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EDITORS.

SATURDAY, FEBRUARY 2, 1907.

THE Sun Almanac, Maryland's Blue Book, and Cyclopedia of Information, is upon our desk. It is one of the most valuable publications printed, and no business office can afford to be without it.

WE THANK many of our patrons for their prompt acknowledgment of bills rendered. We trust that others to whom bills have been sent this week will give the matter their earliest attention, in order that we may close our last year's accounts.

GOVERNOR EDWIN WARFIELD was one of the many prominent men present at the annual winter dinner given by the famous Gridiron Club in Washington on Saturday evening. He refused to be politically interviewed, but told the reporter that "Maryland is all right, and the whole country will be all right as long as the crops stay good."

IN OUR LAST ISSUE we advocated a test case in regard to the recent assessment of personal property by the county commissioners in order to determine the legality of the assessment. This is the proper course to pursue in the interest of the tax-payers, and we suggest that one of the commissioners as individual, whose assessment has been affected, test the matter in the interest of the tax-payers.

THE RIGHT KIND OF TALK.

Congressman J. F. C. Talbott, who has been made a member of the National Democratic Committee, in discussing the present political situation in an interview in the Baltimore Sun, says:

"Any clean man whose ability and Democracy are above question can be elected Governor. It makes no difference to me who the man nominated for the Governorship is, so long as he can carry his party to victory. I am for the strongest man with the people. I have no feeling against any one, and I believe in making every fight a new fight. Past differences should be forgotten, and when the candidate is named next summer every man who claims to be a Democrat owes it to his party to support the nominee, no matter who he may be.

"I do not believe in reading any class of Democrats out of the party merely because of past enmities or factional strife. No man should regard himself as bigger than his party or try to run the party for his own personal benefit. I believe in a broad policy which will admit every man who wears the badge of Democracy."

That is the right sort of advice; so different from the bombastic utterences of recent speakers upon the same subject. Congressman Talbot is a politician, seasoned thoroughly in the business, and there is no man in the State who knows any better than Congressman Talbott the tendency of the times. If the party selects such a man as Congressman Talbot suggests for Governor and accepts his sound advice as to the attitude of each faction to the other, there will be no trouble whatever to elect the man whom the people want.

People's Column.

☞ The columns of the TRANSCRIPT are open to the proper discussion of all topics of public interest or importance. Whether the editors agree with the sentiment expressed or not, the people should and may be heard through the TRANSCRIPT's columns—the paper will be the People's Forum from which they may be heard on all subjects—purely personal matter excepted. The Editors are not responsible in any manner for articles that appear in this column.

DEAR SIRS:—Let us hope the promise made by the Water Company, through the Kent News of last week, will be carried out. Nothing is more important to the citizens of this town than pure and good water. The present Water Company has had hold of the works for a year. For a number of years the people of this town have suspected the water supply was in some way contaminated.

Many people do not agree with the News that it is as good as the best water in the world. Every analysis has shown that it is and always has been impure. It is criminal to supply impure water to our citizens. It is to be hoped the Water Company, and the gentlemen individually in charge of it, will realize and recognize their responsibility. Good water can be gotten. It must be gotten. It is as essential as pure air.

GOOD WATER.

MESSRS. EDITORS:—In the Baltimore SUN of Jan. 29th, an article published concerning a petition to the State Board of Health from residents of Rock Hall, was misleading. Residents of Rock Hall did send a signed petition to the State Board of Health asking that their intercourse with the city by steamer be resumed, stating that they would do all in their power to co-operate with the health authorities in stamping out any contagious diseases in their locality. The people of Rock Hall did not (as might be inferred from said article) acknowledge that there had been any small pox in their locality as the people are still of the same opinion as heretofore.

The people of Rock Hall are law-abiding citizens, and whatever their opinion might be concerning the disease in the vicinity, they have certainly obeyed all orders of the health authorities, and we cannot see why they should be accused otherwise and be denied intercourse with the city. It seems that we are being thus punished, not on account of the disease, as the secretary of our State Board of Health has publicly stated, but on account of the attitude of the people in the matter, which is merely that they cannot believe the disease is smallpox. This being the case, we cannot see why we should be punished because we cannot conscientiously agree to the contrary.

RESIDENTS OF ROCK HALL.

"THE GOD-MAN-JESUS CHRIST."

Article II by Rev. Dr. H. B. Martin.

MY DEAR FRIEND:—You will remember that in my last letter I told you that God created man to take the place of the fallen angels. He made man perfectly happy, with eyes to see the lovely forms and colors around him, with ears to hear sweet sounds, with a voice to speak and sing, power of smell to enjoy sweet odors, taste, that he might gratify his palate with pleasant food, and so on; and He gave him intelligence, a love for acquiring knowledge, and God loved the man He had made, and surrounded him with all that could delight him and gave him power to enjoy everything.

But by the act of free will (that power which I described to you in my last letter) Adam and Eve, the first man and woman, the parents of the human race, transgressed God's command, disobeyed God, chose the evil instead of the good. There was one thing that God forbade Adam and Eve to do—that one thing they did. Satan, the chief of the devils came and tempted them to do the evil. They did not know evil before Satan tempted them to acquire a knowledge of it, and when once the knowledge of evil came to them, then the desire to do evil rose up in them. Being strongly tempted by the chief of the fallen angels to do the evil (Satan pictured the evil in most glowing colors) they gave way to temptation and fell. It was just what the devil wanted; he succeeded then and he succeeds now, for he tempts us all, and we readily give way to his temptations. As soon as Adam and Eve had acted contrary to God's will, and acquired that knowledge which God had not designed them to acquire, a shadow fell on their bright lives and darkened all their future. Pain and death followed as the natural result, just as a wreck is the result of a ship running on a rock.

We all know how happy little children are; there is no lovlier sight in all the world than to see them, in the spring time playing in a garden, gathering and wreathing flowers. All is sunshine and happiness in their little hearts. As they grow older they learn to know sin, and as the knowledge of sin enters, their lives darken, and the freshness of childhood and the joyousness of youth pass away. They gain a knowledge of evil, and often the knowledge of evil brings the wish to taste of the evil, the wish grows in their hearts, and by and by the evil is done, and so the darkness deepens on them and their lightheartedness passes away. Would that parents did but think of this, and strive their best to keep their little ones as long and as far as possible from the knowledge of evil. Parents should tell their children of the good and set them an example of good, as long as they have control of them. Their childhood days are a kind of paradise to them, a Garden of Eden. As soon as the knowledge of evil enters, that Paradise, that Eden, gradually fades away.

The result of the disobedience, the fall of Adam and Eve, was this, their original happiness and joy, their innocence, was lost, for it could only go along with absolute obedience to God's will. Next, it injured all their faculties, disordered and confused them, so that the heart would wish one thing and the mind another—mind and soul and body were at discord. The sin of Adam and Even was like the sin of the rebellious angels—both having free wills, chose evil, when the good was before them; and choosing it, disobeyed, dishonorod and insulted God; and God being a God of truth and justice could not but inflict punishment as He had said He would. For God had said, "Of the tree of knowledge of good and evil thou shalt not eat of it, for in the day that thou eatest thereof thou shalt surely die." It was impossible for the God of Truth to do otherwise than as He had declared He would—as we would say, "keep His word." God gave His law to the man He had made, and the man knew what the result would be if he broke that law. The law of the land (as well as the law of God) for the better protection of its citizens, declares that if you steal, you shall be, if proved guilty, punished, sent to jail. You know the law; you know the penalty if you break that law; if you steal and are punished for it, you can blame no one but yourself, and so it is with all other crimes and offences for which the law of the land has provided. Then, why go and blame God, as some people do, for simply keeping His word and enforcing His declared law? God simply kept His word, and we revere and adore Him, for He is the God of Truth—He cannot lie.

The punishment of Adam and Eve was very much the same as that of the rebellious angels, both were driven out, cast forth, from the holy, happy homes provided for them—with no power, no means of their own of restoration. But man was dearer to God than the angels were, for God had created man in His own image, after His own likeness; and breathed into his nostrils the breath of life. And here you may properly inquire, in what did this divine image and likeness consist? Not in external form except in so far as man was made erect, and his stature betokened dominion over the other animals; and so it is a picture of the sovereignty of God. "God is a Spirit," and we who are His offspring "ought not to think that the God-head is like unto gold or silver graven by art or man's divice," as the heathen did who "changed the glory of the uncorruptible God into an image made like to corruptible man." The image of God in man consisted in the incorporeality and individuality of his soul (says Saint Augustine) in its immortality, in its rational intelligence, and other mental faculties, in his free will, memory, forethought and imagination, which give him a kind of omnipresence; in his moral qualities of holiness and love of what is good.

It is only a low materializing philosophy which can regard the human body of flesh and bone and blood as man. By thinking and by loving man is man; and all the matter in the universe can not produce a single thought, or perform a single act of love. It is the soul and spirit which makes man what he is, and it is, therefore, a vain thing to say that because fossil remains may be found, which are like the bones of men, therefore they are the remains of that human creature who is "fearfully and wonderfully made," and whom the Holy Spirit describes, in the first chapter of Genesis as made in the likeness of God. If by digging in the earth we could find a fossil vestige of man's soul and spirit, then we might find man—as man is described in Holy Scripture—but not until then.

Now, while passing judgment upon Adam for his disobedience, and while casting him forth from Eden, God at the same time hinted at, indeed, more, foretold a redemption to be wrought in the future, by One who should be born of a woman, by a miraculous conception; woman being His mother, but no man His father, and who thereby would be a brother to man, and yet would not inherit through a human father the taint, the poison, the sin of Adam; such as every child of a human father born into this world does inherit. Adam and Eve went out into the world from the Paradise of peace, happiness and innocence, fallen creatures, carrying the poison of sin with them and in them. God had made Adam pure and innocent like Himself. Fallen Adam begat Cain after his own image, sin-stained. Adam, by his disobedience, slew his posterity, for all descended from him, became partakers of his sin, they inherited the guilt of his disobedience. Cain slew his brother. The same devil, the old serpent, that set enmity between God and man, set enmity between man and man. Every child born unto Adam and Eve and to the children of Adam and Eve (till the end of time) inherited, at birth, the sin of the parents—handed down from generation to generation from Adam, the first man, the father of the human race, being born under the same condemnation; we are all the children of Adam and Eve. You know there are certain diseases of the body that are hereditary, handed down from one generation to another; a child, for instance, will be inclined to have consumption or some other hereditary disease, if either of his parents has suffered from it; it may step over one or two generations, but it is liable to manifest itself sometime, especially if conditions are such as to encourage its development, diseases of the body will descend through many generations. You know we inherit from our parents certain peculiarities of theirs; of character, disposition, the same colored hair and eyes, the same tone of voice. It is just the same with this first great sin. A sin which God could not "wink at," could not pass over, could not forgive. "Of every tree of the garden thou mayest freely eat, but of the tree of the knowledge of good and evil, thou shalt not eat of it, for in the day that thou eatest thereof thou shalt surely die." The God of Truth could not forgive this act of disobedience, this sin; but in His great love and mercy He willed that the sin might be expiated—atoned for, and its guilt and penalty borne by a perfectly pure, holy and innocent being, if such could be found, who should be a human Being but not an inheritor of Adam's sin. No angel, no spiritual being could bear the punishment and suffer for, and in the place of man. A substitute for man must be provided, and that substitute must be a human being, a descendant of Adam, and not an inheritor of Adam's guilt. And such a being God Himself provided, when He came into this world and united Himself to man, becoming a perfect man, with a human body of flesh and bones and blood, by being born of a woman, but free from Adam's sin in that He had no man for His father, and so did not inherit man's sin, but He was miraculously conceived by the Holy Ghost, and born of the Virgin Mary. This we call The Incarnation—God in human flesh.

We will see by and by as we go further into this subject, how this redemption was wrought, how a way was opened by which man could return to perfect happiness. It is by doing the opposite to that which Adam did—by obeying God. If we obey God we are certain to obtain happiness, because then we will be doing that which we were designed for. By an act of our will we must regain that which Adam lost by an act of his will He chose to disobey God; we must choose to obey Him. But this is not all. One of the results of the fall, of Adam's disobedience, is that we are left so weak that we cannot of our own selves carry our good resolutions into effect. We are like a man who is very lame, who struggles and tries to walk, but cannot get on, unless a friend gives him his arm to lean upon, or a cane to help him on. Our Lord Jesus Christ gives us that which we need to help us on. He gives us Heavenly help, to enable us to do that which we have desired to do. His help is called Grace. It comes from the Holy Ghost whom He sends down to dwell with each one who chooses to do the right. Therefore our happiness here and hereafter depends on our bringing our wills into obedience to the will of God; and God's will is enshrined in the Ten Commandments; and Christ says: "If thou wilt enter into life keep the Commandments."

The first man, Adam, lived to see the world peopled with his own decendents, but that man we know to our cost was a sinner, and all his descendents were sinners, and sins multiplied even faster than the children of men. "Any man," it has been said, "might be the parent of a thousand sins, but no man can be the father of a thousand sons." The sinners were less numerous than the sins. Sin had its pleasures, of that there is no doubt. If the trap was not well baited the devil would ensnare no victims; all the children of Adam were drawn in and caught. How many are the kinds and degrees of sin, but I do suppose that in that last tremendous day, when our brother's blood will be calling from the earth, and its voice shall be heard in all lands, and to the ends of the world, the worst and most wicked and most cruel deeds of all will be found in some way connected with religion, to have been perpetrated in the name of God, or as outrages against Him. On battle fields may be lying the greater numbers of those whom men have slain. And tyrany has slaughtered its thousands, and personal hate and envy, and lust and covetousness their thousands, and tens of thousands more. Murder has never been missing among the deeds of the sons of Cain. Blood has been shed like water, the lamp of life put out, the thirst of conquest gratified, the malignity of revenge satisfied, and so an end.

But for refinements in cruelty, for the devilish crafts by which human agonies have been protracted or intensified, we must look to the religious or irreligious persecutors, to those who have sought to stamp out religion, or to "put down" some unpopular phase of it, or to those who would admit of nothing in the shape of religion which did not accord with their own narrow creed. And all this reminds us that the first crime ever committed, the first blood ever shed in anger, was at the death of Abel, Adan's son, slain by his brother Cain, while offering to God, the one, an acceptable sacrifice to God, and the other, a sacrifice not pleasing to God. So at once followed upon Adam's disobedience a fearful heritage of woe.

In my next letter I will tell you of the preparation of the way for the promised Savior and Redeemer of man.

Faithfully yours,
HENRY B. MARTIN.

P. R. R. FILES PETITION.

Ask County Commissioners to Widen Chester Bridge Draw to Permit Sending Steamers to Crumpton.

Representatives of the Pennsylvania Railroad Company have petitioned the Board of County Commissioners to widen the Chester bridge draw in order to permit their steamers to go up the river as far as Crumpton. The petition was filed on Tuesday, but the commissioners failed to act, owing to the desire to consult with the Queen Annes broad, and the counsel to the two boards respecting the law in the case. The disposition on the part of the railroad company to give the people of the upper section of the county transportation facilities and to open a fertile territory, means much for the people of that section of both Kent and Queen Annes and it is believed that both boards will consider the interests of the people in reaching their conclusion in the matter. Should the request be granted the bridge will be widened so as to permit of the passage of the Company's side wheel steamers as well as other large crafts.

DR. LEWIS' NARROW ESCAPE.

Writes of His Great Peril in Jamaican Earthquake.

Mr. Daniel Baker, 3442 Auchentoroly Terrace, Baltimore, has received a letter from Dr. T. H. Lewis, president of the Western Maryland College, who is now traveling in Cuba, which he visited after a brief stay in Jamacia.

Dr. Lewis, who is accompanied by his wife, was near the scene of the recent earthquake in Kingston, and in his letter to Mr. Baker he tells of the very narrow escape he had from injury and possible death in the catastrophe.

He says he was in the city of Kingston attending to some matters of personal character on the day of the earthquake and had reached his hotel in the suburbs only a few hours when the terrible calamity occured. He characterizes the scenes in the stricken city after the quake as wellnigh indescribable. No mention is made of Governor Swettenham and the Davis incident in his letter.

Dr. and Mrs. Lewis are at present in Santiago, Cuba, from which city they will go to Havana, and after a brief stay in the capital they will proceed to Florida, on their way back to Baltimore.

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