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When They Became Engaged

By JANE OSBORN

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SOMETIMES Tom sat tensely at the little writing table for an hour or more writing to his beloved Edith. Sometimes he just sat sprawled out in an easy chair before the fire idly dreaming—of Edith, who lived eight hundred miles away and whom he saw but seldom.

This keeping bachelor apartments with a man engaged was beginning to get on Jim's nerves. For weeks, even before Tom was engaged, he had been, as Jim thought, mentally unbalanced.

Perhaps the worst feature of Tom's malady was his apparent joyousness. He whistled like a canary bird when he dressed in the morning. He always thought the weather was fine and he always felt tip top. In a way Jim envied him. But then, thought Jim, Tom no doubt deserved what happiness he felt. Falling in love—loving a girl before he knew whether she cared for him, proposing—after these dreaded preliminaries he surely deserved a period of bliss.

Kate Fenwick had worked in the same office with Jim for two or three years. Nice girl, Kate—was what he thought about her if he thought anything. He saw her and talked with her every day. She usually took his dictation. Sometimes she showed him little things she had bought—wedding presents for girls who were getting married, little toys for her nephews and nieces.

Business was extremely brisk toward spring and it was apparent one Saturday that some special reports would have to be put through on Sunday. The president of the concern asked Jim to attend to them and incidentally suggested to Kate Fenwick that she meet Jim at the office to take dictation.

They began working that spring Sunday at nine o'clock and Jim was so interested in his work that he never once thought of Kate as anything more than an automaton until it was past twelve. That was one thing that made Kate such a good stenographer. She was never obtrusive—didn't use perfume or wear dangling bracelets or bright colors.

They finished their work at about the same time and for no reason in particular Jim asked Kate what she was going to do next. Kate looked up, blushing a little, and Jim felt that perhaps he had been abrupt with her. She had worked like a little steam engine and he had never thought of her as being even human. That is why he asked her to have luncheon with him. There were so few places open downtown on Sunday and she lived far uptown. After luncheon he asked her again what she was going to do, and again she blushed and said nothing. "I'm going to take a ferry across the river and then take a walk along the river bank on the other side," he told her. Kate said she envied him and so Jim asked her if she would care to go with him.

Spring in the air made the river bank very beautiful that afternoon, and as Jim and Kate climbed up and down the steep embankments Jim held Kate's round little arm to keep her from slipping. He made no effort to be agreeable or otherwise to this girl whom he saw every day but he began to realize that it was very good to have her with him.

Then they sat on an embedded boulder that looked out over the river below. Jim felt as if he were a thousand miles away from the city. He looked at the shapely hand stretched out on the rock beside him, and studied those fingers that had worked so efficiently for him that morning.

It seemed the most natural thing in the world to lift that hand up in his and as it felt very docile he lifted it to his lips to kiss it. Suddenly Jim felt awkward. He felt as if he had arrived somewhere without knowing how he had come. He began to wonder whether he could trace his steps back again. Then he wondered whether he really wanted to.

"You aren't angry with me, are you

THE CHRISTIAN ENDEAVOR TOPIC

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

April 3rd.—What Is Real Christianity? James 1: 19-27.

The question as to what Christianity really is has been variously answered. Christianity, of course, is the religion of Jesus Christ. It is Jesus Christ Himself manifesting His life and spirit in the world. But just as there were false Christs in the time when Jesus was in the flesh, so there have been counterfeits of Christianity during these years. Much that poses as Christianity is not the real thing. Men are apt to see only the external features of it, the elements that appear upon the surface. These may be an expression of Christianity, but they are not the real thing itself.

First, Christianity is not a creed. Sometimes people imagine that the sum and substance of their religion is embodied in doctrine or in some theological statement. Now, a creed is a very important thing, but it is not religion itself. There is a difference between theology and religion. Theology is the science of religion, but the stars themselves are more than all the books of astronomy. The science of the flowers we call botany, but the flowers themselves are not in the least affected by what books of botany may teach about them. So theology is the science of Christianity, but Christianity is much more. To be sure, we need a creed. When our minds are pervaded by the spirit of the Christian religion we wish to formulate our faith in some clear and intelligent way. The statement becomes a creed. When a group of people reach a concensus of judgment and opinion on matters of faith, it becomes a creed of wider range and influence. Creeds, like the Apostles' Creed, grow. There are parts added thereto from time to time. But Christianity is more than any of the creeds of Christendom or all of them together.

Likewise, Christianity is not cultus. By cultus we mean worship. Of course, the spirit of worship is a very essential part of the Christian religion, but a man may worship, he may go to Church and sing and pray and preach and go through all the forms of worship without possessing real Christianity in his heart. To be sure, the Christian will worship; he cannot help himself; he must worship, just like the bird mounts up and fills its throat with song and melody. But Christianity is much more than cultus.

Likewise, it is not even conduct. Some people say it does not matter very much what a man believes or how he worships, only so that he does right. But even living a good life does not exhaust the meaning of real Christianity. A Christian is good and his goodness comes to expression in his conduct, but a man may be good, he may observe all the laws and live morally and ethically on a very high plane without even being a Christian. Some of the heathen religions have a high code of ethics.

Christianity is Christlike character. It is "Christ in you the hope of glory." Christianity is a life, not something simply which grows and devolps like living objects do, but it is the vital breath, the soul of the individual. It is Jesus Christ, our life. When once we catch this idea then Christianity will become something very real and very definite to us. It will consist of more than observing certain rules and rubrics, or the mere subscribing to certain formulas and forms. It will be the ordering and governing of one's life according to the life and spirit of Jesus Christ. St. James says, "pure religion and undefiled before the Father is this: to visit the fatherless and widows in their afflic-

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FARM POULTRY

NARROW BUILDINGS NOT SATISFACTORY

According to poultry experts at the Illinois College of Agriculture at Urbana, profitable winter egg production is hard to get on many farms because the chicken houses on such farms are so narrow from front to back they cannot be opened for the necessary ventilation without making them much too cold for the hens when they are on the roosts at night. Such houses often are high in front, which means that they frequently can be remodeled into a semi-monitor type by building a lean-to, or shed, on the front or south side of the old house. This will make it possible to leave the low front open most of the time, even in cold weather, because the hens will be from 16 to 20 feet back of the front opening instead of 8 to 12 feet, as in the case of many narrow houses.

Buildings which have been used for other purposes can be remodeled into satisfactory chicken houses at comparatively little expense. Usually this remodeling in a large building will involve the use of a straw loft to cut down the air space in the quarters used by the hens. The straw layer should be 12 to 15 inches deep and may be supported most readily by using woven wire fencing laid over 2 by 4 joists.

The straw loft will have the advantage not only of reducing the cubic air space, but also of equalizing the temperature and of absorbing moisture, so that the house will be warmer and drier during the winter months, as well as cooler in summer, than is likely to be the case when a large building is used without such a straw loft.

Two Reasons Why Fowls Nibble at Each Other

There are two reasons, at least, why chickens peck each other. One reason is that they get something to eat that way which they would not get in any other. If this is the cause the birds can be cured of this habit by feeding a complete or well-balanced ration including minerals, vitamins and protein. A satisfactory ration would be equal parts of cornmeal, bran, middlings, ground oats and meat scraps. To this should be added one pound of salt, one pound of bone meal, and one pound of agricultural limestone, or any lime product. To cure the habit, it might be well to feed the birds fresh meat such as liver. Care should be exercised in this connection that the meat is not spoiled.

Cod liver oil may be fed in the mash at the rate of one quart to 100 pounds of mash. This will supply the possible deficiency in vitamins.

The second cause is that the birds

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Sunday School Lesson

(By REV. F. B. FITZWATER, D.D., Dean, Moody Bible Institute of Chicago.)

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Lesson for April 3

PETER BECOMES A DISCIPLE OF JESUS

LESSON TEXT—Mark 1:14-18; 29-31.

GOLDEN TEXT—Come ye after Me and I will make you to become fishers of men.

PRIMARY TOPIC—Peter Follows Jesus.

JUNIOR TOPIC—The Great Decision.

INTERMEDIATE AND SENIOR TOPIC—Making the Great Decision.

YOUNG PEOPLE AND ADULT TOPIC—Answering Christ's Call.

I. Jesus Preaching in Galilee (vv. 14, 15).

The reason for Christ changing from Judea to Galilee was the growing opposition to Him. He accepted the fate of John, the Baptist, as foreshadowing His own death. The rejection of the forerunner meant the rejection of Him whose advent he heralded.

1. What He preached (v. 14).

The gospel of the kingdom of God which meant the good news of the near approach of the kingdom of God when the rule of God as predicted by the prophets would be realized.

2. How He preached it (v. 15).

(1) "The time is fulfilled and the kingdom of God is at hand."

This meant that the time had now come for the appearance of the Messiah and the establishment of His kingdom.

(2) "Repent."

This meant that the people should turn around, change their minds and attitude toward Christ and accept Him as their King. The message of repentance is one which needs to be sounded out today.

(3) "Believe the gospel." Then, as now, men needed to believe the gospel of Christ.

II. Jesus Called Peter and Andrew to Become Fishers of Men. Jesus called this pair of brothers for service in His kingdom. It is usually best to perform the Lord's service in pairs. This has a threefold value. It makes testimony effective; it provides fellowship on the part of workers and protection of the witnesses. It is to be noted that these men had previously been called to be disciples of Christ (John 1:36-42). They are now called to service. Observe:

1. From what they were called (v. 16).

They were called from positions of definite service. They were fishers. God always chooses His servants from the ranks of the employed.

2. To what they were called (v. 17).

To be "fishers of men." They no doubt had been successful fishers. The qualities which made them good fishermen, namely, patience, bravery to face the storm and darkness of the night, and perseverance, which led them to toil all night though no fish were caught, would make them good fishers of men.

3. Their obedience (v. 18).

"Straightway they forsook their nets and followed Him."

To obey meant sacrifice, painful separation, the giving up of all business interests and leaving father behind. Regardless of the cost, they yielded prompt obedience.

III. Jesus Entering Simon Peter's House (vv. 29-31)

Soon after the call of Peter and Andrew, Jesus called James and John, after which they entered the synagogue at Capernaum, where He cast out an evil spirit. This miracle caused His fame to be spread abroad.

1. A loved one ill (v. 30).

When Jesus entered this home He found Peter's mother-in-law with a burning fever. We know that among the closest followers of Jesus there are suffering ones and anxious and burdened hearts. To all such Jesus comes with loving sympathy and power to help.

2. "They tell Him of her" (v. 31).

This was the proper thing to do