The Kent News.

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SATURDAY MORNING.....MARCH 12, 1892

Please give the name of BOTH POST-OFFICES—the new and old—in writing for a change of address. Otherwise the change may not be Made. Bear this in mind.

THE BOARD OF TRADE.

A special meeting of the trustees of the Board of Trade of Chestertown, was held at the office of Charles T. Westcott, Esq., on Monday evening, for the purpose of taking some prompt and definite action relative to a communication received by Mr. Westcott from Manager E. P. Stacey, of the B. & D. B. R.R., stating that Leibrandt and McDowell, proprietors and owners of the extensive stove works of Philadelphia, were prospecting for a suitable site on the peninsula for the location of their works. It was unanimously decided at the meeting that two gentlemen be appointed by the board to go to Philadelphia, and lay before the manufacturers clearly and emphatically the many advantages possessed by Chestertown, and if possible, offer such inducements as would induce the Messrs. Leibrandt and McDowell to remove their plant to Chestertown. Hiram M. Brown and C. C. Hopper were selected to represent the Board of Trade and left Thursday for Philadelphia. Free sites either on the railroad or on the river-front will be offered in addition to other substantial inducements.

The board unanimously passed the following preamble and resolution in regard to the movement in some sections of the county, mentioned in the News of last week, having in view a repeal of the law which requires the county commissioners, to pay over to the commissioners of Chestertown, her proportion of taxes paid for roads and bridges in Kent county, for the improvement of roads and bridges in Chestertown, a copy of which has been sent to our Representatives at Annapolis:

WHEREAS, We have seen in the county papers a communication from the upper section of this county, stating that petitions are in circulation for the repeal of the Act of the General Assembly, which allows the amount of road and bridge tax, levied by the County Commissioners on the assessed value of property within the limits of Chestertown, to be paid over and expended by the Commissioners of Chestertown for roads and bridges in the town;

Resolved, by the Board of Trade of Chestertown, That we regret such movement by our county friends against the improvement of the roads and bridges of the county town, by the application of the portion of the taxes which are paid by the citizens of the town, though levied by the county authorities. That the present law does not appropriate for Chestertown any of the taxes levied upon the property outside the limits of the town, while it leaves the whole of the tax levied upon property belonging to citizens of Chestertown, situated in different parts of the county, to go into the general fund for repair of roads and bridges in the county outside of Chestertown; that the present law provides for a most equitable and just division of the road and bridge tax paid by the citizens of Chestertown, part to the town roads and part to the county roads, and we protest against the repeal or alteration of the law.

Messrs. Brown and Hopper, who returned home Thursday night, report having interviewed the "stove men." Mr. Douglas, the proprietor, stated that they had no idea of removing their plant from Philadelphia and if it was so reported the report was without any foundation. There was a movement, however, he said, which was now in its infancy that in a year or two might develop itself into definite shape. That is, for stove men to combine and erect a large plant to employ 1200 men and serve as a distributing point for the country at large.

The Maryland Legislature.

The Governor has approved 49 bills. The House has passed 43 Senate bills. The Senate has passed 90 House bills. The House has sent to the Senate 187 bills and the Senate has sent to the House 129 bills.—Senator Toadvin has a bill providing for the appointment of one State shipping commissioner for each of the seven oysters districts of the State and five for the city of Baltimore.—The indications are that the general assessment bill will not receive the sanction of the House without many changes.

MONDAY NIGHT.

Mr. Brashers, chairman of the temperance committee, will introduce a bill to enable the voters of any county or election district to vote on the question of the sale of intoxicating liquor in such county or district. —The House passed Senate bill for the distribution of the direct tax fund.—Attorney-General Poe in reply to the Senate inquiry has given his formal opinion affirming the right of the General Assembly, under the constitutional amendment recently adopted, to enact a law prescribing for the county commissioners who were elected last November terms of service continuing beyond the period of two years.—The officials of the comptroller's office are preparing a bill to strike from the books of the department certain unproductive assets. It has also been suggested that certain of the State's productive assets should be sold and the proceeds used for the purchase of the defense loan bonds for the sinking fund

TUESDAY.

The members of both branches of the Legislature are in revolt against the assessment bill in its present form, and there is scarcely a possibility of its passage unless radically changed.—The bill for the relief of the bondsmen of ex-Treasurer Archer was passed by the House. Another bill will be introduced authorizing the comptroller and treasurer to settle the claims of the State against the holders of bonds which were hypothecated by Archer.—Delegate Fuld has introduced a bill directed against fire sales and insurance sales of clothing.—It is said there will be an effort in the House to reduce the appropriation for the World's Fair to $25,000 or $30,000.—Senator Hayes' bill appropriating to the payment of the State debt the direct taxation money refunded by the federal government only awaits the signature of the Governor to make it a law.—Majority and minority reports were submitted in the Senate on the bill to increase the salaries of judges, the former in its favor and the latter against it. —The Senate and House committees on Chesapeake bay and tributaries heard a spirited discussion by the friends and opponents of the oyster-planting bill.—The Senate rejected House bill proposing to pay the claims of officers of the last House who came back and served for a time at this session.

THURSDAY.

The debate on the assessment bill was begun with great earnestness in the House of Delegates Wednesday. An amendment was adopted by a vote of 61 to 18 providing for the taxation of the tunnels, railways and bridges of railroad and other corporations, according to the actual value and not at the rate at which other parts of the property are taxed.—The assessment bill introduced by Mr. Hayes in the Senate is almost indentical with that passed by the Legislature in 1890 and vetoed by Governor Jackson.—Mr. Collins has introduced a bill providing that the county commissioners of Talbot shall determine their terms by drawing for them.—The Senate passed Senate bill for free books in the public schools.—Senate bill to provide for the appointment of school commissioners by the Governor was postponed until next Tuesday.—Prof. W. B. Clark asked the ways and means committee for an appropriation of $2,000 for the State weather service, and Dr. Chancellor and others urged the bill prohibiting the sale of diseased cattle and unwholesome food.

The debate on the assessment bill was continued in the House of Delegates. An amendment was adopted repealing the exemption of the mortgage bonds of corporations.—The discussion of the assessment bill has devoloped such differences that it is believed it will be hardly possible to reach any conclusion that will prove satisfactory. In view of the difficulties that are apparent it is suggested that it would be [illegible] resubmit to the people constitutional amendment number 3, which was defeated at the last election.—Senate bills changing the law in reference to a husbands interest in his wife's estate were indefinitely postponed.

In and Around Fairlee.

Salem M. E. Sunday school, will hold its annual missionary anniversary to-morrow evening, (Sunday) commencing at 7.30. It will be a service worthy to be attended, as a good program will be executed. Music by the school; a reading by Miss Bessie Miller; a short address by the pastor, are some of the attractions thereon. About the close the presentation of the prizes offered, which are a gold ensign of the Epworth League, a hymnal and a third, which I do not call to mind, will probably take place. There are quite a number of young lady contestants, and the one securing the largest amount, which will be applied to the benevolent collections of the church, will receive the beautiful ensign, the second, the hymnal, &c. These prizes are offered by our pastor, Bro. York, who is making an indefatigable effort to secure the apportionment of this charge as regards the benevolent collections. He has been with us but five months and due this it seems to be placing quite a burden upon the brother's shoulders, but he is equal to the emergency, and after Sunday evening I hope he may be able to carry flying colors with the apportionment registered thereon as having been secured. This of course depends upon the generosity of the community and church. Bro. York preached his last sermon before conference Sunday morning, March 13, at 11 o'clock. His return is unanimously desired, not one dissenter is known, and the writer from Tolchester I know does not desire so to be understood.

We are grieved to learn of the sad affliction in the family of Mr. Richard Groves at Lankford. Such trials are hard to be borne, and we know, by having passed through a similar ordeal only a few weeks ago that words of consolation and sympathy avail but little in healing a wound so deeply cut, but when we read that "God doeth all things well," even though he taketh from us our darling little jewels, which are "His loved and His own." Only time and the blessed assurance of a happy reunion in the bright beyond, tend to cure the wound.

The winter season just ended, to a great many with us, has been very gloomy and dull. So much sickness and as a consequence the "Grim Monster" has entered homes and left bleeding hearts.

Dr. Thomas B. Willson has had about 30 cases of scarlet fever in our district during the winter. Some have been of a very malignant nature. It is wonderful that in the prevalence of an epidemic generally accompanied with such great fatality, that only one that we know of in the 30 cases has died, which shows proficiency in the doctors medical skill. He is one of the many good doctors of our county, with a large and extended practice the old standby of the fifth district, always moving along in the "even tenor of his way," nothing seeming to disconcert him, very sympathetic and consoling in the sick room, always manifesting the greatest concern for the welfare and speedy recovery of his patients.

Mr. John L. Lewis lost a valuable horse last Saturday with symptoms of spasmodic colic. He was on his butcher route and was in Pine Neck when she was taken, and she died before he could get home.

WEST END.

Kennedyville Notes.

The Woman's Christian Temperance Union held their monthly meeting in the Presbyterian Church Friday evening, March 4th. The meeting was called to order by the president. The following program was nicely rendered:

Prayer.....Mr. H. L. Davis
Chorus, "Give Him a Lift."
Recitation, "Mother's Prayer"...Miss Fannie Garey
Quartette, "Like a Father Pitieth."
Solo.....Miss Lula Boggs
Quartette, "Wake the Joyful Sound."
Solo.....Mrs. James Archibald
Address.....Prof. Judefind
Solo, quartette and chorus.....Miss Clara Van Dyke
Reading.....Mr. L. J. Smyth
Quartette, "When the Glad Day Comes."
Chorus, "Work, and Pray."

Prof. A. L. Judefind's subject of address was "Public Benefactors." He spoke of benefactors in general and then of temperance benefactors. He spoke with great enthusiasm and seemed to feel it as though it came from the heart. He seemed to be well posted in temperance work.

Rev. Q. L. Morrow has been spending some time in Washington. His pulpit was filled last Sabbath morning by Rev. C. R. Blades. There was no service Sunday evening.

Mr. Leonard Pennington is still confined to the house. He is generally better during the day and very restless at night.

Mrs. Charles Hessner has been sick for several days, but is improving. Miss Minnie Hessner, her daughter, is visiting Mrs. Harry Hill, near Lynch's.

Mrs. Eliza Magee, of Norristown, Pa., is visiting her aunt, Daniel Hill.

Mr. Baldwin the cannery man has been down looking after the interests of the cannery for the coming season. He says he can only give $5.50 for tomatoes this year.

A large band of gypsies are encamped in Harmony woods, about three fourths of a mile from here, and are plying their trades in every direction. T.

Social Life, etc.

A very pleasant evening was spent at Mr. Samuel Coleman's last Thursday evening, in Still Pond Neck. Dancing was the order of the evening. A grand supper was served about eleven o'clock. Refreshments were served at two o'clock, consisting of cake, lemonade and fruits. There were about eighty persons present. Quite a number of their friends being from Baltimore.

The United "Y" meet at the residence of Mr. Wm. Ford, last Monday evening. The meeting was called to order with Mrs. W. G. Skirven in the chair at 7 o'clock with about 115 people present. They began by singing and then were lead in prayer by Mr. Wash. G. Skirven. Then the discussion of the evening was "What is the object of the "Y?" which was discussed by different members. Then came the reading of the minutes of last meeting. The program was rather short than what it usually is. Reading by Mr. Geo. Roland; instrumental music; reading, Miss Annie Willis, "The Inventor's Wife;" singing, selected; reading, Mr. Whittier C. Copper. Adjournment was next in order, and were all invited out to refreshments, including ice cream, lemonade, cake and confectioneries. The next meeting will be held at Mr. Victor Hendrickson's next Monday evening. Games were played until the time came when all bid good night to the host and hostess and all went to their homes rejoicing.

Mr. and Mrs. James Hicks gave a delightful card party at their home in Galena, Monday evening, in honor of their daughter Etta, and her guest Miss Nellie Sailaway, which was enjoyed by many friends

BURNED TO DEATH.—A small dwelling house on the outskirts of Cecilton, and occupied by Mary Cooper, a colored woman and her two daughters was destroyed by fire on Thursday and one of the latter who was insane and had been locked in her room as usual, when her mother and sister went to work in the town, was burned to death. The origin of the flames is unknown and they were discovered too late to rescue the unfortunate girl.

Still Pond Locals.

Notwithstanding the bad roads the Sunday-school held their Missionary Anniversary Sunday night. Before the hour to commence had arrived we found the church crowded with those waiting to hear the children sing and speak. The program was as follows:

Chorus, by the school.....“Jesus shall Reign.”
Prayer, by the pastor.....Rev. J. D. Kemp
Chorus, by the school.....Church of God Awake.”
Opening address.....Miss Josephine Jones
Recitation.....“The Light-house and Its Keeper,” Miss Ethel Covington.
Chorus, by the School.....“Over the Sea.”
Dialogue.....“Missionary Pennies,” Howard Rasin, Jack Hacket, Emma Davis.
Recitation.....“My Husband Who Used Tobacco,” Charlie Watts.
Chorus, “Lift Up Your Heads”.....School
Recitation, “Where is the Gold”...Miss Sallie Jones
Recitation.....“We are Very Little Children,” Infant Class.
Chorus, “The Gospel Banner”.....School
Recitation and song.....“Come Over and Help Us”
Recitation.....“How to Take Up a Collection,” George Harper.
Recitation, “Will You Help Us”.....Frank Bacon
Address.....Rev. J. D. Kemp
Collection.....$252 34
Chorus, “Onward Christian Soldiers”.....School
Report of the Secretary.
Presentation of Banner to Infantil Class...J. D. Kemp
Chorus,.....“On the Darkness Light is Breaking,” School.

The following report is the collection for the year by classes:

Infant class, Miss M. R. Wilson, teacher	$53 43
Adult Bible class, Rev. J. D. Kemp "	32.00
Buds of Promise, Mrs. J. W. Harper "	28.53
Earnest Workers, Jas. S. Harris "	28.29
Little Missionaries, Mrs. W. Rasin "	25.92
Hopeful, Miss Annie Barnard "	20.45
Pearl Gatherers, Mrs. W. D. Pennington "	16.16
Cheerful Givers, Mrs F. H. Harper "	13.92
Helping Hands, F. H. Harper "	11.33
Wayside Gleaners, Miss Laura Webb "	10.00
Seekers of Truth, Mrs. J. C. Rasin "	9.44
Basket Collection	2.79
Total	$252.34

Two-thirds of the amount goes to the missionary cause, $168.22; the other third, $84.12 is retained by the school to pay incidental expenses.

Mrs. Wm. G. Rasin's Sunday school class gave a very interesting entertainment in the hall, on the 3d. The boys did well and after their brave attempt we are sorry they did not get the banner. Never mind next year is coming.

Mr. I. R. Starkey, is again at his post of duty, and we are glad to see him out and a good wish for every one is that they will soon be able to ride instead of walk; but our wish for him is that he will soon walk instead of riding.

Mrs. Arthur Allston, is quite sick with pneumonia.

Miss Sue Jones is now in Philadelph, visiting her cousin, Miss Flora Jones. BONNIE.

Millington Notes.

Bad roads have been the cry for sometime and our farmers are grumbling about the bad weather.

The M. E. Sunday school here held its anniversary Sunday evening and a very interesting and pretty program was presented. After singing by the great congregation present and prayer, Master Price Vansant made a neat little speech, followed by the colloquy of nations by the following: Mary Hazel, Japan; Lula Todd, China; Emma McWhorter, Mexico; Annie Todd, Africa; Flora Tolson, India; Nettie Mallalieu, Turkey. Each of the young ladies wore an appropraite costume and spoke their parts well. One of the special features of the evening was a Cantata called the "Day Star," by 14 ladies and 4 girls. We wish we had the space to describe the pretty scene and its participants. "Nellie's Gift" was sweetly spoken by Miss Maggie Vansant. The most important event was the collection and that was certainly a success, the amount raised being about $79. This church will stand in the front rank at conference.

Millington will hold an election for commissioners to-day.

We can boast of the best mail facilities in the county. We have been granted an extra mail leaving here at 3.49 P. M. and arriving at 6. P. M., making us two mails per day. Mr. Turner, our genial postmaster, will have a little extra work by this arrangement.

Mr. Alday Clements expects to have his fine stallion on the road in a few weeks.

Mr. Henry Spear sold an unbroken Belton colt last week to Mr. Bratton of Wilmington, Del., for $250.

Mr. "Cad" Hurlock is making a telling fight for the treasuryship in our district. NEWCOMER.

Fate of Our School.

There's a school near the "Bight"
With a reputation, that's quite
Out of the routine of schools.
For the maidens who come here to teach
Seem ever to be in reach
Of matrimonys ecstactic rule.

First we had a Miss Hazzard
Who came here to teach.
And her qualities gained her renown,
She remained here not long
For she started the throng
And is now your Postmistress Brown.

Next came a Miss Harris
Who the fact did'nt embarrass
For suitors continued their vows.
Now "down on the farm"
She controls to a charm
The affections of our old friend Bert Groves.

Her successor a Miss Copper,
Whose striving, did not stop her
From entering the race of renown,
Though she did it very quiet
Naught against it, I defy it
Happy wife of Charles R. Brown.

Next a Miss McKee as you will see
Entered the race ever gay.
And a war with "cupid" began.
She left without warning
February 23d in the morning
As the bride of Chas J. McCann.

Now, we have Miss McKnett.
Its a conjecture as yet
As to what her fate will be;
She's deserving the best.
I can't tell you the rest.
If you'll wait just a while you will see.

"COMEGYS-BIGHT" POETESS,
(13 years old.)

Court News.

Orphans' court, March 8, 1892. Present, Judges Harris, Moffett, Burgess. The will of Richard T. Turner was admitted to probate. Milton Melvin, one of the administrators of Samuel Nickerson, filed an account of the sale of his decedent.

The board of county commissioners met on Tuesday, with a full board present. Upon the recommendation of Dr. W. S. Maxwell, an order was passed designating Jas. R. Harper, of second district, to the use of the free bed in the hospital of the Good Samaritan. An order was passed directing that a note of $1,000 be discounted at the Second National Bank, to obtain funds to improve roads and bridges. D. W. Crosby transmitted a paper claiming damages sustained by his horse, harness and road cart, in consequence of a hole in the bridge near Bolton's corner. Horace A. Willson was appointed a committee to examine said bridge and investigate the facts relating to said accident and report to the board. The board was further engaged in examining, approving and passing accounts for payment by orders and by levy in 1892.

LENT.

WHY METHODISTS DO NOT OBSERVE IT.

Sermon Delivered by Rev. David L. Greenfield, Pastor of Christ M. P. Church, Chestertown, March 6, 1892.

"Why do the disciples of John and the Pharisees fast, but thy disciples fast not." "And Jesus said unto them, Can the children of the bride chamber fast while the bridegroom is with them?"—Mark II: 18-19.

This discussion is not undertaken in the spirit of controversy. This and every church is exercising its right when it instructs the young people growing up about its altars in the grounds of those practices and beliefs which differ from those of other denominations. The history of the Lenten fast is an interesting one. It is entirely destitute of even inferential scriptural sanction. There is not a sentence in the Acts of the Apostles that can be construed to show that it was observed during their lives and administration. But there is evidence that it prevailed, though without any common rule either as to its duration or the manner of its observance in the earliest post-apostolic age, previous to the time when the church and bishop of Rome arrogated the claim of being the church Catholic. The most satisfactory theory of its rise is that it was a concession made, after the apostles died, to that demand of Judaism which they resisted as long as they lived, to graft upon the simple Christian worship the rites and usages sacred to the Old Testament church. The fiction that old things must be true was as tyrannous then as now. Although in the pure days of Jewish worship stated fasts were few; yet, in the period when Christianity rose, the period of Phariseeism and dead ostentatious forms, the Jew "fasted twice in the week." He could spoil widows' houses; could be so destitute of moral discrimination as to mistake the Son of Man for one possessed of devils; count the Holy One fitter for the gallows than Barrabas, and yet could ask in shocked surprise "how is it that thy disciples do not fast?" As soon as the apostles, whose life-long fight was against the disposition to overlay "the simplicity which is in Christ" with these "traditions of the elders," had passed away, the counsellors of the church felt that measures of compulsion must be resorted to, or the church could never float. The Jewish element everywhere swarming had to be conciliated and this fast was originated. At first it was forty hours, with reference to the interval between the crucifixion and the resurrection. Gradually it was extended to forty days, referring to the forty days fast of Moses and Elijah and of our Lord's temptation in the wilderness. Thus a christian look was given to what was in fact an expedient of ecclesiastical policy. And yet the earnestness which imbued the christian period did not fail to exhibit itself in the rigor of Lenten observance; no meat, not even white flesh could be eaten; in some places the entire day until night-fall was spent in total abstinence from food. It was the long vigil of men who were living in daily expectation of the judgment coming of Christ; who by mortification of their appetite strove to rouse themselves to the sense of things eternal and who thus entered their protest against the effeminacy and sensualism of the luxurious and decaying paganism around them. In our time Lent is observed in the Romish communion and one or more of the Protestant denominations; in the former with a greatly modified strictness; in the latter by frequent religious services of penitencial tone, while the matter of diet is mainly left to individual discretion. Still, however the strictness that once gave it its character and value as a religious exercise is relaxed, it is enjoined as a matter of binding obligation. Amongst Methodists it is in utter disuse.

It is not sufficient to say that we do not observe this fast because it is not of scriptural institution. Neither is the class-meeting, nor has it the sanction of apostolic precedent. Even were Lent of Romish origin, which it was not, that would scarcely be safe ground to decide against it. It is astonishing for how many things of inestimable value this world is indebted to people of whom it has cause to be ashamed. Most of the great results of history are brought about by discreditable means. Here as elsewhere we must get under the question of origins and precedents. The determining matter is not where does the Lenten fast come from, but what does it come to as a discipline of heart-holiness. I have often heard it urged, and with the greatest gravity, how conducive such a yearly dietetic regimen is to health. But the church is hardly designed to be a sanitarium. However venerable and beautiful Lent may be as an antiquarian curiosity, whether or not it is really effective for spiritual nurture is the question. Even the fact that in one age it was of proved advantage in spiritual culture, is not a reason it should not be put away, if in the progress of things its character as a culture ceases; nor is the fact that in individual cases it may prove of infinite service a reason it should be bound as an obligation on all Christians with their infinite variety of experience. Does it or not illustrate the truth as it is in Jesus? Is its educational force to bring out in clearer distinctness the saving principles of the cross? Is it or not a means of grace justified by the spirit of the gospel and fruitful in characteristic Christian virtue? It is because we believe these questions must be answered in the negative the Methodist Church discountenances the Lenten discipline.

1. We hold the simple essential of salvation to be personal faith in a personal Saviour; the entire dependence of a guilty being upon the merits of the Redeemer's sufferings and death for his acceptance with a Holy God, and upon the Holy Ghost for all such restraints, convictions, heart-searchings and inspirations as are daily necessary for his holiness in this evil world. As to this there can be no dispute among Protestant people. It is the head and front of all our creeds: "You are saved by grace through faith and that not of yourselves, it is the gift of God, not of works lest any man should boast." The addition of anything else to supplement or assist it is, of course, a surrender of perfect confidence in the efficiency of Christs work; or the tacit confession that we have not the faith that consciously brings us into an all-satisfying justification with God through our Lord Jesus Christ. Whatever obscures this truth; whatever throws any part of man's dependence off of Christ's atoning work alone corrupts the simplicity of the Gospel. For that fatal effect no practical advantage that can be claimed for it can compensate. The church may tolerate nothing that does not make "Christ all in all." Thus for example when the institute of baptism is distinctly understood to set forth "in a figure" the necessity of the cleansing of the blood and the spirit of Christ, and is the separation of the believer from the manners and spirit of the world in its sins, it fills its divinely intended place. But when people are suffered to believe that baptism itself, without the man's personal faith or any conscious and apparent fruits of interior holiness is regeneration; and that to be baptised is itself the only separation of men and women from the world required, though actually they remain hand in glove with it in all their sentiments, ambitions, tastes and purposes; in all its vanities, diversions and sins, then baptism is made a mischief, and only a mischief and a snare. The font displaces the cross. *It* is the Christ that is trusted. And if baptism and the Lord's Supper, sacraments of Divine institution, can be and are so corrupted, I think we can understand why the founder of the Christian Church made its rites so few and plain, and why St. Paul resisted and rebuked till his dying day the introduction of rites and usages of human manufacture. "I fear," he says, "lest Satan who beguiled Eve with his subtlety, should spoil you of the simplicity which is in Christ." I understand how fasting in Lent once was and can still be of immense value. Moved by the profound sense of our spiritual need, to give ourselves up wholly for a continuous period to the work of rooting and grounding ourselves in religious experience; by retiring from the usual and innocent pleasures of society and by the pangs of physical hunger sharply reminding ourselves of the purpose we have undertaken, to search our hearts, to go aside often and wrestle with God for power to die to self-trust and worldly desires and sin; to bring by meditation before our startled minds the reality of death, judgment and eternity, till we see that folly is folly, and nothing life but holiness, that would be invaluable exercise. I have no doubt many do so employ the season of Lent.

There is nothing in Methodism that discourages such exercise at this season or at any season. It teaches us to make it life's one great business to put the body under, to die daily unto sin; it glories in the cross by which we are crucified to the world and the world is crucified to us. From January to December it incessantly, in pulpit, prayer service and class room, repeats the Master's call "if any man will be my disciple let him deny himself daily, take up his cross and follow me." If the reason we do not keep Lent is our repugnance to such exercises, then there is not a poor Catholic girl who is not better than we. But the instant it is observed with the idea that to stop for a time in a course of bad conduct, and be uncomfortable by going with empty, unfed mouths, is an appeal to the Divine recognition, or an atonement for habitual worldliness and sin, and when the obligation of it is that the church requires it as among the conditions to be met by those who would be saved, then we repudiate it. Its tendencies drift away from the cross; it contributes to formalism not to spirituality; it leads us to look to penance to do what nothing but faith can effect; it shifts trust away from Christ alone to a mere piece of will worship; it overloads and complicates and involves in obscurity the simplicity of that salvation which is all comprehended in this, "Believe on the Lord Jesus Christ and thou shalt be saved." And when it comes to be believed that the suspension for forty days of vanities and sensualism that God's word condemns the whole round year and which were solemnly forsworn in baptism; when it is believed that a mere change or even painful decrease of diet at the behest of custom, and a church-going which is made by its frequency a penance and weariness to the flesh and that without starting one sentiment of repentance for the past and without the slightest purpose of being less worldly in the future, and ending with a fresh plunge and an appetite sharpened by long abstinence into the old godless and God forbidden round—I say when this is called religion—when it is conceived that this will offset and compound in God's sight for the carelessness and irreligion of the rest of the year—will do instead of the vital faith in Christ which stretches a worldly and foolish heart dead at the foot of the cross, then it is a tremendous mockery. Nothing but the densest ignorance can save it from the charge of blasphemy. It is the sort of thing that makes religion a scandal in the world. Because from time immemorial it has hanging about it the odor of this abuse, and because it seems to us the more strictly it is observed and the more it becomes established as a custom the more it obscures and diverts from the one way of life—an individual faith in Christ alone; therefore, we must in good conscience discard it as one of "the rudiments of the world," well once as the alphabet of infancy, but an impediment to those who "in understanding are men." There must be personal righteousness; there must be that purity of heart that voluntarily and instinctively, by the force of its own repugnance to sin, separates a man every day, at all seasons, year in and year out, in heart and practice, from the world. And this righteousness is not penitential discipline, nor the fruits of it: it is a holiness whose repentings, heart-searchings, prayers, bodily mortification, times and seasons, feasts and fasts, are of the Holy Ghost from within, the Holy Ghost answering to a simple personal fruit, stripped of every accessory, supplement and help, in the all-sufficient satisfaction and perfect righteousness of Christ.

2. Our objection is further grounded in the conviction that the spirit the Lenten season encourages is not the spirit of the Christian life. There has been a strong disposition always to afflict the body for the sins of the soul. It was the root of the monastic vow and the nun's cloister; the voluntary poverty of the hermits, the self-inflicted tortures, the weary pilgrimages, the fines and penances, the doctrine of purgatorial fires. I confess I read the history of these things with dim eyes and a swelling heart. There was an earnestness then, clean gone out of the world now. Men in those days felt that sin was an awful and damning thing, as we do not. There was an estimation of the value of salvation perfectly sublime. But as grand as that was, nothing could be more mournful than the sight of men groaning under such burdens when they were called to rejoice in the liberty of God's dear children. They knew their *sin*, but they did not know their *Saviour*. Was it *that* the apostle meant when he said "ye have not received the spirit of bondage"? Did Jesus mean that when He said "Come unto Me, I will give you rest." "My joy shall be in you and your joy shall be full." When Luther's reformation came, and it was revealed afresh that "we are justified by faith"—not by fasts and penances, by hunger and vigils and endless prayers—it was like sunlight breaking through the clouds. But the Lenten spirit is the old monastic spirit—the idea that God is pleased when we afflict ourselves for our sins. This is not the spirit of the Gospel, as the Methodist interprets it. He believes that one mighty heart was bowed in Gethsemane and broke on the cross for his sins, that *his* might break with fear and grief no more. He believes that having cast himself upon the merits of Christ's sufferings and death, his sins and his transgressions are blotted out as a thick cloud. He believes that when His Redeemer says "Verily, verily, I say unto you, he that heareth My word and believeth on Him that sent Me, hath everlasting life and shall not enter into condemnation," it is true to the last syllable. Shall he by the sharpness of hunger and morbid scrutiny into his old and repudiated past make a remembrance of sins that he has already plunged beneath the fountain of Immanuel's blood? He feels that the truest repentance for sin is not tears for it, not self-punishment for it, but to cast down the hateful load into the sepulchre, and that the spirit God requires of him is that frank, unhesitating, cordial trust in the all-cleansing blood of the Lamb, which instantly brings peace, which rises above all sense of condemnation, all fear, and rejoices in a salvation begun, continued and made perfect in the infinite love and sorrow of the cross. Mourn for sin for forty days? How can that be, when he believes the blood cleanses from all sin in this and every hour? Weep, fast, lament, for forty days! It is impossible! There is no day, though it bring sorrow and care, that he can be sad through all its hours. His heart sings! There is no Lent in the breast where Christ is formed, but perennial Easter. The vestments of His priest are never sombre! The lights on his altar are never extinguished! Where is the burden to groan under? Christ bears every burden! Where is the Divine anger to be appeased? God loves us in Jesus with an everlasting kindness! What purpose is this fast to serve? Christ serves all our purposes! We are complete in Him. Shall there be appointed by the almanac a period of sorrow for him "in whose heart the love of God is shed abroad by the Holy Ghost given unto him"? whose hope, "sure and steadfast, like an anchor to the soul, is cast within the veil"? Redeemed, always crucified, but always risen with Christ. "Walking in the comfort of the Holy Ghost?" "Kept by the power of God through faith unto salvation." Left alike for the discipline of interior searching and outward trial, and for service in the hahds of God. Borne as on eagle's wings, through sun or storm, to heaven. This is the Christian estate; this the experience of the faith that is simple and sincere; its spirit is joy! "Peace through believing." "Rejoicing in hope!" "Rejoice! and again I say rejoice!" "Rejoice evermore!" Even when the tears of human sorrow overflow we dash them away and rejoice—"rejoicing in tribulation." Stricken down in the rush of temptation, we clasp Christ's hand and rise again and rejoice. Like good old Dr. Palmer, when the shadows darken and the sense of evil grows strong and the pressure is to sackcloth and ashes, then we lift our eyes to the all-atoning sacrifice and shout "glory be to Jesus" and rejoice! Sinking into death, rejoicing in hope of the glory soon to be revealed. Rising upon the farther shore amidst kindred and brethren, to walk with Christ in white raiment rejoicing. Joy is forever the heritage of the believer. "Light is sown for the righteous and gladness for upright in heart." "The ransomed of the Lord shall return and come to Zion, not with ashes and sackcloth, tenebras and miseries, but with songs and everlasting joy upon their heads, and sorrow and sighing shall flee away," "Our days of praise shall ne'er be past while life or thought or being last, and immortality endures."

These seem to us powerful reasons we should not observe Lent. They are not reasons, however, to think less of those who conscientiously feel it their duty and advantage to keep the fast. Let us love one another. Little goed it has done us to abjure a custom because we believe it obscures the cross of Christ if we ourselves are destitute of the spirit of Christ—if we have not learned "even as He loved us so to love one another." It were better for me to grope through the worst of errors than, being free from them, not know enough of Jesus to feel my heart go out of me in sympathy, prayer and honor for every man who, however stumblingly, is trying "to climb the altar stairs that slope through darkness up to God." If he that eateth not fasts unto the Lord and he that eateth eats unto the Lord, here's the word for it, both are accepted of Him. If he that fasts and he that eats "do it not unto the Lord," the one is as certainly under condemnation as the other, "for the kingdom of heaven is not meat and drink"—it is millions of miles away from fasting and eating—it is "righteousness and peace and joy in the Holy Ghost." Circumcision, fasting, Lent-keeping, availeth nothing if a man is not a new creature. No. But remember neither does uncircumcision, your Methodist repudiation of fasting and Lent avail anything if you are not a new creature. This availeth—this only—"faith which works by love and purifies the heart."

It would be much better if more of us needed to fast. If we abjured the world, trampled on all its pride, its follies, its vanities, every day the year through; if the sorrows of the poor and the necessities of every holy cause made such draughts upon our resources that every meal had to be scrimped; if like the apostle we were so intent all the time on keeping the body under and bringing it into subjection, prayed without ceasing and died daily to the world and self so that the coming and going of Lent would make no change in the tenor of our lives; if our faces were so set against evil that we would rebuke it, fight it as it is developed in all the vices and demoralizing usuages of society, repudiate it and testify against it by word and example in all the permissions of fashion and business, so that we would stir up enmity, alienate friends, conflict with our interests, plunge ourselves into trials, that would be better! That would be keeping Lent in sublime earnest; that would be Lent with a meaning to it! If we could sink out of self altogether into Christ; lay aside all spiritual as well as earthly anxiety by our perfect committal of all into the hands of a Redeemer "mighty to save;" if we would earnestly lay hold of that entire salvation there is through faith in His blood—so as to be purged of an evil conscience—so that this world would glance off of us—so that Satan would find nothing in us; so that the tide of a renewed life would gush up in us in joy—that would be better still, and *best!* If I am saved from sin I need no Lenten remembrance and repentance. If I am not saved from sin, it is not Lenten suspension of food and pleasure that will do it, but faith in Jesus. If we have not peace with God being justified by faith in our Lord Jesus Christ—it is of small account that we keep Lent; and of still smaller account that we are so free of superstition and formalism that we do not keep it! What does the doing or leaving undone of anything matter, if not believing on the Son of God we are still without hope or God in the world." Friend you insist it is a great help to you to observe this fast! Very well! With its help "dost thou believe on the Son of God" to conscious and actual salvation—salvation from the sense and practice of sin? Friend you think best to strip away all man-made accessories, and leave the cross to stand bare and alone. Very well. In the sight of that unveiled cross, "Dost thou believe on the Son of God" to salvation from sin? "He that believeth"—not he that fasteth, not he for conscience sake refuses to fast—"he that believeth shall be saved;" "the that believeth not"—whether he fast or feast—"shall be damned."

BALTIMORE MARKET.—The Baltimore papers yesterday quote as follows:

WHEAT—Longberry good to prime 99@$1.02.
CORN—White and Yellow, 49@50c.
OATS—36@36½c.

MARRIED.

At the M. E. Parsonage, Still Pond, on March 7, 1892, by Rev. J. D. Kemp, THOMAS S. WILMER and ANNA WHEELER, both of Kent co., Md.

PENNSYLVANIA RAILROAD.

Phila., Wilmington & Baltimore R. R.

DELAWARE DIVISION.

On and after January 18th, 1892, trains will leave as follows:

SOUTHWARD.

	EXP. P. M.	PASS A. M.	EXP. A. M.	PASS P. M.	MAIL P. M.	MAIL P. M.
Philadelphia	‖11.16	§7.27	§10.33	§2.02	§3.53	§5.59
Baltimore	6.45	6.30	8.50	12.05	3.05	7.52
Wilmington	12.01	8.15	11.18	2.50	4.37	6.53
Farnhurst		f8.24		f2.59		
New Castle		8.30		3.03		7.08
State Road		f8.36		f3.79		f7.13
Bear		f8.41		f3.14		h7.18
Porter		8.50			f4.58	7.23
Kirkwood		2.54	f11.40	f3.21		f7.28
Mt. Pleasant		9.03		f2.39		f7.37
Armstrong		9.05				
Middletown	a12.44	9.11	11.56	3.37	5.22	7.46
Townsend		9.20		f3.47	5.50	7.55
Blackbird		f9.25		f3.49		f7.59
Green Spring		f9.31		f3.5[illegible]		
Clayton	1.02	9.37	12.13	3.59	5.43	8.10
Smyrna.....*Lv.*		9.27	12.03	3.50	5.33	8.00
Brenford		f9.42		f4.04		
Ceswold		f9.46		f4.10		f8.20
Dupont				f4.13		
Dover	1.20	9.59	12.30	4.19	6.00	8.27
Wyoming	a1.27	10.06	f12.36	4.26		8.36
Woodside		f10.13		f4.33		
Viola		f10.17		f4.37		
Felton	a1.04	10.22	f12.48	4.41	6.18	
Harrington	a1.50	10.35	12.59	4.50	6.39	
Farmington		f10.42	f1.05		f6.38	
Greenwood		f10.51	f1.13		f9.46	
Bridgeville	a2.14	11.00	f1.21		6.55	
Cannons		f11.05			f