Kent News

SATURDAY, - - - NOV. 16, 1895

LOCAL and CITY MARKETS.

Philadelphia Market.

Chickens, choice dry picked	12@13c.	pound
" fair to good	10@11c.	"
" scalded as to quality	10@11c.	"
Fowl, as to quality	10@13c.	"
Ducks, " "	10@12½c.	"
Geese, " "	9@11c.	"
Pork, heavy	5@ 5½c.	"
Pork, light	5½@6c.	"
Pork, pig pork, as to size	6@ 8c.	"
Live chicks and fowl	8@ 9c.	"
" Ducks	9@10c.	"
" Turkeys	8@10c.	"
Rabbits	30@35c.	"
Quail, dozen	$2.00@$2.50	
Geese Feathers, choice	34@37c.	pound
EGGS, strictly fresh	24c.	dozen

Baltimore City Market.

The following quotations are from the Baltimore papers of yesterday:

Wheat Longberry	62c @ 65c.
Corn, White	36c @ 37c.
" Yellow	35c @ 36c.
Oats	23c @ 24c.
Butter	21c @ 22c.
Eggs	16 @ 18c.

The Local Market.

For country produce the stores were dealing yesterday as follows:

Dressed turkey hens	15c.	per lb.
" " gobblers	12½c	"
" ducks and chickens	12½c.	"
" geese	10c	
Country sausage	12½c.	"
" butter	20c.	"
" ham	12½c.	"
" lard	9c	"
Eggs	18c.	per dozen.
Sweet potatoes	35c.	per basket.
Irish	25c.	"
Good Apples	20 to 30c.	" "
Celery	10c.	per bunch.
Cabbage	$3 to $5	per hundred.

Local buyers were paying 29 to 31 cts. for corn according to dryness.

DEATH'S SHAFTS.

Rev. Dr. D. W. Bates and Lewis C. Justis, Jr., Pass from our Midst.

After a busy and fruitful life God called Daniel W. Bates Saturday morning to his reward, and we can imagine we hear Him say "well done, thou good and faithful servant enter thou into the glory of thy Lord." He was always abounding in good works. His life was filled with work for the Master and under his ministry scores of precious souls have been saved. He has been living at Edesville near the church for twelve years, under the shadow of God's temple, and has been of material help to it although in feeble health. He has been ailing for three weeks with general debility and died peacefully Saturday morning. A biography of the deceased may be found in the NEWS of July 13, 1895, written by himself.

Services at Wesley Chapel were under the direction of the pastor, Rev. C. K. McCaslin. At the special request of Mrs. Bates, the ex-pastor of Chesapeake Circuit, Rev. Jesse Shreeve, of Kennedyville, who had so long intimately known Dr. Bates, was deputed to preach the sermon and he very tenderly referred to the later life of the deceased as he had seen its development and characteristics under his pastorate. Mr. Shreeve was much moved as he spoke of those memories. Following him, Dr. W. S. Hammond, of Alnutt Memorial Church, Balt., spoke of his relations with Dr. Bates during the three terms of Presidential life the latter had filled out in the conference mansion. "This is a personal bereavement to me," said the Doctor, "and I must be excused for my emotion." He then narrated the trials of the departed, his ability in the pulpit, his force of character, unswerving loyalty to the church and high devotion to God. Everything marked the man as an earnest faithful, affectionate minister of the Lord Jesus. The Rev. Thos. O. Crouse, A. M., of the Chatsworth Independent Church, Baltimore, who immediately succeeded to the pastorate when Dr. Bates relinquished it, and retired from active work to his home near Edesville, next spoke, and called up the past as it was connected with his own spiritual history. He said that on this charge occurred a crisis in his ministerial life, when he was tempted to abandon the labors of the gospel, when doubt was uppermost and the way to a continuance in the divine work was hidden from him. Then he turned for relief, for comfort, for guidance to his aged friend and the ministrations, counsels, encouragement of the deceased were his recall to duty and to light. For this, and the associations which followed, associations that brought one or the other into the home every day for years, he was endeared as if he were father of the speaker, and in the latter's home Dr. Bates was never spoken of except as "Pap Bates." Rev. Dr. Mills, of St. James Church, read the Scriptures, Rev. Mr. Ward, Balt., read the hymn and Rev. S. R. Murray offered prayer.

The pastor, Rev. C. K. McCaslin and Rev. Mr. Crouse conducted the service of commitment to the grave. A large assembly was present, a number driving from Chestertown. Dr. John B. Bates, a son, Mrs. Dumm a sister of Dr. Bates, were present. Dr. Lawrence Bates was unable to attend because of sickness.

Servant of God, well done!
Thy glorious warfare's past,
The battle's fought, the race is won
And thou art crowned at last.

Louis C. Justis, Jr., died at his sister's home, Mrs. Wm. H. Wallis, Black's Station, last Friday evening, aged 42. The deceased was taken ill last spring and has been gradually sinking ever since, at times being well enough to visit friends and then in bed. Mr. Justis was a generous and kind hearted citizen and had many friends. He was an aggressive Democrat and in 1884 represented this county in the State Legislature. He was defeated for re-election by James H. Baker, Esq., but has always worked hard for his party.

In the year 1887 he associated himself with Casper G. Woodall in editing the *Transcript*, but soon retired to his farm near Kennedyville. He was a successful farmer, a lover of fine stock and owned a handsome herd of Holstein cattle.

He was a member of Kent Lodge No. 125 K. of P., of Kennedyville, the officers attending the funeral services in a body.

Mr. Justis was unmarried. He leaves a father, L. C. Justis, and one sister, Mrs. Jennie D. Wallis. The interment took place at Shrewsbury P. E. Church, on Monday, Rev. Mr. Edson conducting the services. The pall-bearers were: M. deK. Smith, John Moffett, D. J. Nowland, G. M. Glenn, Dr. J. K. H. Jacobs and Dr. J. Horton Kelley.

The Rev. John D. Lecates, the pastor of Madely M. E. Church in South Wilmington, whose serious illness was announced in "The Morning News" the day before, died at his home at 9 o'clock Monday morning, and the people of the church are greatly affected. Mr. Lecates' death was due to over-work, the work brought on brain fever. Rev. Mr. Lecates had been conducting revival meetings, and on Monday evening after having succeeded in bringing 24 penitents to the altar of his church, he collapsed. A physician was not called until Wednesday.

Mr. Lecates was 41 years old and a native of Princess Anne, Md. He leaves a widow and two grown children. He was a nephew of Stephen Lecates, Esq., of Chestertown.

About "Preaching Politics."

EDITORS KENT NEWS:

Some time since your valuable journal said *editorially*:

Well, we are not sanctioning pulpit desecration. We have no sympathy with political preachers, and believe one of the greatest drawbacks to pure religion is in the disposition of some preachers — especially in Baltimore — to profane their pulpits by "political preaching." However much we may enjoy it on the political rostrum, it is yet very queer sort of *religious* teaching.

I do not seek to enter upon controversy as it is not to my taste, nor would it be to any one's profit. But I ask the privilege of submitting the following:

Prophets and Political Interference.

Did the Prophets "preach politics," or engage in rebuking the disorders of State in their day?

A great authority says: "The *religious instruction* of the people was no part of the business of the Prophets; their proper duty was only to arouse and excite. In times of great moral and religious corruption the numbers of prophets increased."

"The business of the prophets was to lay *God's law* to the *hearts of the people*, and to preserve its vital spirit."

2. "The Prophets were *preachers of patriotism*. The enemy of his State was the *enemy of God!* The traitor to the *public weal* was a traitor to his God. A denunciation of an enemy was a denunciation of a representative of evil. An exhortation in behalf of the chief city is an exhortation in behalf of God's Kingdom on earth, "the city of our God" (see Psalm 48; 1 and 2.)

3. "The prophets were preachers of morals. They denounced God's judgments on the *oppression* of the rulers, on iniquity, and so on throughout" (Isaiah I, 14-17; also chapter III and chapter V, and following.)

4. "The system of morals put forward by the Prophets was more plainly declared, and with greater *because more needed* vehemence of diction than in Moses' law. The great courage and the *splendid audacity* of the prophets," says Jerome of Ezekiel."

5. "The Prophets were a *political power* in the State. Strong in the safeguard of their religious character, they were able to serve as a counterpoise to the royal authority even *wielded by an Ahab*."

6. "But the prophets were something more than preachers of patriotism, moral teachers, exponents of law, *pastors and politicians*."

"He is a false Prophet, of the deceit of his own heart, who does not *reprove* the sins of the people, and who does not *inculcate on them* the doctrines of divine justice and retribution."

This, according to the highest authorities, was the mission of the Prophets; and as Jesus sent one of them to usher Him into His Kingdom, and another one—indeed two, for both Moses and Elijah were Prophets—was seen at His transfiguration, we may well believe they enjoyed the high approbation of Jehovah.

Yet these were of that class described by the deepest read students of history as "pastors and politicians."

All questions involving public welfare may become *political*. Sunday saloons have become such in New York and legalized adultery in parts of the West. The silence of the pulpit on *moral* matters *because* they are at the same time political matters, may save the preacher from some scorn of man, but does not excuse him from the judgment of God.

I am very far from approving partisan utterances for partisan purposes, believing that the pulpit ought to be free from any unfairness toward any party. At the same time if the pulpit is to teach "*holiness* without which *no* man shall see the Lord," it is to teach it to politicians as well as to church and Sunday school. "God is no respector of persons," nor will a consistent pulpit be. The efforts of the minister of religion should be directed toward reformation of life, whether in the "body-politic" or in the body and soul of the individual. And for myself I cannot believe that any minister who is not a partisan, *has any other thought or desire* in his efforts but the highest happiness of his land, his Church, his personal friends, his enemies, and above all the glory of God.

S. R. MURRAY.

[REPLY. — We dislike very much to reflect upon ministers of the Gospel, but Dr. Murray has not convinced us that we were wrong in the editorial extract he quotes. From infancy we have been taught to reverence God's ministers and His house, and for this reason we have shunned criticism when we believed it justly deserved. We shall not attempt to controvert Dr. Murray's argument relative to the *right* of political preaching or offset his "Prophetic justification" by illustrious examples on the other side. He may prove and we disprove by quotation without number the question at issue, but where would be the profit? It is not so much the *right* as the *expediency*—the good to flow from political preaching — that is involved. We have not impugned the *motive* of Dr. Murray, and do not propose to do so, for we believe him to be pure in purpose and life, and therefore he would not *intentionally* do wrong. But when he takes the character of a critic, and in his pulpit indulges in reflections upon the newspapers of his town, he opens himself to the charge both of profanation and unfairness. It is one of the outcomes of political preaching. And this applies to all other ministers of the Gospel — in Baltimore and elsewhere—who indulge in political preaching. We give them all due credit for sincerity of purpose, but question their right to use sacred pulpits for the discussion of POLITICS — politics too of the lowest grade. We question it for one sufficient reason: the minister in doing so almost invariably becomes a partizan. We admit the duty of ministers reproving *sin* in politicians as well as other people, but when they do it in such a way as to indicate their partizanship then they are outside of their calling. They are guilty of pulpit desecration; they profane God's house; they lessen men's reverence for sacred things. But, the Dr. does not intend *partizanship*; it is only politics — questions touching "the public welfare." Then why select the occasion of a *political campaign*—when partizans are seeking supremacy — for condemnations and arguments clearly in the interest of the one or the other? Not that they are so *intended*. But they have that effect, all the same. Some of these sermons are delivered on the very last Sabbath day preceding the election. Is there no partizanship in this? It is very difficult to discuss politics without becoming politicians, and partizanship is sure to follow. In last Monday's Baltimore papers we notice three political sermons—one of them as clear in its partizanship as any Democrat or Republican politician ever exhibited on the stump! Yet, we have no doubt this good Baptist brother thought he was fully justified. And so with the pulpits of other denominations before the election. Some of the most decided partizan utterances were chronicled by the press. Where is the right of these political preachers to decide and proclaim the character of "bosses" and "rings" in the Republican or Democratic parties? It is not only beyond their province thus to do but altogether unseemly —a profanation of holy Temple character to the service of base partizanship. Ministers of the Gospel who find it necessary to thus mar their pulpits, do so in most cases to gratify "itching ears" rather than to glorify the Master. They are after notoriety rather than soul-saving, and the consequence is death to spiritual life in their churches. Our ideal minister of the Gospel—and we have them in Kent as well as elsewhere—is a teacher of the Holy Scriptures, a *religious* instructor. He is not expected to regulate political parties or control civil affairs, except as his true doctrinal work shall so influence, and when this high religious duty is lost sight of, then the pulpit teacher becomes nothing more than a man. His robe of holy office drops from him —he is a mere lecturer—a tickler of men's ears—rather than a guide to spiritual life and to Heaven. Political preaching never yet saved a soul. Even though it be free from partizanship it is so easily thus construed, that the congregation feels it an affliction, and the respect for ministerial character is materially lessened. The religious community hear enough of politics—of worldly discussions —during the week. When they get the same on Sunday and in their own sacred temples of worship, they are disgusted and indignant. Nor are others than religious people any better off. They may be attracted temporarily to the church where politics and sensationalism do most abound, but their estimate of the religious teacher or his church is not elevated thereby.—EDS. NEWS.]

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Horse Killed. — A valuable young horse belonging to Mr. Chas. L. Dodd was killed last Thursday on a farm near town. The animal ran into the carrier of a threshing machine, which penetrated its breast and it fell dead on the spot.

A Decided Change.—Mr. T.W. Eliason has certainly worked a marvelous change in the appearance of what was Hall's Hotel property. Wm. R. Pippin, carpenter and W. A. Sappington, painter, have done the work. The old stables have bee removed, a new porch erected, a pretty fence placed about the graded yard, the house neatly painted and the whole place dons a brightness noticeable to the public. Mrs. Mary E. Watts will continue to set a good table and furnish board to the public. Senator Charles T. Westcott expects to occupy the Watts House on Chester river.

The Sick.—Mr. John Rodney, an estimable citizen of Rock Hall, fell from his chair Saturday morning while at his home. Dr. Selby was sent for and upon his arrival said that Mr. R. had been attacked with a paralytic stroke. He is probably the oldest man in that section, about 85 years of age. He was quite ill at last accounts.

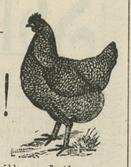
Prof. I. R. Starkey, of Still Pond, has been quite sick this week and was compelled to close the school. He was better yesterday.

Mr. C. T. Howard was somewhat better yesterday.

Prohibition in Queen Anne's.—The recent grand jury in Queen Anne's refused to grant any new licenses for the sale of liquor in that county from May 1896 to 1897, on account of abuses of the law by liquor dealers in Queenstown. This makes our neighboring county a prohibition one for at least one year. The jury also recommended that the members have a law passed creating a county treasurer as the sole collecting and disbursing officers of the county's finances.

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FAT POULTRY!
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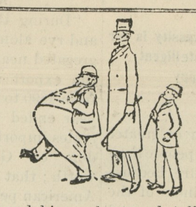
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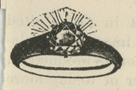
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Of course, we have suits as low as $5 and up up to $30, and every price between.
Men's Top Coats, $10, $12, $15 and $20.
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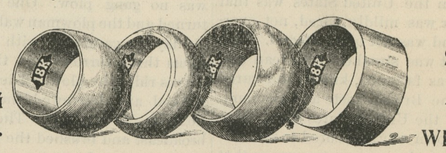


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25c. Single Width Dress Goods down to	12½ cents per yard.
5c. Dark Calicoes down to	4½ cents per yard.
50c. All Kerseys W. J. Dickeys Best	42c. cents per yard.
6¼, 7, 8, 9, 10, 12½, 15, 16 and 18c. Canton Flannels	a saving of 15 per cent.
$3.50 White Blankets (6 pair left) at	$2.69 per pair.
$4.50 White Blankets (6 pairs left) at	$3.69 per pair.
$2.50, 10 Pieces Chamber Sets (3 sets left) at	$1.98 per set.
16c. White Wool Flannel at	12½ cents per yard.
30c. Red Wool Flannel at	25 cents per yard.
20c. Red Wool Flannel at	16 cents per yard.
8c. White Domet Flannel	5 cents per yard.
5c. Washing Soap	3¾ cents per cake.
20c. Pure Black Ground Pepper at	12½ cents per pound.

Underwear, Carpetings, Oilcloths, at Prices Lower Than Ever!

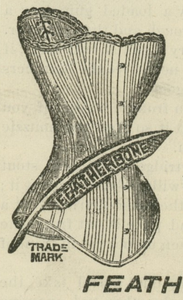
Children's Vests from	10 cents up.

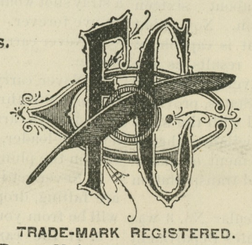
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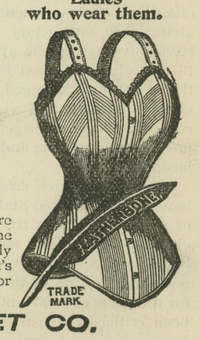




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