SUNDAY SCHOOL LESSON

BECOMING A CHRISTIAN—Acts 16: 16-40; Phillippians 3: 7-14.
PRINTED TEXT Acts 16: 22-34; Philippians 3: 7-14.
GOLDEN TEXT—Believe on the Lord Jesus, and thou shalt be saved. Acts 16:31.

THE LESSON IN ITS SETTING
Time—A.D. 50.
Place—Philippi, in the northeastern part of Macedonia, about ten miles from the coast.

22. And the multitude rose up together against them: and the magistrates rent their garments off them, and commanded to beat them with rods.—Paul later refers to three beatings with rods which he had suffered for the gospel's sake (2 Cor. 11 : 25). This, however, is the only one to which we have definite reference. It is undoubtedly that to which he refers in his First Epistle to the Thessalonians (2:2).

23. And when they had laid many stripes upon them, they cast them into prison, charging the jailor to keep them safely: 24. who, having received such a charge, cast them into the inner prison. "An inner prison had no window or outlet except a door leading into the outer prison, which, when closed, absolutely shut out light and air. And made their feet fast in the stocks." "The word here translated 'stocks' is from a verb meang to scrape or plane and is used for a piece of wood whether a cross or gibbet (Acts 5: 30; 10: 39; Gal. 3: 13; 1 Pet. 2: 24) or a log or timber with five holes (four for the wrists and ankles and one for the neck) or two for the feet as here.

25. But about midnight Paul and Silas were praying and singing hymns unto God. Many times before this had the jailer imprisoned men in this dark hole, but these two prisoners were distinguished from all he had ever had under his charge, for instead of groaning and mumbling in their pain and fear, Paul and Silas were heard talking

26. And suddenly there was a great earthquake, so that the foundations of the prison-house were shaken: and immediately all the doors were opened; and every one's bands were loosed. 27. And the jailor, being roused out of sleep and seeing the prison doors open, drew his sword and was about to kill himself, supposing that the prisoners had escaped. (Cf. 4: 31; 12: 19; 27: 42.) If the bands of the prisoners were loosed, why did they not escape? "The answer is that a semi-Oriental mob would be panic-stricken by the earthquake, and there's nothing strange that they did not escape.

28. But Paul cried with a loud voice, saying, Do thyself no harm: for we are all here. The domination of Paul's personality is here, as on so many other occasions, plainly evident.

29. And he called for lights and sprang in, and trembling for fear, fell down before Paul and Silas, 30. and brought them out and said, Sirs, what must I do to be saved? How quickly circumstances change the moods of men! A few hours before this the jailer was a hardened keeper of criminals, brutal, accustomed to looking upon suffering without the slightest emotion; now, we find him trembling, prostrate before two Jews whom, shortly before, he had seen fastened to the stocks of his darkest prison without the slightest misgiving!

31. And they said, Believe on the Lord Jesus, and thou shalt be saved, thou and thy house. Paul knew the answers to this question at once. In fact, he knew it better than anything else in the world. It was the one question that he longed to have men ask him. 32. And they spake the word of the Lord unto him, with all that were in his house. The words of Peter at the conclusion of his sermon on the day of Pentecost (2: 38) should be carefully compared with this passage. It is interesting to note that what the jailer did, the whole household did. It is God's ideal that husband and wife, and all the children should be a family together in Christ.

33. And he took them the same hour of the night, and washed their stripes. There could hardly be a more sincere evidence of the change in the jailer's heart than this. And was baptized, he and all his, immediately. They were as much saved that moment as Christ could ever save them on this earth.

34. And he brought them up into his house, and set food before them, and rejoiced greatly, with all his house, having believed in god. (Cf. Acts 8: 39). The peace and joy that we have in believing cannot be equalled by anything that the world can ever offer us.

7. Howbeit what things were gain to me. Literally, "gains" "as if, miser-like, he had counted his bags of treasure."—H. C. G. Moule. The things which had been gain to him before his conversion he minutely refers to in the preceding verses: by birth, an Israelite of the tribe of Benjamin; by training and conviction a Pharisee; by life and conduct, blameless. "He seemed to have belonged to almost every kind of aristocracy which excites the dreams and kindles the aspirations of men." —These have I counted for Christ. He threw all these things overboard that he might have Christ.

8. Yea verily, and I count all things to be loss for the excellency of the knowledge of Christ Jesus my Lord. The Lord Jesus, many years before this, had made the profound remark: "This is life eternal, that they should know thee, the only true God, and him whom thou didst send, even Jesus Christ." For whom I suffered the loss of all things, and do count them but refuse, that I may gain Christ. Just as at the moment when we are saved, we must give up our own scheme of saving ourselves, and our own hopes of self-justification, and accept Christ our only hope, so if we long to advance in complete 2: 18; 5: 8. See also Col. 1: 24; 1 Pet. 4: 13; 14.) Becoming conformed unto his death. Paul can hardly obedience to the will of the Lord, completely infilled with his joy, and peace, and power.

9. And be found in him. Not only found in him as our Saviour, but found in Him as Lord in His peace, in His joy, in His power, in all the fullness of His glory. Not having a righteousness of mine own, even that which is of the law, but that which is through faith in Christ, the righteousness which is from God by faith. Before his conversion, Paul had a righteousness of his own, though it was utterly inadequate for his salvation, the righteousness of God which he has appropriated by faith.

10. That I may know him, and the power of his resurrection. On the power of Christ's resurrection for believers in this present life, see, e.g., Rom. 4: 25; 6; 4; 8: 11; Col. 2: 12; and especially those wonderful words of Paul's prayer in Eph. 1: 19, 20. And the fellowship of his sufferings. (See, for some of Christ's sufferings, aside, from the cross John 11: 33; Matt. 23; 37; 26: 38; Heb. here be referring to his martyrdom, that was not far off, but to this, that Christ suffered even unto death, i.e. was willing even to die that men might be redeemed from sin, so Paul is willing to be crucified with Christ and dead unto sin in his own life, until, actually, he had died with Christ.

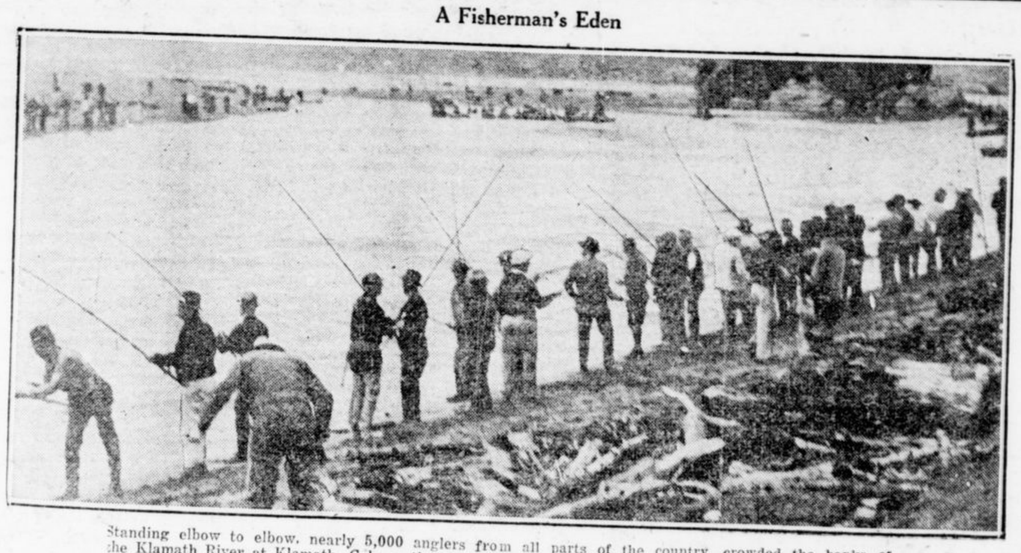
11. If by any means I may attain unto the resurrection from the dead. Notice that Paul does not speak of the resurrection of the dead, but from the dead. By this Paul refers to the first resurrection, the resurrection of believers, that great event in which those who are in Christ, will be raised from among the dead.

12. Not that I have already obtained, or am already made perfect: but I press on, if so be that I may lay hold on that for which also I was laid hold on by Christ Jesus. The Greek word here twice translated "lay hold on" is a word which means "to reach out and grasp," "to lay hold of so as to make one's own," "to seize upon," "to take possession of," "to understand."

13. Brethren, I count not myself yet to have laid hold: but one thing I do, forgetting the things which are behind, and stretching forward to the things which are before. The picture here is one running a race. Paul does not claim that he has yet attained all that is available for him in Jesus Christ, but he is determined from this moment on to forget the things which are behind—mistakes, failures, his sins, his thwarted purposes, his disappointments the evil things that people have said about him, even his triumphs and successes, and to devote every bit of his strength to the more glorious things which are yet before him.

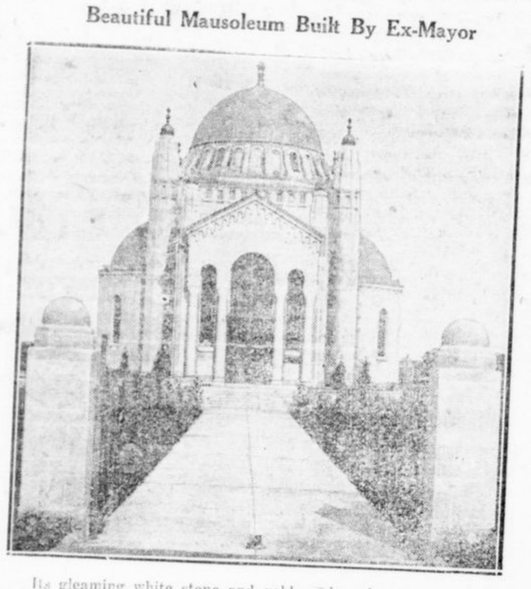
14. I press on toward the goal unto the prize of the high calling of God in Christ Jesus. "The writer is living, loving, working in view of a single prize; he looks forward to the Master's hand as it will extend the wreath of victory, and to his voice as it will utter the long-for words, 'Well done, good and faithful servant.'"

A Fisherman's Eden



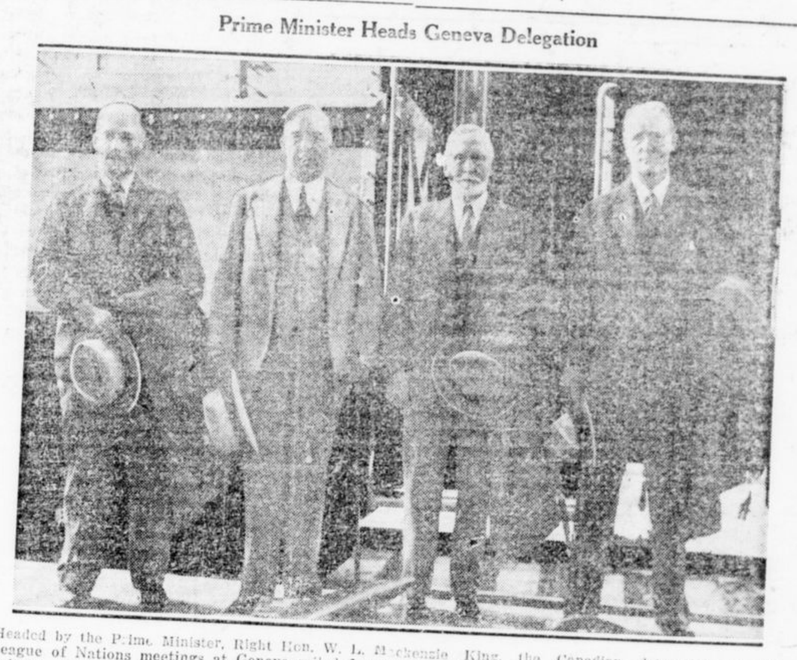
Standing elbow to elbow, nearly 5,000 anglers from all parts of the country, crowded the banks of the Klamath River at Klamath, Cal., as the run of Chinook salmon started on way up river (right).

Beautiful Mausoleum Built By Ex-Mayor



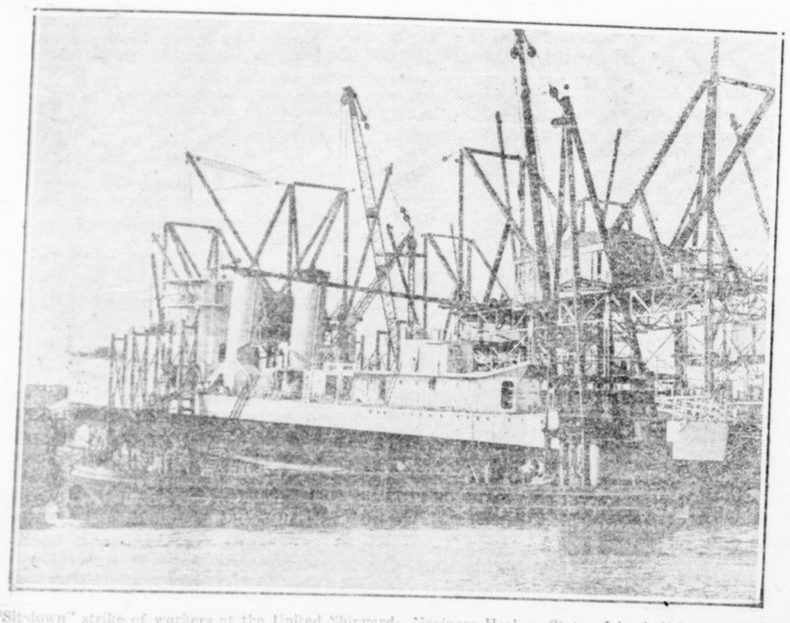
Its gleaming white stone and golden pinnacles visible for miles across the countryside, the Foster Memorial Mausoleum has just been completed in the Foster Memorial cemetery near Uxbridge. Richly finished with many varieties of marble, mosaic work and symbolic floor designs, the interior is even more impressive than the exterior. The building is in memory of the family of Thomas Foster, ex-mayor of Toronto.

Prime Minister Heads Geneva Delegation



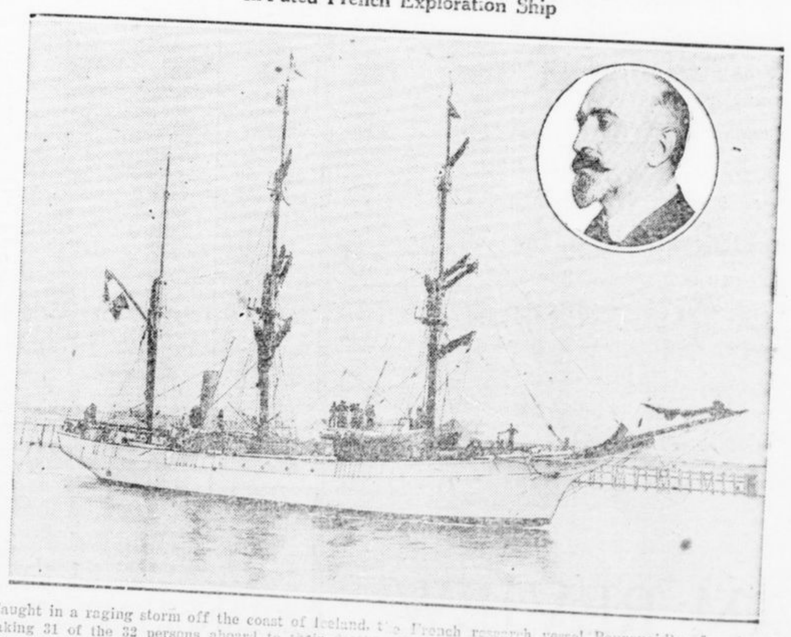
Headed by the Prime Minister, Right Hon. W. L. Mackenzie King, the Canadian delegation to the League of Nations meetings at Geneva sailed from Quebec in the Canadian Pacific liner, Empress of Britain. Left to right in the above picture are: Hon. Norman Rogers, Minister of Labor; Premier King; Senator Raoul Dandurand, and Dr. O. D. Skelton, Under-Secretary for External Affairs.

Launching Held Up



"Sit-down" strike of workers at the United Shipyards, Mariners Harbor, Staten Island, N.Y., indefinitely postponed the scheduled launching of the 1,500 ton destroyer Fanning, pictured in her launching dock. Workers punched clocks and sat down.

Ill-Fated French Exploration Ship



Caught in a raging storm off the coast of Iceland, the French research vessel Pourquoi-Pas foundered, taking 31 of the 32 persons aboard to their deaths. Inset is D. Jean Baptiste Charcot, eminent French scientist, commander of the expedition, and one of the victims. The lone survivor of the disaster gives a graphic account of the wreck.

On Kissing the Book

Cobourg Magistrate Dictates Oath Must Be Executed Properly

The magistrate at Cobourg has laid down the dictum that witnesses must kiss the Bible properly when taking the oath, observes the Stratford Beacon-Herald.

Our sympathies are with the people who have to kiss some court Bibles at any rate. We have been in police courts where the very appearance of the Bible was enough to cause any Christian person to lose respect for the oath. We have seen Bibles that looked as if they had been picked out of a garbage can, with string tied around them. Whether the string was intended to hold the loose covers together, or to prevent the witness kissing an inside page we were unable to fathom. At any rate the demad was that the persons sworn must kiss the covers, covers that had been kissed thousands of times in years past by people who were recovering from debauches of wood alcohol, perfume or even a concoction of shoe polishes, or who may have been suffering from diseases. The device that could count germs on those covers has not been invented yet.

It may be right to insist that people kiss the Book. We have our doubts about the value of it. Witnesses who intend to tell the truth will do so whether they have to kiss a Bible or not. There are others to whom the taking of an oath means nothing at all.

Both the Bible and the oath should command respect, and witnesses ought to be in a position to take the oath in such a way that they will respect both. They cannot do so if they have to kiss the covers of a dirty, dilapidated Bible. They should at least be given the chance to open the Book anywhere and place their lips on an apparently clean page.

Attorney-General Roebuck was in Old London recently and visited some of the courts. He may have noticed that there the witnesses do not kiss the Bible at all. That applies from the police to the High Court. Before the war a law was passed abolishing compulsory kissing of the Bible when taking oaths. The witness merely holds the Bible in the right hand and holds it aloft while repeating the formula. Mr. Roebuck recently commanded magistrates to dress in dignified form on the bench. He might inaugurate another reform and abolish kissing of the Bible. Surely if that is satisfactory in British courts it is good enough for Ontario, too.

Movie Star Weds Society Woman

Henry Jaynes Fonda and Mrs. Francis Brokaw Married

MORRISBURG. — Mrs Frances Brokaw, who was born in Morrisburg, and resided here until 1923, a prominent social figure in New York, daughter of Mr. and Mrs. Eugene Ford Seymour, was married recently to Henry Jaynes Fonda, stage and screen star.

Given in marriage by her brother, Ford Seymour ,Mrs. Brokaw wore a gown of delphinium blue net over taffeta and a large hat, carrying a bouquet of delphinium and pink Sweetheart roses. Her maid of honor, Miss Marjory Seymour, a sister of the bride, was attired in a black velvet gown with puff sleeves, caught up with clusters of gardenias. The bride's mother, Mrs. Seymour, wore grey net and taffeta and a grey felt picture hat.

Joshua Logan was best man and Rogers Seymour, the bride's brother, and Leland Hayward were ushers.

Following a reception Mrs. Fonda left by air for Hollywood.

Married 19 Years, May Sing Opera

STROUDSBURG, Pa.—John White may have to get another helper in his fish and produce market. His wife, Mary, who took care of all that, is going to try for grand opera.

Her "discoverer," Giacomo Rocco, of New York, says she's possessor of "the greatest dramatic soprano voice in the country today." She's the "real Isolde" type, he exvlaimed, and with some training, probably 2 1-2 years, to round out the high notes, she'll be ready.

Mrs. White admits to 250 pounds avoirdupois.

Her age? "Oh, leave that out," she laughed.

She's been married 19 years, has a 17-year-old son and two younger daughters.

Mrs. White has never done any concert work. "I've sung for churches and clubs, of course, in our little town."

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