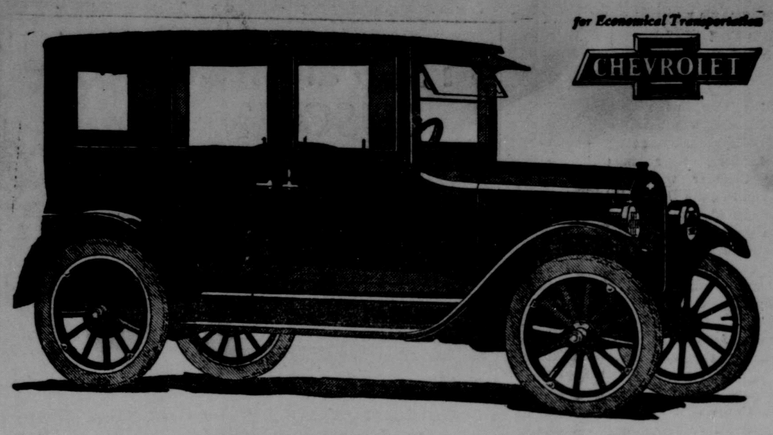


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Four Passenger Sedanette	850
Five Passenger Sedan	860
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Hereafter, and until further notice the County Commissioners of Carroll County will meet at their office in Westminster every Mondy and Tuesday of each week for the transaction of business.

By order,

SAMUEL J. STONE.
Clerk.

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 JUNE 3

JEREMIAH, THE PROPHET OF COURAGE

LESSON TEXT—Jeremiah 35:1-18.

GOLDEN TEXT—Watch ye, stand fast in the faith, quit you like men, be strong.—1 Corinthians 16:13.

REFERENCE MATERIAL—Jeremiah 9:1-9; 13:1-9; 16:1-4; Matthew 2:17, 18.

PRIMARY TOPIC—Sons Who Honor Their Father.

JUNIOR TOPIC—The Story of the Rechabites.

INTERMEDIATE AND SENIOR TOPIC—Jeremiah, the Courageous Prophet.

YOUNG PEOPLE AND ADULT TOPIC—Jeremiah's Service to His Nation.

Jeremiah was one of the last prophets of Judah. He saw the nation go into the Babylonian Captivity and Jerusalem destroyed, after which he went into Egypt. He was a lonely, misunderstood and unpopular prophet. He was most bitterly hated and persecuted. His own countrymen turned against him. He was placed in stocks and then thrown into a horrible dungeon from which he narrowly escaped with his life. The teacher should give a little sketch of his life. The following is suggested:

1. His Call (1:2-10).
2. His Commission (1:11-19).
3. His Sympathetic Heart (4:19).
4. His Great Sorrows (10:15-21).
5. The Divine Power Which Urged Him Forward and Sustained Him (10:7-9).

Because he was called upon to prophesy against his own nation and at the command of God urged them to surrender to the Babylonians, he was regarded as a traitor guilty of treason against his own nation.

I. The Rechabites' Test (vv. 1-5).

In the days of Jeholakim, the Lord charged Jeremiah to bring the Rechabites into the house of the Lord and test them regarding the drinking of wine. This he did in a place where the people might behold them, the aim being to teach Judah by example. The father of the Rechabites had given command that they should not drink wine. Their filial obedience put to shame the children of Judah for their lack of obedience. Jonadab, the father of the Rechabites, was only a man but the one whose commands Judah disregarded was the Almighty God, their Creator and Savior. It is God's plan that every man be tested. Being a free agent, he can have character only through testing.

II. The Filial Loyalty of the Rechabites (vv. 6-11).

Though they were out of their own country in the midst of a foreign people they refused to drink wine, declaring that they had been true to the instructions of Jonadab all their lives. It is a fine thing when children remember their fathers and render obedience to their commands.

III. The Loyalty of the Rechabites in Contrast With the Disloyalty of Judah (vv. 12-16).

1. The Appeal (vv. 13, 14). He made the appeal on the basis of the filial loyalty of the Rechabites. He also reminded them that he had spoken to them in person, rising up early to do so.

2. The Ministry of the Prophets (vv. 15, 16). When the people failed to render obedience to God, he sent to them the prophets, who pleaded with them to amend their ways by turning away from their idols. Matthew Henry indicates the points of contrast somewhat as follows: (1) The Rechabites were obedient to one who was but a man; the Jews disobeyed the infinite and eternal God. (2) Jonadab was dead and could not know of their disloyalty or correct them for it. God is all-knowing and lives forever and will punish for disobedience. (3) The Rechabites were never reminded of their obligations, but God sent His prophets to speak to His people. (4) Jonadab left the charge but no estate to support the charge, but God gave the people a goodly land and prospered them in it. (5) God never assigned His people a task as hard as Jonadab's, but God's people disobeyed Him while the Rechabites obeyed their father.

IV. Judgment Upon the Jews for Disobedience (v. 17).

God declared that He would bring judgment upon them according to what He had said. Judgment is laid upon those who disobey and rebel against God.

V. Reward of the Rechabites for Their Loyalty (vv. 18, 19).

Because they had been true to the commands of Jonadab, they should always have a representative before God. God has such a regard for filial obedience that He lets no act go unrewarded.

Be Sure of Happiness.

Before we passionately desire anything which another enjoys, we should examine as to the happiness of its possessor.—Rochefoucauld.

History.

History is little more than the register of the crimes, follies and misfortunes of mankind.—Gibbon.

Great Secrets.

The great secrets of being courted are to shun others and to seem delighted with yourself.—Bulwer.

THE CHRISTIAN ENDEAVOR TOPIC

By the Rev. C. E. Schaeffer, D. D.

June 3rd.—Lessons From the Psalms. 6. The Shepherd Psalm. Psalm 23: 1-6.

Here we have one of the most beautiful and most familiar Psalms in the entire collection. It is a perfect gem. It has done more good in many ways than possibly any other portion of the Old Testament. It has dried more tears, stilled more sighs and calmed more souls than any other piece of literature. The world could better spare many a large volume than this bright and sunny little Psalm. Its author is generally acknowledged to be David, the Shepherd King. Doubtless it was written by him in his advancing years, after a long experience of God's goodness to him. The language is colored by the reminiscenses of his past life and he drew upon his own experiences when he was a shepherd lad watching his father's flocks.

The Psalm divides itself into two main portions. The first four verses set forth the goodness and tenderness of God under the figure of a Shepherd. Verses 5 and 6 present God in the picture of a Host. There is, moreover, a warm, personal strain characterizing the Psalm. "The Lord is my Shepherd. I shall not want." Notice that all the way through we have the first personal pronoun. No one could have written these words who had not been taught these great facts in the school of personal experience. No one, indeed, can recite this Psalm without having the springs of his own personal experience opened.

The picture of the shepherd was well known to Oriental people. It was one of the chief occupants of that day. There were many of the leading people in the Old Testament engaged as shepherds. There was Abraham, in the Ur of the Chaldess; so, likewise Jacob was a feeder of flocks. It was while Moses was tending the flocks of his father-in-law, Jethro, that the call came to him to be the deliverer of his people in Egypt. Amos, the prophet, was a herdsman. Jeremiah was a shepherd. And so David was tending the sheep when he was called to the throne. Apart from these Biblical characters, there were other noted men who were called shepherds. Homer calls his heroes "shepherds of men." Cyrus, the Persian, was called a shepherd. Rulers and prophets were called shepherds. The teacher of wisdom in Ecclesiastes was called shepherd. So that the idea was not a foreign or far-fetched one for the Psalmist. It expressed a type of leadership and of fellowship which was beautiful and inviting. Jesus calls Himself "the good," or, more correctly speaking, "the **beautiful** Shepherd." The shephard serves his flock. He knows them. He calls them by name. He feeds them and leads them. He shelters and folds them. He lives for them and is willing to die for them. No more beautiful relation could have been thought of in that early day in that Oriental land. The shephard is a hero, not a hireling. He cares for the sheep, not simply for their wool. He lays down his life for the sheep, and when in danger he does not flee. He goes before them and wards off whatever danger may lurk in the way, and when a sheep is wounded he bears it on his shoulder and the lambs he carries gently in his bosom.

"The Lord is my shepherd, I shall not want." What a great word of confidence that is! I shall be well supplied. I shall have everything that my body and soul may need. I shall have temporal and spiritual things as may be necessary. It is interesting to follow the sequence of the vivid pictures as they are presented, each in a sentence.

First, "He maketh me to lie down in green pastures." This suggests rest, repose, ease. One wonders why rest should come at the beginning. Why not at the end, when I am tired in body and in soul? Ordinarily men rest when they come back from the day's toil and from the long journey, but God offers rest at the beginning. I am reminded that our rest day comes on the first day of the week. It is a harbinger, a prophet of other rest days that are to follow. I first rest in Him. I am on the mount and it is good for me to be there. I am lost in rapture, in wonder and in love. As I am lying down in green pastures I am gathering strength for the days that are to come. I am laying up a good supply of spiritual power.

Then, after the rest, "He leadeth me beside the still waters." Action follows repose. Service comes after services. I cannot linger forever on the mountain. I must go down into the valley where people need me and where I can do good. But I must first rest in and with God. How true is that motto which we see hanging in many a Church: "You can do all things after you have prayed, but you cannot do anything until you have prayed."

Verse 3 repeats in more heightened form the thought of verse 2. "He restoreth my soul." There we have the suggestion of reinvigoration of life. After I have been out and my soul is drained, I come back to Him and I am refreshed and reinvigorated. In communion with Him the currents of my life are renewed. The springs of my soul are replenished. I gather new strength. I touch the source of supply and my former strength comes back. I feel the currents of the fresh life surging through my being and I have a new zeal and a new ambition to go forth in His service. O, wonderful is this restoration of the soul! There is nothing like it in all the world. We feed on manna. We drink from the mountains of perpetual youth and we are young and strong once more.

And then again, "He leadeth me in the paths of righteousness for His name's sake." Our soul is restored in order that we may be prepared for new tasks and for other marches. "The paths of righteousness" suggest progress and development. It is quite possible to linger too long in green pastures. We must sally forth in paths of duty and of service. Sometimes we get so entranced with the thought of the blessedness of communion that we exclaim:

"Tempt not my soul away,
Here would I ever stay."

But we must prepare for days of duty and for service in His name and for His sake.

Verse 4 is another precious outburst of the soul. "Yea, though I walk through the valley of the shadow of death, I will fear no evil." On life's journey things are not always bright and golden and glorious. Sometimes sorrow and sickness and death overtake us. These are testing times for the soul. But we shall not stay in the valley of the shadow forever. We are walking **through.** "Weeping may endure for a night but joy cometh in the morning." There shall be "garments of praise for the spirit of heaviness." Sickness and sorrow have an end. Death is not the end. We go **through** the valley of the shadow of death and we come out at the other side. The train plunges into the dark tunnel, but emerges at the other end. Even while we are in the valley we are not afraid. "I will fear no evil." O, wonderful! All fear is banished. His presence is enough. "Thou art with me." Where the good Shepherd leads, though it be on dizzy heights or in deep, dark valleys, I will fear no evil. He gently leads. He safely guides. "Thy rod and Thy staff, they comfort me." The rod is to ward off the foes and the staff is to lean upon, to sustain, to strengthen.

The second portion of the Psalm changes the figures from a Shepherd to that of a Host. "Thou preparest a table before me in the presence of mine enemies." Even the Christian has his foes. They may be those of his own household or even of his own soul. It is significant that this table of God is spread in the presence of one's enemies. Sometimes we wish our foes might be removed from our sight; that they might be crushed and rendered impotent. We even pray, "confound and destroy all wicked devices formed against Thy holy word." But the Psalmist had another idea. He did not pray, at least not in this connection for the removal of his enemies, but he rejoiced in the fact that there was a **table** spread in their presence. The table was there to give him added strength and power. How suggestive this is! Frequently the foe is not removed, but our own strength is increased. God does not stay the battle for us. He does not declare an armistice. But He gives us strength and power to win! He does not remove the cross, but He makes it to become for us a tree of life and blossom forth into fruit. He prepares a table where men may eat and grow strong and then go forth to fight and conquer their enemies.

But this figure suggests even more than this. An Oriental host would offer his protection to a fugitive. We can imagine the Psalmist coming into the house of his host, hard pressed by his foes, and now the host, inviting him to sit at his table, becomes his defender and his protection. The foes may press hard, but the host and the guest make common cause against them. So God, our host, is with us and for us. He not only provides, but He also protects us.

"Thou anointest my head with oil." That means consecration, devotion to service. When Samuel took the vial of oil and poured it upon David's head, it signified his consecration to the kingship. When the Priest was anointed with oil it represented his consecration to the Priesthood. And so God anoints us with the oil of service and consecration and gladness and He equips us with all necessary qualifications to render the service to which He has called us.

"My cup runneth over." This means bountiful supply; supply of material as well as of spiritual resources. Nothing shall we lack. The cup of joy is full. The cup of service runneth over. The cup of friendship and of fellowship is full. There is no suggestion of poverty or want. "Fullness of joy." "Pleasures forever-more."

The last verse is another suggestive note in this Psalm. "Surely goodness and mercy shall follow me all the days of my life." The word "surely" would be better translated "only." "Only goodness and mercy shall follow me." Goodness and mercy, these are two angels that accompany us through life. How wonderful, how precious they are! They never fail. They are there by our side and they follow wherever we go.

"I will dwell in the House of the Lord forever." As a guest in the house of his Host the Psalmist feels himself a pilgrim, but now at last, after days of marching are over, he abides in the house forever, not as a servant, not as a guest, but as a son who abides forever. So after the feeding and resting and guidance and after the conflict he comes at last to abide in the Father's House, and he shall go out no more.

One of the most serious problems of the times is the question whether the girls of Maryland now coming along will be able to make strawberry shortcake.

It does not seem much use to fill children's heads with all kinds of book learning, provided they know so little that they get run over by the first automobile that comes along.

As president Harding is anxious that his western trip be not regarded as a political one, he will have to confine his remarks to safe subjects like the weather and baseball.

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