

Hints for Hanging Clothes: Hang up clothes on the straight of goods. Put clothes pins at the firmest part. Most people prefer to hang dresses, slips, and nightgowns on hangers. This makes ironing easier and prevents execsessive wrinkling. Be sure to use wooden or plastic hangers, not metal ones, and attach firmly to clothesline if hung out of doors.

Hang knitted rayons over a clothesline, with the weight evenly distributed, or dry them



flat. They will need no press-ing if dried smoothly. Hang girdles in the same manner. Men's shirts should be hung by the tails, wrong side out. Towels should be hung with about one-third of their length fold-ed over the line. This will prevent dragging corners out of shape with clothespins. Large pieces, such as draperies, tablecloths, sheets, should be hung hems down, with the weight evenly distributed so that they will not hang out of shape.

Hang garments in groups, and take them from the line in the same order. Hang these togeth-

(1) All things that are starched, (2) all flat pieces that should be folded as they are taken from the line, such sheets, towels, pillow cases, ta-blecloths, (3) all articles that require no ironing, and (4) all articles that you want to remove from the line before they are

Lesson for May 17: I Thussalomians 1: 1; 5: 1-11, 14-23 Goldon Tent: I Thussalomians 5: 9-10

It is believed that the first Epistle to the Thessalonians is the dest part of the New Testa oldest part of the New Testament.
After Paul was requested to leave
Philippi, he went to Thessalonica,
where he was permitted to labor
but briefly. Opposition from the
Jews forced him to leave. After
going to Beroes, he journeyed to
Athens. Thence he went to Corinth
and he was there cheered by Timothy's rejoining him and bringing
him good tidings from Thessalonics.

nica.

But there were conditions among the Thessalonian Christians that gave Paul grave concern. Some were upset over the second coming of Christ. Two things Paul amphasized in writing to them—that they could not know the time of the second coming, and that they should be ready at any time for the coming—ready in the manner of their living. We, too, should be concerned, in a right way, with the second coming. Let our concern for it keep us always in readicern for it keep us always in readiness for it.

There were also conditions that demanded Paul's attention. Divisions had appeared and some were making trouble by their own wrong living. Paul used love and per-suasion with them. Thus, we find in the closing part of the lesson text various exhortations on Chris-tian living. A study of these ex-hortations shows that they encompass many Christians duties and responsibilities. May they help us to "hold fast that which is good."

Rev. Robert H. Harper Problems of the Christian Conscience (Temperance) Lesson for May 24: I Corinthians 8: 7-13; 6: 18-20 Golden Text: I Corinthians 8: 13

The matter of which Paul writes was that of eating meat that had been offered unto idols. It had been offered unto idols and then taken away and placed on the market. The question was whether it was right or not for Christians to eat such meat. Was it contaminated by the fact that it had been employed in heathen worship? Some of the Corinthians Christians did not believe that eating such

meat was wrong. But there were some among the Christians in Corinth who did not believe they should use eat that had been offered unto idols. Among these Christians were some who had once been pagans and who had offered unto false gods, and it was possible that these would be badly influenced by something that might appear to them as a compromise with heathenism. They could not see how meat offered to idols could be eaten by Christians without placing approval upon idolatry.

There was something to be said for each side. But Paul saw there was still another thing to be reckoned with-the influence a man might have upon others in eating meats offered to idols. And the principle he laid down would solve many difficulties. He wrote that if meat should make his brother to offend, he would eat no more meat as long as the world should stand. If you could justify to yourself moderate drinking, should you exercise the right you claim if your example hurts others?

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