Again! Again! Again!

—AT—

MARION T. MILLER'S

Rock Hall, Md.

GREAT FALL SHOE SALE!

Next Thursday, Friday and Saturday, Oct. 2, 3 & 4.

WILL HAVE TWO TABLES.

One will contain all the balance of our stock of Children's, Misses' and Ladies' Oxfords, about 150 pairs, and will be sold for **69c per Pair.** Some of these goods sold as high as $2.50 per pair. The other table will contain all our odds and ends in lines of Shoes that we don't propose to carry in stock any longer, and will have some great bigvalues for the price. This lot will be sold at 8c. per pair, and w ill contain Men's, Women's and Children's Shoes.

Remember, all of these Shoes are comparatively new, and none shop-worn. I haven't room here to give you but two or three points about our line, but wish to say that it as a whole is the most complete I have ever carried, having every corner in the store filled with

FALL AND WINTER GOODS!

Come out and see them—it will do you good. Ask to see our Ladies' Vests and Pants at 25c., and our Men's Heavy Fleece-Lined Shirts and Drawers at 39c. They are big values and have sold same often for 50c.

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We have it to suit most any taste, from the littlest tot to the overgrown Jumbo. Then, again, don't forget we have an extra Large Stock of AIR-TIGHT STOVES; some are beauties, and as coal is so very high this season, we think it will be economy to buy yourself one and use wood, which is more healthy. Come right along and we will do our best to make you feel at home, and sell you what you need at the lowest possible cash price.

Yes! the Shoe Sale. Yes, and don't forget it, and come next Thursday, Friday and Saturday.

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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Harry L. Boyd,

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

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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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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.

FOURTH QUARTER. LESSON III, OCTOBER 19, 1902. JOSHUA VI, 12-20.

THE FALL OF JERICHO.

Jericho was the Gibraltar of Canaan. Its towering bastions and gates of iron, with bars of brass, bade defiance to the invader. Even if its gauntlet could be run, no commander versed in tactics would leave such a citadel in his rear.

Joshua would not intrust so important a matter to his most reliable lieutenant. He went in person to reconnoiter and plan the attack. While his eye was searching for some vantage-ground, he was sudddenly aware of a stranger's presence. Before him was a towering form of majestic mien, a naked sword gleaming in his hand. Every inch a soldier, Joshua clasped his hand upon his sword-hilt, advanced, and called for the countersign. In an instant he apprehended the truth—he had met an Officer who outranked him. In a moment, with bared feet and prostrate form, he worshipped the Commander in-chief of all Jehovah's hosts, celestial and terrestrial.

A plan of investment and assault, utterly novel and, humanly speaking, extremely foolish, was revealed to Joshua in its minutest details. The scheme was mortifying to the last degree to a military genius, a naturally courageous spirit. In this crucial test, Joshua's faith shines resplendent. He lays his military science at the feet of Jehovah's Captain. Having made the Lord's Plan his plan, he returns to camp to put in execution, in spite of friend's protest or foes' ridicule. He determines to carry it out and exactly, as Moses made the tabernacle according to the pattern shown him in the mount.

Next day, under shadow of Jericho's lofty walls, the grandest military maneuver known to history was made. Israel's palladium, that lovely ark, uncovered and glittering in the sunlight, carried, not by Levite hands, as customary, but by priestly, as upon other occasions of special sanctity, was in the van. Seven priests, with rams horn-shaped silver trumpets, blew a defiant crescendo. Six hundred thousand troops marched, not upon, but around, the citadel.

From the walls, as from the gallery of a theater, the whole population of the beleagued city viewed this strange spectacle daily for a week, not with mirth, however, as some have supposed. A terror of Israel had already fallen upon them. Their hearts, flint against a common foe, were like melted wax at sight of a host whose battles Jehovah fought for them.

On the seventh day, on the completion of the seventh circuit, the seven priests blew an extra loud and prolonged blast upon the seven horns; and at this signal, from six hundred thousand brawny throats, there went up a shout as if victory had already been achieved.

That instant the faith, patience and obedience of Israel had its signal reward. Those walls of adamant melted as the hearts of their defenders had already. Thus, without the raising of a single mound or ladder, the discharge of a single catapult, or employing any of the arts of sappers and miners, God put the key to Canaan in the hand of faithful Joshua that day.

In the midst of universal ruin a fragment of the wall stood intact. On its summit, line an eyry, was a hut, from whose little window, opening outward from the city, a crimson-dyed cord swung back and forth. The spies, who had so lately found a refuge there, were deputed to fetch the woman who through faith had sheltered them.

Then that city, the opulent commercial outpost of Canaan, the cup of her iniquity being full, fell a prey to the sword of justice, as wielded by Israel, Jehovah's executioneer.

Joshua's purpose was that this fortress-city should stand perpetually in ruins as a significant memorial of the retributive justice of God and the victory-achieving power of faith.

THE TEACHER'S LANTERN.

Israel's invasion of Canaan must have filled the native princes and peoples with extreme dread. It was no predatory incursion. It was no aggression in quest of tribute. Three million people were moving in bodily, bag and baggage. Death or banishment was the dilemma which the Canaanites faced.

The Justice of this displacement of the Canaanites by the Israelites is warmly and skillfully challenged. One passage of sacred record, however is like the flash of a searchlight on this naturally dark problem. One cause of the long postponement of Israel's entrance to Canaan was affirmed to be the fact that the iniquity of the native tribes was not yet full. (Gen. xv, 13-16.) For four centuries the sword of retributive justice was uplifted, but the hand was stayed to leave space for repentance and reformation.

Iniquity was full at length—Sodomic licentiousness, wanton drunkenness, inhuman devotement of children to the fire of Moloce. A race, retaining still the human face and form, were devils incarnate, whose extermination was a mercy to themselves and surrounding nations, as well as an expression of Divine abhorrence.

We get, as it were, a glimpse through the curtain of that Hand, infinite and irresistible, wiping out of existence one nation, and planting another in its stead; not, however, capriciously, but justly and mercifully, suspending its last move for four centuries. That same Hand still moves among earth's nations, as the hand of the thoughtful chess-player above the board. The righteous nation is still exalted, the wicked abased; and the hand of the Lord hath done it.

The reflex and harmful influence upon Israel of thus acting as the Lord's executioners of heathen tribes is deprecated. Would they not be brutalized thereby? Under ordinary circumstances, yes. But the conditions were all extraordinary. This was no common conquest. The Hebrews must needs have recognized themselves as the humblest instruments of a wonder-working and just Providence.

There was a seven-day delay—a crucial test of Israel's faith, and a means of its cultivation also. "He that believeth shall not make haste." In that they did not precipitately assault the city, they showed their faith. It was faith that brought the walls of Jerico down. (Heb. xi, 30.) This was a better generation than that which perished in the wilderness.

This delay afforded a last opportunity for repentance on the part of a wicked and perverse generation. The candle was burning in its socket, but still burning. In this the eleventh hour of their probation repentance would have brought salvation.

To the victor belongs the spoils. But Jehovah was the Victor in this instance. To the Oriental mind there could be no more emphatic evidence of this than the complete deprivation of the assaulted party of the rich booty within the city. The might and strength of God alone took Jericho. The rich contents of that Canaanitish metropolis were cheerfully devoted to him as a kind of firstfruits of all that was yet to be gleaned by war's dread reaping-hook.

Israel is solemnly warned that, if he followed the hideous vices of the native tribes, the land will vomit him out, as it did them. (Lev. xviii, 24, 25, Deut. xii, 30, 31.) Righteousness is the only title by which they can hold the land. Universal, persistent, national unrighteousness canceled and squashed the Canaanite's claim to the land in which they dwelt.

Tamar the Canaanite, Rahab of Jericho, Ruth the Moabitess, and Bethsheba the Hittite, are the four foreign women whose names appear in the genealogy of the Messiah. What use God can make of the heathen and outcast, who give themselves up to him in dutiful faith.

"*And Joshua rose* early in the morning; . . . they rose early about the dawning of the day." Early rising to be about the Lord's business is an admirable thing.

Marcion's familiar objection is to the effect that the God of the Hebrews showed a changeableness of disposition inconsistent with the common Bible portraiture of him, in that he commanded the Sabbath to be kept sacred at one time, and to be broken at another. The allusion is to the fact that one of the seven days in which the Hebrews circumvented Jericho at the Divine command must have been a Sabbath. But an orderly, silent religious procession, led by the ark, and to the measure of the notes of the silver jubilee trumpets could not be considered a profanation of the day. Even if the seventh day of the seige was a Sabbath, it is probable that the assault occurred at sundown, when the Sabbath ended.

Philosopnic Maunderings.

You can't run a plow with a man that wobbles or a mule that balks.

If Tennyson had only made his immortal poem read "Half a ton, half a ton, half a ton binward!"

The reason it takes so long to reach Success is that Ambition has to stop now and then to kick a rocky critic out of the way.

The world is full of sorrows, but the one that groans loudest and weeps longest is Envy.

Some how or other, a man is never thoroughly seasoned until he has become conspicuous enough to have enemies.

THE MAN WHO DID.

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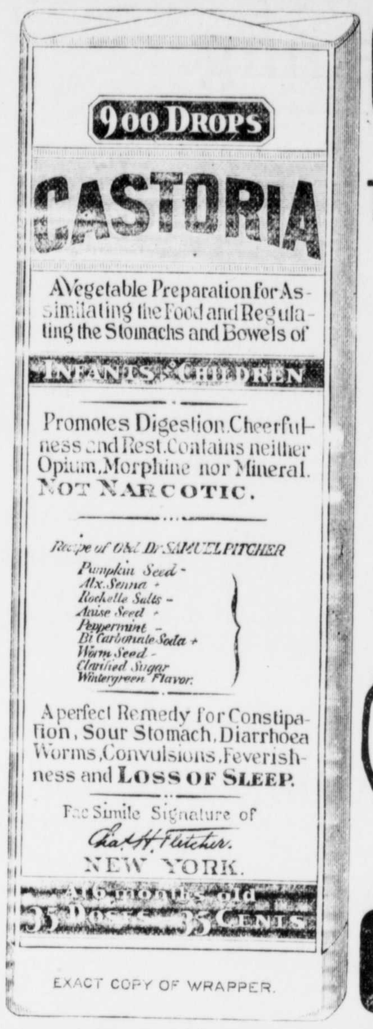
Mrs. Julia A. Porch, Lacon, Ill.



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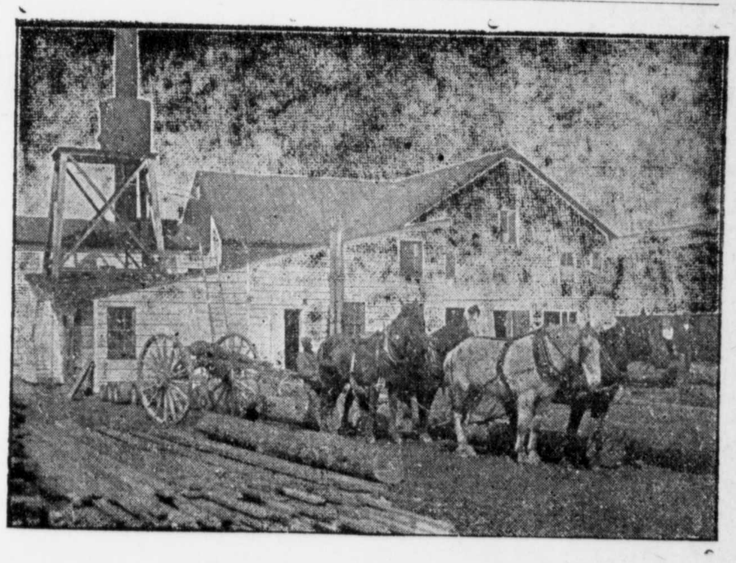

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