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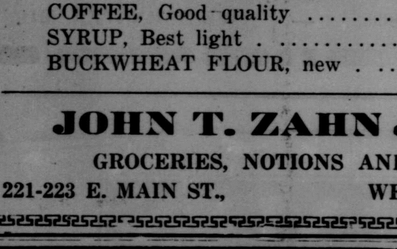
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The Hermit of Appledore

By CLARISSA MACKIE

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"FANCY!" exclaimed young Mrs. Peterby to her husband. "I have heard the strangest thing. Dick—but, perhaps you'd rather not hear it."

"Guess I can stand it," and Mr. Peterby smiled at their guest, an old college friend of Millie Peterby's, Grace Chame. "Can't scare us, eh, Miss Chame?"

"Well, you know that old camp up on the side of the mountain?" began Mrs. Peterby. "Well, a man is living there—and people say that he is a hermit, but Mrs. Wellminder told me yesterday that he is a well-known author who is living there, writing a book.

"I met him yesterday," Mrs. Peterby continued, "and although he did not see me—I am sure that he did not—I recognized him at once as some one I used to know in Kerryville—I never encouraged him, so our acquaintance was very slight, but he looked so distinguished, Dick," she sighed rapturously.

"That's a very pretty story, my dear, but don't dare try to get acquainted with this beautiful youth."

"Want to go nutting today, Grace?" asked Mrs. Peterby.

"Yes—it will be heaps of fun—I haven't been for years."

"We will have to climb the hill first—it is on the land of the old Porter estate—rather wild up there."

"We might take Don along—he is a big dog and such a protection."

It was after eleven o'clock when the two girls started out with the big dog. Mrs. Peterby's little car carried them part way up the side of the mountain, and they left it at a small cottage.

The two girls kept on the upward inclining road for another mile, and then they stopped breathlessly and sat down to rest outside the gate of the old Porter residence. Don ran hither and thither, stirring up a rabbit or frightening the birds, but after a while he disappeared.

They wandered along the mountain road, picking up nuts from under the broad chestnut trees, and from under a black walnut tree that grew near the Porter place. In the distance they heard Don's glad bark.

"Is he calling for us to come along?" asked Grace Chame.

"I am not sure," admitted Mrs. Peterby, "that sounds just like his family bark, doesn't it? He is your dog, Grace, you ought to know his speech!"

Grace listened intently. "Why," she spoke in surprise, "it sounds just as though he had met some one that he knew."

"Perhaps he is acquainted with the hermit," said Mrs. Peterby carelessly.

"What is his name?" asked Grace.

Mrs. Peterby was silent, then she admitted with a silent smile, "To tell the truth, darling, I haven't the least idea!"

They could not hear Don barking now, and in the mountain stillness, there was only the music of the wind in the trees, and the song of a belated bird. Their baskets were filled with nuts, so they resolved to follow the dog, and learn his whereabouts.

They had not gone very far when Miss Chame spoke rapidly. "Wait here, Millie, behind these bushes—look straight ahead—isn't that darling?"

They could see a spreading knoll where there were scattered birches and oaks—there was a flame of color from every tree—but it was not the scenery that mattered much, excepting that huge log on which lay Don, the great dog, his happy eyes lifted toward the artist who painted him.

"Good dog!" said the big man behind the easel. "Just five minutes longer, Don, old man, and then you may lead me to the loveliest lady in the whole world."

Don barked ecstatically.

"An artist?" whispered Mrs. Peterby to Grace Chame. "Why—why—he might be the young man whom you quarreled with, Grace!"

"It is!" exclaimed Grace.

"Are you no longer in love with him?"

Grace was so silent that her hostess guessed the answer. Just at that moment the painter spoke to Don.

"Now, Don, we will go and find our sweetheart!" and just then Mrs. Peterby stepped forward and Grace Chame slowly followed.

"Ah, Don!" called Mrs. Peterby, and as the dog came bounding, she nodded at the handsome young man who hurried forward to explain. "Just tell Miss Chame all about it—Don and I must hurry on ahead!" and so she fled with happy Don to lead the way.

Grace Chame's eyes glowed with a soft fire as the artist stopped beside her. "I did not know you were here until Don came bounding upon me," he explained. "I have been making a good sketch of him. This is a wonderful country."

"I am spending a month with my old classmate," murmured Grace blushing beneath his ardent eyes, "Mrs. Dick Peterby. Do you know them?"

"Yes, indeed—it was through Dick that I heard about this mountain, and came a-running! I hope you will let me come and see you—sometimes, Grace."

What Grace told him made him the happiest man in the world at that particular moment, and all reports say that he is the happiest man in the world now, long after they are married.

THE CHRISTIAN ENDEAVOR TOPIC

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

March 6th—Stewardship As a Rule of Living. Matt. 24:14-30.

The subject of stewardship is beginning to bulge more largely in the Christian life than ever before. It is being stressed in many ways and our people are beginning to discover the central place which it holds in the Bible and in Christian living. Indeed, when one dips into the Bible with this thought in mind, one is surprised to find how frequently the idea of stewardship is mentioned, especially in the teachings of Jesus Himself. Sometimes I fear that the meaning of stewardship is made to include too little. It is interpreted on too narrow scale. There are those who limit its meaning to the use of money or property. Stewardship means a great deal more than this. It involves the getting of money as well as the spending of it. So many people think of stewardship merely in its relation to giving. It certainly also refers to getting. The hymn says,

"May we Thy bounties, Lord,
As stewards true receive."

A man would scarcely be a good steward who would get his possessions in an unlawful manner, even though he would give away a very large portion thereof. We are so disposed to commend a man who gives liberally that we sometimes condone the way in which he gets his wealth. Stewardship is much more than giving or even getting. It is the spirit of a life, or, as the topic indicates, a rule of living.

Again, we limit the meaning of stewardship when we confine it to tithing. There are those who imagine that the giving of one-tenth of their income to the Lord fulfills their sense of stewardship. Tithing was an Old Testament law and was also clearly recognized in the New Testament and there are many good Christian men and women who are observing it and are receiving great spiritual blessings in their own lives. But stewardship means a great deal more than tithing. We can tithe "mint and cummin and anise" and yet not be true stewards at all. Let us look at a few of the principles of stewardship.

First—God is the owner of all. This is the first and great principle of stewardship. God has created all, He sustains and supports all, and He is the owner of the universe. There is nothing that we have or are which does not come either directly or indirectly from God. The gold and the silver are His; the cattle upon a thousand hills are His. Unless we recognize this fact we have a distorted conception of the universe and the things that are in it. God is absolute owner of all things. He owns everything; man possesses it. He owns it; man holds it. This is true even in the State. When we register at the polls the question is asked with reference to our property, "Are you the owner?" But as a matter of fact we don't own our property. The State owns it. If we don't pay taxes the State comes in and takes our property. In times of war it confiscates it.

Second—Man is a steward. The things which belong to God have been entrusted to man for use. Nothing that a man has is his absolutely. He is merely the trustee thereof. He holds it in trust. The mistake which people make is that they imagine the things which they have to be their own and that they can do with them what they please. Now, a steward is merely the custodian of that which has been committed to him. This includes much more than simply money. It includes everything. Our Heidelberg Catechism says, "I, with body and soul, both in life and death, am not my own but belong to my faithful Savior, Jesus Christ." That is our only comfort in life and in death. We, with all that we have and are belong elsewhere. Our bodies, minds, talents, time, money, everything, have been entrusted to us. "We brought nothing into the world and it is certain that we shall take nothing out of the world." But while we are in the world we have these gifts and treasures of God entrusted to us for proper and legitimate use. Now, a guardian or a trustee must not use the property of another for his own personal enrichment. He must always bear in mind that the things which he administers are not his but belong to another. It is here where we are touching a new basis of stewardship. It was said by them of old time that men should give one-tenth to the Lord, but if all belongs to God and man is a steward thereof, then he would scarcely discharge his full trust as a steward by giving a minimum percentage to the owner. If we are to be governed at all by a percentage basis, the steward ought to get the percentage, the commission for the expenses involved and the services which he renders, but the bulk belongs to the owner of the property. If we would observe this law we would be giving a great deal more than a tithe. What, then, is the significance of the tithe? It is merely the acknowledgment of God's ownership. It is not the payment, but the acknowledgment thereof,—just as when a man rents a house from another, the rent is the acknowledgment of ownership, but is not the payment for the house itself. Therefore, the tithe constitutes only a part of what is involved in stewardship. Stewardship is the investment of our whole life for God. It is making God rather than self the center and the circumference of our life. The stewardship of life regards life as a unit, a whole. It refuses to recognize a part of one's life as sacred and another as secular. All life should be holy unto the Lord. Every work should be worship, every shop a shrine, every school a sanctuary, every table an altar and every meal a sacrament. Whether we eat or drink or whatsoever we do we should do it unto the Lord."

Now, this is the ultimate ideal of stewardship put in our weakness and blindness we are not fulfilling it in our lives. It is because of this failure to realize fully that we are content to lean on props and makeshifts and use all sorts of devices and schemes to get people to give what they regard as their own. The underlying spirit of stewardship is unselfish devotion and consecration to God. It is living one's life for another. It is so ordering one's affairs that everything tends towards the glory of Him whose we are and whom we serve.

Executor's Sale

—OF—

REAL AND PERSONAL PROPERTY NEAR SMALLWOOD, CARROLL COUNTY, MARYLAND

The undersigned by virtue of the power and authority contained in the last will and testament of John H. Spencer, late of Carroll county, deceased, and an order of the Orphans' Court of Carroll County, will offer at public auction, on the premises, near Smallwood, Carroll county, Maryland, on

WEDNESDAY, MARCH 16, 1927

at 1:30 P. M., that desirable

Small Home

of which the said John H. Spencer died seized and possessed containing

Four and One-Half Acres

of land, more or less, and improved by a well-built two and one-half story weatherboarded dwelling house, barn, stable, corn house, chicken house, hog pen etc.

Well of fine water, and plenty of fruit on the property.

Possession upon ratification of sale and satisfactory settlement of purchase money.

Terms of Sale: One-third of the purchase money to be paid in cash on the day of sale, or upon the ratification of the sale by the Orphans' Court, and the balance in two equal payments of six and twelve months, the deferred payments to be secured by the notes of the purchaser, with approved security, bearing interest from the day of sale; or all cash at the option of the purchaser.

SALE OF PERSONAL PROPERTY

On the same day, place and hour the undersigned, by virtue of the authority contained in said will, and also by virtue of an order of said Court will offer at public auction the following

PERSONAL PROPERTY

4 beds and springs, 2 mattresses, 3 tables, 2 kitchen safes, cook stove, coal heating stove, airtight wood stove, 6 pillows, dozen chairs, lot of dishes, lot of cooking utensils, lot of milk crocks, set of buggy harness, lot of garden tools, grindstone, 2-burner oil stove, lot of lamps, and other household articles.

Terms of Sale: All sums of $5.00, or under cash; on all sums above a credit of six months on approved notes, bearing interest from day of sale.

No Goods To Be Removed Until Proper Settlement For Same Has Been Made.

DAVID H. SPENCER,

Joseph D. Brooks, Executor.
Attorney.
Albert Arnold, Auctioneer. 2-18-4t

PUBLIC SALE

March 22—Live stock and farming implements on the D. R. Geiman farm on the Bachman's Valley road by

AARON J. MILLER,

H. M. Grote, Auctioneer. 1-28-ts*

It is proposed to change the name of a Vermont mountain to Mount Coolidge, and after they attend to that, they should name one for the Presidential Spokesman.

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 March 6

SHARING THE GOOD NEWS

LESSON TEXT—Acts 8:4-8; II Cor. 5:14-20.

GOLDEN TEXT—Ye shall be my witnesses.

PRIMARY TOPIC—Telling Others About Jesus.

JUNIOR TOPIC—Winning Recruits for Christ's Army.

INTERMEDIATE AND SENIOR TOPIC—Telling Our Companions About Jesus.

YOUNG PEOPLE AND ADULT TOPIC—Christian Evangelism: Duty, Method, Results.

I. Preaching Everywhere (Acts 8:4).

Following the stoning of Stephen, the enemies of the Lord were more active than ever in their efforts to stamp out the new faith. With Saul as their leader they dragged men and women from their homes and imprisoned those who confessed Christ. The devil overreached himself in this for this persecution scattered the believers everywhere and they preached the gospel as they went. The time had now come for this witness-bearing to extend beyond Jerusalem as the Lord had commanded. The Lord permitted this persecution so as to scatter them.

II. Philip Preaching the Gospel in Samaria (vv. 5-8).

Philip was one of the seven so-called deacons. He was not an apostle, nor a minister in the accepted sense of that term, but a layman. He is the only man called an evangelist in the New Testament. He is an example of what a devoted layman can do in preaching the gospel in the evangelization of the world. He went to the city of Samaria and preached Christ, showing that the purpose of God included these despised people. The fact that Philip preached Christ unto these people shows that the true evangelist's message is Jesus Christ. He did not preach Christ as an ethical teacher or an example merely, but Christ as the Savior from sin through the substitutionary offering of Himself on the cross. This is shown by the fact that he preached Christ to the eunuch from the fifty-third chapter of Isaiah. He not only preached Christ as the Savior from the guilt of sin, but from the power of sin as symbolized in baptism, which means not only identification with Christ in His death, but to arise in the power of His resurrection, to walk in newness of life. Then, too, according to verve 12 he preached Christ as a reigning king. Philip's preaching was fruitful, for mutitudes believed his message which was accompanied with numerous miracles. He cast out unclean spirits, healed the palsied and the lame. Great joy accompanied the reception of the gospel by these Samaritans.

III. Paul an Example of a True Preacher of the Gospel (II Cor. 5:9-20).

1. His supreme aim was to please God (v. 9).

To live or to die was immaterial to him if his service was but acceptable to God. This transcendent aim was strengthened by the consciousness that every one must one day stand before the judgment seat of Christ. This aim explains Paul's devotion.

2. His consciousness of responsibility (v. 11).

His sense of solemn responsibility was the explanation of Paul's behavior. Some thought that he was mentally unbalanced. His knowledge of God's holy nature and of man's sinful condition moved him earnestly to persuade men to be reconciled to God. No one who knows God's terror will be half-hearted in his ministry.

3. He was constrained by the love of Christ (v. 14).

This means that he was governed by Christ's love. Ministerial devotion is the expression of repicrocal love. Christ's supreme love was expressed in His death for us. Our love in return is expressed in our devotion to Him.

4. Consciousness of the God-wrought change in Him (v. 17).

It was because he was wrought upon by God and was therefore a new creature that he sought to do His will.

5. The content of the gospel which he preached (vv. 18, 19).

The reconciliation of God through the death of Christ was his central message. In the incarnation God was in Christ, reconciling the world unto Himself.

6. Paul was an ambassador sent from God to appeal to the world to be reconciled unto God (v. 20).

He was the ambassador from the high court of heaven sent to this rebellious world. In a real sense, every Christian minister is occupying the same position.

Knowing the Lord

Every servant knows the past of our Lord, and many know the future, but what really helps is knowing Him in the present.—Echoes.

Crosses

Crosses are often more comfortable than comforts.—Central Bible Hall Record.

Our Prayers

It is in the closet that we are fitted to be mouthpieces for God.—Echoes.

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