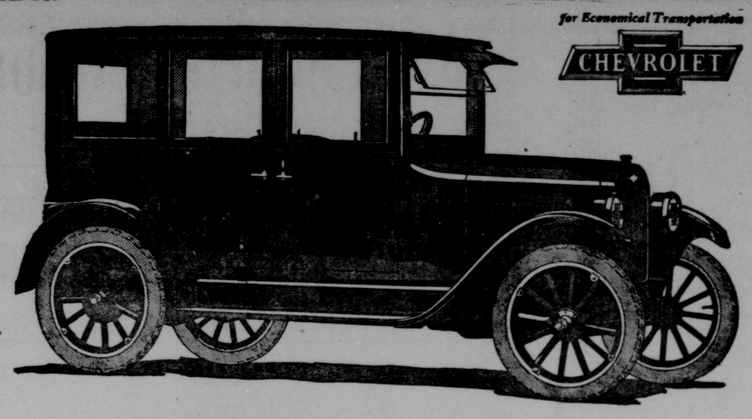


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STATE OF MARYLAND
STATE ROADS COMMISSION
NOTICE TO CONTRACTORS

Sealed proposals for hauling approximately 16,463 tons of stone chips in three districts as follows:

District No. 3—Montgomery and Prince George's Counties, 3,245 tons.

District No. 5—Carroll, Howard, Frederick and Montgomery Counties 8,640 tons.

District No. 6—Allegany, Frederick, Garrett and Washington Counties 4,578 tons.

Total—16,463 tons.

will be received by the State Roads Commission, at its offices, 601 Garrett Building, Baltimore, Maryland, until 12 M. on the 3rd day of April 1923, at which time and place they will be publicly opened and read.

Bids must be made in letter form. Blue prints showing details, furnished by this Commission upon request.

No bid will be received unless accompanied by a certified check for the sum of One Hundred ($100.00) Dollars, payable to the State Roads Commission.

The successful bidder will be required to give bond, and comply with the Acts of the General Assembly of Maryland, respecting contracts.

The Commission reserves the right to reject any and all bids.

By Order of the State Roads Commission this 19th day of March 1923.

JOHN N. MACKALL,
Chairman.
L. H. Steuart, Secretary. 2-23-2t

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E. L. Hollenbaugh, 6 Pennsylvania Ave., says: "Due to the exposure at my work I had kidney trouble. I was in such bad shape I couldn't bend. The kidney secretions at times were scanty and then profuse, disturbing my rest at night. I was so bad with kidney trouble that at times I couldn't move. Altogether I used about two boxes of Doan's Kidney Pills procured at the Shaw Drug Co., and they gave me wonderful relief."

Price 60c, at all dealers. Don't simply ask for a kidney remedy—get Doan's Kidney Pills—the same that Mr. Hollenbaugh had. Foster-Milburn Co., Mfrs., Buffalo, N. Y.

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A Bishopric Stucco Home costs less than any other type, and it is always beautiful, for the hand of time serves but to enrichen its charm.

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Claimed that the world must be stabilized, but folks who have the auto fever are more anxious to get it garageized.

IMPROVED UNIFORM INTERNATIONAL

Sunday School Lesson

(By REV. P. B. FITZWATER, D. D., Teacher of English Bible in the Moody Bible Institute of Chicago.)

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LESSON FOR APRIL 1

THE WALK TO EMMAUS

LESSON TEXT—Luke 24:13-31.

GOLDEN TEXT—Why seek ye the living among the dead? He is not here, but is risen.—Luke 24:5-6.

REFERENCE MATERIAL—Matthew 28:1-10; Acts 2:22-36; I Corinthians 15:3-20; Colossians 3:1-4.

PRIMARY TOPIC—A Walk With Jesus.

JUNIOR TOPIC—Jesus as a Companion.

INTERMEDIATE AND SENIOR TOPIC—Life With the Risen Lord.

YOUNG PEOPLE AND ADULT TOPIC—What Christ's Resurrection Means.

I. The Walk of Two Discouraged Disciples (vv. 13-15).

Emmaus was seven and one-half miles northwest of Jerusalem. Just why they were walking this way we do not surely know. Perhaps their home was there, or they were merely walking to seek relief from their stunning sorrow. If they had believed what Jesus told them about His death and resurrection they would have escaped this great disappointment. Unbelief causes many heartaches and disappointments. One of these disciples was Cleopas, but the other is unknown. The topic of conversation was the tragedy of the cross and the resurrection rumors. So little had His teaching about His resurrection impressed them that the reports which the women brought were as idle tales to them. If they had believed what He said about coming forth from the grave they would have been expecting to hear just such reports as were being circulated.

II. The Unrecognized Companion (vv. 16-24).

1. Who He Was. Jesus. While they reasoned together on the wonderful events of the last few days on this journey, Jesus joined them. Even when He questioned them concerning their sadness they did not recognize Him. Many times we are so taken up with our sorrows and disappointments that we do not recognize Jesus though walking by our side. How grieved He must be to be unrecognized as He walks by us in our sorrows and trials.

2. His Question (v. 17). Perceiving their sadness and perplexity He sought to help them by calling forth a statement of their grief. This question surprised them and caused them to infer that He was a stranger in Jerusalem. The condemnation and crucifixion of the great prophet of Nazareth were so recent and notorious that no one they thought, who had lived in Jerusalem, could be ignorant of them. One valuable aspect of the unbelief of the disciples was that it revealed the fact that they were not credulous enthusiasts but hard to convince. Out of this incredulity developed the unshaken faith in the word of the resurrection.

III. The Scriptures Opened (vv. 25-35).

1. His Rebuke (v. 25). He did not rebuke them for not believing the strange stories they had heard, but for ignorance and lack of confidence in the Old Testament Scriptures. They had accepted only such parts of the Old Testament as suited their notions. Men and women who do not believe all that the Scriptures say, especially about the work of the blessed Savior, are entirely blameworthy. The very center and heart of the Old Testament Scriptures is the death and resurrection of Christ. It is ignorance of the Scriptures and unbelief of the wonderful and complete redemption wrought by Christ that robs us of many joys, and power and efficiency as workers for Christ. Christ will be the teacher of all who will open their hearts unto Him.

2. Jesus Recognized (v. 31). While sitting at meat with the disciples their eyes were opened as they saw Him bless the bread and distribute it to them. We, too, can see the Lord on such common occasions as eating a meal if we have open eyes. Indeed we ought to see Him when eating, selling, buying and in our recreations for He has promised us His presence.

IV. The Effect Upon the Disciple (vv. 32-35). They were so filled with joy over this revelation of the Savior that they hastened back to Jerusalem to tell the other disciples of the word of His resurrection. Those who have had the Scriptures opened to them touching the death and resurrection of Christ cannot help but hasten to make it known to others.

Conciseness in Speaking.

Every man should study conciseness in speaking; it is a sign of ignorance not to know that long speeches, though they may please the speaker, are the torture of the hearer.—Feltham.

Like Old Watchers.

Persons extremely reserved are like old enameled watches, which had painted covers that hindered your seeing what o'clock it was.—Walpole.

The Secret.

What is mine, even to my life, is hers I love; but the secret of my friend is not mine.—Sir P. Sidney.

The Quarrel.

Beware of entrance to a quarrel but, being in, bear it that the opposer may beware of thee.—Shakespeare.

THE CHRISTIAN ENDEAVOR TOPIC

By Rev. Charles E. Schaeffer, D. D.

April 1st. **Lessons from the Psalms. IV. The Easter Psalm.** Psalm 16: 1-11; Acts 2: 22-27.

Easter is the festival of Life. On it we celebrate the resurrection of our Lord, and because of His resurrection, also our own. "Because He lives, we too shall live." It may seem strange to go back to the Old Testament, to the hymn book of the Jews, for an Easter theme. It was Jesus who brought life and immortality to light. Nevertheless, we have foreshadowings of it in the Old Testament, and there are outbursts of the hope of immortality among the saints of the Hebrew people. This 16th Psalm may properly be called an Easter Psalm. It is deserving of very close and careful study.

Let us look at the title, "Michtam of David." What does that mean? There are six Psalms in the collection that bear the title of "Michtam." These Psalms are the 16th, 56th to 60th. Some say that the word "Michtam" means "chosen;" others that it simply characterizes a Psalm that is epigramatic—that has some felicitous expression in it which has been made prominent. There are other Psalms that have certain indications: for instance, thirteen have "Maschill," which simply means to meditate, to ponder; fifty-seven of them have "mizmor," which means prime, those that were selected for special use in the Synagogue. Now the "Michtam" Psalms are characterized by two features: First, certain outstanding thoughts are introduced by a phrase, such as, "I have said," or "men shall say." You will observe this in verse 2nd of this Psalm and also in verse 11 of the 58th Psalm. Second, they are characterized by the repetition of certain words, a sort of refrain. This appears particularly in Psalm 56. Compare verses 4 and 11. In all of these "Michtam" Psalms there is a stateliness and dignity of thought and style which does not always appear in some of the other Psalms. Let us study this 16th Psalm.

The first line is a sigh, an introit: "Preserve me, O God, for in Thee do I put my trust." It is an introduction to what follows. The keynote is struck in the first word, "Preserve." The Psalmist then unfolds this thought. He is preserved on earth; he is preserved against his enemies; he is also preserved in the ordeal of death and when he passes into the great beyond. This confidence is his because he puts his trust in God. Notice the word which he uses for God in the first verse. It is the general term "God." In the second verse he uses the word "Lord" or "Jahve," which is the covenant God of Israel. It is interesting to go through the Old Testament and notice the difference between "God" and "Lord."

The second verse—"I have said unto the Lord, Thou art my Lord. I have no good beyond Thee." In Him he feels that he has everything and there is nothing beyond Him that can be desired. There can be no good beside Him. What an expression of intimacy on the part of the Psalmist with his Lord! It reminds one of the Shepherd Psalm, "The Lord is my Shepherd; I shall not want." So here, "Thou are my Lord. I have no good beyond Thee."

Verse three expresses a similar thought with reference to the saints that are on the earth. He now speaks to these saints and says that they are "the excellent, in whom is all my delight." He has his fellowship not only with his Lord, but also with the people of God who walk the earth. Everyone who loves the Lord will also love His people. He will find his delight in their fellowship as well as in fellowship with his Master.

Verse four is the antithesis of verse 3. As he loves the saints who love the Lord so he abhors idolators and their idols. They that exchange the Lord for another god shall have their sorrows multiplied. That lesson is learned in the bitter school of experience. That is true today as it was generations past. There are those who give up the Lord for other gods, and "sorrow tracketh wrong, like echo follows song." The Psalmist will not offer their drink-offerings of blood nor will he take their names upon his lips. Apostates and idolators are an abomination to him.

Verse five must be understood in the light of the history of the Children of Israel. When the Land of Canaan was divided the Tribe of Levi received no landed property. Jehovah was to be their portion. And so the Psalmist says, "The Lord is the portion of mine inheritance and of my cup. The lines are fallen unto me in pleasant places. Yea, I have a goodly inheritance." While he does not have the Plain of Esdraeleon, nor the fertile fields of Moab, nor the stronghold of Jericho, nevertheless his lines have fallen to him in a delightful district, namely in the fellowship of God and of God's people, and he is satisfied to dwell in this blessed domain of love. Others may have material things; He has spiritual blessings. He has meat to eat which others know not of. The possessions of the world do not always satisfy, but the Lord brings perfect peace and happiness to the soul.

From verse eight to the end, we have enumerated the blessings which come to him by making the Lord his portion and his lot. What a great motto these words are: "I have set the Lord always before me." That is the goal, that is the end of life; that expresses the purpose and the real meaning of life. It also gives the power and the dynamite of life.

Now, because he is at my right hand, first, "I shall not be moved." I shall be kept steady, brave, heroic, courageous. No matter what men may say about me, even though billows roll over my head, "I shall not be moved." My deliverer is at hand. I am kept as in the hollow of His hand.

Second, "My heart is glad." Joy has come into his life. Because the Lord is the end and purpose of his life he need not be sorrowful. The Christian life is not a life of depression and of gloom. It is a glad life; it is a happy state of being.

Third, "My glory rejoiceth." That simply heightens the thought expressed in the previous sentence. It meaneth that my soul is full of joy. The glory of anything is its life pushed up to its perfection, and so "my glory" is the highest and the best manifestation of my life, and that is full of joy.

Fourth, "My flesh rests in hope." David's hope was that it would be impossible for that man who calls the Lord his God to fall a prey to death. Even his physical being should dwell in safety. Job exclaims, "In my flesh shall I see God." These Old Testament saints somehow believed that the body would not utterly perish, but that somehow God would keep watch over His own and in due time bring it forth.

Verse 10 continues this thought and speaks about the soul not being left in Hades. Hades or Sheol simply means the place of departed spirits. We know not where it is, but these Old Testament people believed that when the soul left the body at death it went into a realm where all departed spirits go and there they would await their final deliverance, and this thought is embodied in this 10th verse. These words set forth a great truth, although they may not be literally correct. The soul shall be delivered. The soul will go home to its Maker. That is the glad doctrine of the resurrection and of Easter Day.

While verse 10 is negative, verse 11 is positive. "Thou wilt show me the path of life. In Thy presence is fullness of joy; In Thy right hand there are pleasures forever more." That is a rich text. It unfolds and ushers us into the very presence of God, where we shall at last awake in His likeness and be satisfied.

This Psalm is reproduced in the Acts of the Apostles in that marvelous speech by Peter on the Day of Pentecost, and the purpose of the Apostle was to show that while this hope of immortality was not fully realized in David, now in David's greater Son, Jesus Christ, this has been achieved and life and immortality, joy and victory have at last been attained.

STIFFER EXAMINATIONS FOR TAX AUDITORS

Washington, D. C., Mar. 27, 1923.—Uncle Sam is raising still higher his requirements for internal revenue accountants. Announcement just issued by the Civil Service Commission of an examination throughout the country on April 7 for auditor. Income Tax Unit, which includes both auditors in Washington and agents in the field service, calls for four years' commercial accounting experience as a prerequisite to entrance to the written examination, which doubles the former experience requirement. Those who qualify in the examination are given additional training at Government expense, and a preliminary work period under the supervision of experienced auditors. The Government is thus making a determined effort to have tax returns examined and taxes assessed by a body of thoroughly competent accountants in order that the returns may be audited with speed and accuracy.

Full information regarding the examination, and application blanks, may be obtained from the United States Civil Service Commission, Washington, D. C., or the secretary of the board of U. S. civil-service examiners at the post office or customhouse in any city.

A position on the honor roll of scholarship is accepted by the students as a consolation prize for those who can't get on the ball team.

The people have been working hard to complete their income tax returns with conscientious care not to cheat themselves.

It has not so far proved necessary to celebrate any Ice Cream Soda Week in order to introduce the same among the girls.

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