

U. B. C. E.

**Supervision Committee of the United Brethren
Christian Endeavor Society:**

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CORRESPONDENCE. All letters of inquiry, orders for supplies, reports, etc., should be addressed to some member of the SUPERVISION COMMITTEE as named above.

LITERATURE. THE CHRISTIAN CONSERVATOR contains practical helps on each topic each week, and should have a wide reading among U. B. C. E. members and workers.

SUPPLIES. THE U. B. C. E. HAND-BOOKS for organizers and new societies cost 5 cts. each; 50 cts. per dozen. TOPIC CARDS at the rate of \$1.00 per hundred. PLEDGE CARDS at the rate of 10 cts per dozen.

THE QUARTERLY COLLECTION should be sent promptly to the treasurer.

[This page is edited this week by Rev. R. A. Morrison.]

GROWING UP FOR GOD.

**Sun., May 21. Topic—Growing up for
God. Eph. 4: 11-16. (Union meeting
with the Juniors.)**

DAILY READINGS.

M., May 15. Growing like Joseph. Gen. 39: 1-6.
T., May 16. Like Samuel. 1 Sam. 3: 19-21.
W., May 17. Like Josiah. 2 Chron. 34: 1-7.
T., May 18. Like Daniel. Dan. 1: 8-17.
F., May 19. Like Timothy. 2 Tim. 1: 3-12.
S., May 20. Like Jesus. Luke 2: 40-52.

SOME BIBLE HINTS.

We are likely to think a man perfect when he can be called a saint, but only a saint knows how imperfect he is (v. 12).

"The stature of Christ"—this is the most wonderful of the promises of the Bible! (v. 13)

We are growing all the time—growing in evil or growing in good. The question of questions is the direction of our growth (v. 15).

It is not enough to grow partly toward Christ and partly toward the world. The result is that we never reach Christ at all, while the world is reached all too easily (v. 15).

SUGGESTIVE THOUGHTS.

Change is one of the laws of life. If you are not growing—in one direction or another—you are dead.

Whence, but from God, came our marvellous possibilities of development? Then we should use them for God.

Everything is prized according to its associations. You would value a very trivial object if it had belonged to John Bunyan or George Washington. So a very small life is great if it belongs to God.

Unless your life is given to God, how can you expect God to give his life for you?

A FEW ILLUSTRATIONS.

It is an old, unbased idea that a growing child has "growing pains." Right growth is easy and delightful, whether of the body or the soul.

God would be a very unkind gardener if he never pruned his trees, or tied his vines to restraining stakes.

A building grows up by first growing down. There is no true growth without deep foundations.

The gardener sets his flowers in an attractive pattern. If a single flower fails to grow, the pattern is spoiled. Every little child is such a flower in God's garden.

TO THINK ABOUT.

Am I really growing more Christ-like every day?

Does my inspiration to growth come from the highest sources?

Am I satisfied with less than the best things possible for me?

A CLUSTER OF QUOTATIONS.

If the amount of energy lost in trying to grow were spent in fulfilling rather the conditions of growth, we should have many more cubits to show for our stature.—Drummond.

O Jesus Christ, grow thou in me,
And all things else recede;
My heart be daily near thee,
From sin be daily freed.—Lavater.

The tree that has no fruit on it has no right to grow.—Russell H. Conwell.

Looking forward every day,
Sunshine on our faces;
Pressing onward every day
Toward the heavenly places.
(C. E. Companion.)

For years the Supervision Committee has sought to aid the Christian Endeavor Societies of our church by lesson aids in the CHRISTIAN CONSERVATOR, and by a vast correspondence.

The good work done by many C. E. societies has been a source of gratification to the committee, and the failure of some other societies has been a subject of regret.

Our successes have been owing largely to the inherent capabilities and stimulus of the Christian Endeavor movement, and the failures have been due largely to the lack of a knowledge of Christian Endeavor ways among the locals themselves, and the isolation of the Supervision Committee from them.

The division of work and responsibility among the members of the Supervision Committee has militated somewhat against the work of the society in our church. It would be better to place the work and control of the society in the hands of one party, as for instance a general secretary who should prepare all the lessons, do all the correspondence, visit the fields sometimes, and give general directions to the C. E. work of the church.

Society Progress.

It is chiefly gained through a wise and skillfully planning pastor, who looks far ahead, and plans for the church as well as for the society.

It is to be gained through wise and energetic officers, who, at the beginning of their work, lay down certain things they want to accomplish during their term of office.

It is to be gained by committees with definite aims, to which they stick until they are realized in the society.

It is to be gained through individual Endeavorers, with large on-reaching purposes, who consider carefully what progress they and their comrades are making.

It is to be gained by little steps, thoughtfully planned and persistently taken.

It is to be gained by obedience to the law of God, for that law always moves forward.—C. E. Companion.

Field Notes.

MICHIGAN.

Michigan conference, Cedar Creek U. B. church.

Society organized Jan. 1, 1905.

Number when organized about twenty-five.

Present membership about thirty-five.

Organized under U. B. C. E. constitution.

Average attendance about twenty.

J. L. CAMPBELL, Sec'y, Hastings, Mich.

PENNSYLVANIA.

The following is the report of our C. E. society as best I can give it.

Virginia conference, Hagerstown circuit, Trinity U. B. church.

Organized April 27, 1902.

Twenty-two members when organized.

Twenty-eight members at present.

Organized under the U. B. C. E. constitution.

The average attendance is about three-fourths of the number of members.

Two of our members have recently joined the church (U. B.).

Two delegates are sent each year to the county convention, Franklin county, Penn., to which our society belongs and are requested to bring back a full report of the doings of the convention.

The twenty-two members at the time of organization signed the pledge, all of that number that still belong to the society, I believe, are endeavoring to live by it.

ELSIE BIRKLEY, State Line, Penn.

St. Francis and the Cross.

St. Francis of Assisi is said to have been quite illiterate, through the unfortunate neglect of educational opportunities in his younger years. As a youth he was thoughtless, profligate and indiscreet, giving little thought to God and the more serious things of life. His indulgent parents allowed him practical freedom from restraint, and, as is not infrequently the case, the privilege was grossly abused.

Consequently, in after years, when the unbridled period of early youth was past, and his maturing mind at length began to turn to thoughts of the things of eternity and the soul, he found himself handicapped by the lamentable calamity of neglected opportunities. It is related of him that he could scarcely sign his name legibly, and in after years was accustomed to rely upon an amanuensis, signing his correspondence with his mark only. But in this he gave way to no false pride or undue sensitiveness, being accustomed to declare that he esteemed it a blessed privilege to be permitted to use as his signature the symbol of the cross—one more debt of gratitude which he owed to his Savior.

Is there not a suggestion in his attitude toward this circumstance from which we may well profit? Education is an inestimable blessing; let us never forget that. Let us not cease to continually acknowledge and proclaim its importance and usefulness in matters of religion as in anything else.

But if one through unfavorable circumstances shall have missed gaining this invaluable assistance to a broad and useful life, he should by no means through any sense of false pride fail to heartily, loyally and joyously enlist under the banner of the cross, and serve his Master as opportunity offers, like St. Francis esteeming it but another token of grace that he may be permitted to class himself with those doubly blessed; for was it not from among poor unlettered fisherman, rather than the learned and discerning, that the Master chose his companions? Surely, he rejoices in the achievements of the least as well as those of the greatest.—Zion's Herald.

Out Or In.

"Trouble is with Maria," said Cousin Jane, "that all her doors open in. Anything that's brought to her she's willin' enough to have. If her friends'll come in, and make a fuss over her, Maria's glad to see them. Her door turns on the hinges easy enough to let in the things and the people she likes.

"When she was young and good looking, and well off, Maria enjoyed life pretty well. What she wanted came to her, and she was contented enough. But now that she's older, and hasn't as much to live on as she used to, she frets and complains that life isn't worth living, and thinks people slight her, and that she has a hard and bitter lot. So far as I can see, the bitterness is mostly in Maria, more'n in her lot, for its just an average lot.

"If she once knew what some folks had to bear, she wouldn't feel so—she'd be thankful instead. But her doors don't open out. She doesn't get into other people's lives. She has never gone out of herself to help a friend, even.

"She's never set out to do any work for others. Things must come to her; she doesn't go to them. Everything leads in and nothing out, in Maria's life. It's no wonder folks have got tired of bringing love and sympathy and cheerfulness and brightness to her, when she never comes out of herself to bring anything to anybody.

"If I was Maria, I'd take my doors off, and rehang them, all opening out instead of in. 'Twould be something of a job in the way of repairs, but it would pay—yes, it would!'—Exchange.