



We Thank Thee, Lord!

For all thy ministries—
 For morning mist and gently falling dew,
 For summer rains, for winter ice and snow,
 For whispering wind and purifying storm,
 For the rest clouds that show the tender blue,
 For the forked flash and long, tumultuous roll,
 For mighty rains that wash the dim earth clean,
 For the sweet promise of the seven-fold bow,
 For the soft sunshine and the still, calm night,
 For dimpled laughter of soft summer seas,
 For latticed splendor of the sea-borne moon,
 For gleaming sands and granite-fronted cliffs,
 For flying spume and waves that whip the skies,
 For rushing gale and for the great, glad calm,
 For Might so mighty and for Love so true,
 With equal mind,

We thank thee, Lord!
 —John Oxenham



Thanksgiving Hymn Well Liked at Birth But Now Forgotten

The first presidential Thanksgiving proclamation was that of President Washington in 1789 on the occasion of the adoption of the Constitution, the day, curiously enough, being November 26—the date of celebration of 1863. This latter was the real forerunner of our national Thanksgiving day. Occasional and special times of thanksgiving had often been appointed by different Presidents, but the year 1863, famous for its decisive national victories, marked also the beginning of the annual series of Thanksgiving days.

The great victories of Gettysburg and Vicksburg were really the cause of Lincoln's proclamation, and his example has been followed by all his successors until the annual festival has become one of our national institutions.

The proclamation of 1863 was remarkable as the first of a series, extending now over fifty years. It was also noticeable because it was the occasion of a thanksgiving hymn by the famous Reverend Doctor Muhlenberg of St. Luke's hospital, New York city. He is well known as the author of the familiar hymn, "I Would Not Live Away," and a poet of no small repute. Mr. Lincoln's glowing words met his eye and struck a responsive chord in his heart. A noble Thanksgiving hymn was the result, a hymn which at the time was often sung, but is now comparatively forgotten. It was published with appropriate music, and even yet is suitable for use on similar occasions.

The hymn contains nine stanzas, with chorus, and takes up in order the various causes for thanksgiving mentioned in Mr. Lincoln's proclamation. The original title was "Give Thanks All Ye People," the first verse being as follows:

Give thanks, all ye people, give thanks to the Lord,
 Alleluia of freedom with joyful accord;
 Let the East and the West, North and South roll along,
 Mountain and prairie, one thanksgiving song.

Chorus.
 Give thanks, all ye people, give thanks to the Lord,
 Alleluia of freedom, with joyful accord.

As the hymn was suggested by Mr. Lincoln's call upon the nation to give

thanks, Doctor Muhlenberg spoke of it as "The President's Hymn," but would not permanently offer such a title without Mr. Lincoln's approval. Mr. Robert B. Minturn, a prominent member of Doctor Muhlenberg's congregation, was greatly pleased with the poem, and sent a copy to the President, with whom he was personally acquainted, asking permission to name the hymn as the author desired. Mr. Lincoln telegraphed back: "So let it be."

In July, 1865, Dr. Horace Bushnell published in "Hours at Home" an article attacking the well-known hymn, "America," as an unworthy and really humiliating effusion—as a political anthem. Doctor Bushnell thus refers to Doctor Muhlenberg's production:

"The hymn and air that were given to the public by Doctor Muhlenberg a short time ago appear to have missed the accident of being fairly born, and for that reason have not succeeded. The want of good accident here is fatal, but the hymn has real merit. It was too long and included three or



four verses that could have been omitted with advantage. Otherwise it might have stuck and would have had a fair chance of success; for the music, which we know only by the eye, and never heard in a public performance, appeared to have a look of promise."

The next known reference to this hymn occurs in connection with the observance of the fiftieth convocation of the University of Illinois, on November 20, 1913. The Alumni Quarterly says: "Touches of the unusual were added to the exercises by the singing of a forgotten hymn, dedicated to Lincoln in 1863 by Reverend Doctor Muhlenberg. The hymn, which had not previously been sung in public, was discovered by Professor Dodge in a contemporary issue of the New York Tribune."

Preparing for Thanksgiving.
 Be ready for Thanksgiving by always having a list of your blessings corrected up to date.

Some Reasons Why the Farmer Should Keep Thanksgiving

Just now, apart from our knowledge of food secure, perhaps some of us feel it necessary to fall back upon the private reasons for thankfulness. Each one has some bit of personal well-being that can be brought out and rubbed up and admired just to keep our home circle happy this Thanksgiving day. Each one knows their own cause for content, even where it is so commonplace as not to be distinctly visible to others. Especially this year we mustn't lose sight of the personal bright spots on account of their every-day character.

A person was once visiting a friend whose home commanded a beautiful stretch of mountain scenery. It was, in fact, a magnificent view. "What a wonderful outlook you have here," he remarked to his host. "I am sure if I lived here I should spend most of my time viewing the landscape." "Why, I never thought of it that way," his host replied. "I never considered it anything remarkable. I have simply taken it as a matter of course."

Thousands of people who live in the country enjoy a treasure which is denied to millions of their fellowmen—the blessing of good, pure, out-of-door air, fragrant in spring and summer with perfume of flowers or new-mown hay, and in fall and winter laden with crisp, life-giving ozone.

No one enjoys more blessings and treasures of this kind than the man or woman on the farm. He or she, if inclined to be of a complaining nature, is apt to find fault that life on the farm is so hard and composed so largely of drudgery. Furthermore, "far away fields are always green," and the one on the farm imagines that in the city all must be ease and contentment. These imaginings, however, will not stand the test of personal acquaintanceship with the life that is lived in the cities by hundreds of thousands of people. Farm work is hard, but there are no easy births in life.

The average person on the farm lives better, enjoys better air to breathe, better water to drink, better food to eat, better conditions under which to work, better health than the man or woman in corresponding circumstances in the city.

THE DAY OF THANKS

LOADED with all the goods the living cost allows, the home boards of the day of thanks will give full witness to the fact that the passing years do not permit to grow flaccid the long-established custom of the land. Thanksgiving Day has yet full flavor of the day when first observed upon the bleak coast where the Pilgrim fathers closed their voyage adventurous. The turkey and the pumpkin pie, cranberries and accessories will all feature as in the days gone by. And amid the fumes so redolent of cheer and peace and the sweet concord of home, will seem to fashion forth the features dear of the ones who at that board in other years were grouped. Memory that never lays aside attachments of the past will vivify the recollections of the ones whose passing meant contraction of the group, but cheer will be no less sincere because the paths note is struck in token of mortality that time leaves. From coast to coast, amid the mountains of the nearby range, amid the Rockies lifting high their peaks, where placid lie the meadows by the brook, and in the tropic Southlands and the coast that borders the Pacific, will be found the units of the nation's strength and grace, the circles of the home with sweet content as savor for the simple heart-felt feasts. In many places strange and 'mid the scenes of desolation and of solitude the day and dinner will be given thought.

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IMPROVED UNIFORM INTERNATIONAL

SUNDAY SCHOOL LESSON

(By REV. F. B. FITZWATER, D. D., Teacher of English Bible in the Moody Bible Institute of Chicago.)
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LESSON FOR NOVEMBER 21

THE TWELVE SENT FORTH.

LESSON TEXT—Matt. 10.
 GOLDEN TEXT—Then saith he unto his disciples, The harvest truly is plenteous, but the laborers are few; pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest.—Matt. 9:37, 38.

ADDITIONAL MATERIAL—Luke 9:1-4; 10:1-20.

PRIMARY TOPIC—Jesus Sending Out His Disciples.

JUNIOR TOPIC—The Twelve Apostles Sent Forth.

INTERMEDIATE AND SENIOR TOPIC—Heralds of the King.

YOUNG PEOPLE AND ADULT TOPIC—Recruiting Christian Workers.

Having set forth the laws of the kingdom in the sermon on the mount and his power to administer the affairs of the kingdom in the miracles of the eighth and ninth chapters, Matthew now sets before us the methods which the king adopted in the propagation of the kingdom. The following divisions of the chapter suggest the dispensational aspects of the lesson:

I. Instructions Bearing Immediately Upon the Apostles' Work to the Death of Christ (vv. 1-15).

In strictness of interpretation these teachings have no application to any later period.

1. The ministers chosen (vv. 1-4). These 12 humble men were chosen and commissioned for the work of the propagation of the kingdom. They were not commissioned with church truth. These 12 stood in a peculiar relation to Israel.

2. The sphere of their mission (vv. 5, 6). They were only to go to Jews, and that to respectable ones. They had no message for gentiles or even Samaritans. After Pentecost this sphere was widened (see Luke 24:48-49; Acts 1:8). This would be a strange restriction to place upon ministers today, since the "middle wall of partition" was broken down by the death of Christ.

3. Their message (v. 7). "The kingdom of heaven is at hand." This meant that the promised kingdom of Israel was at hand, that Jesus Christ, the promised king, was present and ready to set up his kingdom if they were willing to have it. This differs widely from the message of the ministers today.

4. The supernatural authentication of their mission (v. 8). They were clothed with power to work wondrous miracles. These wonderful works were really done by the twelve. Where is the minister today who is so foolhardy as to try to fulfill this?

5. Their maintenance (vv. 9, 10). They were to make no provision for their support, but to depend wholly upon the Lord who sent them.

6. Responsibilities of those to whom the message was delivered (vv. 11-15). Upon entering the city or town they were to inquire for a reputable place to stay. Into that home they were to bring peace. If the people would not receive them or hear their message, they were to pronounce judgment upon them, and the turning of the Lord from them symbolized by the ministers wiping the dust from their feet when turning from the people who had rejected their message.

II. Instructions Concerning the Testimony from Pentecost Onward (vv. 16-23). After Pentecost, testimony for Christ would be fraught with great danger. Both Jews and gentiles would assail the messengers with the most bitter persecutions. They were scourged in the synagogues before heathen magistrates. Instead of bringing peace into the homes they brought divisions of the fiercest kinds among families. In their defense they were to rely upon the Holy Spirit to aid them. These conditions were literally fulfilled in the period from Pentecost to the destruction of Jerusalem. Since the fall of Jerusalem no one has ever been scourged in a synagogue. Verse 23 seems to carry the work forward to the time of the preaching of the gospel of the kingdom in the tribulation times. The Lord's coming then is so speedy that their testimony is cut short.

III. Teaching Applicable in All Ages (vv. 24-42).

The disciple has the position of oneness with his master. He is to courageously declare the whole counsel of God, though most violently opposed, knowing "that all things work together for good to them that love God." Though their testimony be met with the most bitter opposition, they should not be surprised or discouraged, for so completely is the Lord identified with his disciples that he accepts treatment of the disciples as treatment of himself.

Seeking God's Aid.
 Through the day we must often, even amidst our busiest occupations, renew our offering of all we do or design to God's glory. As much as possible we should pause before we begin any new occupation, and in a secret prayer, shot up like an arrow to him, pray him to purify our intention in beginning it, and to accept what we offer.—Bishop Wilberforce.

Child Life.
 Child life is a poem written by God's own hand.