Marion T. Miller,

ROCK HALL, MD.

Great Clearance Shoe Sale.

Next Wednesday & Thursday, April 16 & 17.

98c. Buys Your Choice.

—OF OUR—

Men's, Women's and Children's Shoes,

which we shall have upon a table in cente r of store, on the above named dates. These Shoes will be all the lines of ends which we have been carrying and have decided to not carry longer, and will have Shoes ranging in price from $1.00 to $2.50 in them. All will go for 98c.

Ladies' Oxford Ties, and most anything you want in the Shoe Line will be found on this 98c. table, and remember, these is not shopworn goods but fresh and good.

Then, Again, We Will Have a 67c. Table of SHOES,

which will be composed principally of Children's and Misses', and will have some big values for the price. Don't fail to attend this Shoe-Sale of ours next Wednesday and Thursday. This is one of the semi-annual Shoe-Sales that we have every spring and fall to clear our stock of any odds and ends, and you know from former sales that you can save yourself money. Come early and get your choice. We now have on hand one of the largest and best line of Shoes ever carried by us.

Yours to Serve,

MARION T. MILLER.

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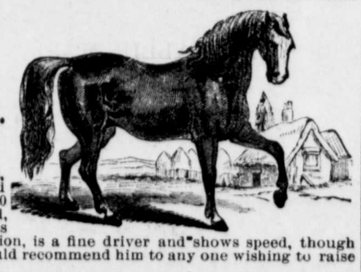
Our Millinery Display

will be well worth mentioning. We are ready to show a well selected stock of READY-TO-WEAR HATS for early spring; also a fine line of Trimmed Goods. We have also a large assortment of Untrimmed Goods, including the most popular shapes. Flowers, Ribbons, Ornaments and Fancy Braids. Children's Swiss Caps always on hand. Mourning Millinery a specialty.

R. BERGEN, Chestertown, Md.

LEMNOS, 29828.

Standard and Registered; Vol. XV.



Bay Stallion, whorl in centre between eyes, white at bottom of right hind heel; foaled April 6th, 1897, is 15½ hands high and weighs 1000 lbs. Bred by Wm. Russell Allen, Pittsfield, Mass. I have owned this horse since he was two years old. He is stylish, has good disposition, is a fine driver and shows speed, though never having been trained. His breeding should recommend him to any one wishing to raise first-class drivers.

SIRE, LANCELOT, 6860,

RECORD (5), 2.23.

Champion Sire at 5 and 6 Years Old.

First dam, Mintaha, half sister to Refina, 2.08¼; by Chichester, 6247 (2.25¼); sire of Luxon, 2.11¼; Stornaway, 2.19, and eight others.

Second dam, Minna Wilkes, dam of Refina, 2 08¼, an 1 sister to Kentucky Wilkes, 2.21¼; by George Wilkes, 519, (2.22), sire of eighty-three.

Third dam, Minna, dam of Kentucky Wilkes, 2.21¼; Madison Wilkes, 2.24¼; grandam of Refina, 2 08¼, etc., by Red Jacket (inbred Mergan).

Fourth dam, Undine, by Grey Eagle.

Lancelot 6860 (2.23), is young at the stud, and is the sire of seven, including Lyric, 2.14¼; Malvolis, 2.17¼, and Unkamet, 2.22¼, by Messenger Duroc, 106; dam, Green Mountain Maid, dam of nine, by Harry Clay, 45.

Lancelot's colts from mares by Chichester have been his best. The Austrian winners at two and three years, Darling Boy and Trolley Girl being bred this way. He is the fastest and youngest son of Green Mountain Maid, dam of Electioneer, the king of trotting sires.

LEMNOS will make the season in Kent county, beginning March 20th. Those wishing to breed to this horse would do well to make application early, as he will only be allowed to serve a limited number of mares.

TERMS.—$10 for the season, $15 to insure.

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PLEASANT FIELDS OF HOLY WRIT.

Save for my daily range
Among the pleasant fields of Holy Writ,
I might despair. —Tennyson.

The International Sunday-School Lesson.

SECOND QUARTER. LESSON III, APRIL 20, 1902.

ACTS X, 34-44

PETER AND CORNELIUS.

When that centurion of the proud Cornelian *gens* received his latest military assignment, he may have commiserated the ill luck that cast his lot among the offensive and turbulent Jews. How little could he discern in it the kindly leading of Providence! Military service among the Judean hills was God's way for him into the kingdom. His faith in Roman mythology, already shaken, grasps most gratefully Hebrew monotheism, and is still farther prepared to receive the doctrine of the cross.

The humility and moral earnestness of this imperial captain is put to the severest test imaginable. He is asked to send for a Galilean peasent amid the disgusting sights and evil odors of a tanner's house, and from such an uncanny source obtained instruction concerning his supreme interests. That was a worse ordeal than a Methodist "mourner's bench." The seeker shows his downright sincerity by not caviling or delaying. Scarcely is the angel gone before his trusty servants are on their way to Joppa.

The Galilean stood in as imperative need of preparation for his share in the transaction as the Roman. Racial and religious prejudices the most inverate were to be overcome. Peter proved as humble and morally in earnest as Cornelius, and was soon on his way to Cæsarea, alert for the faintest hint of the Divine will.

Cornelius was not plying his investigations in either Hebrewism or Christianity clandestinely or selfishly. When he had obtained a sure footing upon some new height, he was not content until he had drawn as many of his friends and kinsmen as possible up to his own altitude. He has a house full of them now. They are sitting in subdued expectancy, waiting the rising of the Sun of righteousness upon their hearts. Cornelius describes their state of mind when he says: "Now, therefore, are we all here present before God to hear all things that are commanded thee of God;" "a beautiful description of entire preparedness to receive the expected Divine teaching." Some one says it is "a sentence worthy of being written over every pulpit in Christendom." Would it describe or condemn the average congregation of today?

Peter, in his exordium, confesses his late perception of what was always true, that a God who is Jutie's very self can not be swerved by the mere accidents of birth and environment, but only in response to personal qualities of heart will bestow his favor. He rehearses the facts of gospel history, with which his auditors must probably be somewhat acquainted. It is likely we have here but the faintest outline of a sermon that may have consumed considerable time in its delivery. As Peter, at length, reached the very core of the gospel, the forgiveness of sins through the Ineffable Name, their hearts, all tender and trustful, receive at once both gift and Giver. Instantly there is a sound which Peter could not fail to recognize. The radiant Shekinah is there. It separates into tongues, one of which rests upon each Gentile. "The Pentecost of the Gentiles" is come.

The old proverb, "What God does, is well done," never had a better exemplification than in the manner Providence took to rid the Church of its prejudice, break down "the middle wall of partition," and prepare for the unrestricted admission of the Gentile.

Paul was no favorite of the Jewish-Christian faction. They suspected, disliked him. Had he been forward at this time in this matter, rupture and schism would have been inevitable. Paul afterward conserved by his appeal to the Council at Jerusalem and the invincible logic of his epistles, the fruits of a Providential intervention. Philip, the evangelist, was a resident of Cæsarea, a neighbor of Cornelius; but he lacked the prestige of the apostolate. Peter, on the other hand—the true "apostle of the circumcision," most authoritative, above suspicion of any possibility of betraying Judaism—to Peter the all-significant vision came. "He was God's best man for the hour." Again, the conspicuous candidate for full and immediate admission into the Christian Church without submission to the Hebrew rite was admirably chosen—a man at once openhearted and openhanded; "of good report among all the nation of the Jews;" so much of a Jew and so much of a Gentile as to form a connecting link between both people.

The place where this transcendent scene was to be enacted was as fitly chosen as the human instrument and subject: Cæsarea, the superb foriegn city on Hebrew soil, the politital capital, the very citadel of Gentileism. The time, too, was as apt. The ten years of comparatively fruitless toil among the Gentiles must have begun to convince the Church that the world would never accept the gospel plus Judaism, circumcision, and all. The cruel murder of Stephen had helped to prove the spirit of Judaism and Christianity irreconcilable. The conversion of the Ethiopian and all Samaria flashed upon the Jewish-Christian consciousness the truth that God was no respecter of persons, and that Jew and Gentile were fellow-heirs, share and share alike, to the inheritance of grace.

Providence takes the irrepressible and perplexing problem of the *status* of the Gentile toward Judaism and Christianity. He gives an unmistakable formulary for its solution in every instance. As Cornelius and his companions, uncircumcised Gentiles, had received a Pentecostal effusion precisely like that which the Jewish disciples had received, the distinction of Jew and Gentile was evidently abolished. Henceforth it was undoubtedly the Divine will that the Gentile should become a christian without first becoming a Jew, so a partition more impenetrable than China's famed wall melted away.

THE TEACHER'S LANTERN

The conjunction of a prepared preacher and a prepared congregation, as in Cornelius's house, is sure to be accompanied with gracious results. Signs and wonders follow. The *ictus* is almost always laid upon the preacher's or teacher's responsibility. But there is an obligation of the hearer and scholar as well. Jesus emphasizes it: "Take heed *how ye hear!*"

The change of habit in Peter, as indicated throughout this incident, is worthy of remark. The ceremonial law has always begun to loose the tenacity of its grip upon him, else he would never have made his home with a tanner. Tanneries were classed with corpses, as things to be shunned if ceremonial pollution was to be avoided. Some one suggests that Peter went to the tannery to lodge with the expressed purpose of neutralizing any spirit of adulation that might be awakened in the people consequent upon his unparallelled miracle.

Another troublesome trait is gone. Where is the characteristic rashness that so often precipitated the apostle into apparently inextricable difficulties? Instead of starting off pellmell for Cæsarea, he takes the Mary messengers in and, while refreshing them, learns the minutest detail of how the case lies at the other end of the route. After selecting certain laymen or elders of Joppa, of judical spirit and influential character, he takes them with him as witnesses of what was to transpire. He thus forearms himself against any emergency.

The double vision, saint and soldier, in Acts x, is finely used by Paley as an evidence of Christianity. The circumstances of the two visions are such as to take them entirely out of momentary miracles, or such as may be accounted for by false perception. They belong to that mixed class in which, although the miracle itself is sudden, some circumstances combined with it is permanent. An example of this is Peter's vision its connection with what was imparted in a distant place to Cornelius himself, and the message dispatched by Cornelius to Peter. The vision might be a dream, the message could not. Either communication, taken separately, might be a delusion; the concurrence of the two was impossible to happen without a supernatural cause."

Military life is not necessarily inimical to personal piety. The names of Cornelius, Havelock, Gardener, Gorden, prove it. General Howard is a shining, living example. Grace can compensate for the most unfriendly environment. Victory in spite of odds insures the fullest orbed character.

Every doctrine and point of polity has been evolved in the storm of debate. Asperity and violence are to be regretted, but not the clash of thought, opinion, argument. "Controversies are to be preferred to the peace of the graveyard." The faith is to be earnestly contented for. Spare the Church from becoming a "mush of concessions."

This thrilling scene is a vision to us as well as to the apostle of old. It is a peep behind the impenetrable curtain. We see the hand of a wonder-working Providence producing a co junction with astronomical precision, yet never infringing upon that ultimate element of selfhood, the human will. By inference, the same Providence moves to-day in individual ecclesiastical, national life.

"HIS WONDERS TO PERFORM."

We may well be chary of human additions to the gospel. Multiplied ecclesiastical formularies squint toward Judaism. The gospel *alone* is the power of God unto salvation. The venerable usages and rules, historically dear though they be, must be promptly discarded when found incorrect or effete.

Conceive the condition of the world had Peter had no vision at Joppa, or had he been disobedient to it. Christianity, as preached by Jewish Christian apostles, would have been a hybrid religion, unacceptable to either Jew or Gentile, or it would have commenced with schism, and a Pauline and a Petrine Church would have been inevitable. See the goodness of God in intervening to prevent so dire a mishap.

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WINTER SUITS

AND

OVERCOATS

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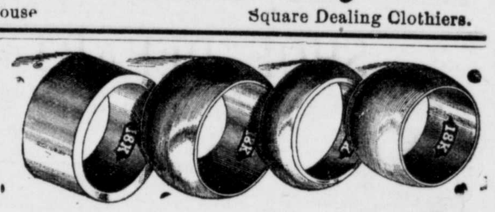

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Beginning Monday, Dec. 9, 1901.

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Leave Chestertown Monday, Wednesday and Friday, 8.00 A. M., stopping at Rolphs, Bookers, Quaker Neck, Cliffs, Bogles, Queenstown and Kent Island.

Leave Baltimore TUESDAY, THURSDAY & SATURDAY, 10.30 A. M. for same landings.

Steamer GRATITUDE.

Steamer Gratitude will leave Centreville daily except Sunday at 7 A. M., stopping at the landings on the Corsica river, Jackson Creek and Rock Hall. Leaving Baltimore daily except Sunday at 2.30 P. M., making the above landings.

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