

TIMES PATTERNS.

The Sunday School Lesson

LESSON VI.—AUGUST 8, 1909.

Paul's instructions to the Thessalonians.—1 Thess. 5: 12-24.

Commentary.—I. Christ's second coming (vs. 1-11). The first part of this chapter stands in close connection with the last six verses of chapter 4. The two paragraphs touch upon two different aspects of our Lord's coming, viewed first as it concerns departed Christians, and then in its relation to men living upon the earth. The former passage supplies comfort respecting the dead in Christ; the latter enjoins watchfulness and preparedness upon the living.—Findlay. Paul's teaching concerning the return of the Lord Jesus from heaven very deeply impressed the Thessalonians, but his views were greatly misunderstood. The day of the Lord's coming (vs. 2) no doubt "includes not only His coming at the end of the world, but all the special manifestations of that coming, as at the day of death and the destruction of Jerusalem (see Matt. 24). There is a great difference of opinion in the church as to the time of the second advent.

II. Rules for the sanctified life (vs. 12-22). To know them, etc.—We see from this that at this early date in the history of the church there was a ministerial order, and the clergy were charged with specific duties and authority. It is the duty of the minister to "labor," to manage the affairs of the church, and to "admonish." On the other hand, due consideration should be shown him by the church. They should esteem and love him.

12. For their work's sake.—The true minister is an ambassador of heaven. He deals with spiritual and eternal realities and is directly responsible to God for his faithfulness. His is a high and exalted calling. 14. Brethren—This exhortation applies to ministers and laymen alike. Admonish the disorderly (1 Thess. 3: 6-12) who would not work and yet expected to be maintained; also those insubordinate as to church discipline. Feeble-minded—"Faint-hearted."—R. V. Literally, small-souled. The weak—Alms may be weak in his judgment in his character. There may be a lack of information or a lack of capacity to understand the truth. Such people need the assistance of those who are strong. We can "support" others with (1) our sympathy, (2) our prayers, (3) our example and (4) our counsel. See 1 Cor. 12: 28.—Longueufferer.—R. V. See Col. 3: 15. We all need patience shown us by others, and we should all show patience to others. Longueufferer is a mark of Christian grace. "Charity suffereth long" (1 Cor. 13: 4). It is an attribute of God, and we should remember His patience toward us, and strive to imitate His longuffering and kindness. 15. See that none, etc.—Some one has said, "Evil for evil is best-like; evil for good is devil-like; good for good is manlike; good for evil is godlike." Retaliation betrays a weak, ignoble and cruel condition. "He who is not content with his own wrong, is not above an injury." Small souls alone hold grudges. But ever follow, etc.—The Trus Christian always renders good for evil. The line of conduct here outlined is to be pursued both within and without the church. No follower of Christ will intentionally harm any person.

16. Rejoice always (R. V.).—He who would always rejoice must pray without ceasing. Paul had learned the secret that "in sorrow endured for Christ's sake there is hidden a new spring of joy." See Rom. 5: 3-5; 2 Cor. 12: 10; and the words of Christ in Matt. 5: 10-12. To rejoice is not only a duty, but a privilege. The Christian has the fountain of joy within him. 17. Pray.—True prayer springs from the heart. It includes (1) an acknowledgment of God, (2) thankfulness, (3) confession, (4) adoration. It is our duty to pray because (1) it is commanded, (2) because it tends to impress us with a sense of our dependence upon God, (3) because it is the means by which we commune with God, (4) because it is made the condition of our receiving from Him. Praying (1) springs from a sense of real need, (2) is earnest, (3) is humble, (4) is importunate, (5) is offered for specific blessings, (6) pleads the promises and rests in them as the ground of all faith. Without ceasing.—This does not mean that we should be constantly on our knees in prayer, although it is safe to say that only a few spend as much time on their knees before God as they ought, but it does mean that we should always have the spirit of prayer and live in an atmosphere of prayer.

18. Give thanks.—Even in persecution we should thank God that we are considered worthy to suffer for Christ. "Prayer and thanksgiving are the two wings of the soul by which it rises upward to God."—Findlay. Will of God.—It is the will of God that His people should be a rejoicing, praying, grateful people. Concerning you—You Thessalonians, brethren, persecuted, afflicted and tempted to discouragement, are especially called upon to engage in these spiritual exercises. 19. Quench not.—Since the Spirit may be quenched he is a fire, as appeared on the day of Pentecost (Acts 2: 3). The emblem sets forth the sudden and vehement activities of the Holy Spirit, with his gifts of warmth for the heart and light for the mind, and his power to kindle the human spirit.—Cam. Bib. "The gift of the Spirit was then existing, deep and powerful, in the young church, and not a church, and they were here commanded not to forbid those who spoke under divine inspiration. But the command is universal. Whatever hinders the work of the Spirit in ourselves or others is here forbidden. The Spirit is quenched by depression, neglect or sin.

20. Prophesying.—This may mean either inspired teaching (1 Cor. 12: 6), or predicting the future. Prophesying was "despised" by some as being beneath the gift of tongues, but Paul held it to be the best gift (1 Cor. 14: 1), because the most profitable and edifying. 21. Prove.—On the other hand, do not accept as genuine all that may claim to be genuine. It is your duty to probe, test, try all such manifestations, and "hold fast" only the good. But the exhortation here is capable of the widest application. We are to discern between truth and error, and sift the chaff from the wheat. Hold fast.—We should never allow the good to slip from us. "Buy the truth and sell it not." To do this will take a strong effort on our part. 22. Abstain.—Not only hold fast the good, but abstain from and renounce the evil which may have been detected as a result of proving all things. All

appearance—"Every form."—R. V. The Authorized Version here is misleading; the Revised Version is much better. This must not be interpreted so as to mean that we are to abstain from all that "looks like" evil in the eyes of others, for that in many cases might be impossible, but abstain from "every form"—every species—of evil.

III. Sanctification promised (vs. 23, 24). 23. God of peace—"Peace is the sum of all spiritual blessings that man receives and experiences." The apostle prays that the God of peace might sanctify us wholly, regard spirit and soul Christians were truly regenerated; they had had a genuine conversion (see chap. 1), and yet they had need of a deeper, a higher experience. Sanctify you wholly.—The work of sanctification was begun in conversation, and now it was their privilege to be made a complete to be sanctified wholly. Sanctification Consecration to God—the setting apart from a common to a holy use. 3. The act of process of making holy. 4. The result of this process—the state of one who is made holy. Spirit—soul—body. That is, the whole man. It is not necessary wholly regard spirit and soul and body as three distinct logical divisions of man's nature.—Cam. Bib. But if it seems desirable to distinguish between soul and spirit, then the spirit must be regarded as the highest part of the soul, which alone man possesses in fullness, and is enabled to apprehend God, and the soul as the seat of the affections, passions and appetites. "Yet we are to conceive of them as one indivisible and spiritual being, called also the mind and the heart, but usually designated as the soul." Be preserved, etc.—From this we see that this experience of entire sanctification is for this life. 24. Will do it.—This settles the matter. The God who has faithfully called us to holiness is ready to make us holy, and Peter in Acts 15: 9 tells how the experience was obtained by both Jews and Gentiles. He says their hearts were purified "by faith." Before the apostle concludes the epistle he asks the prayers of the church. Paul frequently made use of his gifts and his office, felt his dependence on the prayers of the brethren, how much more should we.

PRACTICAL APPLICATIONS. (Christian Living.) I. Rejoicing. "Rejoice always" (v. 16). Can one rejoice who has suddenly fallen from affliction, or who is unjustly accused and persecuted, or is bereaved of loved ones dearer than life, or sees his children ruined by crime and his family disgraced by their arrest, conviction and punishment? Yes, such an one can rejoice, because the Christian's peace and joy do not depend upon worldly circumstances, or anything physical or temporal. The ground of rejoicing is not in any earthly condition or event, but in that which cannot be in any way affected or impaired thereby. His joy is in the Lord, in the consciousness of His forgiveness and love, of constant communion with Him, of the abiding presence and ministrations of the Spirit and in the certainty of a heavenly inheritance. These are sources of joy which if the Christian so will, nothing in the world can impair or take away, even though he may be so sorely afflicted that he can fitly use Paul's rejoicing, "in sorrow endured for Christ's sake there is hidden a new spring of joy." See Rom. 5: 3-5; 2 Cor. 12: 10; and the words of Christ in Matt. 5: 10-12. To rejoice is not only a duty, but a privilege. The Christian has the fountain of joy within him. 17. Pray.—True prayer springs from the heart. It includes (1) an acknowledgment of God, (2) thankfulness, (3) confession, (4) adoration. It is our duty to pray because (1) it is commanded, (2) because it tends to impress us with a sense of our dependence upon God, (3) because it is the means by which we commune with God, (4) because it is made the condition of our receiving from Him. Praying (1) springs from a sense of real need, (2) is earnest, (3) is humble, (4) is importunate, (5) is offered for specific blessings, (6) pleads the promises and rests in them as the ground of all faith. Without ceasing.—This does not mean that we should be constantly on our knees in prayer, although it is safe to say that only a few spend as much time on their knees before God as they ought, but it does mean that we should always have the spirit of prayer and live in an atmosphere of prayer.

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A Pretty Dress for a Little Girl.

No. 8565.—The extreme simplicity of this little dress contrasts with the rich bands of pink dotted linen used in the construction, but pique, chambray and gingham are all adapted to the design, trimmed with bands of insertion. The pattern is cut in 4 sizes, 4 to 10 years, and requires 2½ yards of 36-inch material for the 6 year size.

A pattern of this illustration mailed to any address on receipt of 10 cents in stamps or silver.

Address, "Pattern Department," Times Office, Hamilton.

It will take several days before you can get pattern.

NEW CONCRETE BRIDGES.

Philadelphia Has Fifty-four Completed or Building.

The city of Philadelphia is one of the most extensive users of concrete in the world. It possesses, either completed or in course of construction, fifty-four concrete bridges. These bridges have spans varying from 25 to 232 feet.

The standard specifications for Philadelphia bridges requires that the concrete shall be a 1-3-6 composition. That is, the proportions are by measurement one part cement, three parts coarse sand or gravel or stone screenings and six parts clean water.

Cleveland, Ohio, possesses what is perhaps the very flattest concrete bridge in the world. This bridge has three hinges of plates and angles. For bearing surfaces plates and cast iron are employed. The hinges were greased before being put in place to avoid rust. At the joints a half inch of pure asphalt covers the concrete. The composition of the concrete is a 1½-3-6 mixture. Between abutment hinges the span is over 86 feet and the rise of the arch above these hinges is only 5 feet 1½ inches.

The Walnut Lane bridge in Philadelphia is one of the most striking examples of concrete construction to be found anywhere in the world, says Cassier's Magazine. Interest focuses, of course, upon the central arch. This consists of two ribs, each 18 feet wide at the crown and somewhat wider at the skewback. The depth of each rib at the crown is 1½ feet. The clear span is 232 feet, which is a longer span than that of any other concrete arch in America. The roadway is about 150 feet above the surface of the waters of the Wissahickon Creek.

CATHOLIC CONVERTS IN 1908.

The Record Shows That There Were 28,709 in U. S.

The record of conversions to the Catholic Church during the last year, as revealed from official and carefully compiled figures before the Congressional committee on immigration, indicates the tremendous progress the Church is making throughout the country. The statistics show that in 1908, 28,709 converts were received from the report of church officers, and while some few returns are missing, still with these few exceptions that figure 28,709 represents a gain of 1,221 converts in a population of over 2,000,000 or one in 1,600, while the average for the country at large is about one in 500.

The Southern States have an enviable record of about 2,000 converts in a Catholic population of 1,000,000. Catholicity has made its way in these States in spite of strong prejudice and the opposition of rooted Protestantism and the antagonism of the States an active and aggressive missionary work has gone on for the last few decades of years.

Adding this to the actual figure of record it would run the total to 30,000. It is never to be conservative we shall accept as a stereotyped figure for convert making in the United States in one year, 30,000. We feel that we are well within the mark. The figures range from 1,461 in New York to a vanishing quantity in some places. It is noteworthy that in the dioceses where apostolate bands are established the numbers rise above the average, as for example, New York, 1,461 converts; Cleveland, 77; Mobile, 48.

In New England convert making is very much below the average. There were only 1,221 converts in a population of over 2,000,000 or one in 1,600, while the average for the country at large is about one in 500.

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GOOD PROSPECT FOR CORN CROP.

Every one with corn will be pleased to know that Putnam's Corn Extract is guaranteed to cure hard, soft or bleeding corns in twenty-four hours. Painless and sure is Putnam's. Try it.

Enclosing the Stamp.

"There's only one decent way to inclose a stamp for a reply," said the head of a large business, "and that is to use one of the stamps from the outside rows of the stamp book. It is a stamp of a sheet with a blank margin that can be stuck upon the letter and leaves the stamp ready for use. Any other way either loses the stamp or else spoils it for use. But I found to-day a trick that is pretty good. Most people enclose the stamp by sticking it down at one corner, and then you have to paste the corner down when you use the stamp. The new trick is to wet the stamp in a little space in the center and stick it there. It pulls off easily, yet when you use the stamp all the edges have gum enough to stick."—Farm Machinery.

The Quiet Hour FOR THOUGHTFUL PEOPLE

Piloted. (By Amy Parkinson.) A silver line, of wondrous shine, Along the far horizon lies; Though round my barque are leaden seas, O'erhung by leaden skies.

Full many a league, me fears, must yet Be passed to reach this goal of light; And even the distant prospect may At times be lost to sight.

The gathering mist, the spreading cloud, Or the wild, tempest-driven spray, May hide from me the radiant gleam That glads my eyes to-day.

But lower, dark! drive, blinding spray! Densest of mist envelop me! Straight still I'll sail, 'spite gloom or gale, To the bourne where I would be.

For mine is not the Hand that steers; Nor needs the course my feeble sight— One hath control to Whom thick mure Is as 'twere sunshine bright. Toronto, Canada.

Prayer. Our Heavenly Father, we beseech Thee to cleanse us from all unrighteousness, and give us purity of spirit. Selfishness lurks in all our thoughts, pleasure entices us, temptations master us, and pride rules our wills. Set us free from all this bondage and bitterness and let us out into the life and liberty of the sons of God. May Christ dwell in our hearts by faith and love, so as to fashion us into His likeness and clothe us with His beauty and fill us with His blessedness. May we measure life by this inner treasure of spirit, and not by outer things. Move us to consecrate all our life to service and to find our joy in the joy of others. Teach us the way of the Master and lead us in His steps. And so may we walk along the path of life in trust and service and peace until we reach the end of the journey and the final step takes us home. And this we ask in Jesus' name. Amen.

God's Love is with You. They who have long served God with care and diligence and yet find their life a hard struggle, with few bright passages, many disappointments, and never joy such as the penitent at once enters into, naturally feel some soreness that makes a step should bring a lifelong sinner striving all your days to be useful, and making great sacrifices to further what you believe to be the cause of God, and yet you cannot point to any success; but suddenly a man converted yesterday takes your place, and all things seem to change themselves to his hand, and the field that was a heartbreak to you is fertile to him. You have heard yourself every pleasure that you might know the happiness of communion with God, and you have not known it, but you see a banquet spread in God's presence for him who has till this hour been delighting in riotous living, nor the fatted calf, and you have gone among the abandoned and neglected, and striven to enlighten and lift them; you have done violence to your own feelings that you might be helpful to others; and so far as you can see, nothing has come of it. But another man, who has lived irregularly, who has not prepared himself for the work, who is untalented, imprudent, unskilful, and who has the immediate joy of winning souls to God. Have you not been tempted to say, "Verily I have cleansed my heart in vain, and washed my hands in innocence?" All this may be needless discovery, that His love is with you now, and that your acceptance of it will make all that has seemed to you grievous to be light and happy. Take refuge from all failure and disappointment in the words, "Son, I am ever with thee, and all that I have is thine." Learn to find your joy in Him, and you will be unable to think of any reward.—Marcus Dods.

So I Am. We do not think enough of astronauts, those men of courage and superhuman calmness, who travel over the ocean of overwhelming immensity, and give us the results of their wonderful discoveries. Think of their daring, their patience, their accuracy, these students of that stupendous vastness, fill us with a deep reverence for their supreme gifts of mind and heart. "An undevout astronomer is mad." "These men tell us of the order of the stars and of their relation to one another.

We wish our readers were better acquainted with the history of the chronometer. Long time our navigators waited for the magnificent instrument; at length it came. It is a pleasure to look in its face; it is a joy to listen to the rhythm of its music. Its inventor had to wait long years for the reward, we think it was £10,000, but he got it at last. In winding your watch do you ever notice that the machinery stops a few seconds during the process? Well, the chronometer has to be wound up every day, and the perfection of the modern instrument is this: during the process of winding, there is supplementary machinery to continue the action, so that there is no possible loss—a watch within a watch. A truly wonderful invention. In the works of God and of man one is impressed with the dignity and supreme importance of order—the more you study the more you are filled with wonder and awe. We are permitted to draw an inference here? 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