The Transcript.

SATURDAY, JANUARY 18, 1908.

Subscription $1.00 Per Year.

LOCAL MATTERS.

Sewing Circle to Resume Meetings.—The Worton Sewing Cirle, so famous in the social life of that section, will resume its winter meetings, when the first "Circle" will be "rounded up" at St. James M. P. parsonage next Wednesday evening.

Directors Elected.—At the annual meeting of the stockholders and directors of the Second National Bank on Tuesday, the old board of directors was re-elected. A larger amount of stock was voted at this meeting than at any previous meeting, thus attesting the interest of the stockholders in the welfare of this very prosperons institution.

A Correction.—In our obituary notice of the late Robert A. Wallis several weeks ago we stated, because of wrong information, that the deceased died on Dec. 23rd, aged 55. It should have read "On Dec. 22d. Robert A. Wallis, aged 49." We make the correction at the request of those who desire it, but we would say that in reporting deaths or marriages, it is important that the correct information be given the papers, in order that there may be no errors of statement.

To Ask for State Compulsory Law.—It is understood that Dr. M. Bates Stephens, State Superintendent of Education, will have a bill framed similar to the one now in force for presentation to the Legislature applying compulsory school attendance to the whole State. The law has given satisfaction in the city and the results from the enforcement have been beneficial. It is understood that the bill will have the support of nearly every county superintendent in the State.

Washington College Athletics.—Washington College Athletic Association, at its meeting Tuesday afternoon, elected the football officers for 1908, F. B. Sylvester, '08, of Hillsboro, Md., was chosen manager and Leo Brown, of Havre de Grace, and B. T. Durding, of Rock Hall, assistant managers. At the meeting a tennis association was organized, a new branch in Washington College athletics. W. H. Corddry, '08, was elected manager and G. L. White, '08, captain. Heretofore class tournaments have been the only competition. It is proposed to have a team compete with other college tennis clubs throughout Maryland and Delaware.

Senator Smith a Director.—At a meeting of the directors of the Pailadelphia, Baltimore and Washington Railway Company in Philadelphia on Friday John Walter Smith, United States Senator, from Maryland, was elected a director to succeed Edward Lloyd, deceased, and Blanchard Randall, president of the Baltimore Chamber of Commerce, was chosen a director to fill the vacancy caused by the resignation of German H. Hunt. The office of general agent at Washington was abolished. The office was abolished because the Washington Terminal Company, which has charge of the new Union Station at the capital, will look after the interests heretofore in charge of the general agent.

NEWSY BRIEFS.

*†*Thirty-one pupils of Rock Hall High School are suffering with the grippe.

*†*Our advice to the Town Commissioners is to keep on improving the streets. They need it.

*†*There is considerable talk of the establishment of another laundry or a shirt factory in Chestertown.

*†*Mrs. Shahan, of Crumpton, has purchased of Mrs. Henry Tonkin, the Wallen property in Millington, and has removed there.

*†*Judging from the number of seats already sold there will be a big crowd at the Schubert Concert next Tuesday night.

*†*Mr. Leon Stein, of Wilmington, is substituting for Mr. Wm. M. Culp at the railroad station during Mr. Culp's absence on his vacation.

*†*Mr. Alexander Gray, of Baltimore, has sold to Mr. Enoch Pleasanton the dwelling and lot which he occupies opposite Chester Cemetery. Price $700.

*†*Capt. George Ashley has purchased the property where Mr. Haywood Ashley now resides in Rock Hall, and will erect a commodious dwelling and move thereto. Price $350

*†*Mr. Robert J. McWhorter is grading and leveling his recently purchased building lot on Washington avenue. He expects to build a handsome modern home on the lot in the future.

*†*This is the way one of our "grippe" sufferers described his case to his physician, "I cough, but I have no cough, I feel cold when I'm hot, and I feel bully, when I feel bad, I'm not sick, but I'm in bed. Do something for me."

*†*Mr. Louis Stam has contracted with Mr. Wm. E. Moody to build a power launch 30ft. x4½ft. in which will be installed a 17 horse power gasoline engine. She will be the fastest launch on the river when completed.

*†*Contractors Duyer Bros. have been awarded the contract for the erection of a modern home for Mrs. Annie E. Physick on her lot on Front street recently purchased from Mr. Thomas G. Wroth. Work will begin in the spring.

*†*Mr. Henry Mercer, who supplies Rock Hall with wood, met with a painful accident while crossing his field. It appears that he stumbled and fell, and in his efforts to prevent falling on his face endeavored to fall on his hands, and in doing se lacerated his left hand very badly.

*†*Harry R. Graham & Bro. have recently erected in front of their large hardware and implement store a handsome sign. The sign is the work of Mr. David Warren, of Kennedyville, and is very attractive. They have a special advertisement this morning to the boys of the county.

"Why I Am a Christian."

THIRD SERIES.—No. I.

MY DEAR FRIEND.—I am much pleased to learn that you enjoyed, and were helped by my first and second series of letters, and much gratified at your wish that I should write to you again. I will try now, in this series to tell you, in plain and simple words: "Why I am a Christian." You are a christian, I knew, but are you able and ready to tell any one who might ask you, *why* you are a Christian?

Well, you know, those who love their relatives and friends do not ask themselves why they do so. They have the best possible reason for loving, reasons so good and strong, that there is seldom any reason for considering what those reasons are. So it is with the faith of most christians. They believe in their Holy Faith fully and firmly; and although, as they listen or read, they are often struck by something which appears to them a strong proof of what they believe, they do not examine themselves as to *why* they hold what they hold, and why they are christians; and there would be no need that they should do so, were it not because,

First—Other persons start difficulties and objections, which would never have entered their minds. I suppose if any sensible person were to come forward and say, "Your friend is false," or "The man whom you call your father is not your father," we would then have to think over our reasons for believing our friend to be faithful, and our supposed father to be our true father. And this we would do not so much for our own satisfaction and peace of mind, as for the honor of our parent and friend. Therefore, in self-defence, and in defence of them, we would first consider the matter and then give a good answer.

Second—We should from good will to our fellow-creatures, wish them to enjoy the same true faith, and the same confidence and peace which spring from it, as we ourselves have; and we should therefore look for reasons which might convince unbelievers of the truth of our holy religion.

I will, therefore, try to think out with you the reasons why we now believe what we do, and let us ask God to bless these thoughts, both to us who believe, and to those who do not, praying Him who "has given us grace by the confession of a true faith to acknowledge the glory of the Eternal Trinity" to keep us steadfast in that faith," for, both the faith which we hold and the faith by which we hold it, are equally His gifts—gifts held in trust—gifts which may be lost to our unspeakable hurt, or kept and used to our unspeakable gain.

I. Suppose a man, then, were to come and say to me: "Why are you a christian?" I could give many reasons in answer to his question; and I will now proceed to give several, although by no means all that may be given, before I have finished; but, first of all, I want to say what is simply true, and what is the plain fact, whether it be good or not, and accordingly I answer that I am a christian "because I was brought up one." Then the man would smile and say, "Why on that showing you might be a Jew or a Mahometan, if you had been brought up one." But I am not put out of countenance in the least by this objection, and simply reply, "Very true, I would be a Jew or a Mahometan if I had been brought up one, until it were shown to me that Judaism or Mahometanism is false." We ought to stick to our father's religion until we are made sure of a better. Show me that the christian religion is not true, and show me a better, and then I will not only give up saying "I am a christian because I was brought up one;" but I will also give up being a christian. But, then, my friend, you must first do this, and, until you have done it, my answer is a sensible one, and I shall continue to say to you, and also to thank my God, that I am a christian because by His goodness "I was brought up one."

II. And then this man will probably reply, "Is that all you have to say for yourself?" I answer no—I never said that it would be; and now I will give you another reply, namely, "My religion makes men good men." Now, in giving this reason, I open the door to two sorts of enemies: First, those who say there is no such thing as good, and secondly, those who say that other religions, or that philosophy makes men as good as the gospel does.

Let me speak to one foe at a time: and first to the man who says, "There is no good or bad: no right nor wrong in the world" (There are such) well, to him, I say, that there is a voice within me, that continually says. "This thing is right, and that is wrong," which is as much a part of me as anything else is, and I would rather trust to this voice, than to any reasonings either of others or of myself. To him, I say, I am not the only man who hears this voice; but that all men in all ages witness to this inward monitor, to a sense of right and wrong; and although there have been frequent mistakes as to what is right and what is wrong, yet that all men confess that there is a right and a wrong, and are happy when they cherish the first, and unhappy when they yield to the second. This monitor which is called conscience, judges our actions, whether we will or no; applauds or condemns, It does not regard our seeming interest, but something independent of ourselves. We are uneasy for instance until we see justice done. If we act unjustly ourselves in order to gain this or that, we had much rather obtain our wish without the injustice; and the memory of the wrongs which we have done embitters our cup of evil delight. Though no one see it; though it profit us nothing, it is a pleasure to do an act of kindness; and an uncomfortable feeling remains behind, when we have acted unkindly. And I also say to him, there must be a right and a wrong, if there is a God. All the world is one proof of design, and if there is a design, then there must be a designer. Supposing for a moment, that we were once senseless atoms, which by some law or other became *living* atoms, and by progress became men—yet who made these first atoms? Who made the force by which senseless atoms became rational beings like ourselves? Whoever that was may well have a name. The common name for Him with us is God. You change that name, it does not matter, the Being remains. That Being who made me is surely my Lord, His will which called me into being is my law. That will, it is my duty to fulfil. That which is His will, is right—that which is against His will must be wrong. If, in a word, I am what I am, there is a God. If there is a God, His will is my law. There is therefore a right and a wrong.

Also, I answer, if there be no right nor wrong, why do you punish the man who robs you, and him who murders your friend? If you tell me that you do so, only because it is necessary to society, necessary to safety; I ask you in reply, first, If society is so formed that it cannot go on, unless you act as if there were a right and a wrong, although you say there is not one, is it likely that you are right in denying the existence of right and wrong? Must there not be some law at least, making the observance of right and wrong necessary to human happiness? And second, what right have you to cut, and wound, and slay a man if he has done nothing wrong, but he has only hurt you in body and mind? None at all. You are a tyrant if you do so. A man comes to take something which you call yours, and he wishes to possess it as his. According to your notion, neither of you have any *right* to this thing, and yet you say, "I will kill you, if you take it". This is mere violence and cruelty, or suppose he slays your brother, what then? He says, "I did not know it was your brother; and, if he was, what right had you to possess a brother? Why might I not kill him as well as a sheep? It makes me better off to kill him, even though it makes you worse off. Why should I not be well off, just as well as you? You had no right to try and stop me, and now you have no right to kill me, and yet you say that you will do so. This is mere selfishness and tyranny:" And what can you reply to this murderer, if he has done nothing wrong? You must therefore allow, that there is a right, and that there is a wrong; or else bear with robbery and murder, and all manner of injury without any complaint.

My other enemy comes in and says, "I quite allow that, there is a right and a wrong; but I deny that the Christian religion makes men any better than the philosophy of the Heathen did, or the religion of the Jews, or Mahometans. Look what good and wise books have been written by men, who were not christians. Look at the lives of Socrates and the like. Look also at the crimes of these christians, and their wars, and excesses, and selfishness, and all manner of iniquities." Now am I disturbed and put out of countenance? I confess, that I am: for the sins and shortcomings of christians are many and grevious; and we both ought to be ashamed of them, and we are.

Nevertheless, I am not in the least shaken in my belief; but reply, without a moment's hesitation—"The Christian religion is good above every religion that ever has been, and makes men good, more than any religion ever has done." For as to Socrates and other good men we know very little about them. Their morals were not pure, and the doctrine which they professed made very few people, if any, like them.

As to the religion of the Jews, why it is the first half of the religion of Christ, and so to a great extent is Mahometanism. No wonder, then, that these religions possess a virtue which no others have except ours, and, besides, when the Jew's religion made men holy, it was God's own and holy religion, and enjoyed His blessing. The Jews of our times have no Abraham and David and Daniel amongst them, and as for Mahometanism, if you compare it with christianity and think that part of it in which it differs from our religion in faith and morals to be better than the gospel, then your views of what is noble and good are so different from mine that I shall not attempt to dispute with you. It is only where it does not differ but is like our religion that there is anything good in it, and that it does any good in the world.

But before I go on I would like to ask a question of my opponent, which is this: "Suppose I give up my religion, what are you going to give me instead? Do you wish to make me a Jew? or a Mahometan? or what?"

No—he does not wish me to give up those good things which he holds up before my eyes in order to taunt me; whilst he does wish to take away that better thing which I have. This is very hard measure. But to go back to where I left off, I boldly say that no religion has made or now makes men so pure, so forgiving, so unselfish as the christian religion.

From our religion spring flowers and fruits unseen before in the world; love of enemies, respect for poverty, humility, self-denial, chastity, rendering life almost heavenly, and death, once the terror of mortals, a joy; and all this, not in a little coterie; not in one country or two, but in a large portion of the earth, and ever since the gospel was preached in the world, and whenever and wherever these and other like blessed efforts have not followed, this has only been because men have not fully obeyed the religion of Jesus, which has never ceased to reprove them, and exhort them, and to change them, as far as they would allow themseves to be changed by it, for the better. I therefore fearlessly assert that the christian religion has produced, and does still produce virtue, and a manner of life which, before it existed, the world never knew, that it made my dear old father good and can and will make me good, so far as I am willing to be so.

Now, I call upon my opponent to show me some religion which has made men better men than the christian religian has, before he asks me to forsake that faith which I have inherited. Meantime I bless God that I have been brought up a christian, and I pray Him that His Holy Faith may make me good like itself.

In my next letter I will give you some further reasons for being a christian.

Faithfully your friend,

HENRY B. MARTIN.

HORTICULTURISTS IN SESSION.

Salisbury Overrun With Fruit Growers From all Over the Peninsula.

The twenty-first annual meeting of the Peninsula Horticultural Society was held in the Opera House, Salisbury, this week and was largely attended by the fruit growers of the different counties on the Eastern Shore of Maryland and Delaware.

During the meetings papers of interest were read and addresses were made by well-known horticulturists from every section of the peninsula. A large number of ladies attended the meetings. The exhibits of fruits, corn and flowers were extremely large.

President, Mr. James T. Shallcross, Middletown; vice-president, Mr. Irving Walker, Chestertown; secretary, Mr. Wesley Webb, Dover.

RELIGIOUS MATTERS.

A negro got into the Sunday school room of the Broadway Methodist Protestant Church, Baltimore, Rev. George Q. Bacchus, pastor, on Saturday night, and after knocking down the sexton, James T. Clark, Jr., escaped while the latter was recovering himself. "Just to think of it," said Mr. Clark, in discussing the matter. "A negro in a church—to steal from a church."

The members of Belair M. P. Church, which was destroyed by fire recently, decided last Sunday to rebuild the edifice. The congregation will have the use of the town hall during the construction of the church.

The annual meeting of the Maryland Sunday-School Association, held on Tuesday at the headquarters, 316 North Charles street, Baltimore, was well attended. The reports showed that the association is doing more now along many lines than ever before in its history. Plans for still further extending these activities were discussed.

Chestertown M. E. S. S. elected the following officers Sunday, January 12th: Supt., Mr. Herbert E. Perkins; Asst. Supt., Mr. H. H. Klinefelter; Lady Supt., Mrs. Grace Bordley; Treas., Mr. John C. Davis; Secty., Mr. Thomas Eliason; Asst. Secty., Mr. Murrell Dunbracco; Libarian, Mr. Emerson Sparks; Supt. of Primary Department, Mrs. Wm. A. Smith.

There will be preaching at Grace Presbyterian Church, Kennedyville, Sunday, January 19th, at 10.30 A. M. by Rev. C. H. Schwenke, supply.

Chestertown M. E. Church.—Preaching at 10.30 A. M. and 7.30 P. M. Sunday School at 2.15 P. M. Revival services will be continued. All are cordially invited.

Revival services are in progress in Millington M. E. Church.

Rev. C. Morgan Compher will preach a special sermon to young ladies at Wesley Chapel Sunday morning, and at night will give an address to young men. There will be special music at the evening service. Mr. M. T. Haddaway will play the violin. The public is cordially invited to both of these services.

Christ M. P. Church—Rev. Dr. F. T. Little pastor. Testimony meeting at 9.30 A. M. Preaching at 10.30 A. M. and 7.30 P. M. Sunday School at 2.30 P. M. Juniors at six o'clock, Christian Workers service at 6.45 P. M. Come out to all these services.

With Our Advertisers.

B. S. Sutton, the popular and hustling merchant of Black's, is offering some rare bargains preparatory to laying in his large spring stock. He is quoting some bargain prices as you will see from his advertisement in another column.

Mr. A. Cohen, proprietor of the Sandy Bottom Department Store, has inaugurated a new feature in his business for this year—namely, special Wednesday sales. See what he gives you as an eye-opener for next Wednesday. Mr. Cohen is one of the most successful merchants in the county. He is a man of his word and what he advertises and the prices he quotes are absolutely reliable. This is what has made Mr. Cohen's business so successful, and he enjoys the confidence of the public because he is a reliable advertiser. You will find Mr. Cohen's column advertisement on page 4 every Saturday morning. Mr. Cohen will give 2 cents more for eggs on Wednesday than is quoted in the daily papers, and accepts in trade or for cash all kinds of country produce.

Moody & Lusby are right in the midst of their half-yearly sales of suits and overcoats. Be in time to secure good selection while their assortment is complete.

We advise our readers to watch carefully the advancement of Mr. D. Arthur Bacchus on the first page every week. He is one of our most reliable merchants, carries a most excellent stock of groceries and provisions, and you may depend upon what he says. He is offering special brands of teas and coffees. Try them.

Harry R. Graham & Bro. offer a fine pocketknife to the boy who will furnish them with the best list of the farmers with their address in each district of the county by Jan. 31. Boys, here's your chance.

Medders & Co., of Still Pond, are moving the Harper stock as speedily as it can be invoiced and expect to have a large portion of the stock on sale next week. You may get a fine Blue Enameled steel sauce kettle for only 9 cents next Wednesday.

MARRIED.

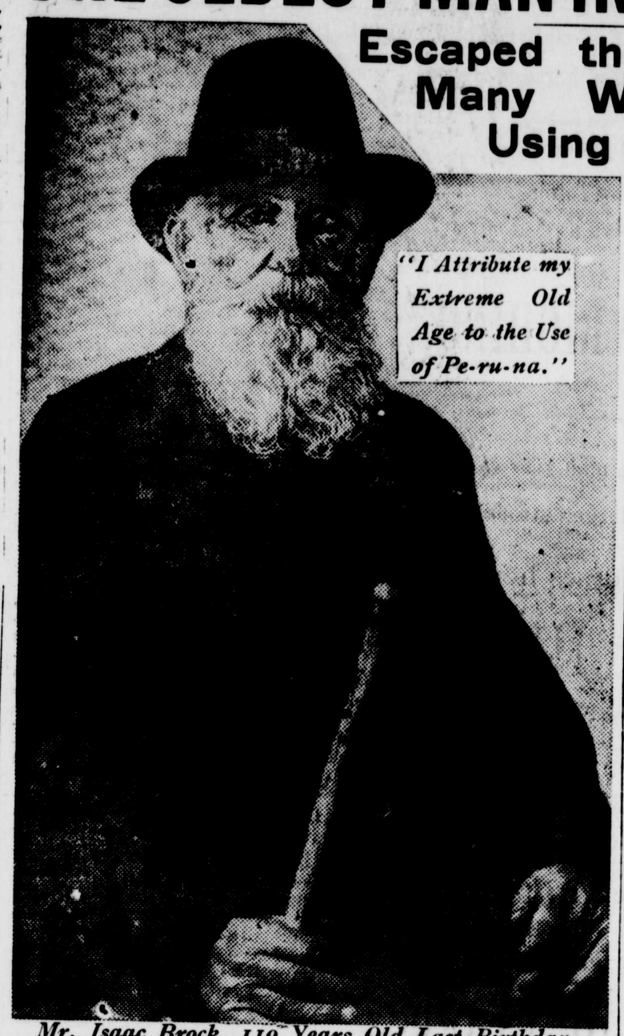
PIERCE—POWELL.—At the groom's home in Massey, Md., July 31, 1907, by Rev. A. P. Prettyman, Stephen B. Pierce and Mollie M. Powell.

JOINER—REGISTER.—At the minister's home in Galena, Md., Oct. 11, 1907, by Rev. A. P. Prettyman, Sam'l Joiner and Susie A. Register.

FORD—FOGWELL.—At the minister's home in Galena, Md., Jan. 15, 1908, by Rev. A. P. Prettyman, James L. Ford and Emma A. Fogwell.

THE OLDEST MAN IN AMERICA

Escaped the Terrors of Many Winters By Using Pe-ru-na.



Mr. Isaac Brock, 119 Years Old Last Birthday.

ISAAC BROCK, a citizen of McLennan county, Texas, has lived for 119 years.

For many years he resided at Bosque Falls, eighteen miles west of Waco, but now lives with his son-in-law at Valley Mills, Texas.

Some time ago, by request, Uncle Isaac came to Waco and sat for his picture, holding in his hand a stick cut from the grave of General Andrew Jackson.

Mr. Brock is a dignified old gentleman, showing few signs of decrepitude.

His family Bible is still preserved, and it shows that the date of his birth was written 119 years ago.

Born before the United States were formed.

Saw 22 presidents elected.

Pe-ru-na has protected him from all sudden changes.

Veteran of four wars.

Shod a horse when 99 years old.

Always conquered the grip with Pe-ru-na.

Witness in a land suit at the age of 110 years.

Believes Pe-ru-na the greatest remedy of the age for catarrhal troubles.

IN speaking of his good health and extreme old age, Mr. Brock says:

"After a man has lived in the world as long as I have, he ought to have found out a great many things by experience. I think I have done so.

"One of the things I have found out to my entire satisfaction is the proper thing for ailments that are due directly to the effects of the climate. For 119 years I have withstood the changeable climate of the United States.

"I have always been a very healthy man, but, of course, subject to the affections which are due to sudden changes in the climate and temperature.

"As for Dr. Hartman's remedy, Pe-ru-na, I have found it to be the best, if not the only reliable remedy for these affections. It has been my standby for many years, and I attribute my good health and extreme old age to this remedy.

"It exactly meets all my requirements. It protects me from the evil effects of sudden changes; it gives me strength; it keeps my blood in good circulation. I have come to rely upon it almost entirely for the many little things for which I need medicine.

"When epidemics of la grippe first began to make their appearance in this country I was a sufferer from this disease.

"I had several long sieges with the grip. At first I did not know that Pe-ru-na was a remedy for this disease. When I heard that la grippe was epidemic catarrh I tried Pe-ru-na for la grippe and found it to be just the thing."

In a later letter, Mr. Brock writes:

"I am well and feeling as well as I have for years. I would not be without Peruna."

Yours truly,

Isaac Brock,

A letter dated July 3, 1906, written for Mr. Brock by his wife, Sarah J. Brock, states:

"Last winter I had just gotten up out of a spell of sickness, when I commenced taking Peruna. I think it improved my health very much."

In a postscript, Mrs. Brock adds: "He receives a great many letters inquiring about what Peruna will do. I do not answer them all, as I think they can get a bottle and try it."

Ask Your Druggist for Free Peruna Almanac for 1908.

HON. E. E JACKSON'S WILL

Ex-Governor of Maryland Leaves Most of His Estate to His Family.

The will of the late Elihu E. Jackson, former governor of Maryland, which has been made public in Salisbury, where the deceased made his home, makes the following bequests:

An annuity of $250 to his sister, Mrs. Sarah E. Phillips, wife of George W. Phillips.

Two hundred 5 per cent gold bonds of the Pratt Consolidated Coal Co. of Birmingham, Ala., of the face value of $1,000 each to Mrs. Jackson; 2,000 shares of the capital stock of the company, the income therefrom to be paid to his two daughters, Margaret J. Vanderbogart and Nellie McB. Leonard.

To William H. Rider and John B. Rider, each 1-15 of the net proceeds of the E. E. Jackson Lumber Co.

Relative to the sons, the will says: "Having provided for my three sons, Hugh W. Jackson, Everett E. Jackson and Richard N. Jackson, by certain gifts, assignments and advancements made by me to each of them during my life time, I give and bequeath to each of my said sons the sum of five dollars ($5.00)."

All of the remainder of the estate goes to the widow, Mrs. Nannie R. Jackson, who is appointed executrix.



EDISON PHONOGRAPHS

Edison's Gold Moulded Records.

ROTE'S JEWELRY STORE,

Phonographs Repaired. Next to Postoffice.

Why Should I Wear Crawford Shoes?

BECAUSE

You Get the Same Style, Comfort and Wear



as you would if you bought a made-to-measure boot, and you save the difference in PRICE.

This is only one of many reasons.

We never sell CRAWFORDS on suspicion. We have all sizes in a great many styles—$3.50 and $4.00.

Stiff Hats, Telescope Hats, Soft Hats.

Our Hat department was very much depleted during the holidays, but as it is our aim to keep this department up to the minute at all times, we are prepared to show advance spring styles.

THE TELESCOPE.

There's a tremendous demand for the Telescope-shape. A hat that was at first distinctively a young chap's style, but that has come into great favor with older men. $1.00 to $2.50.

DERBY HATS.

It's a great thing to feel that your Hat is above criticism. Why not get it here and be sure about it. $1.25 to $2.50.

WEDDING SUITS.

Made to your order, FIT GUARANTEED or no sale. 500 patterns to select from. $13.50 and upward. All the accessories for a Wedding outfit.

A special line of Shoes at $2.50. We invite comparisons.

Crawford Shoes ALWAYS HAVE "That Custom Look"

VANSANT & NEWSOME,

Gent's Furnishers and Shoers, Chestertown, Md.

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