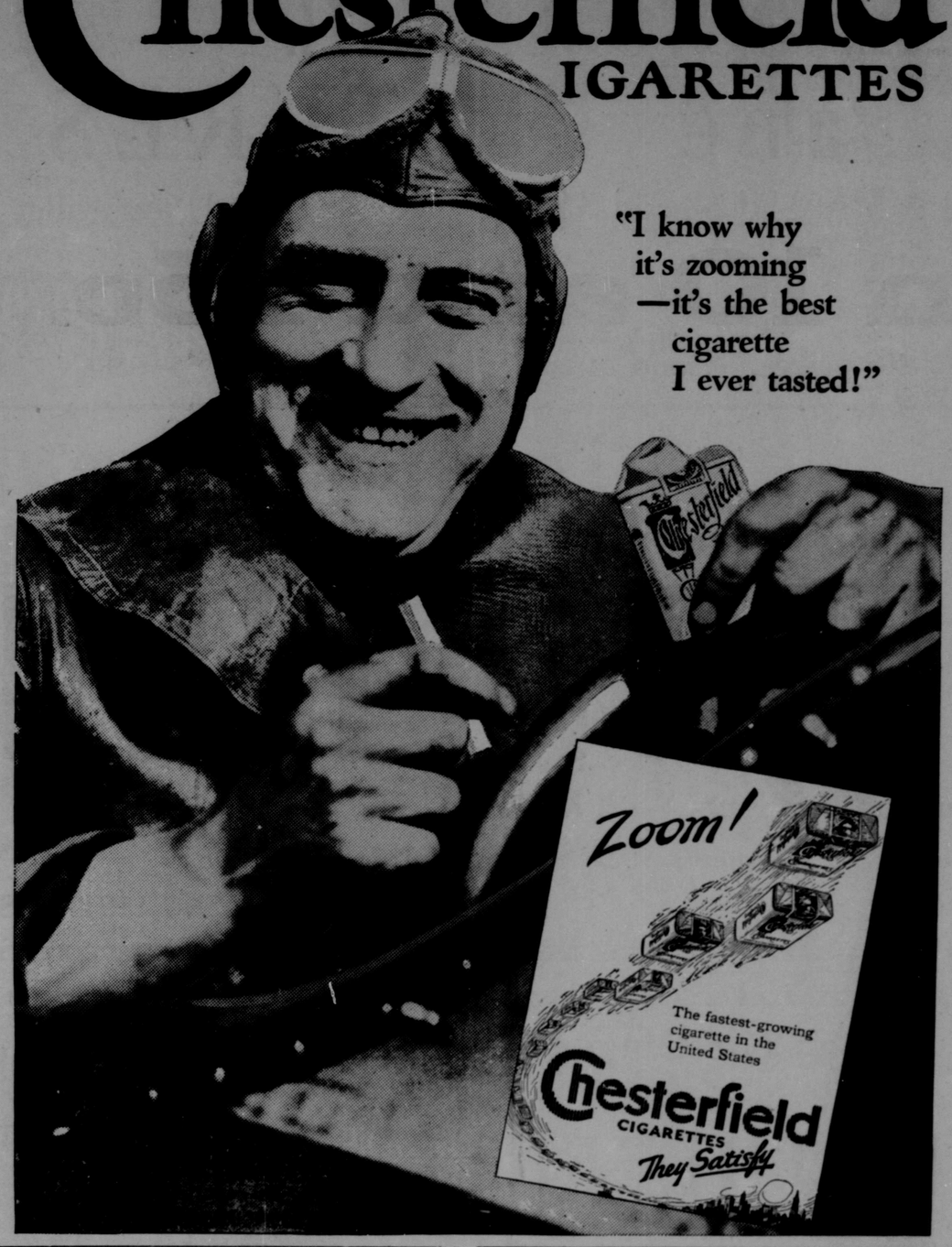
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IGARETTES



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THEREFORE, you are summoned to appear, as soon as convenient, before

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If guilty, you will be sentenced to a stylish job of Painting guaranteed to be first class, for which the fine assessed will be very moderate.

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Persons visiting this Institution have often remarked as to the number of accounts we have in our SAVINGS DEPARTMENT.

We take this as evidence that this Institution is popular with the people.

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On Active or Checking Accounts we pay 3 per cent on daily balances on sums of $500.00 and over and interest is credited every month.

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Westminster Deposit & Trust Co.

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Confirmed Proof

Residents of Westminster Cannot Doubt What Has Been Twice Proved.

In gratitude for relief from aches and pains of bad backs—from distressing kidney ills—thousands have publicly recommended Doan's Kidney Pills. Residents of Westminster, who so testified years ago, now say the results were permanent. This testimony doubly proves the worth of Doan's Kidney Pills to Westminster kidney sufferers.

Mrs. C. E. Hollenbaugh, 6 Pennsylvania avenue, Westminster, says: "I had a severe attack of kidney trouble and suffered untold agony. My back hurt so I couldn't lift anything, and my kidneys acted too often. My sight was blurred so I couldn't do my work or read. The doctor didn't help me any and I was disheartened. One day a member of my family noticed Doan's Kidney Pills advertised in the paper and I thought I would try them. I used about four boxes of Doan's in all and am now almost free from the trouble. I still use Doan's whenever I need them and there isn't a medicine as good as Doan's in my estimation." (Statement given August 9, 1916).

On December 10, 1921, Mrs. Hollenbaugh said: "Whenever I have any sign of my kidneys being out of order a short use of Doan's Kidney Pills is sure to give me relief."

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October 9, 10, 11, 12, 1923.
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Prof. John T. Royer
W. Main St., Westminster

ARGUMENTS



won't sell lumber if the lumber itself isn't right. Therefore we won't waste any words in this advertisement, but will simply say to you, Mr. Buyer—come to our yards and inspect what we have to offer. If it isn't the biggest value in rough and dressed lumber you ever saw, we'll not try to argue you into thinking so.

LUMBER COAL & SUPPLY CO.
WESTMINSTER. MARYLAND.

THE CHRISTIAN ENDEAVOR TOPIC

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

Oct. 7—**Lessons from the Psalms. 10. The Word of God Psalm** Psalm 119: 9-16, 105

The 119th Psalm is the longest and most elaborate poem in the entire Psalter. It has 176 verses. The arrangement of these verses is an interesting study. It is an alphabetical Psalm. The verses are arranged into 22 groups, corresponding with the number of letters in the Hebrew alphabet. Each group contains 8 verses, each of which begins with the same letter in that section. Of course, this does not appear in the English translation, but it is present in the original Hebrew. In construction this Psalm is like the 3rd Chapter of Lamentations, which is also an alphabetical acrostic, but there each group contains only 3 verses. Here we have 8 verses and 22 groups, making 8x22 equals 176.

The aim of the Psalm evidently was to set forth the value of the law and the rewards which come to those who faithfully observe its commands. There is only one verse out of the 176, namely the 122nd, in which there is not found some reference to the Word of God. It is likely that the eight lines under each letter of the alphabet were intended to correspond to the eight different words for the law which are used throughout this Psalm. The inscription of the Psalm in the German Bible is as follows: "The Christian's golden A, B, C of the praise, love and usefulness of the Word of God." We do not know who its author was nor the time of its composition. It is very likely, however, that it is a late production coming out of the period of the Maccabees, and the likelihood is that the author was a prisoner who passed his time by expressing his thoughts and his devotion to the law by this artificial arrangement. It will be impossible to treat the contents of this Psalm in any exhausive way. Many of our young people have never seen the Hebrew alphabet, and consequently, I venture to give the names of the letters and show the contents of each one of these groups.

ALEPH—In this section the Psalmist sounds the praises of faithfulness to God's Word. The section sets forth the blessedness of the doers of the law. To walk in His ways is a sure defense against evil doing.

BETH—In this section faithfulness to God's Word is characterized as the virtue of virtues and is the method whereby a young man may cleanse his way.

GIMEL—In this section the Psalmist prays that his eyes may be opened so as to behold the wondrous things out of God's law and that he may be properly enlightened in the midst of a persecuting environment.

DALETH—This is an interesting section and in the original Hebrew five of the eight verses begin with "way" or "ways." Notice also the occurrence of the word "cleave." "My soul cleaveth unto the dust." And again, "I cleave unto Thy testimonies."

HE—In this section the Psalmist couples obedience with knowledge. His understanding of the law shall not remain barren but it shall be fruitful in good deeds.

VAU—In the Hebrew each verse in this section begins with the word "and."

ZAIN—This section describes the comfort which the Psalmist finds in remembering the judgment of the Lord. He speaks of the statutes of God as his "songs in the house of his sojourning."

CHETH—In this section the Psalmist says that he will rise at midnight to give thanks to God because of His righteous judgment. Surely such an one must have been greatly devoted to the law when he found his fellowship and his comradeship among them who were observing the precepts of God.

TETH—Out of the eight verses in this section, five begin with the word "good." Verse 70 is an interesting one. The translation is, "Their heart is as fat as grease," but the idea is that men are dull and insensible. Their hearts are waterproofed as with a layer of grease, through which no influence from Heaven can steal, but the Psalmist has laid open his heart to the law even when others have closed theirs.

JOD—This is a contrast between those who are not observing God's law and the Psalmist, who is.

CAPH—These verses are a picture of patient endurance and longing. His very soul has been wasted by yearning for deliverance, but he has not forgotten nor forsaken the Word of God. The proud may have lifted themselves against him, but he has stood firm.

LAMED—The Word of the Lord is as thoroughly established as the earth and indeed the earth would not be what it is if it were not for the power of that Word operating in it. Heaven and earth are the servants of the Lord in the promotion of His Word. This is an idea frequently expressed especially in the Old Testament, where the forces of nature are in harmony with the plans and purposes of God and all are His servants

MEM—In this section the Psalmist speaks of the sweetness of the law. "How sweet are Thy words unto my taste! Yea, sweeter than honey to my mouth!" Because of his love for the law and his meditation therein all the day he has more understanding than all his teachers.

NUN—The Word is a lamp and a light—a lamp for night and a light for the day, consequently, the law is light of every sort and it can be taken for one's guide.

SAMECH—This speaks of a lukewarm and indifferent attitude towards God's Word. The double-minded waver between God and idols. But all this only drives the Psalmist more and more unto the law as a hiding place and as a shield.

AIN—Here the idea of servant is appearing. "Be surety for thy servant for good." "Deal with thy servant according unto thy mercy." "I am thy servant, give me understanding." Verse 126 is sometimes translated, "It is time for the Lord to work." The better translation is, "It is time to work for the Lord." If we love His law we will surely work for Him and will love His commandments above gold.

PE—This speaks of the difficulties which appear in God's Word. Some take offense at the same, but others are only drawn to a closer study thereof. He longs for the commandments like a hart that panteth for water. "I opened wide my mouth, and panted; for I longed for Thy commandments." And then he is moved with sorrow for those who do not observe God's law and says, "Mine eyes run down with rivers of water, because they observe not Thy law.

TZADE—The theme of this section is righteousness. "Righteous art Thou, O Lord, and upright are Thy judgments." "Thy testimonies are righteous forever." It is this fact that creates zeal in the Psalmist, the zeal which well-nigh consumes him. His love of the law also delivers him from contempt even though he is small and despised.

KOPH—The tone of supplication prevails throughout this section. It is a prayer and a promise at the same time .

RESH—This is a revival section and the idea of reviving or quickening runs all the way through it.

SHIN—The spirit of this section is the direct opposite of that of the previous. This is bright and sunny. "I rejoice at Thy Word," he cries out. "Seven times a day do I praise Thee. . . .Great peace have they which love Thy law. . . .And I love them exceedingly."

TAU—This is the last section and seems to be a sort of a summary of all the previous ones. It is as if the threads that run back and forth through this Psalm were firmly knotted together. Finally he bursts out and says, "Let my soul live, and it shall praise Thee, and let Thy judgments help me."

All through this wonderful Psalm there is devotion to God's Word. A careful study of the same should make us more loyal and obedient to Jehovah and we ought to love His Word more and more and delight to do His will as it is set forth therein. Can we exclaim, "Oh, how love I Thy law; it is my meditation all the day"? Is it a lamp unto our feet and a light unto our path? Is it a comfort for us in our affliction and a stay in times of trouble? If we should delight in God's law as the Psalmist did, we, too, should find it exceedingly rich and precious.

NOTICE TO CREDITORS

This is to give notice that the subscriber has obtained from the Orphans' Court of Carroll County, Md., letters testamentary on the estate of

GEORGE RUSH

late of Carroll county, deceased. All persons having claims against the deceased are hereby warned to exhibit the same with the vouchers thereof legally authenticated to the subscriber on or before the 24th day of April, 1924, they may otherwise by law be excluded from all benefit of said estate.

Given under my hand this 24th day of September 1923.

JOSEPH D. BROOKS,
9-28-5t Executor.

Executor's Sale

OF
PERSONAL PROPERTY

at the residence of the late David E. Stem, at Sam's Creek, Carroll county, Maryland, on

TUESDAY, OCTOBER 9th, 1923

at 12 o'clock sharp; live stock, farming implements, household and kitchen furniture.

J. EZRA STEM,
Executor.

Bond & Parke, Solicitors.
John H. Brown, Auctioneer. 28-2t

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 OCTOBER 7

ABRAHAM, A BLESSING TO THE WORLD

LESSON TEXT—Gen. 12:1-3; 18: 17-18; 22:15-18.

GOLDEN TEXT—"In Thee shall all families of the earth be blessed."—Gen. 12:3.

PRIMARY TOPIC—Being a Blessing to Others.

JUNIOR TOPIC—A Man Who Became a Blessing to the World.

INTERMEDIATE AND SENIOR TOPIC—Abraham, a Religious Pioneer.

YOUNG PEOPLE AND ADULT TOPIC—Abraham, a Religious Pioneer.

I. Abraham's Ancestors (Josh. 24:2, 14.

Abraham's people were idolaters. Very likely as a young man, he himself worshiped idols. Tradition furnishes us with some interesting stories touching his struggle against idolatry. At any rate, his experience was such as to well qualify him to be the head of a people whose God was the Lord. He knew how hopelessly disastrous idolatry was to the morals of the people, and, therefore, would be able to lead them back to God.

II. Abraham's Call (Gen. 12:1, cf. Acts 7:2-3).

God came to him in Ur of the Chaldees and said unto him:

1. "Get thee out of thy country." One is tied to his country with a strong bond. Abraham had lived long enough to have formed strong attachments to his country.

2. "Get thee out from thy kindred." Abraham was not only to leave behind him his native land, but his relatives as well, even his father's house. Since his kindred were idolaters, he must leave them. Abraham was to become a pilgrim, to be without a home. Even in Canaan, the only land he ever owned, was a burial place.

3. "Into the land that I will show thee." He was not told what or where the land was. He went out not knowing whither he went (Heb. 11:8). While he dwelt in tents during his earthly sojourn, yet "he looked for a city which hath foundations whose builder and maker is God" (Heb. 8:10). And thus he was a typical believer called out from his family and country, and renouncing idolatry, he walked by faith, testifying to his and succeeding generations to the faithfulness of God. It costs to obey God, but there is an abundant recompense.

III. God's Promise to Abraham (Gen. 12:2-3; 18:17-18).

1. The Father of a Great Posterity (v. 2). This has been literally fulfilled. He was not to go out primarily for what he could get, but for what he could do. The minister and missionary forget their own personal blessings in the supreme joy of their converts who are the fruits of their labor. No name in all history equals that of Abraham in its honorable influence. His is the name of honor among Jews, Mohammedans and Christians. They all acknowledge him as father.

2. A Blessing to Others (vv. 2, 3). He was not only to become great and to share God's blessings, but to be a blessing to others. He has become a blessing to countless multitudes. This is the prevailing law of the spiritual life—being blessed to be a blessing. Those who respond to this law become the very touchstone of God, so precious that God will bless them who bless them, and curse those who curse them. God makes common cause with His people. So vitally is He one with them that it is a serious thing to mistreat them. To maltreat God's children is to lift the hand against God. No one who goes against Him can prosper. Not only is this so with reference to wilful acts against His children, but neglect or refusal to do good to them. Christ regards all acts for or against them as for or against Him.

IV. God Testing Abraham (Gen. 22:2-18).

Abraham's faith was shown in that he obeyed the call of God and left his land and kindred, but his faith reached its highest point in offering Isaac. For many years, he had waited for the fulfillment of God's promise as to his heir. At last that promise was a reality. Abraham's hope was not the ordinary hope which fills the heart of every father, that his name and work may be perpetuated through his son. A new nation and the world's Savior were to spring up from Abraham through this son. Through this great ordeal, his faith responded enabling him to believe that God would give Isaac back from the dead (Heb. 11:17-19). God tries all His children. The more important, the more severe the trial.

Education.

The worst education that teaches self-denial is better than the best that teaches everything else and not that. —J. Sterling.

All Make Mistakes.

The world could easily get along without the man who never makes a mistake.

Warn Us From Vice.

All physical evils are so many beacon lights to warn us from vice.—Bowen.

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