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.

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

A Most Select Line of All Kinds of Nursery Stock.

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Ornamental Shrubbery

OF ALL KINDS.

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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.

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

The International Sunday-School Lesson.

THIRD QUARTER. LESSON XIII, SEPTEMBER 28, 1902.

REVIEW OF THE THIRD QUARTER.

The grandeur of Moses cannot be exaggerated. He towers sublimely from any angle: physical or mental, ethical or spiritual. No wonder, dreaming of him, Angelo created the most terrific and noble thing ever done with a chisel, and Cowley wrote his greatest poem, and Lord Macaulay used his consummate art in words.

A people's proverbs are often a whole biography in epitome. Jewish proverbs concerning Moses are: "When the tale of the bricks is doubted, then comes Moses," and "From Moses to Moses [Maimonides] there is none like Moses." Moses' name survives to this day in the wells, mountains and valleys of the wilderness. The earliest literature of his nation also bears his name. He is a synonym for the law he gave, thus the common phrase is, "Moses and the prophets." The nation is said to have been baptized to him in the Red Sea. Very significantly the Mussulman give him the surname, "the spoken to by God."

It is apt to be forgotten that among the number of his functions he was not by any means insignificant as a military commander. He was Joshua's teacher in the art of war, and was himself a great, courageous and skillful soldier, of which his campaigns against Sihon, Og, and Amalek are in evidence.

Though the meekness of Moses has passed into a proverb, it is probably not more true that he was pre-eminently "meek" than that he had "horns." Both ideas probably arise from mistranslations. In the Vulgate the word for ray stands *cornutam*, as is well known. Michael Angelo has perpetuated this odd error in his statue of Moses in St. Peter in Chains. On the other hand. This man who dashed the Egyptians to death and the stone tables of the law to fragments could hardly be called meek. A better translation would be "disinterested." Of this noble quality there is abundant evidence. It is this which makes Moses not only, as has been said, the most complete example of Jewish patriotism, but of patriotism universally. If his people cannot be forgiven for their sin, he prays that he may himself be blotted out of Jenovah's book. More than once he forgoes the opportunity to become the founder of a new empire by the displacement of his own race. He does not nominate any son of his to be his successor, but in dying prays Jehovah to set the best and worthiest man over the congregation.

In that early area, when men groped in darkness, Moses stood for two illuminating truths. The first concerned the Divine nature. It affirmed the unity, spirituality, holiness, and beneficence of God. This was an incalculable gain to humanity and an immeasureable advance upon the dominant polytheism. It was the knell of the pantheon of cruel and lustful deities. The second great truth related to human nature, and affirmed love to be the essential basis of the social life. It seems almost incredible that such an ethical principle could have been first irradiated in such an age. There was nothing in the natural environment of Moses to suggest and inculcate it. It is easy to believe he had it from God. These are the splendid truths which carry over from the Old Testament into the New with their full weight and are the heart and soul of it. The Divine nature, love; the human duty, love to God and man.

But the Pentateuch is not mere "Mosaid." This towering personality does not absorb everything into himself. Here is the evolution of a nation, a law, a creed, and a worship. As such this literature is worthy of that absorbed and admiring study which it has never failed to receive. The astonishing exodus of the enslaved people, their escape from bondage to the mightiest nation of antiquity, fascinates the reader like a romance. It was as if they received their christening as a nation in the sea which opened for their passage. Egypt was the furnace, where, in the fellowship of suffering, they had been fused into the solidity of national form. The wilderness was God's schoolhouse, where they were further taught and trained. There he "suffered their manners" with infinite patience, their "murmurings," and their shameful apostasy in their return to the worship of the Egyptian Apis. All the instruction of Egypt and the wilderness is, as it were, concreted in the Decalogue. These "ten words" are the basic principles from which all human codes have since been developed. Like the steel frame which holds a towering modern structure together, the Ten Commandments are the visible framework of society. Comprehensiveness is the characteristic of this unique ethical code. The commandment is exceedingly broad. It is a miracle in words that such a number and variety of duties could be included in terms so brief. That is the power and utility of it. The Pentateuch is also, as has been said, the evolution of a creed, the solemn and stately terms of which are: "Hear, O Israel, the Lord our God is our Lord." Finally, it is the evolution of a worship whose ritual was the purist, most significant, and elevating the world had ever seen.

THE TEACHER'S LANTERN.

LESSON I.—*The giving of manna:* Israel's supreme and inveterate error, after all, was not only that he distrusted God's providence as to his food, but that he regarded that food itself as the chief thing he was to live for. But this is not the error of Israel: it is the error of humanity. It was this Jesus confronted when he said, "Say not, What shall we eat?" And, again, "Man shall not live by bread alone." Mere living is not the end of life.

LESSON II.—*The Ten Commandments: Duties to God.* The Decalogue is the cradle of all codes. The first table contained the commandments respecting (1) other gods, (2) images, (3) the name of God, (4) the Sabbath.

LESSON III.—*The Ten Commandments: Duties to Men.* The first table is evidently the basis of the second. The last six commandments flow naturally out of the first four. The second (1) parents, (2) murder, (3) adultery, (4) stealing, (5) false witness, (6) covetousness.

LESSON IV.—*The golden calf.* This was the occasion on which the Israelites in their hearts turned back to Egypt, as Stephen affirmed. That glittering image carried in the van would be a substitute for the fire-cloud pillar; and the image of Egypt's famed Apis would be an ægis under which they might shelter themselves from the wrath of their former taskmasters.

LESSON V.—*The tabernacle.* This temple was costly, beautiful, and significant. At the same time it was suited to the pilgrim character of a nation, in that it was portable.

LESSON VI.—*Nadab and Abihu.* These young priests did a religious thing in an irreligious way. Their punishment was epocal as to time, exemplary as to use.

LESSON VII.—*Journeying toward Canaan.* There is a striking analogy between the first three days of Israel's march and the first three centuries of the Church's history. Progress in each instance was steady, conspicuous, triumphant. Then came the shameful lapse the epoch of darkness and wandering.

LESSON VIII.—*The report of the spies.* The appointment of the spies was a gross insult to Jehovah. He had assured the people that the land was good. He had promised the possession of it to them. That should have been enough. In the Lord's name they ought to have set up their banners and gone up at once to possess it. The long vista back to Egypt was studded with the memorials to God's faithfulness and power. The fact that he had been so mindful of them in the past should have been to them a pledge of future blessing.

LESSON IX.—*The brazen serpent.* The crucified serpent is the most striking type of the Old Testament. It had the form of that which destroyed Israel, yet was the very means of salvation. So Jesus had the likeness of sinful flesh, without having sin. It must needs be lifted up. So must the Son of man be. It requires faith to look at the serpent. It takes the same to look at the Savior. The cure is instantaneous in both instances.

LESSON X.—*The Prophet like Moses.* A most pregnant text of the Old Testament is that in which Moses refers to the coming of a prophet like himself. The tracing of minute analogies is rather curious than profitable. It is somewhat like the finding of the Christian graces in the spokes of Pharaoh's chariot-wheel. The point of comparison is not so much personal, as to the medatorial work of Moses on Sinai. He mediated between God and the people. The Prophet who was to follow was like him chiefly in this.

LESSON XI.—*Loving and obeying God.* One glory of the religion of the Bible is the ease with which it is epitomized. Other religions tend to the multiplex and multiform, and resist condensation. The true religion finds ample expression in a word of four letters—Love.

LESSON XII.—*The death of Moses.* The climax of a series of scenic incidents is reached in Moses' death. No human demise surpasses it in the quality of weirdness. And God not only buried Moses, but buried his grave, too.

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