PORTS CORNER.

SONG.

From Moore's Lulla Rookh. Fly to the desert, fly with me, Our Arab tents are rude for thee-But, oh! the choice what heart can

doubt, Of tents with love, or thrones with. out.

Our rocks are rough-but smiling there Th' acacia waves her yellow bair Lonely and sweet, nor loved the less For flowering in a wilderness. Our sands are bare-but down their

slope. The silvery footed antelope As gracefully and gaily springs
As o'er the marble court of kings. Then come_thy Arab maid will be The lov'd and lone acacia tree:
The antelope, whose feet shall bless
With their light sound thy loneliness.

Oh! there are looks and tones that dart An instant sunsline through the

heart,
As if the soul that minute caught Some treasure it through life had sought;

As if the very lips and eyes, Predestind to have all our sign And never be forgot again, Sparkled and spoke before us then !

So came thy every glance and tone When first on me they breath'd and

shone: New, as if brought from other spheres Yet welcome, as if lov'd for years. Then fly with me-if thou hast known

No other flame, nor falsely thrown A gen away, that thou hadst sworn Should ever in thy heart be worn. Come, if the love thou hast for me Is pure and fresh as mine for thee ... Fresh as the fountain under ground.

When first 'tis by the lapwing found. But if for me thou dost forsake Some other maid, and rudely break Her worshipped image from its base, To give to me the ruined place ;-

Then fare thee well. I'd rother make My bower upon some icy lake When thawing suns began to shine. Than trust to love so false as thine.

SHORT SERMONS, SERMON IX.

Him that cometh to me I will in no wise cast out. John vi. 57.

How tenderly compassionate is the dear Friend of poor lost sinners! How anxious does he appear to remove every objection out of the way of the inquiring soul, that is made willing to be saved on gospel terms, "by grace through faith!" Eph. ii. Lest such should be discouraged, how graciously does he describe their character and feelings, inviting them, with all the eloquence of God like pity, unto come to HIM! Hear his words, Matth. 21, 28. "Come unto me, all ye that labour and are heavy laden, and I will give you rest." Are you weary of the slavery of sin, and the bondage of satan and the world? Are you heavy laden with guilt on your conscience, and fear in your heart? Behold the loving Saviour stands with open arms to receive you; & these are the gracious words which proceed out of his mouth, "Come unto me and I will give you rest." "He is faichful that hath promised, Heb. x 23, and cannot deceive you. "He will not alter the thing that is gone out of his lips," Psalm lxxxxx. 34. Make the experiment; come to him. He is able to save, and he is willing to save;

wherefore should you doubt? But you say, "I am a great sin-er." Be it known unto you, that Jesus Christ is an almighty Saviour. You sav further, "I have continued iong in open rebellion against him : I have been many years sinning against him with an high hand." Be it so; you are not out of the reach of mercy, nor is your case too desperate for the skill and power of the great Physician. Do you still object, "I am a sinner of no common kind, of sinners I am chief." Even unto you is the word of this salvation sent. The blood of Jesus is the blood of Gon, (Acts xx. 28,) and therefore cleanseth from ALL sin, 1 John i. 7. The righte-ousness of Jesus is the righteous of Gop, (Rom. iii. 23.) and therefore is sufficient to justify the most ungodly. Do not despair; for thus saith thy Saviour, the lover of thy poor lost soul, "Him that cometh unto me I will in no wise cast out." He makes no exceptions; being " not willing that any should perish, but that all should come to repentagce." 2 Pet. iii. 9.

But you say, "Must I not mend'

all, die in your sins. This he must, do for you: and this he will effectually do for you, when you come to his cross, confessing your sins, and trust in his blood as your atonement. You must come to him, just as you are, a poor, vile sinner, to be washed in his blood, to be clothed in his righteousness, sanctified by his Spirit, and fitted for his glory. Why do you object to receive, what he is so ready to give; and that freely, "without money and without price," (Isa. lv. 1.) even par-don, holiness and heaven. He professedly receiveth sinners, (Luke xv. 2.) that he may save them: and has solemnly declared, HIM THAT COMETHUNTO ME, be the person who or what he may, I WILL IN NO WISE CAST OUT.

SERMON X. Being justified by faith, we have peace with God, through our Lord

Jesus Christ. Rom. v. i. There is no peace saith my God o the wicked! Isa. xlviii. 22. An inpardoned sinner can have no peace with God. While his conscience is unawakened, he may be careless and secure; but as soon as his eyes are opened, and his heart is made to feel, he must be miserable, till God speaks peace to his guilty soul. To be justified, is to be pardoned and accepted of God. Pardon and acceptance are only to be obtained by faith in Jesus Christ, as having atoned for sin by his precious blood. When it is given me to believe that Jesus Christ hath taken away my sins, there is nothing more to distress my conscience; then I have peace with God. The distress of an awakened soul arises from a guilty conscience, and a sease of his sins. As soon theretope as the poor trembling sinner discovers, that Christ died for such as he is; that Christ, being God, is able to save the chief of sinherso that this was he hath said, Him that cometh to me I will in no wise cast out, John vi. 35; as soon as the poor sinner believes this, he hath peace with God; he can call God his Father; he can trust God for every thing; he can think of death with comfort, and rejoice in the hope of the glory of God. Sinner, is this your state? Do you know that there is no salvation without an interest in Christ? that there is no peace with God but through Jesus Christ; that unless must be unhappy, and your death the entrance of eternal misery? If I am looking unto Jesus as the only Saviour, and in self-despair have fled unto him for refuge, then God is no longer angry with me; my sins, which are many, are forgive en; my person is accepted; and if I die to night, I shall go to God. O happy state, to have nothing to fear in life or death! to have God for our Father, Christ for our Redeemer, the Holy Ghost for our Comforter, death our friend, heaven our home, and an happy eternity before us of peace and joy. Sinner, is this

SERMON XI.

Unto you which believe he is precious. 1 Peter it. 7.

The Apostle is speaking of Jesus Christ, the dear dying friend of poor lost sinners, who pitied us, when we had no pity on ourselves; and died for us, when otherwise we must have been cast into hell. Now, if you believe this, that your sins would have damned you, if Christ had not taken them on himself; and that you must have been cursed forever, if Christ had not been made a curse for you: if you feel in your hearts a humble assurance of pardon purchased by his blood; and if you can consider him as saying to you in the gospel, what he said to the poor sinful woman, (Luke vii. 48, 50,) Go in peace, thy sins are forgiven; then Christ is precious to you, you love him above all things. You love to think of him, you love to hear of him, you love to talk of him: whatever he has commanded, you desire to do; and what he has forbidden you will not willingly do to gain the whole world. - You are now become a new creature. You cannot live as you once lived. You are borns again. Old things are passed away, and all thing are become new (2 Cor. v. 17.) The things which you once hated, such as prayer, praise, hearing and reading God's word, you now love: and the things you once loved, such as vain, sinful conversation, amusements, &c. you now hate. You my heart and reform my life, before cannot now go to bed at night, with- "We that are in this tabernacle (of I venture to approach him?" If you out thanking your precious and flesh and blood) do groan being bur-

your own strength, you will, after | the day; nor without committing | yourself to his protection for the night, and trusting your soul in his hands, that if you die before morning, he may receive you unto himseif: and when you rise in the morning, you cannot go out into the world about your lawful business, without begging him to keep you from the snares of the world and the temptations of Satan. Your one object is to please your beloved Saviour, and above all things you fear to offend him. You desire, that whether you eat or drink, or whatever you do, you may do all to the glory of God. (1 Cor. x. 31.) The love of Christ constrains you. (2 Cor. v. 14.)

> SERMON XII. Follow holiness, without which no man shall see the Lord. Hebrews

xii. 14. God is an holy God: Christ is an holy Saviour: the Spirit of God is an holy Spirit: heaven is an holy place: the angels are holy angels: and all God's redeemed people are an holy people. Am I an holy person? If I am not, it is written, shall not (cannot) see God." Holiness is a separation of heart from sin to God. It is not mere decency of conduct; there may be external morality where there is no holiness, though there can be no holiness without morality. If you are an holy person, you not only abstain from sin, but you really hate it .-You hate all sin; whatever is not consistent with the will of God you hate and abhor. Your abhorrence is turned against yourself on account of your remaining sinfulness. You not on'y discover sin in your life, but in your heart. If you are a sanctified person, you not only make a conscience of your actions and words, but of your thoughts. You not only desire to appear good in the eyes of the world, but to approve yourself to God who searcheth the heart. You seek an inward conformity to the mind and will of God. Is this the case? Remember that it is written, Without holiness an man shall see the Lord. Holiness is in short the love of God shed abroad in the heart by the Holy Ghost given unto us. This love becomes the motive to all holy obedience: the word of God then becomes the rule of the whole conduct: and the glory of God is proposed as the end of our conversation. Now no man can enter heaven till he is made your sins he pardoned, your life holy. Do you believe it? And is it the prayer of your heart, "Lord sanctify me wholly, soul, body, and spirit." If it be, the Lord hath begun the good work on your heart, and he will perfect it unto the day of Jesus Christ, that you may be presented holy and unblamable before him in love.

SERMON XIII.

Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ. Titus ii. 13.

This is the happy privilege of the believer in Jesus, to be looking for the second appearance of his Lord. Jesus has promised that he will come again: that he will come quickty. (Rev. xxii. 20.) He has declared, that his coming will be sudden like that of a thief in the night. (1 Thess. v. 2.) The believer is man who is expecting it, waiting for it, and preparing to welcome it He knows that though "the Lord Jesus shall be revealed from heaven with his mighty angels in flaming fire, taking vengeance on them that know not God and obey not the Gospel of our Lord Jesus Christ, who shall be punished with everlasting destruction from the presence of the Lord and from the glory of his power;" yet that another end of his coming is, that he may be "glorified in his saints and admired in all them that believe." (2 Thess. i. 8, 10.) Therefore he looks for that blessed hope. He has peace with God through Jesus Christ, Guilt the cause of fear is taken away. He believes that the Judge is his friend, therefore he looks forward with a comfortable expectati on. He feels that his present state is not his rest; for though the guilt of sin is taken out of his conscience, and the love and power of it out of his heart; he painfully feels that sin yet dwelleth in him; and therefore longs for the coming of Christ, that he may totally destroy it. The hope he has is a blessed hope; because the things hoped for are inestimable in vilue, eternal in duration, and certain to the man who looks for them in faith & hope.

tion, and temptation; but at the glorjous appearance of que Lord. Jesus Christ, God shall wipe away all tears from our eyes; and there shall be no more death, neither sprrow, nor crying, neither shall there be any more pain: for the former things are passed away. (Rev. xxi.

SERMON XIV. If ye then being evil, know how to

give good gifts unto your children; how much more shall your heaven ly Father give the holy Spirit to them that ask him. Luke xi. 13. In these words, our gracious Father who is in heaven, permits us to decide an important point by the conviction of our own consciences. He appeals to our feelings as parents, in order to encourage out hope, and enliven our confidence. (ver. 11.) If a son ask bread of any of you that is a father, will he give him a stone? If a hungry child come to a father, saying, " Ya ther, I am starving for want, give me bread to cat ;" would the father, (unless he were worse than a brute) give his child a stone to mock him! Or if he ask a fish, will he give him a serpent? Or if he ask an egg, will he give him a scorpion, to destroy him? Certainly not. How much more then shall your heavenly Father, whose affection for his poor sinful children is so infinitely superior to yours for the offspring of your bodies, give the holy Spirit to

them that ask him? "I am a poor ignorant sinner. I want to know myself as a sinner before God, and as exposed to his just indignation. I want to know Jesus Christ as a Saviour to my poor soul; for him to know is life eternal. But this saving knowledge I can only derive from givine teaching. God has promised his holy Spirit, to lead the poor ignorant sinner, that feels his ignorance, (for that is the point,) interall truth necessary for his com-fort and salvation. O Lord, let

thy holy Spirit be my teacher." "I am a poor, helpless sinner. find I have no power to believe on the Son of God. Yet faith in him is essential to salvation. My conscience is distressed on account of my sins. I want to know him and the power of his resurrection. But I can no more believe, by any mere exertion of my own powers, than I can make a world. God has promised his holy Spirit, to create faith in the heart of every humble supplicant. O Lord, help me to believe, to the peace of my conscience, the joy of my heart, the sanctification of my nature, the salvation of my soul, and the eternal glory of thy

God giveth his holy Spirit to them that ask him. We can do no good, we can do nothing but sin, and so destroy ourselves, without his special assistance. Do you feel you want it? And does want and absolute necessity drive you to a throne of grace for this comprehensive blessing? Do you ask, as a hungry child asks his father for bread? Are you sensible of your ignorance, so as earnestly to seek his divine teaching; and of your helpless state, so as to ask help of God? Ask, and ye shall have; seek, and ye shall find; knock, and it shall be opened unto you. Consider, God cannot break his word. If you have asked without receiving it is because you did not ask in earnest. You do not feel your want. Ask of God to give you to feel your wants, and then he will supply them: ask him to teach you to pray. Come to him as a poor, ignorant, helpiess child, for excep ye be converted and become as little children, ye cannot enter into the kingdom of heaven. (Mat. xviii. 3.) Lord, give unto us this child-like spirit.

BERMON XV.

It is appointed unto men once to die, and after this the judgment. Heb.

You and I are dying creatures. We have seen many of our friends and relatives laid in the grave; many as young as ourselves, and apparently as likely to live. Some we have seen carried off by long and lingering diseases, and some cut down suddenly without warning-God only knows when we are to follow them into the eternal world. We know not the day of our death. Our times are in God's hand. It may be to night. We are certain the moment of death must come. We are certain it can be at no great distance: but we know not how near. Now if these things are true, what madness it is to put off the necessary work of repentance to a life; and not of death nate future day! We are not certain of Grant it, O Lord, for Jesus 11. wait till you hav effected this in adorable Jesus for the mercies of dened (2 Cor. v, 4.) with sin, afflic- seeing to-merrow; and as repen- sake. Amen."

gleet so pak for it to to hear his waterny us I have stretched our my no man regarded; bet ve have nought all, my counsel, and none of my reproof; I will also in at your calamity, I will mock at fear cometh as desolation type destruction cometh as desolation type destruction cometh as a wild wan when distress and angust comet upon you: then shall ye all upon you. your fear cometh. When me, but I will not answer the shall seek me early, but they me not find me: for that they had knowledge, and did not choose the fear of the Lord." After death comes the Indquent

After death comes the ludgment. We must all stand before the has ment seat of Christ, to give accept of the things done in the body who ther they be good or bad. We must appear there? All, young to old, rich and poor, without distinction or exception. You and lust meet there. But for what parpose To give an account of what? It all our secret thoughts known on to ourselves: of all oursecret and ous, which no eye saw, but the il seeing eye of the omniscient Judgel in which every evil thought, work and work is registeted; every out of which will be then brought forth, to our eternal confusion; naku they are washed away in the pre-cious blood of the Lord Jesus Chris. We read, (Rev. vi. 16.) that some in that day, will call on the rock and the mountains, "Fall on made hide us from the face of him that sitteth on the throne and from the wrath of the Lamb." Galegran it may not be your case for wife. But in order to avoid this dreach state, we must "seek the Lord while he may be found, and called on him while he is near: the with ed must forsake his way, and the unrighteous man his thoughts, m return unto the Lord, and he vil have mercy upon him, and toom God and he will abundantly parcon." This is the day of grace. But it will be too late to seek for mere when the day of judgment comes. If you die without an interest is Christ, it had been good for you t you had never been born for it would be better to have had noted istence at all, than to have a miget-able existence in hell forever. The must be the portion of every as pardoned, unconverted signer. Gal hath said it, who cannot lie.

SERMON XVI.

How shall we escape if we neglets great salvation? Heb. ij. S. A salvation great indeed, beyon

description, or conception, continu ed by the wisdom and love of Gel for my poor lost soul! A salvation procured by the death of the con begotten Son of God. How not was I to the brink of hell! Har deeply was I fallen! How many and great my sins, to make such and great my sins, to make sur-salvation necessary! How day-rous must it be to neglect it! Gi has no other Son to give. Hy are unconcerned about it; if y take no pains to secure it; if y are unaffected with yourdangers to you; how can you escape! It impossible. You reject the of Saviour, and thereby commit to greatest sin: you spurn at Go free mercy in Cheire. with the palvation that is pro free mercy in Christ. Are yet shocked at such a thought? Br sured that every careless since guilty of this. There is so reprovided for those who finally reconstitute for the constitute of the constitute for sacrifice for sin." Their ruis certain, is near, and will be tun and intolerable. Remember, is the accepted time, and that day of salvation. (2 Cor. vi.2)
you die without Christ, you heever see the face of God with fort. You must hear the laprouousice your sentence, Deprove cursed, into everlasting for the laprouousice. pared for the devil and his my (Matt. xxv. 41.) God forbid 0e more I entreat you, my fellow ner, before you close the books and think. Nay, go possible knees, and pray to God to an analysis. your conscience, and give to prayers are offered up for you prayers are offered up for you vation. I have no motive in this into your hands, but your al good. "O God, may this book be productive of good." Followit with the blefting and the thy precious truthe theres, forth, be the saypar of life

LYOL LXXV.

JONAS GREEN, CHURCH-STREET, ANNAP

Price-Three Dollars per

Anne Arundet County

On application to Anne anty Court by petition in what Deale, of Anna Arunde hn Deals, of thing Ardude aying for the benefit of the o relief of sundry insolvent seed at November session indied and five, and the seve ements thereto, a schedule o rly, and a list of his cred as far as he can ascert ing annexed to his petition d John Deale having sati d court that he has reside ate of Maryland two years ly preceding the time of hi and that he is in actual nt for debt only : It is the t the said John Deale be d m his confinement, and the using a copy of this order ted in one of the public ne the city of Annapolis, one three successive months, b rd Monday of September tice to his creditors to appe county court of Anne-Arus on the third Monday of S at, for the purpose of recon rustee for their benefit, or hn Deale then and there to h by the said acts prescrib ering up his property and use if any they have, why the said act and supplemen

20 Dollars Rew

The above reward will be ging in gaol, or bringing o Sophia, a bright mulat out eighteen years old, we that large grey eyes, and ther light. The above we ray from Col. Waring of the 15th om I purchased her.). Sh ard of in the neighbourho illiam Tillard's near Pig-Po supposed she has been a passage in the packers. She has acquaintance

ore, Washington, Annapoli k. Her cloathing not r cepting a green stuff froct Wm. B. per Marlbro' } Sept. 26.

His Excellency, Charle f Hampton, Esquire, G

Maryland, A PROCLAMATI Whereas it has been repr by Arnold T. Winsor eriff of Montgomery Cou tain Vegro Man named inty, charged with the mu r, has made his escape d whereas it is the duty tive in the execution of eavor to bring all mal to issue this my proclam by and with the advice a he Council offer a rewa he Council oner a low-mared Follars to any per s who shall apprehend a he Sheriff of Moatgome said Negro Jacob. G hand and the seal of t ryland, this seventeenth hteen hundred and seven C. RIDGELL, o

His Excellency's comm NINIAN IVI Clerk of Ordered, That the foreg ette, Federal Gazette, lican and Telegraph, the n Herald, the Torch Li my Federalist, and the ton, once a week for six NINIAN PL Clerk of

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