At Marion T. Miller's,

(On Election Day)

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You can find as fine assortment of

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We have collected all our last season's Suits of Clothing together and will give you a special 25 per cent. discount on Election Day.

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OIL CLOTHING, RUBBER BOOTS,

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YOU can't quite explain why the lines of some Shoes impress you as

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Men's, Ladies' and Misses' Shoes in all the new kinds of leather, from 75c. to $5.00. The largest stock of CHILDREN'S SCHOOL SHOES in the county to select from. All the leading styles in RUBBER BOOTS and SHOES. Also E. Stout's Snag-Proof Rubber Boot. The only genuine snag-proof boot on the market to-day.

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The Shoe Man, Under Stam's Hall.

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Chestertown, Md.

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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

FOURTH QUARTER, LESSON VI, NOVEMBER 9, 1902. JOSHUA XXIV. 14-25.

JOSHUA'S PARTING ADVICE.

Joshua is one of the world's ever-living heroes. He bursts into Hebrew history as the successful commander of Israel's hosts at Rephidim. His career, henceforth, is as stainless as brilliant Like Him whose name he was the first mortal to wear, "no fault was found in him." The ex-slave from Pharaoh's brickyard had fine opportunities to have enriched himself when the partition of Canaan was made under his own supervision. He prefers no claim on ground of distinguished services. He attempts no sequestering of a fat vineyard or lordly manor. He asks only a modest portion in the barren mountains of Ephriam. Such disinterested patriotism has never been surpassed.

Now, after more than half a century of services, military and executive, to his countrymen, by infallible tokens he knows that his departure is at hand. He will fain, after the example of Moses, his nobe chief, project his influence beyond his mortal life. He summons his powers of body, mind and spirit, and pours them out in an historic *resume*, in discriminating analysis of cause of national prosperity, and an appeal and exhortation worthy of Moses or Elijah.

The local environment made a frame worthy of this picture, at once pathetic and sublime. The place was Shechem, where, four hundred years before, Abraham had a tent and God had an altar. There stood that ancient and spreading oak, under which Jacob buried the penates brought from beyond the Euphrates. There were Ebal and Gerizim, Mountains of the Curse and the Beatitude, their flinty sides graven with the prohibitions and insjunctions of the law. The ark of God may have been brought from Shiloh to grace and give sanctity to the scene.

In a scene like this stood the tribes of Israel, if not bodily present, at least present in the person of their legal representatives. The company was alert to hear the parting words of the old hero, to whom, humanly speaking, they were indebted for their goodly inheritance.

Joshua held up one by one the golden links in the chain of a Divine providence, which stretched from Haron beyond the Euphrates, through Canaan, Egypt, the wilderness, and thence back to Canaan. He estops price by reminding them that their victories were supernatural—not with their swords and bows.

Turning to the future, the warrior says naught of war. His speech takes on a millennial cast, swords are already beaten into plowshare, spears into pruning hooks. He speaks of moral qualities, of obedience, of holiness. He will forewarn his people of a peril. He will enjoin a duty.

The Hebrews had an hereditary tendency to idolatry. Their fathers served other gods beyond the flood. They suffered for four hundred years the debasing influence of Egyptian polytheism. Unhappily they had allowed the dregs of the grossest idolatry to remain in the conquered territory. Joshua recognized the incident of the golden calf as only the irruption of the idolatrous spirit and practice which was secretly maintained. Like the king's evil, this vice seemed in the blood. The vision of the centenarian was not too much dimmed to see the Iliad of woes impending.

Joshua sets up a standard. Decided himself he calls for decision on the part of the people. Once for all, let it be determined who is God, and let him be served. If they think the ugly little images surreptitiously brought from Haran are gods; if they prefer the filthy deities of the Amorites to the Jehovah of Abraham, Issac, and Jacob—to the Wonder-worker of the Red Sea, the wilderness, and Sinai—then let them turn to idols. But like a high clarion blast that has kept the air pulsing ever since, comes Joshua's personal decision: "As for me and my house, we will serve the Lord!"

The place, with its hallowed associations; the speaker, venerable and venerated; the address at once modest and sublime, had an overwhelming effect upon the distinguished auditory. With Oriental profuseness they deprecated any forsaking of Jehovah, and protest their determination to serve him. Joshua sifts them like wheat. He discloses the character of Jehovah, affirming his holiness, his unwillingness to accept a divided affection, and the fierceness of his punitive wrath. Such a God cannot be served except with sincerity and wholeness of heart. They protect that such shall be their service. "Your conscience shall be witness, judge, and executor, if you are unfaithful to this covetnant," Joshua cried. "So let it be!" answered the people. So Joshua recorded the covenant, and set up a perpetual reminder of it in the form of a pillar under the sacred terebinth. And the assembly was prorogued.

THE TEACHER'S LANTERN.

Joshua's influence was phenomenal. He held Israel to the Lord's service while he lived, and projected his controlling power upon the succeeding generation. "We search the sacred history in vain, from the exodus to the captivity, for another generation that was so wholly faithful to Jehovah."

The secret of Joshua's influence was not so much in heroic deed or eloquent word as in his character. It was not so much what he had done or said that made him potent. It was *himself*, his stainless reputation, his modesty, piety, faith, constancy, heroism, and patriotism. He was in himself the best argument, the strongest appeal for fidelity to God. His character backed up his exhortation.

Half-hearted service is as impossible today as in Joshua's time. Jesus' dictum needs iteration, "Ye can not serve God and mammon." If we would institute a search for idols, we would find them in the safety deposit box, the spick and span turnout, or the Worth gown. Not the rich alone or even chiefly have their idols, but the middle class and the poor as well.

A rustic preacher, called upon in a pinch to make the invocation at a session of the Ohio Senate, prayed that if the senators had any little idols in their hearts, God would help them get rid of them. The prayer offended the liturgical tastes of some of the legislators. Perhaps it was just as well the thought was not obscured in ritualistic circumlocutions. Out on the idols of today!

Lack of Decision is the conspicuous fault of the current religious life of today. Through numberless concessions and inveterate truckling, we have come to a state aptly satirized by Carlye as a "mush of concessions."

If the Hebrews had as thoroughly purged Canaan of idolatry as they did their homes of leaven before the Passover, they would have saved themselves the disgrace and woes of the captivity. They did not faithfully follow the will of God in this. The idolatrous remnant was like a thorn in Israel's flesh as long as the nation existed, and was the chief cause of its downfall.

Joshua, from his moral elevation, had the Divine thought in Israel's election and planting in Canaan unrolled like a map before him. He consciously yielded himself as an instrument to God for the fulfillment of the beneficent purposes of Providence. There have been many such in later days, instruments, choice and cunning, in the hand of God for the moral culture of the nations.

Years ago I bent over the suffering form of a young man, and asked him, by way of opening a religious conversation: "Brother, what do you think the Lord requires of you?" "I suppose I ought to worship Him," was the answer. Not as exact as might be expected from one better instructed in the Bible.. Yet the dying youth struck a keynote of duty. Who will deny it? Worship (from *worth* and *ship*) is the act of acknowledging God's *worth*. "I ought"—*ought* is the old form of *owed*. Worship is a debt I owe. Being due, it is not a matter of convenience or inclination. I must pay my debt to God. God has appointed a time when (Sabbath), a place, where (church), this duty can be performed, this debt paid. Joshua being dead, still speaketh. His cry is, "Fear the Lord and serve Him in sincerity and truth.

Yields of Winter Wheat.

The Department of Agricultural has compiled a report showing the average yields of wheat in bushels per acre. It is as follows: New York, 16.8; New Jersey, 16; Pennsylvania, 15; Delaware, 16.5; Maryland 14; Virginia, 5; North Carolina, 5.3; South Carolina, 5.6; Georgia, 6; Alabama 6; Mississippi, 8; Texas, 9; Arkansas 9.1; Tennessee, 6.6; West Virginia, 7; Kentucky, 9; Ohio, 16; Michigan, 17.4; Indiana, 15; Illinois, 16.6; Wisconsin, 18.1; Iowa, 17.5: Missouri, 18.2; Kansas, 8.7; Nebraska, 22; Idaho, 26.4; Washington, 25.7; Oregon, 22; California, 15; Oklahoma, 11.6; Indian territory, 12.3. Average for the States and Territories reported, 13.8.

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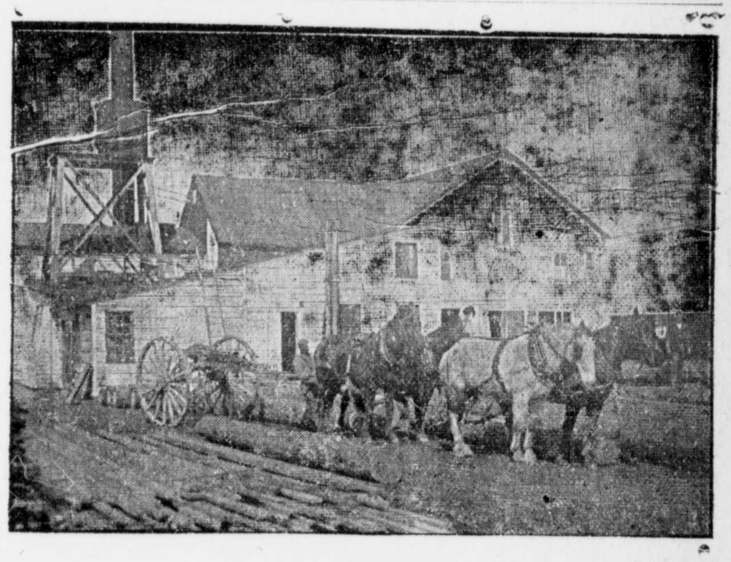

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Change of Schedule,

Beginning Monday, May 26, 1902.

DAILY EXCEPT SUNDAY, as follows:

EMMA A. FORD.

Leave Chestertown 7.00 a. m., stopping at Rolph's, Booker's, Quaker Neck, Boyle's, Queenstown and Kent Island. Leave Queenstown 8.45 a. m., arrive Baltimore 12 m., leave Baltimore, except Saturday, 3.00 p. m. leave Baltimore Saturday at 2.15 p. m., arrive Chestertown Saturday 7.15 p. m., other days at 8.00 p. m.

Steamer GRATITUDE.

Leave Centreville at 7 A. M., stopping at the landings on the Corsica river, Jackson Creek and Rock Hall. Leave Jackson Creek 8.15 a. m., leave Rock Hall 9.30 a. m., arrive Baltimore 11.45 a. m., leave Baltimore 2.30 p. m., arrive Centreville 7.30 p. m.

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