American Union

FRIDAY, JANUARY 21, 1921.

WORTH KNOWING.

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GLYCERINE MIXTURE
PREVENTS APPENDICITIS.

Simple glycerine, buckthorn bark, etc., as mixed in Adler-i-ka; removes all foul, accumulated poisonous matter from BOTH upper and lower bowel and prevents appendicitis. Relieves ANY CASE gas on stomach or constipation. The INSTANT pleasant action of Adler-a-ka surpriser both doctror and patients. A business man reports great benefit in a long standing case of indigestion and sour stomach.

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J. Kemp Stevens, Solicitor.

NOTICE OF FIRST MEETING OF CREDITORS.

In The District Court Of The United States For The District Of Maryland.

In the matter of William P. Draper and Thomas S. Slaughter, co-partners, trading as Draper & Slaughter, and William P. Draper and Thomas S. Slaughter, Individually, Bankrupts.

Notice is hereby given that on January 3, 1921, the said William P. Draper and Thomas S. Slaughter, co-partners trading as Draper & Slaughter, and William P Draper and Thomas S. Slaughter, individually. of Tuckahoe Bridge, in the counties of Caroline and Talbot, in the State of Maryland, were duly adjudged Bankrupt, and the First Meeting of their creditors will be held in the Law Office of Harvey L. Cooper, in Denton, Maryland, on the 26th day of January, 1921, at 10 o'clock, a. m. at which time the creditors of said Bankrupts may attend, prove their claims, appoint a Trustee or Trustees, examine said Bankrupts and transact such other business as may properly come before the said meeting.

SIDNEY P. TOWNSHEND, Referee
Chestertown, Md.

N. B.—Creditors should at once prove their claims and have them ready for the meeting or file them with the referee.

AUDITOR'S ORDER NISI.

In The Matter of The Trust Estate of Vashti Louise Garey and Lena Garey.

In the Circuit Court for Caroline County In Equity. No. 1638.

Ordered this Thirteenth day of January, 1921, that the Auditor's Report, made and filed in the above cause, be ratified and confirmed, unless good cause to the contrary be shown within three weeks from the Fourteenth day of January, 1921, provided a copy of this order be inserted in some newspaper printed and published in Caroline County once in each of two successive weeks before the Twenty-fourth day of January 1921.

LAWRENCE B. TOWERS,
True Copy Test: Clerk.
LAWRENCE B. TOWERS,
Clerk.

MICKIE SAYS



IMPROVED UNIFORM INTERNATIONAL

SUNDAY SCHOOL LESSON

(By REV. P. B. FITZWATER, D. D., Teacher of English Bible in the Moody Bible Institute of Chicago.)

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LESSON FOR JANUARY 23

PROMOTION IN THE KINGDOM.

LESSON TEXT—Matt. 20:17-28.

GOLDEN TEXT—The Son of Man came not to be ministered unto, but to minister, and to give His life a ransom for many.—Matt. 20:28.

REFERENCE MATERIAL—Matt. 19:27-20:16; Mark 10:32-45; Luke 22:24-30.

PRIMARY TOPIC—Wanting More Than Our Share.

JUNIOR TOPIC—How to Win First Place.

INTERMEDIATE AND SENIOR TOPIC—Right and Wrong Ambitions.

YOUNG PEOPLE AND ADULT TOPIC—Greatness Through Service.

I. Jesus Foretells His Death and Resurrection.

1. The King on His way to Jerusalem (vv. 17-19). This is His last journey to the beloved city. He took the twelve disciples aside from the group of traveling pilgrims to make known unto them what was before them. On the journey He went ahead of the disciples. The courage thus shown by the Lord amazed the disciples who were following in fear (Mark 10:32). "Christ, the conscious and certain sufferer, is courageous. His followers who had nothing to fear were afraid."

2. Betrayal and death foretold (vv. 18, 19). He went forward fully conscious of the awful tragedy of the cross. He for the third time since the transfiguration tells the disciples of His suffering and death, but they are so filled with their ambitious schemes that they do not understand Him. The treachery of Judas Iscariot; the fierce persecutions of the chief priests and scribes; the unjust judgment; the delivery to Pontius Pilate; the mocking; the scourging; the crown of thorns; the cross; the hanging between two malefactors; the nails; the spear; all were spread before His mind like a picture. Though He knew all this He deliberately pressed on. The joyous outlook upon the victory which would be accomplished by the shedding of His blood led Him forward. He went courageously, for He knew the time had come for the accomplishment of His Father's will.

3. The resurrection foretold (v. 19). Truly this would have been a dark picture had the resurrection not been made known.

II. The Ambitious Request of James and John (vv. 20-23).

1. The request (vv. 20, 21). This request was made by their mother. The request is for a place of prominence in the kingdom. It is right for mothers to be ambitious for their boys, but they should know that earth's pinnacles are exceedingly dangerous.

2. Jesus' answer. (vv. 22, 23). He spoke directly to the men, not to their mother, declaring that they knew not what they were asking. He showed them that the way to this position of glory was through suffering. The cup of which they were to drink was that of great suffering and agony. The positions which they craved were attainable, but in a very different way from what they apprehended. The way to the places of glory in the kingdom of Christ is through the path of lowly and self-forgetful service, even great suffering.

3. How to Be Truly Exalted (vv. 24-28).

1. The angry disciples (v. 24). When the ten heard of the request of James and John they were filled with indignation against them. Their displeasure did not arise from the fact that they were free from the same selfish spirit, but that these two had thrust themselves to the front; it was an admixture of indignation and jealousy.

2. Greatness among the heathen (v. 25). The rule of the world has always been by the strong hand. The standards have been not moral excellence, but wealth, station and power. Even today the reason one nation rules the other is that the one possesses sharper swords and heavier clubs than the other.

3. Greatness among Christ's disciples (vv. 26, 27). Here the standard is in sharp contrast. The way to the places of prominence in Christ's kingdom is the way of self-abasement, It is not wrong to be ambitious to be great, but the basis of true greatness is that which human selfishness seeks to avoid. There will be degrees of rank in Christ's kingdom, but this rank will be character, not position or authority.

4. Christ is the supreme example of greatness (v. 28). All who would be great should study and imitate Christ. Let them forget self and serve others, even to give their lives. This will eliminate all scrambling for place and power. The one grand test by which to know whether Christ's Spirit controls one is whether he is serving or seeking to be served.

Christianity Is Still Alive.

The greatest tribute to the necessity of religion is, that it survives its outworn forms; the greatest proof of the essential truth of Christianity is, that in spite of the twaddle talked every Sunday in the name of Christ, Christianity is still alive.—H. R. Hawes.

The Instructor.

My hurt has been my instructor, and I wish it may make me more cautious and less simple.—Thomas a Kempis.

Mabel and Myrtle.

Representative Dawson, the anti-suffrage leader, said at a luncheon:

"Woman's place is the home. When she starts out to imitate man she is absurd.

"Mabel was a new woman. She said to Myrtle one afternoon:

"'We'll make a night of it. Come to the Ratz with me and we'll have a fellowship dinner.'

"'A fellowship dinner? What's that?' said Myrtle.

"'Why,' said Mabel, 'you pay for mine, and I pay for yours.'"

Not Apprehensive.

"Aren't you afraid America will become isolated?"

"Not if us farmers keep raisin' things the world needs," answered Farmer Corntossel. "The feller that rings the dinner bell never runs much risk of bein' lonesome."

SCENE OF MAJESTIC BEAUTY

Table Mountain, for Many Reasons, Is Superior to Any of the Earth's Great Peaks.

I have seen many flat-topped kopjes in Africa. I have seen the bare and golden Atlas range drop away into the golden sands of Mogador, but I have never seen anything resembling its mighty mass which is the dominant, the royal fact of the Cape Peninsula. . . . It is by virtue of its mass and the colossal buttressed cliffs which form its walls that Table mountain is majestic, as also by the abruptness of its rise from the visible sea-level. The height of inland mountains is a matter of faith rather than sight; but this mountain, like Etna and the Peak of Teneriffe and others whose roots are in the sea, announces its stature at once to the eye. It rises more immediately from the sea than either of these, yet not so immediately as it appears to do when seen from the bay. It throws out toward the ocean low spurs of mingled rock and green banks. In spring these grassy banks are all set with flowers. Among them is a pretty white flower, about the size of a narcissus, though different in shape, of which I have seen a bouquet in England, many weeks after it had been gathered at the Cape, standing in a vase without water and still quite fresh. . . . —Margaret L. Woods.

NEED FOR BALANCE WHEEL

Courage Is, of Course, a Magnificent Thing, But Should Be Regulated by Prudence.

Courage is an indispensable quality in our success; but if it is not balanced and regulated by prudence it will run away with us and lead us into all sorts of foolhardy things. Boldness is a great quality when it is held in check by proper cautiousness and guided by good judgment.

I know a man whose courage is very much over-developed and his faculty of caution is very deficient. He does not know what fear means, and he plunges into all sorts of foolish operations which do not turn out well, and he is always trying to get out of things which he had gone into hastily. If his prudence had been equally developed with his courage, with his boldness, he would have made a very strong man.

Futile endeavors, half-hearted efforts never accomplish anything. It takes the fire of determination, energy, push, and good judgment to accomplish that which counts. It is the well-balanced enthusiastic man with fire in his blood, and ginger in his brain, who makes things move and achieves the seemingly impossible.—Denver Catholic Register.

The Kiss in Ancient Folklore.

A story of Alexander the Great and a kiss forms one of the most thrilling bits of history. An enemy of the king's invented a novel plot to cause Alexander's death. He discovered a beautiful young girl, who, like Rappacini's daughter in Hawthorne's story, had been brought up on deadly poison, and every one who came near her was killed by her deadly atmosphere. She was sent to the king's palace with instructions to do what would be called "vamping" today. Alexander saw and admired her extravagantly, but the shrewd Aristotle suspected treachery. Before he allowed the girl to approach the throne he sent for a criminal who had been sentenced to death, and instructed him to kiss the girl in the presence of the king. He fell dead on the ground, like one struck by lightning.

The same story appears in folklore of India, and the early Christian monks made great use of it in their sermons, personifying the Christian as Alexander, conscience as Aristotle, sin as the venomous girl, and the weak sinner as the criminal who was punished.

Disagree Over Famous Vine.

On Roanoke island, off the North Carolina coast, stands an ancient Scuppernong vine. It is near the grave of Virginia Dare and the site of the "Lost Colony." Nobody knows the age of that vine, but many nearby vines, which seem more youthful by comparison, actually are known to be more than one hundred years old.

A regional contribution to American mythology credits Sir Walter Raleigh with having planted the vine where it now stands, and further claims are that it is the original Scuppernong. Unimaginative investigators, however, say that the original Scuppernong grew wild in Tyrrell county, North Carolina, along the Scuppernong river, well before 1760, and that from this county the species found its way to Roanoke island.

Shoe-Throwing Old Custom.

Throwing old shoes was not always confined to weddings, though the custom nowadays has come to be associated entirely with the going away of bridal couples. Authorities differ as to the origin of the practice and its exact significance; it seems, however, as if it had to do with the transfer of property—women being regarded as such among the nations in which the custom began.

It was in the sense of confirming a sale or exchange that the Jews understood the removal and giving of a shoe or sandal. When the kinsman of Boaz consented to waive his claim upon the parcel of land which Naomi would sell, he "drew off his shoe," for "this is the custom of Israel."

The Sin That Includes All Other Sins

By REV. H. OSTROM, D. D.

Extension Department, Moody Bible Institute, Chicago.

TEXT.—He shall convict the world of sin because they believe not on Me.—John 16:8, 9.

That is inclusive—"the world." That is specific—"sin." That is assertive—"convict." And that is direct—"Me."



The sin question is not left to the whim or fancy of those who are more mystically than rationally inclined. There is a "because" to it. Men are saying "give us a reason." Here the reason is given. The claim is that humanity has sin. The reason for the claim is because men believe not on Jesus Christ. This fact is not only a truth, or an arousing truth, or an undeniable truth; it is a convicting truth. Bold claims these may seem to be, but there they are. And their right to be accepted is guaranteed by the authority of God Almighty.

The Ten Commandments are not mentioned here. Neither are the good deeds men do given here. A thousand dead apple trees are not worth as much for fruit raising as one live tree. So a thousand commandments would not count for so much as the living Jesus; and a thousand good deeds (dead at best) could not equal the living Jesus. Place all commandments and all good deeds in one side of your scales and weigh them against Jesus, they will kick the beam. He was born under the law, He fulfilled the law, He was put to death under the law; His deeds are not only many, they are without one exception good even to perfection. We must deal with Him. Refusal to accept what He has done, that is the sin. That sin holds in its grasp all others. It is His Cross that stands at the forks in the road where we must make the eternal choice. Sinning against that includes all the rest.

With one, it is Jesus or work. Have not I done all these good things, or am I not willing to do these right acts? What I did and what I am about to do, that is the consideration. But over against it all is Jesus. There is what He did and what He offers to do. What could a dead violin do towards making music? Absolutely nothing. But is there a skilled violinist into whose hands it has been given? He will produce the music. What can a man "dead in trespasses and sins" do to make himself right? Ah, he cannot practice the real right until he has the righteousness to practice with; and that is in Jesus.

With another it is Jesus or harmlessness. "Why, what harm have I done?" Well, if there had been no other harm done than that done by neglect, then that is startling. Like fields neglected, like bridges neglected, like debts neglected so is the soul's neglect; it always carries with it disaster. But here is something to which you may have been blinder, you have neglected Him. All other neglects even if they extended into ages upon ages instead of only for a few years cannot weigh as much as this. What He represents to us is duty so great that if we neglect Him we are lost by it.

With another it is Jesus or how much can I pay? But we cannot pay for the rejection of Him. He is not to be marketed. How could one pay for such when the very substance or money he might bring would be, not the smallest fraction of it, originally produced by man? "Who hath made all these things?" "What hast thou that thou didst not receive?" If it were a matter of barter then we are utterly defeated. Our price would be so dis-valued by the rate of exchange that it would equal simply nothing.

But "believe on ME," that is the condition. The paying. He has done that. "Ye are bought with a price." "Redeemed not with silver and gold but with the precious blood of Christ."

Believe on Him, that is to put the whole weight of all the past, all the future and all of now upon Him. He saves. He is the elevator that takes us up. It is dangerous even to put forth the hand as if to increase its power to lift us.

Not believing on Him, sin follows. Believing on Him, sin is defeated. Search the whole field from end to end, and through every part, and it is defiled unless we believe on Him. Likewise, search it most thoroughly, and the defilement is gone if we believe on Him. It is a wonderful word of life this, that "the gift of God is eternal life." When the little girl was asked to explain how sweet the honey was in the jar she carried, she tried several times to find an answer and then reached the climax by lifting the jar up in her hands and saying, "Here, put your finger in, taste and see." The proof was in the taking.

And drunkards and moral men, scholars and uneducated men, prosperous and poor men, stand forth to declare that to believe on Jesus Christ is to be saved. Why not be one among them?

New Glove-Cleaning Device.

A Massachusetts inventor has devised a glove-cleaning machine which is somewhat like an ice cream freezer. The soiled gloves are dropped into gasoline or other cleaning fluid and whirled around by a perforated blade through which the liquid is forced. After the handle has been turned about three minutes the gloves may be taken out spotless.

Catarrhal Deafness Cannot Be Cured

by local applications, as they cannot reach the diseased portion of the ear. There is only one way to cure catarrhal deafness, and that is by a constitutional remedy. Catarrhal Deafness is caused by an inflamed condition of the mucous lining of the Eustachian Tube. When this tube is inflamed you have a rumbling sound or imperfect hearing, and when it is entirely closed, Deafness is the result. Unless the inflammation can be reduced and this tube restored to its normal condition, hearing will be destroyed forever. Many cases of deafness are caused by catarrh, which is an inflamed condition of the mucous surfaces. Hall's Catarrh Medicine acts thru the blood on the mucous surfaces of the system.

We will give One Hundred Dollars for any case of Catarrhal Deafness that cannot be cured by Hall's Catarrh Medicine. Circulars free. All Druggists, 75c.

F. J. CHENEY & CO., Toledo, O.

NOTICE TO CREDITORS.

T. Pliny Fisher, Assignee
vs.
Horace Wright
In the Circuit Court for Caroline County
In Equity

Ordererd this 21st day of December, 1920, by the Circuit Court for Caroline County, in equity, and by the authority thereof, that the creditors of Horace Wright, late of Caroline County, deceased, and all persons who may be entitled to participate in the distribution of the surplus proceeds of sale remaining in the hands of said assignee be, and are hereby notified to file their claims with the Clerk of the Circuit Court for Caroline County on or before the 7th day of March next; provided a copy of this order be published in some weekly newspaper printed and published in Caroline county, Maryland, once in each of three successive weeks before the 31st day of January. 1921.

W. H. ADKINS.

True Copy—Test:
LAWRENCE B. TOWERS,
Clerk.

FARM
— AT —
GREAT BARGAIN

THE WM. O. SWANN FARM OF 80 ACRES

of improved cleared land, with 8 room dwelling and large cattle stable and barn with new silo, two chicken houses, second farm from Denton Bridge, adjacent to Roland T. Garey homestead; will sell at great sacrifice if sold at once, will sell 50 acres with buildings if preferred, posession on or before January 1st, 1921. Terms to suit purchaser.

JOHN T. CARTER,
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DR. W. A. SMITH,
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1921 ? - ?

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HE was given the check and with it proved that the bill had been paid. He was given credit for the amount because the check with the proper endorsement was accepted as a receipt. A checking account is the surest safeguard against paying an obligation a second time, We invite you to call and let us explain more fully the advantages of a checking account.

Farmers & Merchants State Bank

DENTON, MARYLAND.

The Difference

—between the man who has learned to save and bank his money and the man who has not learned, is the difference, ten years hence, between the man flourishing in business and the man looking for a job.

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