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POSITIVE FORCE FEED for Wheat and FERTILIZER.

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"As ye Sow so shall ye Reap."

The most practical and modern drill on earth, with ribbon steel grain tubes, steel axles and roller bearings, the lightest draught and easiest running grain drill in use. In use everywhere.

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Strictly high-grade. These goods are largely in use in this county, and known to give the best results.

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of most approved kinds to reduce your soil to a complete seed bed Buffalo Pitt's Land Rollers, complete implement. Fallow Harrows. A Complete line of Farm Implements.

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and sell at smallest margins. I also make a specialty of $10.00 Harness. Collars, Bridles, Hames, Traces, Strap Work and all furnishings used on the farm. Disc Harrows and Land Rollers.

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Bedroom Suits, Buffets, Refrigerators, Couches, Lamps, Bedsprings, Mattresses, etc.

Framed Pictures and Picture Frames made to order. Big line

## READY-MIXED PAINTS,

Lead, Oils, Window Glass.

All goods at extremely low prices.

# Mattings !

The new Mattings have the floor. They are shown here in the latest colorings, styles and quality. China Matting for wear. Prices range from 9c. to 27½ cents in the Linen Warp Matting. Beautiful Carpet Patterns, and the price 15c to 25c the yard. Buying direct as we do enables us to give an advantage in price.

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We sell you the Best 2-Ply Ingrains, strictly all wool at.....55c.

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## First-Class Shoe Store!

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Men's Shoes and Oxford Ties in all the new kinds of leather, from.....$1.00 to $5.00

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GEORGE B. McWHORTER, Jr.
Chestertown, Md.


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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 XI, SEPTEMBER 14, 1902. DEUTERONOMY XXX. 11-20.

LOVING AND OBEYING GOD.

It may be frankly admitted that there is some monotony in the Pentateuch. It is occasioned by the reiteration of considerable portions. Then, too, there is almost infinite detail in directions for personal, priestly and tribal conduct. There are the geanealogies, the itineraries, and the divers laws, sanitary, ecclesiastical, and other.

The Pentateuch may be a desert of statutory legislation and inventories of places, things and people. It must be acknowledged, however, that this desert is not lacking in oases. And it is well worth while to cross the barren wastes to come upon these gardens of God. They are unsurpassed, if even matched, in literature, and, without reference to Inspiration, are worthy of attention. They are great thoughts set in language in every way worthy of them. At the same time it is only fair to say that even what have been thought the monotonous parts of the Pentateuch are not wanting in suggestiveness. For example, their very monotonous reiterations of prohibitions, penalties and atonements are significant of the inveterateness of human sin.

Among the oases of the five-fold book, what Moses calls "this commandment" will be recognized as one of the chiefest. One is almost startled to come upon it so early in the evolution of Divine truth. We realize that Jesus was not literally issuing a new commandment when he said: "Love God. Love thy neighbor;" but was repeating, with the accent of his own Divinity, this age-old injunction. We are consciously at the root of the whole matter. Back of all law and legislation, love is the ground of obedience. A loveless obedience is vain. It tends to Pharisaism and hypocrisy. Again, God does not wish the obedience of fear. It has been well said that this commandment teaches with burning conviction that God is too ethical and spiritual in nature to accept the submission of a slave. This fundamental principle so early enunciated, which makes love to God the essence of all true obedience of the law, raises men at once to the level of sons of God. To such the law can never be grievous; for to love all things are easy.

Again, in the enunciation of this commandment something extraneous and distant is not appealed to. It is not hidden or far off," not "in heaven" or "over the sea." It is not at an inaccessible height of an unattainable distance. It is within easy reach. It is in man's own conscious and consciousness, the fundamental principle of human nature.

So after all, under this elaborate mechanism of ritual and ordinance a warm heart is found pulsing with spiritual life and power. Love tunes the heart to God, and keeps it in tune. The Berlin Bible says aptly, "Love is in a true sense God's omnipresence;" and with the same meaning Tolstoi affirms, "Where love is, there God is."

THE TEACHER'S LANTERN

*This paragraph alone* is enough to justify the Old Testament forever from the charge of inutility and effeteness. Nothing could be more current, nothing more applicable to-day. It is a solvent for the labor problem and all ills, individual and collective. Love solves, heals, establishes. All law depends, in the ultimate analysis, upon love.

*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.

*The sense in* which Jesus gave a new commandment, when he said "Thou shalt love," is this. The average Hebrew had so utterly forgotten it that its reaffirmation was to all intents and purposes the announcement of an original command. It was new to him.

*Utterly gone to* seed in ritualism had Israel. The letter had killed the spirit. This was Jesus' contention with his countrymen. They were so busy tithing mint, anise, and cummin that they forgot to love; hence they were wanting in the other essentials of religion: judgement, mercy, and faith.

*The "farewells of* Moses" deserve place among the masterpieces of patriotic and religious eloquence. They have undoubtedly had strong molding influence upon national life and character for twenty centuries. The analogy to them of Paul's farewell to the Ephesian elders has been pointed out.

*A pathetic interest* attaches to the journeys of the wise in quest of truth. They often thought it "beyond the sea," and made toilsome and futile voyages to attain it. They had not heard the benignant saying, "The word is very nigh unto thee, in thy mouth and in thy heart."

*No Scripture more* clearly enunciates the freedom of the will. "I have set before thee life and death, in that I command thee to love the Lord. But if thine heart turn away." Freedom is the sole ground of rewardableness or punishableness.

*No finer commentary* on this paragraph than that of Wellhausen can be found where he says: "Nowhere does the fundamental religious thought of prophecy find clearer expression than in Deuteronomy—the thought that Jehovah asks nothing for himself, but asks it as a religious duty that man should render to man what is right; that God's will lies not in any unknown height, but in the moral sphere which is known and understood by all."

*The essential difference* between Islamism and Hebraism is apparent at this point. The former stands for absolute unloving power; the latter for obedience in love. The former makes men slaves, the latter makes them sons. The former makes God a tyrant, the latter makes him a father. The former is the appeal to fear, the latter is the appeal to love.

## A BIT OF MUSIC AND A MEMORY.

A citizen said as a boy passed whistling cheerly, "The Bonny Blue Flag," I never hear that without a throb of emotion that struggles hard in my throat. I was sitting some years ago on Mrs. Kennedy's stone steps on W. Washington St., when up the way came brigade drum corps, stretching clear across the street and it was playing The Bonny Blue Flag-the Flag With a Single Star." Behind it came compactly several Virginia regiments, men, some barefooted, some hateless and many ragged and bloody, all silent and with faces set ahead, beating out with veteran and precise feet the burden of the music,—a fragment of the mighty army Lee lead across Maryland to Gettysburg. Boy though I was, my heart stirred within my bosom and I could not look for my tears, tears for the brave, the returning, undaunted and silent brave, so rolling by under the lank flutter of tattering flags and spreading away as some mountain stream that after calimitous falls advances upon the slow levels of extending plains. Right behind was a Georgia regiment and their drum and fife corps, the first fading into the dull July air, thrilling and sobbing, "O Carry Me Back to Ole Virginny." Through the mist I saw them and through the filmy mist of added years I see them still; that bar of reminiscent music brings it all to me so that the remnants of those proud regiments fold up once more over the high hills and roll out to their entrenchments and plainly I hear the requiem hovering in their rear, so pathetically appropriate to the trail of that wrecked army and so suggestive in some way too of a bitter humor, flung disparingly into the mordant lips of fate.—*Hagerstown Mail.*

## SAFE FOR HIM TO APPEAR.

### Mark Twain Escaped Bible Reading and Family Prayers.

When Mark Twain was in the West many years ago his humor was as droll as it is today. While there he made the acquaintance of Senator Stewart, of Nevada, who tells this story of the humorist, vouching for its truth:

The incident occurred in Carson City. "At that time," said Senator Stewart, "the humorist had not attained to the philosophic calm which comes with college degrees. He was a journalist and an unterrified one. In Carson City he boarded at the home of his brother, who was a model citizen and a Christian.

"One morning I was a guest of this brother at breakfast. We had just seated ourselves at the table when a voice drawled from the stairway above:

"'Have you read the Scripture lesson this morning?'

"'Yes,' was the reply.

"'Had family prayers?' continued the voice above.

"'Yes, Sam,' said the host, smiling at me.

"There was a pause, and then in the now well-known drawl, came the further question:

"'Said grace?'

"'Yes,' responded the patient head of the household.

"'All right, then,' came the cheerful comment from the stairway, 'I'll be right down.' And presently the irreverent youth who in a few years was to promote the gayety of nations joined us at the breakfast table."


THE MAN WHO DID.

All doctors in my town failed to relieve me of rheumatism. I have used about half a bottle of Nelaton and feel so much improved, that while I may not need it, I enclose P. O. order for $1 for one more bottle of the remedy that has been such a God-send to me. I cheerfully recommend Nelaton to anyone suffering with rheumatism.

Mrs. Julia A. Porch, Lacon, Ill.



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