, from a sincere regard to God, made conscience of one thought word, or action? never performed one duty, or abstained from one sin, on a right motive, love to God? Has my whole life been one uninterrupted course of evil? Is my state, then, a state of condemnation? How astonishing it is! What a proof of the darkness of my mind, and the hardness of my heart, that

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

I can live one hour at ease under

vi. 23. Sin is the transgression of the law, (1 John iii. 4.) that eternal rale 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

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-turmenting 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 (Paaslm xxx. 5.) and in his frown 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. Ofly from the wrath to come; for who among us can dwell with devouring fire? who among us can dwell with everlasting burnings? Isaiah xxx ii. 14.

SERMON VI. What shall I do to be saved. Assis

xvi. 50. This is the anxious inquiry of an awakened sinner. By an awakened sinner. I mean the man who knows what sin is, and who painfully feels that he is a sinner, and as such under the curse of God, and in danger of hell fire. Are you an awakened sinner? Alas! all men are naturally asteep, and insensible of their danger: and so they continue, till they are roused up out of their carnal slumbers by the word and spirit of God. They cry peace, peace, to themselves, when there is no peace! for God hath positively said. Isa. xlviti. 22, There is no peace to the wicked. They live on, day after day, keeping death, judgment, and eternity out of their thoughts; never reading the B.ble with a sincere desire to know what their state is, and never praying to God from the bottom of their hearts, God be merciful to me a sinner. If you can live without earnest prayer to God for mercy, habitually neglecting it, you give as full proof that you are alienated from the life of God through the ignorance that is in you as if you were living in the grossest immoralities. But when it pleases God to tasten conviction on the heart of a man, and awaken his conscience, then he starts up as one out of a sleep. He sees, what he never discovered before, that it is an evil and bitter thing to sin against God. He reads the word of truth, that the wicked shall be turned into hell and all the people that forget God, (Psalm ix. 17,) and trembles as he reads. He acknowledges, "I have forgotten God and sinned against him;" and being convinced that the wages of sin is death, he asks how shall I escape the damnation of hell? such a man is deeply in earnest when he makes the inquiry, what shall I do to be saved? He feels that his all for eternity is at stake. The world with all its pleasures, profits, and honours, becomes tasteless and insipid; it cannot give ease to his aching heart, nor heal his wounded conscience. He now begins to pray. His prayer is now the real language of his heart, not the formal, unmeaning service it was before. A sense of his danger drives him to the throne of grace. The word of God he now reads as the decision of eternal truth; and he reads it as having an interest in every line. Sinner, has this inquiry ever been your's, What shall I do to be saved?

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

These are the words of our blessed Saviour, addressed to poorguil-

what is repentance to It is the what is repensance to the appearance of the Spirit of Christ-apon to heart, producing such an invital sense of the avil and gnill if in as makes a man wonder that the out of hell; such an harred as causes a man to forthe it in such an apprellension of the conte quences of sin, as makes a many ling to be saved wholly and south through what leave Christ has deep penitent sinner is consinced that sin deserves punishment; that be himself, as a sinner, is liable to the weath of God; that sin muit be pardoned or punished: that he can make no amends for the least of the transgressions, and consequently that his salvation must be all of grace. The man thus humbled is prepared to welcome the newson Saviour, who came to seek and in save that which was lost. Min xvit. 11. Such is the Gospel. It is glad tidings to a lest, guilty world The sun and substance of it it the that "Jesus Christ came into the world to save sinners." 1 Ting 15. He died to make satisfaction for their sins; and being God and man in one Christ, "he is able in save to the uttermost all that come unto God by him." Heb. vii. 21 His blood being the blood of Ga incarnate, (Acts. xx. 28,) was infi nitely meritorious; and it was the for this very purpose, to tale arm sin; so that if your sins, poorsel. condemned sinner, are more in nuaber than the hairs on your head, or the sand on the sea shore; if the are great and aggravated, and rel like scarlet, yet there is hope; "in blood of Jesus Christ cleaned (hath virtue to cleanse) from it sin." 1 John i. 7. But how and to become interested in this, in get the comfort of it? "Believe the gospel:" rely on what the war of God says about Jesus Christ, and his willingness and power to am sinners. But may I without the sumption believe, that Jesus Chie came to save such a wretch as list Yes, "this is God's commandment that ye believe on the name of h Son Jesus Christ." 1 John iil 11

> ing what God has commanded, and taking God at his word.

> > SERMON VIII.

There can be no presumption inde

This is a faithful saying, and un thy of all acceptations, that has Christ came into the world to se sinners, of whom I am chief.

1 Tim. i. 15. This is the sum of the gospela Jesus Christ is God: he made the world, and all that therein is; Cd i. 16. but we his creatures, brok his laws, and rebelled against his He might justly have cast us all is to hell, the lake that burneth wit fire and brimstone. But, O wor drous love! "God was manifut the flesh, was born into the world. For what purpose? To save sinter How did he save them? By dyn for them upon the cross, "bear" their sins in his own body upon the tree," and washing them from the sins in his own blood. Did I ex consider this wonderful lore God? I am a sinner, born ia ia and as such liable to eternal pa ment. "Jesus Christ came in the world to save sinners," en such as I am. Have I ever earne ly entreated him to save me? I believe that I am a miserable ner? Do I feel it, and laments And am I sensible that unless the saves me, I must be a damned forever? Alas, how many nerd, to Jesus Christ to save them; many are careless and unconcerabout what Jesus Christ his for sinners! But do I lay i heart? Are all my hopes built on this faithful saying, that " Christ came into the world to sinners?" O what a comfort saying it is, that though I amile ner, the chief of sinners, yell be saved from the sins I have a mitted, and the hell I have det ed, if, under a penitential me my wickedness, I look up to Christ, and trust in HIM!, Q the Hoy Spirit enable me the look unto Jesus. O, what I, a poor, wretched, helpless ner do, if there was no Just welcome such glad tidings . the message is " worthy of A ceptation," and ought to be not ed by all, since all have since stand in need of being area. since all who feel their lett at may come to un who is a save them. O Lord, the floy of enable me to believe to the a

of my soul.

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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, raying for the benefit of the act for relief of sundry insolvent debtors, ed at November session eighteen undred and five, and the several supements thereto, a schedule of his pro rty, and a list of his creditors, on h, as far as he can ascertain them. ng annexed to his petition; and the John Deale having satisfied the id court that he has resided in the tate of Maryland two years immediely preceding the time of his applica and that he is in actual confinet for debt only; It is therefore ored and adjudged by the said court, athe said John Deale be discharged in his confinement, and that he, by ing a copy of this order to be in ed in one of the public newspapers the city of Annapolis, once a week three successive months, before the Monday of September next, give a to his creditors to appear before county court of Anna Arundel counon the third Monday of September , for the purpose of recommending istoe for their benefit, on the said Deale then and there taking the by the said acts prescribed, for deering up his property and to shew self any they have, why the said Deale should not have the benefit he said act and supplements thereto raved.

II m. S. Green, Clk.

20 Dollars Reward.

The above reward will be paid for ing in gaol, or bringing home ne-Sophia, a bright mulatto woman put eighteen years old, well grown, has large grey eyes, and her hair her light. The above woman ranfrom Col. Waring of Mountsant about the 15th June, (of om I purchased her.) She has been Riun Tillard's near Pig-Point, where supposed she has been waiting to a passage in the packet to Balti-She has acquaintances in Balti e, Washington, Annapolis, and Nor Her cloathing not recollected epting a green stuff frock.

Wm. B. Beancs. per Marlbro'? 48

thin

His Excellency, Charles Ridgely, Humpton, Esquire, Governor of aryland.

A PROCLAMATION. hereas it has been represented to by Arnold T. Winsor, Esquire, riff of Montgomery County, that a in Nontgomery County, that a kin Negro Man named JACOB, e of Mr. John C'Neal, who had committed to the gaol of said by, chargedwith the murder of his h the murder of his er, has made his escape therefrom. whereas it is the duty of the Exre in the execution of the laws, to wor to bring all malefactors to e-I have therefore thought pro issue this my proclamation, and y and with the advice and consent Council offer a reward of Two who shall apprehend and deliver e Sheriff of Montgomery County, aid Negro Jacob. Given under and and the seal of the State of

pland, this seventeenth day of July, ten hundred and seventeen. C. RIDGELY, of Hampt.

lis Excellency's command.
NINIAN PINKNEY, Clerk of the Council. dered. That the foregoing procla on be published in the Maryland ite, Federal Gazette, Federal Re an and Telegraph, the Frederick Herald, the Torch Light, the Aly Federalist, and the Monitor at n, once a week for six weeks.

NINIAN PINKNEY, Clerk of the Council

## TRACTS,

blished by the Protestant Episco ook Society of Maryland, for sale Good Old Way or the Z tions for Prayer Pp Wilson on Family ? he Lord's Supper

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