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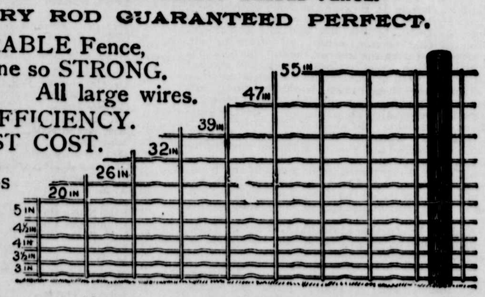


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No person from and after the passage of this Ordinance shall erect any buildings or structures along the streets of Chestertown, without first giving notice thereof to the Commissioners; and any person violating this Ordinance shall forfeit the sum of Five Dollars, and if any part of such building, structure, porch or step, shall encroach upon the line of the street, the builder or owner shall be required to remove the same upon notice from the Commissioners, under a penalty of not less than one dollar for each and every day said encroachment shall continue as aforesaid; and any one getting such permit must get at least two members of the Board of Commissioners to locate the street line, or designate where they may build, before beginning work on same.

By Order of Town Commissioners.
T. S. BORDLEY, Clerk. a15-tf.

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(Continued from page Three.)

incidents in the life of our Lord is that one which pictures him as pouring forth his soul in deepest agony over the city of his love, Jerusalem. His incarnation, blessed ministry, meritorious sacrifice and all that entered into his work of reconciliation were meant for this, the city of all cities to the Jew and yet in the consciousness of an awful refusal, He cried out, "O Jerusalem, Jerusalem, thou that killed the prophets and stonest them that are sent unto thee, how often would I have gathered thy children together even as a hen gathereth her chickens under her wings and ye would not."

What do the dear Lord's tears witness? They show his great solicitude for the temporal and spiritual welfare of his beloved city to be sure. But they are the eternal witnesses of the freedom of man's will to resist the grace and mercy of God.

It is said that Charles Lamb was at a banquet with a company of his friends, fellow-students and literary men, and after the questions of the hour had all been disposed of, their minds began to review the history of men who were famed in the world's affairs when one of his companions asked him, "Mr. Lamb, what would we do if Shakespeare should enter our banquet hall?" Said Mr. Lamb, "We would all stand up!" "But," said another, "What would we do if Jesus Christ should enter?" Said Mr. Lamb, "We would all fall down!"

But why this falling down? The surrendered life always bows in humble adoration before the dignity and authority of God—and let me impress you with this fact, that it is only at the point where men are willing to be willing and ready to do for God, that all the wondrous riches of the Divine grace and power become available to them. "If you will hear My voice and open the door, I will come in and sup," saith the Lord.

"What is it keeps me back
From which I cannot part,
Which will not let the Savior take
Possession of my heart

Searcher of hearts, in mine
Thy trying power display
Into its darkest corners shine,
And take the veil away."

C. WESLEY.

We come now to the third and concluding thought in our discussion. The task for the surrendered life. Life is the soul's great opportunity for service. It is here where the scroll of truth is all unrolled, the epistle written of God, is read. It is here our work is done.

"We live in deeds, in thoughts in feelings, not in figures on a dial.

He most lives who thinks most, feels the noblest, acts the best.

Life's but a means unto and end that end, beginning, mean an end, to all things—God."

For the performance of the duties of life, each as it comes and each in its particular sphere we witness a good confession and reveal the plan of God. It is impossible for me to precribe in detail all the methods for your service. But, it may be pertinent for me to suggest that in the home you will find a sphere for sacred witness bearing. Yes in the home, where man the devinely chosen head, the ardent lover still, gives forth, in loving ministry the fruits of honest toil, where woman, crowned with the jewel of her husbands's love, with queenly grace and dignity performs the sacred offices of wife and mother, *in the home* the fairest spot of earth, the foundation of our civilization, the bulwark of our national life:

In the busy marts of trade, where

"The ringing of the guinea
Helps the host that honor feels."

In your intercourse with men in social life—

It is here where serious propositions will present themselves. Commercialism, the spirit of the age, with arctic breath has frozen the genial currents of the soul and set up standards of its own by which to give men place. It boldly says in Shakespearean tongue:

It is success that colors all in life;
Success makes fools admired,
Makes villians honest,
All the proud virtue of this vaunting world
Fawns on success and power, however acquired."

By its revelations success means getting wealth and from this point of view it issues all its mandates. It writes upou the arch which spans the gateway to our social life. "Verily I say unto you, get wealth and get it quickly."

I must admit that there is an aristocracy of wealth, but not of right. The ideal social life is not where frivolous fashions flaants itself before a fawning multitude, or, where foolish pride performs her rounds to the melody of mirth, but where "Love takes the place of law," where "Revenge his dagger drops and kisses the hand of Mercy," where anger clears his cloudy brow and sits with Peace, where "Envy grows red and smiles on Worth." Where "Pride stoops and kisses Humanity," where "Lust washes his miry hands and wedded, leans on chaste Desire and Falsehood lays aside his many-folded cloak and bows to Trust's. In the majestic vision which John had of the New Jerusalem, the bride of Christ, he says,

"These are they which have come up out of great tribulation and have washed their robes and made them white in the blood of the Lamb."

The essential features of their citizenship were not in their minute observance of the rules which men had made but in that they were purged from their sins and established in every good word and work. These are they which are continually before the throne exclaiming, "Not unto us, not unto us, but unto Thy name, O Lord, be blessing and honor and glory and power for ever and ever."

"O that with yonder sacred throng,
We at His feet may fall;
We'll join the everlasting song,
And crown Him Lord of all."

As a citizen, taking active part in the political activities of life, you may find some work to do. In a government like ours, which is of the people, and by the people and for the people, it may be necessary for us to find some way by which we may express ourselves in matters pertaining to popular welfare, hence the existence of political parties and the existence of the freeman's ballot. A man may or may not be affiliated with a great political party. He may not for reasons best felt by himself, but he should not fail diligently to endeavor to discover some channel through which to convey his influence for the public good. He should never admit to himself that he *belongs* to some political party.

When manhood and conscience and the rights of citizens are nothing more than articles of merchandise, the individual is enslaved and the public welfare endangered. It is gratifying, in these later days, I think, to notice that the problem of the so-called political leaders is not what the rank and file will do, these they know, but what, the independent man, the man who thinks and acts for himself, who feels the responsibilities of citizenship to be a sacred trust. The ballot in the hand of the American citizen is his *votum*, his vow, which he must pay not to a party, but to God and he does his duty best who speaks the best for truth. I think if you, young gentlemen and the noble host of college men, who every year come forth to play their parts in the drama of politicol activity, will keep the thought in mind before ten years have passed, the demagogue, the dictator and the cunning "boss" will find their own oblivion. Patriotism will pale the feeble light of partisanship and gild the virtues of a chivalrous statesmanship.

All this you must do and more in the exhibition of your great salvation. Not as the quarry slave scourged to duugeon or to duty, but soothed and sustained by an unfaltering trust. Napoleon said under the shadow of the Pyramids, "Men of France, forty centuries look down upon you." Togo said, looking backward toward his native land, "The destiny of our nation depends upon the battle of this day. Paul said, looking toward the crown of everlasting life, so run, that ye may obtain:

Death worketh, Let me work too;
Death undoeth, let me do;
Busy as death my work I ply,
Till I rest in the rest of eternity.

Time worketh, let me work too;
Time undoeth, let me do!
Busy as time my work I ply,
Till I rest in the rest of eternity.

Sin worketh, let me work too;
Sin undoeth, let me do!
Busy as sin my work I ply,
Till I rest in the rest of eternity.

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