COME AND GET FIXED UP

—AT—

Marion T. Miller's Store,

Shirts! Shirts! Shirts!

Yes, fully 200 lovely patterns will be placed on our counter for Special Sale and must go. Prices will do it and every Shirt will be tagged so you can see the price and it will be so low you can reach it with a 40-foot pole. Yes, I will guarantee you Less Than Wholesale Price on these, as I intend to clean them all out.

Shoes. Shoes. Shoes!

All Summer Shoes, Slippers and Oxfords for all sizes will be put right down and run off, so it will be to your interest to come out next Wednesday and Thursday prepared to do all your buying at M. T. Miller's store and save enough money on your purchases to have a good treat on the 4th of July.

OUR LINE OF CLOTHING

was never more tempting than now. Leather Nets purchased direct from the manufacturers, thereby saving you the middle man's profit. Whips, Lap-spreads and Harness. Also Hammocks rich in color, to hold two only, or two more. Croquet Sets all prices. Base-ball Game Outfits complete.

Confectionery, Fruits, and everything to make the 4th of July an enjoyable occasion. I have taken great pains to prepare our stock for you on this occasion, and will thank you to show your appreciation of it by coming out and making our place of business your headquarters.

Yours to Serve,

MARION T. MILLER.

TREES! SMALL PLANTS!

SHRUBBERY

For delivery in fall of 1902—all very choice stock. I have

A Most Select Line of All Kinds of Nursery Stock.

Apple, Peach, Plum, Pear and Nut Trees.

Ornamental Shrubbery

OF ALL KINDS.

I have furnished some of the finest orchards in the State, and have received the highest award from the Maryland Horticultural Fair for the best fruit. Everything guaranteed true to label, and if stock is properly planted and cared for, will replace all that die, free of charge. Stock will be sold on credit to responsible parties. Prices will be very low.

Harry L. Boyd,

June 21, 1902—4m. Chestertown, Maryland.

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40,000 Peach Trees for Sale.

TREES all grown from strictly wild peach seed from Tennessee, and on virgin soil. The buds were taken from healthy-bearing trees. The varieties are guaranteed true to name. Reference—Capt. R. S. Emory, president State Horticultural Society, Chestertown, Md.; Senator James H. Baker, Pomona, Md.; James Brice, Chestertown, Md; Chapman & Lambert, Chestertown, Md.; James T. Dixon, Chestertown, Md.; Stevens Bros., Baltimore; Md.; Samuel F. and Harry E. Cooper, Worton, Md. All of these gentlemen have orchards from Rose Hill Nursury.

For catalogue and price apply to,

JOHN BELL
Chestertown, Md.

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With improved facilities and increased stock, we are now ready to serve the public Our stock of

HARD and SOFT COALS

of the finest veins in the country, is large, and every ton

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Beginning with August 14th, for two weeks, no business will be done. If you wish any goods in my line call to see me before August 14.

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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.

THIRD QUARTER. LESSON XII, SEPTEMBER 21, 1902. DEUTERONOMY XXXIV, 1-12.

THE DEATH OF MOSES.

No human life was ever more full of scenic incident than that of Moses. From his wave-rocked cradle onward it was a march of stirring, and often tragic, events, prolific of themes for the artist and poet. There is no need to name these circumstances. They come at once to memory with the mere mention of Moses' name.

The climax of this series of events was reached in Moses' deoth. No human demise surpasses it in a certain quality of weiredness. The story is that, on one of the many occasions on which the Israelites "murmured" in the wilderness, Moses and Aaron were unusually incensed against them. Moses cried, "Hear now, ye rebels! Must we fetch you water out of this rock?" For some quality in this action which is not clearly defined, the brothers were denied the privilege of entrance to Canaan. Aaron was already dead, and Moses had received his token. He uttered his stately farewell, chanted his song, and pronounced his blessing, and then began his solitary death journey to Nebo. There is no word of protest on his part against his fate. He had certainly gained in submissiveness since he uttered that piteous cry, "I pray Thee, let me go over." Josephus says he withdrew amidst the tears of the people, the women beating their breasts, and the children giving way to uncontrolled waling, and that the elders and Eliezer and Joshua followed part way up the mountain. At length he reached the peak named Nebo, in honor of the heathen god. A miraculous vision of the entire land of promise is not necessarily involved in the terms of the narrative. It is expressly affirmed that Moses' vision was undimmed, and the height commanded an exceedingly wide range. What he saw was a sample of the whole to the remotest limits named.

The death of Moses has been idealized also. Here one can be easily lost in a maze of curious, if not idle, speculation. The rabbis say, for example, that Moses died by a kiss of the Lord. In the act of kissing him Jehovah drew his life from him. All this is elaborated from the simple phrase that Moses "died by the mouth of the Lord." And the burial of Moses has been made a mystery also. The venerable tradition is that Jehovah himself buried him. The LXX, however, has it, "they buried him," and the third person, singular, would allow of the verb being taken as impersonal. If those who attended to the burial of Moses kept their secret, and made no record of it, after their death, it could be truthfully affirmed that "no man knoweth the place of his sepulchur." Jude is evidently making reference and concession (without of necessity approving it), to some Jewish tradition when he speaks of Michael the Archangel, contending and disputing with Satan about the body of Moses. The quotation is probably from the lost apocryphal book mentioned by Origen as the Ascension of Moses. These are matters largely curious and speculative. They afford a fertile field for the imaginative and poetic; but for the average person the moral qualities of the man are confessedly and vastly more important than the accidents of his death and burial.

Thus, for example, the death of Moses was undoubtedly intended to be exemplary. He was a lawgiver, but he was also himself a law-breaker. He must suffer in sight of all the people the penalty of the law which he not only gave, but also broke. Again, Moses, in an age of practical materialism, which was always asking, What shall we eat, drink and wear? stood preeminently for the immaterial and invisible. He was often

"All alone,
Wrapt in a still, dark, solid cloud,
The curtain of the Holy One,
Drawn round him like a shroud:
So, separate from the world, his breast
Might duly take and strongly keep
The print of heaven."

For one who lived such a life the quality of immateriality which characterized his grave was peculiarly fitting. For one who lived also such a life of complete self-renunciation it was eminently proper that his tomb should be unknown. It was a post-mortem continuance of the spirit of his life. It was manifestly unfit that the grave of the one whose habit was to efface himself during life should become the Mecca of adulation. This self-forgetfulness has splendid illustration in Moses' very dying hour. He prays for a suitable successor and cries, "Let Jehovah set a man over the congregation." The living for others has still further exemplification in the fact that while he led Israel up to the threshold of Canaan, he did not enter himself. He put them in the way of a goodly possession, in which he was not to have any share, even to the extent of pressing the soil with his foot. Thus, in sacrifice of personal aims and gains, he indicated in advance the crowning grace of the Prophet who was to be like him though greater

Speculation above the grave of Moses is as futile as that above the holy sepulcher. In both cases it is wholly a matter of curiosity. It is of precious little moment whether Moses' body was buried and remains so, or was resurrected after burial, or whether Moses was translated. No doctrine concerning the resurrection can be based upon an instance so evidently exceptional and apparently purposely ill-defined in the narrative. What Moses was and did, these are the dynamic facts. What became of his body is a matter of indifference. The latter is left uncertain, the former is recorded with precision. Not only is Moses' name hewn out on Time as on a rock, but "he stands on Time as on a pedestal."

THE TEACHER'S LANTERN.

Customs touching the disposition of human remains are among the most tenacious of all. Innovation is exceedingly difficult. Intrusion into this sacred region is usually resented. Sensitiveness is natural. But in this celebrated case of Moses it is an open question whether there are not some suggestions we would do well to heed.

This was the first "private burial" of which we have record. The obituary is also exceedingly brief. The record is: "He died there in the land of Moab, and they buried him in a valley."

Fuller says aptly, God not only buried, Moses, but buried Moses' grave also. The private burial, brief obituary, and perhaps even the unmarked grave, are worthy of immitation.

The custom which transmutes a lovely green sward into a crowded and ugly stoneyard is certainly to be deprecated.

Browning satirizes a vulgar pride and jealous ostentation in his inimitable poem, "The Bishop orders His Tomb."

Moses is a fine example of the "young old man," of whom there are more living to-day than perhaps ever before, thanks to physical culture and hygienic abservance. It should be the rule, not the exception, to find, even in extreme age, the eye undimmed and the natural force unabated.

A modern analogue is found in the case of Dr. John P. Wood, of Coffeyville, Kan., one hundred years old January 4, 1902: has never worn glasses or carried a cane. Writes a prescription to-day with the tablet resting on his hand.

Folly of being wedded to a theory is illustrated in those who affirm the Mosaic authorship of even the thirty-fourth chapter of Deuteronomy. The straits they are put to are severe. Some say Moses had a special revelation, others that he anticipated the event and described it. Josephus and Philo affirm that Moses wrote the account of his own death to prevent his being defied.

Secret burial of Moses was not intended to conceal his grave for the purpose of guarding against a superstitious and idolatrous reverence. There could be no fear of that on account of the opinion held by the Israelites that corpses and graves defiled. Even Abraham's grave was never superstitiously revenged.

Keil's interpretation is curious, viz: God's intention was to place Moses in the same category with Enouch and Elijah. God burying the body with his own hand imparted a power to it which preserved it from corruption and prepared the way for it to pass into the same form of existence to which Enoch and Elijah were taken, without either death or burial. This is the basis of the Jewish theologoumenon mentioned by Jude of the contest between Michael and the devil.

Would Give Him a Lesson.

A reporter who is the father of a year old youngster met his pastor on Sunday afternoon.

"Why weren't you at church this morning?" was the first question of the spiritual adviser.

"I couldn't come," was the answer. "I had to stop at home to mind the baby. Our nurse is ill."

"That's no excuse," said the pastor "It isn't? Well, next Sunday I'll bring him to church with me and see how you like it."

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"Some years ago I was one of a party that intended making a long bicycle trip," says F. L. Taylor, of New Albany, Bradford County, Pa. "I was taken suddenly with diarrhoea, and was about to give up the trip, when editor Ward, of the Laceyville *Messenger*, suggested that I take a dose of Chamberlain's Colic, Colera and Diarrhoea Remedy. I purchased a bottle and took two doses, one before starting and one on the route. I made the trip successfully and never felt any ill effect. Again last summer I was almost completely run down with an attack of dysentery. I bought a bottle of this same remedy, and this time one dose cured me." For sale by M. A. Toulson, druggist, Chestertown, Md.

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Oil Cloths, Window Blinds and Fixtures,

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