

At Marion T. Miller's,

(On Election Day)
Rock Hall, Md.
You can find as fine assortment of

Fall & Winter Goods

as you wish to look at.

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.

COME AND GET A SUIT CHEAP.

Think of it, a \$10.00 Suit for only 7.50 and a \$5.00 Suit for only \$3.75. Then again, we have nearly everything you want in Clothing just opened up, from a wedding Suit to a Heavy Kersey.

BOOTS, SHOES,

Underwear,

OIL CLOTHING, RUBBER BOOTS,

or anything you need can be found here. Our stock was never more complete and we give you a cordial invitation to visit us on this Special Day.

Don't Forget the 25 Per Cent. Discount

on this special Line of Clothing and take advantage of it.

Remaining Yours to Serve,

MARION T. MILLER

T. G. WROTH, the SHOE MAN.

See Our Fine Display of

Fall Styles in Shoes.

Styles change along with other things.

YOU can't quite explain why the lines of some Shoes impress you as GRACEFUL, SNAPPY, STYLISH, and yet you know it's so.

OUR New Styles will impress you in just this way. They are carefully selected from the best lines, and we know the wear is there, because we know the makers.

EVERY GOOD THING IN

Shoes for Man, Woman & Child

IS HERE AT BOTTOM PRICES. Call and see.

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.

My large stock of fall goods has been bought for the spot cash, and will be sold on a small profit.

ONE PRICE
TO ALL.

T. G. WROTH,
The Shoe Man, Under Stam's Hall.

ROSE HILL NURSERY.

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, Pocomoke, 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 Nursery. For catalogue and price apply to, JOHN B. LILL, Chestertown, Md.

Coals and Wood Under Cover.

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

IS UNDER COVER,

insuring a clean, pure article. Our stock of Oak and Pine kindling woods (sawed to any length) is large and protected from the weather. Baled Hay, Lime in any quantity, Hair and Cement constantly in stock. Prices are right.

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ATTORNEY-AT-LAW,
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RUBEROID ROOFING!

Corrugated Steel Roofing! Ludlow & Felt Roofing!

in stock for prompt delivery at small margin above cost. Also plenty of

American Woven Fleece,

Smooth and Barb Galvanized Wire, Staples, Wire Pickets or Stay, Wire Fence Locks—in fact, everything in Fence Line

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.

JOSEPH GUEST,

Chestertown, Md.

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 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 Ephraim. 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 join, after the example of Moses, his noble 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 fluted sides graven with the prohibitions and injunctions 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 Haran 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 eruption 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 taint 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, Isaac, 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 protest that such shall be their service. "Your conscience shall be witness, judge, and executor, if you are unfaithful to this covenant," 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 DANTERN.

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 pluck 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 Carlyle as a "mush of concessions."

If the Hebrews had as thoroughly purged Canaan of idolatry as they did their homes of heaven 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, 16.3; 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, 28.4; 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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Chamberlain's Stomach and Liver Tablets.

When you feel dull after eating.
When you have no appetite.
When you have a bad taste in the mouth.

When your liver is torpid.
When your bowels are constipated.
When you have a headache.

When you feel bilious.
They will improve your appetite, cleanse and invigorate your stomach, and regulate your liver and bowels. Price 25 cents per box. For sale by M. A. Toulson, Chestertown, Md.

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The Kind You Have Always Bought, and which has been in use for over 30 years, has borne the signature of and has been made under his personal supervision since its infancy.

Allow no one to deceive you in this. All Counterfeits, Imitations and "Just-as-good" are but Experiments that trifle with and endanger the health of Infants and Children—Experience against Experiment.

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Castoria is a harmless substitute for Castor Oil, Paregoric, Drops and Soothing Syrups. It is Pleasant. It contains neither Opium, Morphine nor other Narcotic substance. Its age is its guarantee. It destroys Worms and allays Feverishness. It cures Diarrhoea and Wind Colic. It relieves Teething Troubles, cures Constipation and Flatulency. It assimilates the Food, regulates the Stomach and Bowels, giving healthy and natural sleep. The Children's Panacea—The Mother's Friend.

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Leave Baltimore every Wednesday and Saturday for Chestertown, Crumpton, Kirby's Landing, and all points on Chester river.

Grain, Phosphate, Coal, Lumber, Store Goods, Machinery etc., carefully handled at reasonable rates.

Chesapeake Freighting Co.,
C. R. ATKINSON,
MANAGER,
Chestertown, Md.

Chester River Steamer Co.

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, Bogie'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 Centerville at 7 a. m., stopping at the landings on the Cobscook river, Jackson Creek and Rock Hall. Leave Jackson Creek 8:15 a. m., leave Rock Hall 9:00 a. m., arrive Baltimore 11:45 a. m., leave Baltimore 2:30 p. m., arrive Centerville 7:30 p. m.