Reduction In Price Of Bituminous, Steam & Domestic Coals.

Beginning March 31st, 1924 the following prices will take effect, Net Tons 2,000 lbs.

Genuine Big Vein Georges Creek, Best Coal Mined

Net tons, delivered in city limits....$ 8.00
Net tons, on our yard..... 7.00

Lumpy Bituminous Coal, Very Good Domestic Coal

Net tons, delivered in city limits.... $6.50
Net tons, on our yard..... 5.50

Regular Run of Mine Bituminous Coal, For Steaming

Net tons, delivered in city limits....$ 6.25
Net tons, on our yard..... 5.25

Discount for cash, allowed on any of the above coals 25 cents per ton.

We will be pleased to quote prices on any of the above grades of coal in car-load lots, F. O. B. siding W. M. R. R. yard.

To the public generally, we wish to express our appreciation for the business given us, and solicit a continuance of same. Phone 138.

Yours to serve,

Lumber, Coal & Supply Co.
Westminster, Md.

H. Bankard & Son

FUNERAL DIRECTORS

Phone—Day and Night 294

E. Main St. Westminster, Md.

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OF
Character & Dignity

Joseph L. Mathias

Buy where you may see the goods.

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One and one-half acre lot with 8-room house and pantries. All necessary outbuildings. Good well of water at door. Plenty fruit. Only five minutes walk to store, church, and school. Situated in village along public road. Will sell for $1,600 to quick buyer and give possession at once.

Apply to Sentinel office.

FOR SALE

COTTAGE, LIBERTY HEIGHTS

Lot 60x120 with Cottage containing six rooms and bath, heat, city water, electricity and all conveniences, also contains one chicken house 20x30 feet and one 10x14 feet. Ideal location. Can give immediate possession.

GEO. E. BENSON, Agency,
Liberty Heights, Westminster, Md.
12-12-tf

Advertise In The Sentinel.

Public Sale
—OF—
VALUABLE REAL ESTATE

IN WESTMINSTER DISTRICT, CARROLL COUNTY, MARYLAND.

By virtue of the power and authority contained in the last will and testament of Jacob Lockard, late of Carroll county, in the State of Maryland, deceased, dated February 1st., 1900, duly admitted to probate and of record among the Will Records of Carroll County in Liber J. J. S. No. 10, Folio 490 etc., and pursuant to an order of the Orphans' Court of Carroll County, passed on January 19, 1925, the undersigned administrators, d. b. n. c. t. a., will offer at public sale on the premises on

WEDNESDAY, FEBRUARY 18, 1925
at 11 A. M.

the following described property:

All that parcel of land, situate in Westminster District, in Carroll county, Maryland, containing

14 ACRES and 38 SQUARE PERCHES

of land, more or less, of which the said Jacob Lockard died seized and possessed, saving and excepting therefrom the quantity of 4 acres, 2 roods and 18 square perches of land, more or less, that was conveyed by Margaret Ann Elizabeth Lockard, executrix of Jacob Lockard, deceased, to James W. Hook of J, by deed, dated December 14th, 1910, and recorded among the Land Records of said Carroll County in Liber O. D. G. No. 116, Folio 180, etc.

The property adjoins the lands of Lawrence Doyle, Mrs. William Fowler and Abie Tompkins, and is improved with a four room weather boarded dwelling house, barn, hog, chicken and wash house and corn crib.

TERMS OF SALE: One-third cash on the day of sale or on the ratification thereof by the Court, and the residue in two equal payments of six and twelve months from the day of sale, or all cash at the option of the purchaser. The credit payments to be secured by the bonds or single bills of the purchaser, with sufficient security, bearing interest from the day of sale.

SARAH C. ARNOLD,
CLARENCE E. LOCKARD,
Administrators d. b. n. c. t. a. of Jacob Lockard, deceased.

D. EUGENE WALSH, Solicitor.
HENRY D. GENTZLER, Auctioneer.

Public Sale
—OF—
Valuable Personal Property

Pursuant to an order of the Orphans' Court of Carroll County, passed on January 19th., 1925, the undersigned administrators, d. b. n. c. t. a., of Jacob Lockard, deceased, will sell at public auction on the above described real estate on

WEDNESDAY, FEBRUARY 18, 1925,
at 12 o'clock noon,

the following described personal property:

Crout knife, broad axe, mortise axe, dog iron, wood saw, hogshead, cook stove, 2 tables, sink, chest, chairs, rocking chairs, antique bureau, bedsteads and bedding, 2-gallon brass kettle, grindstone, half bushel measure, churn and other articles.

TERMS OF SALE—Cash on all sums under five dollars. On all sums of five dollars and over, a credit of six months will be given on the notes of the purchasers, with sufficient security, bearing interest from the day of sale, or all cash at the option of the purchaser. No property will be removed until paid for.

SARAH C. ARNOLD,
CLARENCE E. LOCKARD,
Administrators, d. b. n. c. t. a. of Jacob Lockard, deceased.

D. EUGENE WALSH, Solicitor.
HENRY D. GENTZLER, Auctioneer.

NOTICE: At 12 o'clock, noon, on **WEDNESDAY, FEBRUARY 18, 1925,** on the above described real estate, Sarah C. Arnold, individually, will sell the following, her own personal property, as follows:

Table, buffet and side board, carpets, bureau with glass stands, baby chair, baby crib, lot on one-gallon milk crocks, lot of two and three-gallon milk crocks, eight-gallon jar, gallon ice cream freezer, plates, cups, saucers, knives, forks and spoons, two glass water sets, tumblers, glass dishes, pitcher and vegetable dishes; one Jersey cow, wheelbarrow, chicken coops, iron kettle, washing machine, wringer, tubs, 40 one-half gallon pots of preserves and jellies, 12 one-gallon pots of preserves and jellies, 100 tumblers of preserves, 300 jars of fruit, sausage grinder, pans and kettles and other articles.

TERMS OF SALE—Same as set forth in administrators' sale of personal property. 1-23-4t

THE CHRISTIAN ENDEAVOR TOPIC

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

Feb. 1—Christian Endeavor as an Expression of Friendliness. Phil. 2: 1-11.

The Young People's Christian Endeavor Society on this, the first Sunday in February, is observing the 44th anniversary of its organization. It was started by Dr. Francis E. Clark in the city of Portland, Maine, in 1881, on a very modest and humble scale. Its principal purpose was to gather together the young people of the local congregation and enlist their love and loyalty and service to the Church of which they were members. From that small beginning it rapidly grew and spread until it covers practically the whole earth. It has enlisted hundreds of thousands of young people for Christian service and has been a training school in preparing young folks to do the work of the Lord in their respective communities. It was the pioneer in the field of Christian Fellowship. It broke down many barriers which formerly existed, and in many respects prepared the way for the larger reunion of Christendom which is rapidly approaching.

The word friendliness expresses the very heart of the Christian Endeavor movement. The Society was organized in the spirit of friendly fellowship. It has been carrying forward its work imbued by the same spirit and it is blessing and enriching the whole world because it seeks to establish friendliness and good-will wherever it goes. Perhaps one of the finest things which any movement can inspire is this spirit of friendliness. The greatest art in the world is just this art of living together. All of life's problems are bound up with this one thing. If we could learn how to live together all other matters in life would speedily adjust themselves. The great issues before the world today, such as war, industry, race relations, international relations—all are simply a matter of living together. If we would once master this art, everything else would be adjusted. Men have been trying to live together from the beginning but they still clash. There are still misunderstandings and alienations. There are still unfriendly relations and in many places true fellowship is broken. To be sure, progress has been made in this matter of friendliness among individuals and peoples. The spirit of Christ in the hearts of men is operative in its behalf. The song of the angels, "Peace on earth, good-will towards men," is finding its responsive echo in many hearts, but there is still so much strife and bitterness and contention among people in the world. When men once learn and become truly conscious of the fact that they are all children of God and brothers one of another, then the spirit of friendliness will come to reign with nobler sway.

Now, the trouble with the world is that while we have made marvelous progress along physical and material lines, and it is astounding what physical developments have taken place even within the last 25 years, yet there has not been a corresponding advance along spiritual lines. Here, according to some Christian philosophers, lies the secret of the trouble with the world. If this be true, then we must seek to cultivate the finer and the more spiritual elements in life or else we shall run into a more dreadful disaster still. The Christian Endeavor Society is an instrument under God for the development of the spiritual idea of a man's life. It inspires to the strengthening of those nobler and higher elements of human personality and therefore it makes a most valuable contribution towards the full and final solution of the world's problems.

Not only in its essential character, but also in its activities is the Christian Endeavor Society an expression of friendliness. Its stated meetings, its hymns and prayers, its social and recreational features—all these express and develop the spirit of friendliness. Sometimes we are prone to under-estimate the social significance of common worship. There are many blessings promised in God's word, "where two or three are gathered together,"

"There friend holds fellowship with friend
And Heaven comes down, our souls to greet,
And glory crowns the Mercy Seat."

Hearts are being fused together by prayer and they are blended into harmony by praise. Souls are knit together by social fellowship. We join hands and hearts with each other in every public service.

Also in its program of other activities does it express the spirit of friendliness. It reaches out after the lost and seeks to make better the conditions of human society everywhere. The Christian Endeavor Society would remove the barriers that are in the way of genuine fellowship. It believes in good citizenship and holds firmly to the idea that nations, as well as individuals should love and serve each other. It is a great missionary passion. It reaches out to the ends of the earth and over-leaps social and national and racial barriers. Being an organic part of the Church it partakes of the spirit of universality which belongs to the Church of Christ. The Church is the only institution in the world that can use the word ALL. All other agencies, institutions and organizations are limited and circumscribed, but the Church is for everybody, for all, whosoever. So the C. E. Society knows no races, no tongues, no nations, but Christ is all in all in whom there is neither Greek nor Jew, Barbarian, Scythian, bond nor free.

This spirit of friendliness may, however, be hindered as well as helped. It may be vitiated and violated. Whenever selfishness and arrogance and strife and bitterness are found in the human heart or among a group of people, then friendliness and fellowship fail to that extent. We must seek to drive that spirit out of our hearts and we must ever cultivate feelings of love and kindness and gentleness and goodness to all men. We must think more or others than of ourselves. If we make the most of ourselves we do it only in order that we may be of greatest service to others.

Generation after generation passes through the stage of Christian activity where the C. E. Society is supposed to function most actively. It finds its recruits from the Juniors and others that are being won into its fellowship. Its chief purpose is that of a training school. Above all, it must train folks in the highest and holiest expressions of true friendliness. If it succeeds in this it will always have a mission in the world and will be owned and blessed by God, who inspired its leader to start the Society 44 years ago.

What My Neighbor Says

Is of Interest to Westminster Folks.

When one has had the misfortune to suffer from backache, headaches, dizziness, urinary disorders and other kidney ills—and has found relief from all this sickness and suffering, that person's advice is of untold value to friends and neighbors. The following case is only one of many thousands, but it is that of a Westminster resident. Who could ask for a better example?

Mrs. Lewis Berman, 131 Pennsylvania avenue, says: "I had a severe attack of kidney trouble and my back pained as if it were pierced by a sharp instrument. At times, I couldn't get up to do my work. My kidneys didn't act right, either. The doctor didn't do me any good and when a friend advised Doan's Pills I procured some and they gave great relief."

Several years later, Mrs. Berman said: "Doan's never fail to help me if I have any sign of kidney trouble."

Mrs. Berman is only one of many Westminster people who have gratefully endorsed Doan's Pills. If your back aches, if your kidneys bother you, don't simply ask for a kidney remedy, ask distinctly for DOAN'S PILLS, the same that Mrs. Berman had, the remedy backed by home testimony. 60 cents at all dealers. Foster-Milburn Co., Mfrs., Buffalo, N. Y. "When Your Back is Lame, Remember the Name."

PUBLIC SALE
—OF—
Live Stock and Implements.

On March 23, by Amos O. Warner on the Uriah Bixler farm, near Westminster. 1-2-tf.

Mash Feeding Overdone

Mash feeding is a wonderful asset in the right place but can often be overdone. A properly compiled mash will mature pullets too quickly when fed in unlimited quantities. A proper proportion between mash and grain feeding is necessary for best results. One needs to feed rather heavy on grain and then allow as much mash in addition as they will consume. Under some conditions the hopper feeding of grain as well as mash is advisable.

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IMPROVED UNIFORM INTERNATIONAL

Sunday School Lesson

(By REV. P. B. FITZWATER, D.D., Dean of the Evening School, Moody Bible Institute of Chicago.)

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Lesson for February 1

THE VINE AND THE BRANCHES

LESSON TEXT—John 15:1-17.

GOLDEN TEXT—"He that abideth in me, and I in him, the same bringeth forth much fruit."—John 15:5.

PRIMARY TOPIC—Being Friends of Jesus.

JUNIOR TOPIC—The Vine and the Branches.

INTERMEDIATE AND SENIOR TOPIC—Fruit-Bearing Lives.

YOUNG PEOPLE AND ADULT TOPIC—Union With Christ.

Under the beautiful allegory of the vine and the branches Jesus set forth the spiritual oneness of Himself and His disciples.

I. The Relationship of Jesus and the Father to the Disciple (vv. 1-3).

1. Jesus the Source of the Disciple's Life (v. 1). He is the true vine. Through the incarnation Jesus identified Himself with humanity, and by virtue of His atoning death and resurrection it is possible for the believer to be a partaker of His life so that between the disciple and his Lord there is a community of life. As the vine pours its life into the branch, so Christ pours His life into the believer. Our salvation is eternal life because it is the life of the eternal Son in us.

2. The Father Has in His Hands the Discipline of the Disciple (v. 1). The "Father is the husbandman." Just as the culture of the vine is in the hands of a husbandman so the discipline of the believer's life is in the hands of the Father. In this disciplinary process he

(a) Removes the unfruitful branch (v. 2). He does not take the trouble to prune the fruitless branch. The nominal church member, the mere professor, He removes.

(b) Purges the fruitful branch that it may produce more fruit (v. 2). He restrains our natural tendencies and desires in order that the virtues of the Lord, the fruits of the Spirit, may shine forth.

3. The instrument by which the pruning is accomplished is Jesus' words (v. 3). The disciples already were cleansed by Christ's words, for Judas the traitor had been cast out. If the believer's life is to be fruitful in character and service the pruning knife, Christ's words, must be intelligently and regularly applied.

II. The Conditions of Fruit Bearing (vv. 4-7).

The supreme object in pruning, the culture of the vine, is fruit.

1. Abiding in Christ (vv. 4-6). As the branches draw sap and life from the vine, so believers must abide in Christ, from whom they derive their purity, strength and wisdom. Indeed, it is a mutual abiding, the disciple in Christ and Christ in the disciple. It is Christ's life expressing itself through the believer. The one thus indwelt by Christ will bear much fruit. So great is the displeasure of the Lord with lifeless, unfruitful branches that they are to be "cast forth," "withered," even burned (v. 6).

2. Christ's Words Abide in Us (v. 7). So mighty is the power of the one who abides in Christ and in whom His words abide that Heaven can withhold no gift from him.

III. The Blessed Issue of a Fruitful Life (vv. 8-17).

1. The Glorification of the Father (v. 8). Through much fruit-bearing, the Father will be glorified (Matt. 5:16).

2. Credentials of Discipleship (v. 8). The only way to prove that one is a child of God is to manifest the characteristics of God in one's acts and service.

3. Abiding in Christ's Love and Keeping His Commandments (vv. 9, 10). The way to abide in Christ's love is to keep His commandments. The one who neglects the words of Christ is destitute of His love. It is folly to talk of being in the love of Christ while disobeying His teachings.

4. Fulness of Joy (v. 11). The way to have fulness of joy is to have Christ's joy in us.

5. Loving one another (vv. 12, 13). The one who abides in Christ and has the life of Christ flowing into him will live a life of love, will love his fellowman, especially his brother in Christ.

6. Friends of Christ (vv. 14, 15). Christ's friends do whatsoever He commands. Being thus obedient He takes us into His confidence and makes known unto us the Heavenly Father's will.

7. Perpetual Fruit-Bearing in Love, With Power in Prayer (vv. 16, 17).

Physical Vigor

Physical weakness is not a sign of spiritual power. All other things considered, the man or woman who enjoys physical vigor will be able to accomplish more than those who are puny and ill.

How Many?

"How many people," says Jeremy Taylor, "are busy in the world gathering together a handful of thorns to sit upon!"

Our Fears

What we fear most is not today's trouble, but that which may happen tomorrow.

Dumb Love

A dumb love is only acceptable from the lower animals.—Doctor Van Dyke.

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