

At Muskolunkus

By MYRA A. WINGATE
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WNU Service.

WITH startled eyes, Kathleen Dale listened to the crackling of underbrush that warned her of the approach of some unknown danger, doubtless a bear. This was her first venture into the Maine woods, and, child of apartment houses and paved streets, she feared all the forest sounds.

Her fascinated gaze was upon the exact spot where the bushes parted and a man stepped out on the opposite bank of the stream. The startled look deepened to horror.

"Hello, Kathleen," he returned moderately. He was uncomfortably conscious of a week's growth of whiskers, and of the fact that he had stepped into a bog-hole and was muddy to the knees. The much more distressing fact that he was a fall-bird and the woman—beautiful even in camping clothes—seemed remote.

He crossed the stream, balancing lightly on the footlog. She was frightened, he could see. He had been in a white-hot rage when they parted. She would not understand that the years had changed him.

"You here," she said. "Escaped and hiding. Shall I never be rid of the disgrace?"

She couldn't know about the pardon nor the inheritance that had made it possible for him to make restitution. Traveling abroad, anxious only to forget him, she would not be likely to hear. Returning from a week's fishing, he must look the part of a fugitive.

He looked at her gravely—this woman for whom he had cared enough to betray a trust that he might give her all she desired.

"I hoped you might be sorry," he said haltingly. "The years have taught me things—sorrow for you, shame for myself."

"Weakness never appealed to me," she said coldly.

"Emerson Blake will be here presently. He went back after some forgotten tackle."

He lifted his weather-stained hat and the bushes closed behind him. A faint rustling told of his retreat.

She could hear Blake's cheery whistle, and her heart stirred at the sound. The friendliness between them had strengthened into friendship, and the friendship had deepened until it seemed that love hovered breathlessly near.

"Was it a long time?" asked Blake anxiously. "I was delayed. You know that fellow La Bree, who freighted us in to the camp? Seems he has catered to the sportsmen a little too earnestly and the officers are trailing him. He's taken to the woods. The sleuths stopped me and questioned me. What is it, Kathleen?"

"There is an escaped convict in hiding near us," she said swiftly. "I saw and spoke with him. I— I— I'm not safe. If the officers knew—"

"Kathleen! Did he frighten you? How could you know?"

"I— I have seen him. His name is Calder."

His look was so long and searching that she finched inwardly. At length he asked: "Was he the man, Kathleen?"

She nodded wordlessly. Blake knew all the story, as it appeared to her.

"And you would have given him up?" he questioned curiously.

"A criminal," she reminded him, "even though once—" her voice trailed away, her customary decisiveness failing her.

Going down the brook, Blake said carefully, as if after long thinking, "I know Calder. He is not an escaped convict. He was pardoned out and later restored the money he misappropriated. He has lived here in the woods ever since. I was lost in the big storm last winter, when I was up here hunting with Porter. I verily believe I should have died but for Calder. He sheltered me for three days. I was grateful and he, I suppose, was lonely. We talked more or less, and got rather deeper into one another's confidence than men often do. I could see how severely he blamed himself and gathered something of his anxiety for his wife. Blundering, perhaps, but none the less sincere. I did not dream of you in connection with him. Neither did he know I knew you."

The SNAPSHOT GUILD

OUTDOORS AT NIGHT



Flash bulbs make outdoor snaps possible at night, even with slow lens camera. Here, lantern provided atmosphere, but flash bulb, held above camera, supplied light needed for detail in subject.

UNTIL a few years ago, snapshots outdoors at night were rather hard to make. Now, thanks to extra high speed film, thousands of snapshots take them. The fast film plus a fast lens is sufficient for brightly-lighted street scenes and flood-lighted buildings.

For outdoor pictures of people at night, all one needs is a camera that can be set for a time exposure, and a "flash" bulb in its inexpensive flashlight-type holder.

To take such pictures, simply place the camera on a firm support, and set the shutter for "time." Position the subject in front of the camera, click the shutter open, flash the bulb and close the shutter. If the surroundings are dark and there are no lights within the view of the lens, the camera may be held in the hand.

For flash pictures, the camera can be loaded either with regular "chrome type" film or one of the panchromatic films. The distance between the flash bulb and the subject determines the size lens opening you should use.

Here are suggested distances from bulb to subject, outdoors, when you use a No. 10-size bulb with the metal reflector that is a part of the small battery operated holder: for "chrome" type film, 7 feet; for high speed film, 14 feet. These distances will provide correct exposure when you use a box camera, or a camera with anastigmat lens set at f.16. Correct distance from light to sub-

ject is important; but distance from camera to subject doesn't matter, as far as illumination is concerned.

Several of the special small flash bulbs can be carried in an overcoat pocket. These are convenient to carry on a hike. They can be used for box-camera pictures if high speed film is employed—but, of course, since the small bulb yields less light than a large bulb, it must be placed nearer the subject.

With flash bulbs, you can picture winter sports subjects at night, and other outdoor activities, though without a special flash bulb synchronizer, do not attempt to "stop" very rapid action. Interesting lighting effects can be obtained by flashing the bulb from unusual positions—for example, holding it low to obtain a lighting angle which suggests firelight.

With time exposures, excellent pictures can be obtained of campfire scenes at the skating rink or pond. Campfire "time" exposures can be made without using a flash bulb—or, the bulb can be flashed just at the end of the exposure, to obtain added detail in the scene. For true firelight pictures, the high speed panchromatic films are best.

Take your camera along whenever you go on a skating or sleighing excursion, or moonlight hike. A few flash bulbs enable you to use the camera—and "flash" pictures are always unusual and interesting.

John van Guilder

PETER IN SAMARIA

International Uniform Sunday School Lesson, February 22, 1939

GOLDEN TEXT: "Come ye, buy, and eat; yes, come, buy wine and milk without money and without price." Isaiah 55: 1.

LESSON PASSAGE: Acts 8: 14 - 25.

When God conceived the world—that was poetry. When he formed it—that was sculpture. When he colored it—that was painting. When he peopled it with living beings—that was the divine eternal drama.

The Outer Court, 14 - 16

It is possible to know a great deal about religion, yet not have very much. The Samaritans had a certain amount of head knowledge, but they did not have deep religious experience. Some of them had been baptized in the name of the Lord Jesus, but their natures had not been changed. The tragedy is that with the grace and love of God available for all, so many remain with the grace and love of God available for all, so many remain in the outer court, satisfied with information and not having an abiding, satisfying experience. It is possible to have the baptism with water and yet to miss the baptism with fire. Or, to speak more simply, it is possible to give a formal allegiance to Christ without having much knowledge of the enthusiasm, glow and joy of a deep Christian commitment. Yet those who are outside the church altogether are less likely to have a deep experience of conversion and growth than those who are inside. Those who hover about the outer court may one day advance to the inner temple.

The Inner Temple, 17

Peter and John convinced these nominal Christians in Samaria that there was something more, a second blessing, a personal experience of the living Christ. The Samaritan Christians were made eager to receive it. They were expecting and willing to do their part. Probably there was much more than the laying on of hands. There was teaching, personal counsel, witnessing, and the hard crust of the Samaritan heart was being broken to allow the light and love of Christ to enter. The Holy Spirit was received because of an inner experience and not merely by the laying on of hands. The outward action of laying hands upon the heads of converts was a symbol, seeking to set forth the inner experience of conviction of the truth, moral transformation, commitment to Christ, love for others. Rites and ceremonies have their place, but they must never be allowed to be substitutes for personal experience which registers in conduct, faith and love.

Not for Sale, 18, 19

Religion can never be understood fully by onlookers. It is necessary to be a participant. Simon Magus saw

Tea At Its Best

"SALADA" TEA

the transformation in the Christians under the leadership of Peter—and John. He saw despairing people receiving hope, and people becoming loving, timid souls blossoming forth into trust and faith. He thought that he would like to have this experience all his own, and he was willing to pay for the privilege. He saw that he could make Holy Spirit to people at so much a head. This request is still made by earnest people. A seeker after religious peace will come to a Christian man or woman, demanding, "Give me what you have; I want it." But it cannot be given that way. It is a spiritual discipline, not a commercial transaction. It is not a question of distribution but of acceptance through faith. No amount of money guarantees an experience of trust in God, often does bring the cleansing and the peace. The Christian religion has power when it works by spiritual methods, instead of trusting to material possessions.

The Spiritual Approach, 20-23

Peter soon disabused the mind of Simon Magus that character could be bought with money. Spiritual peace is possible only for those whose hearts are right in the sight of God. Moral power comes only when we deal with our guilt and when by repentance we begin with God's help to use our wills. There must be a change of desire. No one will live a good life who is secretly desiring evil. It is impossible to believe in God and not believe in him, at one and the same time. It is when we feel our personal accountability to God, are overwhelmed by our moral failure and degradation, and are quickened into newness of life by a desire for goodness and Christ-likeness that spiritual transformation becomes possible. The greatest things in life cannot be bought with money. Friendship, family love, artistic inspiration, appreciation of beauty, heroism, sacrifice, the cross of Christ—these values are not to be gained by hunting around bargain counters. They come only by letting the light and love of God flow into our inmost hearts.

Praying and Preaching, 24, 25

The world greatly needs the presence and the power of the Holy Spirit. Many are eagerly seeking for a better life, but they are groping blindly, fumbling with no sure grasp. The Christian Church is trusting very largely to praying and preaching to bring a new mood into humanity. Prayers spoken from the heart and heard with faith and expectation can transform human attitudes from doubt, fear, hate, into faith, joy and love. Frequently, an individual life is transformed while that individual is praying or while another is praying for the seeker. Preaching too, has its ancient power, when men in the pulpit or on the platform forget self and out of deep conviction witness to the transforming power of the grace of God in Jesus Christ. Formal, conventional, preaching does little good, but men and women with burning hearts can still challenge others to decisions, win them to surrender and share a fellowship of love and gladness that brings the Holy Spirit as a living power.

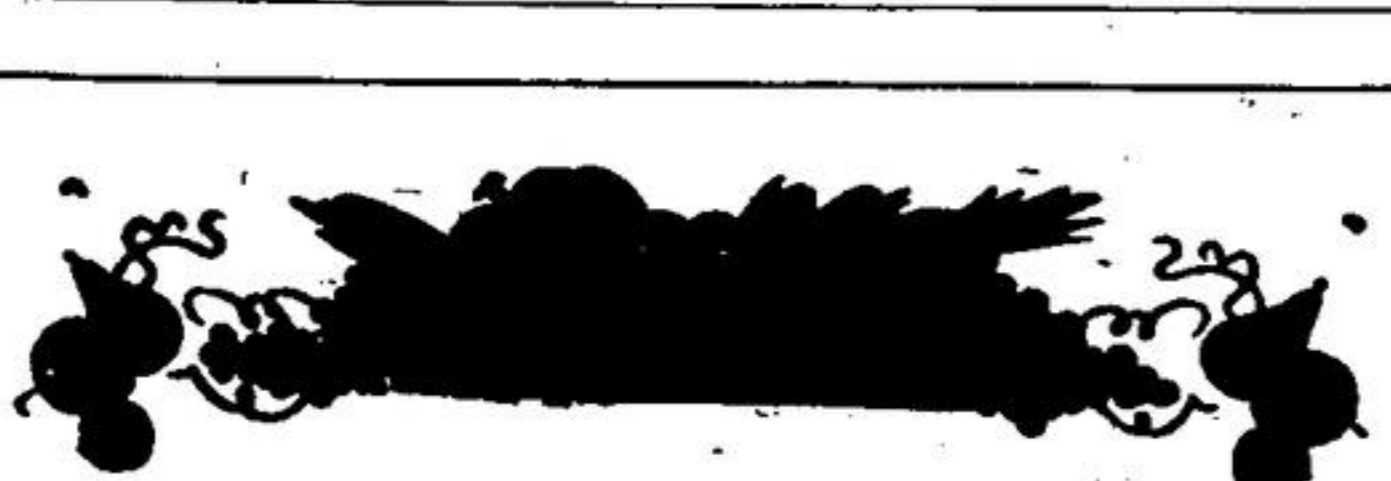
- Questions for Discussion**
1. Spiritually, am I literate or illiterate?
 2. What did our forefathers mean by "the second blessing"?
 3. When, where and how did you have your deepest personal experience of God?
 4. Why are we usually afraid to look squarely at our own lives?
 5. Which have helped you more, sermons or prayers?



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