

SEASONABLE GOODS ALWAYS.

Deering Binders and Mowers
AND DEERING HORSE RAKES,

with all the modern improvements on same for the coming harvest.

DEERING
BINDER TWINE.

"New Twine from New Mills."

DEERING BINDER TWINE.

New Twine from New Mills. Deering Twine is free from knots, kinks, lumps and weak spots. A pound of Deering Twine will tie more bundles than a pound of any other twine.

Wheel Cultivators of different kinds.

READY-MADE HARNESS,

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.

BUG DEATH

Be sure to use Bug Death on all plants, the great exterminator of insects, for house and garden plants and small shrubs. While it is non-poisonous to man is sure death to insects. The farmers who used Bug Death freely on potatoes last season had a large crop of good smooth potatoes, which actually brought higher prices in the market. It does not injure the potatoes or vine in the least.



Leather Belting and Lace Belting in large quantities. Hoes, Shovels, Spades and Hay Forks, and in fact, all goods suitable or used on the farm.

OILS OF ALL KINDS

for harvest always kept in stock Machinery Oil Lard Oil, Castor Oil, Cylinder Oil, Oil of all kinds.

VICTOR SPRAYER

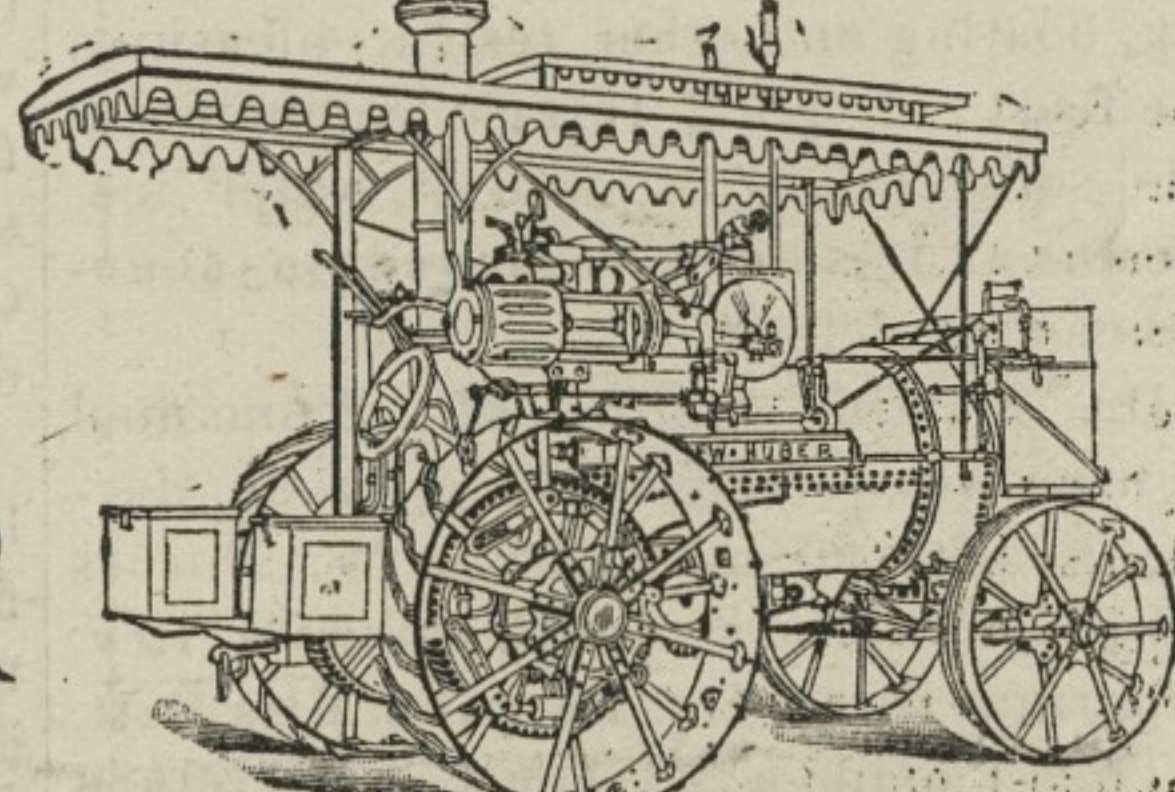
I have also the Victor Sprayer, complete in itself for spraying trees, bushes, potatoes and all shrubbery, Washing Carriages and Windows of Houses. Nothing equal to it. Simply charge sprayer with condensed air as you would a bicycle wheel, the sprayer does the work, and throws a fine spray or solid stream, as you wish. Call and see them.

PAGE WOVEN WIRE FENCE.

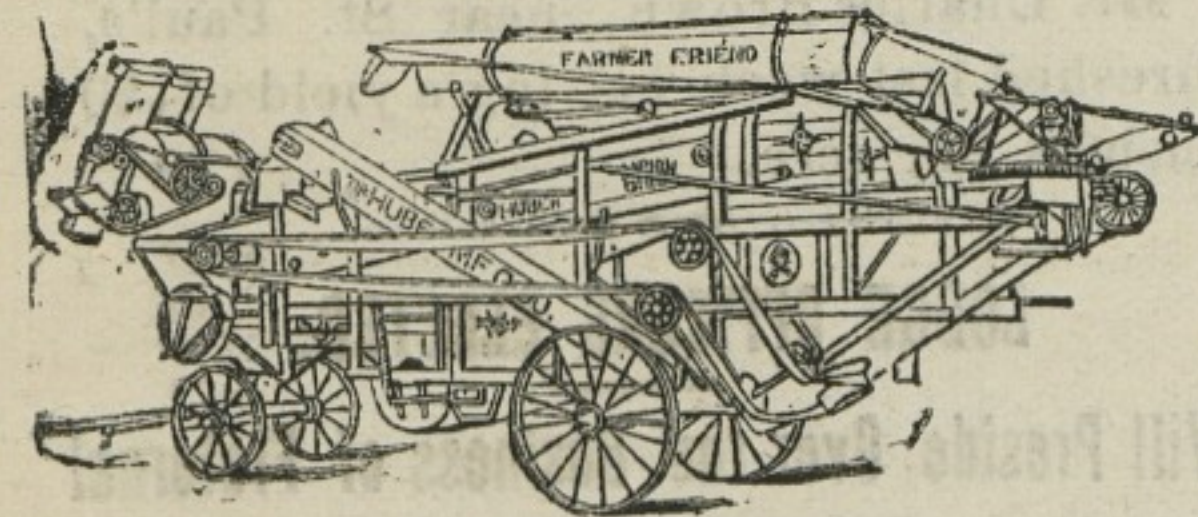
A Fence that you can fully depend on to turn all kinds of stock under all conditions.

GEO. W. SMITH.

Elision Building, Chestertown, Maryland.

THE
HUBER
TRACTION ENGINE

is guaranteed to develop more Belt Power, pull a larger load on any and all kinds of roads, and do it with less fuel than any other similar rated engine on earth.

FOR FAST THRESHING,
GRAIN SAVING,
NICE CLEANING,
LIGHT RUNNING,-THE-
HUBER THRESHER
CANNOT BE EQUALED.
THE
HUBER
SELF FEEDER

was the only feeder that would successfully handle the large, wet and tangled grain on the Eastern Shore last season.

If you are a Progressive Thresherman, it will pay you to examine Huber Goods.

A Sample Rig
AND A

Full Line of REPAIRS,

At Millington, Md. Call on or address

W. C. ROLPH,
Millington, Md.
H. D. ORB, Jr.,
Chestertown, Md.

Jan. 25-6.

MR. W. C. ROLPH, DEAR SIR: The Self-Feeding Huber Separator with Blower, that I bought of you last year gave me perfect satisfaction. It threshes very rapidly and does the work in perfect order. The Huber Self-Feeder, I think, is superior to hand feeding at all times. I like the way the Blower Fan is driven better than any I have ever seen. Wishing you success in the business this year, I am
Yours truly,
ALDAY CLEMENTS,
MILLINGTON, MD., Jan. 20, 1902.THE HUBER MFG. CO., HARRISBURG, PA.:
GENTLEMEN: The Huber rig we got from you last season is a beauty. The engine the most economical in fuel, powerful, on road and belt, and the easier to operate than any other engine we have ever seen.
The thresher will thresh faster, save more grain, than any other, while the self-feeder handled the heavy straw of last season faster and better than hand feeding.
We can truthfully and cheerfully say that the Huber is the finest rig ever sold on the Eastern Shore.
Yours very truly,
NICKERSON & WOOD.WAGNER'S
Green House Restaurant
West Pratt Street,
BALTIMORE, MD.L. & B. WAGNER.
The restaurant is the oldest and most extensive of its accommodation in the city.KENT COUNTY'S
LEADING LIVERY,
GEO. B. McWHORTER, Chestertown, Md.
MY TEAMSre First-Class in every particular, and satisfaction always given to my customers. Traveling salesmen conveyed to all parts of the Peninsula at moderate prices. Teams for private parties furnished at short notice. Give me a call.
Respectfully,
GEO. B. McWHORTER,
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.

THIRD QUARTER. LESSON I, JULY 6, 1902. EXODUS XVI, 4-15.

THE GIVING OF MANNA.

That march of mystery—Israel's journey through the wilderness has been aptly called so. A desert anywhere has a fascinating weirdness all its own. The absence of shade, water and life make it almost a phantom place. It has a singular effect of unreality. In these characteristics the Sinaitic Peninsula perhaps surpasses all others. No wonder the Hebrews called it great and terrible, and a howling wilderness.

Such unnatural environment can not fail to have its powerful influence upon the human mind. The traveler over that route today, with all modern facilities and safeguards, yet feels the subtle influence of the place. He can appreciate to some extent, the depressing sensations of the caravan nation as it experienced what has been called its weird adventure. In addition to these physical discomforts was the fear of enemies. Powerful hostile tribes, used to the desert, surrounded them, and they were still haunted with an apprehension of a pursuit from Pharaoh. The commissariat problem was also deep and urgent. Under most favorable conditions the provisioning of such an emigrant host would have taxed an expert quartermaster-general. But the exigencies of this case make it the most remarkable of its kind in history. For the people in such an environment not to have "murmured" would have been unnatural. When the subtle effect of the physical scenery, the imminence of attack and the scantiness of provisions are all taken into consideration, the repining is not a surprise. Yet, in view of the wonders God had done in Egypt, and even already in the wilderness, the faith of the Hebrews should have been more buoyant.

Yet fear is "catching." It is the worst of epidemics. In the shortest possible time the whole nation was inoculated. "As always happens under such conditions, the people very much overrated their past advantages. So we find them sighing for the flesh-pots and bread of Egypt. As also happens they underrated past evils. The bitterness of the bondage was softened by the happy release from it. They had almost forgotten the sound of the taskmaster's lash. Their lamentation reached its very lowest note when they regretted that they themselves had not suffered the last plague of Egypt and died by the Lord's hand. And so the whole congregation of the children of Israel murmured against Moses and Aaron in the wilderness."

This melancholy stampede was a real disgrace. Had they taken time to calmly consider, they would have found ground for hope. The situation was really not extreme. The Hebrews had brought with them large flocks and herds. They must have found pasture, as there is no account of their cattle dying on their hands. From this source they would derive milk, butter, cheese. And though it was not the custom of these nomads to kill stock, except for hospitality, yet, in emergency, they could have flesh for food, and that, too, without diminishing their herds, using only the natural increase. Other large tribes found sufficient means of subsistence in that very locality. There are spots even to-day, in that very desert, where the Bedouin still sow and reap. Again, the Israelites could supply many wants by purchase from passing caravans. Even if they should come to certain districts, and there should be some seasons when natural resources were insufficient, or even failed, it would do them no harm to go on half rations for a while. Again, the sequel shows that they were not to be always wandering about. They remained months, and even years, in certain localities. So ruling out the miraculous element entirely, the real situation of these emigrants was far from desperate.

The kind forbearance and long-suffering patience of God have a remarkable example in this instance. A gracious redress of the people's grievance is immediately promised. The last word of the people's complaint is "hunger." God's first word in reply is, "I will rain bread from heaven."

With reference to the nature and origin of manna, it will be found best to take the middle course between the "badly literal" and the "embellishments of wonder-loving legends." There is in this very locality a natural production still called manna by the Arabs. It oozes and distills from the tarfa tree, a species of tamarisk. It must be collected before sunrise, for only then is it found in a coagulated state. It dissolves as soon as the sun shines on it. This undoubted natural product seems to be the physical basis of one of the surprising means of sustenance of the wilderness. How far it may have been idealized by a grateful memory it is hard to say.

Kell's profound words are worthy of all attention when he says: "This bread of heaven was the production and gift of the grace of God, which fills all

nature with its powers and productions, and so applies them to the purposes of salvation as to create out of that which is natural something altogether new, which surpasses the ordinary productions of nature both in quality and quantity, as far as the kingdom of nature is surpassed by the kingdom of grace and glory."

THE TRACHER'S LANTERN.

The inviolability and moral ugliness of the grumbling habit has its historic illustration in the wilderness life of Israel. Faultfinding becomes an end in itself when persisted in. Nothing comes of it except an unlovely and unlovable disposition. It is reckless in its use of language, so that it has passed to a proverb that complainers do not weigh their words.

There is a faultfinding, however, which is admirable. It has the noble quality of moral earnestness. It has a definite end in view. It seeks the correction of existing evils. With one hand it points to the high ideal; with the other, to the low reality. This is the faultfinding of the reformer. This was one function of the prophets of Israel. It is the high calling of the present day reformer.

Moses was admirably equipped for the captaincy of the pilgrim nation in the wilderness. He had had forty years' discipline in desert life. He knew, by personal experience, the emergencies and dangers, and how to avoid or extricate himself from them. He had suffered hunger, thirst, and attacks of predatory Bedouin. Israel had not a leader who could not be touched with a feeling of his infirmities, for he had been in all points tested as Israel himself was being tested.

Here is an interesting study in philosophy, an illustration of how words have their origin. These people found on the ground one morning a globule of the coagulated juice of the tarfa. They had never seen it before, naturally they cried in their language "Man-hu?" in our language, "what is it?" and that is what it was (in name) always afterward, for them—manna. It is a fascinating pursuit, this investigation of the strivings of the human mind to express itself in articulate sound. We have a homely illustration of it in the child's learning to talk.

The Jewish Tradition that a pot of manna was kept in the ark is probably an error. They were directed to set the pot of manna (literally) before, not in the ark. It was a manna-pot, a receptacle of the kind the Israelites used. It is not necessary to suppose that it was filled with miraculously preserved manna. The vessel itself stood for the contents. It was an object-lesson—a souvenir.

Here is incidental evidence that the Sabbath was already in existence. Before the Decalogue the Israelites are directed to gather a double portion of manna on the sixth day, and not to gather any on the seventh under penalty of divine disfavor. The fourth commandment is evidently not a new ordinance, but the reiteration of a command already binding. The Sabbath is not only for man, but has been his from the beginning of time. It is not Hebrew. It is human! From a natural standpoint it would be infinite folly for labor to give up its rest.

The desert is a camera. It photographs and preserves. The face of cultivated countries and the names of civilized nations are in a perpetual state of change, but the desert and its inhabitants are alike unchangeable. So we can know by what we see there today how Israel looked in the wilderness, and what his experiences were.

The Bible is a microcosm. A little world is crowded between its lids. As in a camera, one sees in it all the familiar objects of nature. This is consequent upon the nearness of nature's heart with which the inspired writers lived. It is one of the beautiful and literary characteristics of the Bible. This correspondence between the natural and spiritual is so wonderful and helpful, that we can not but believe it designed. God intended that the natural should interpret to us the supernatural.

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.

In this sense manna is the type of Jesus. He is the Bread of life, the Bread of heaven, in that He shows us the true sustenance of life. He said, "My meat is to do the will of Him that sent me." Concord with God, being "in tune with the infinite," that is the real support and object of life.

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