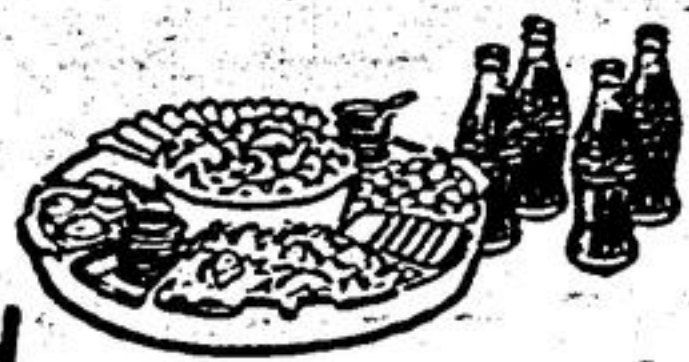


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### DICKSON HILL

Mr. and Mrs. Jerry Geiger of Kitchener were guests at the Chas. Hoover home recently. Pastor Shantz and wife attended the Annual Conference which convened at New Dundee. In his absence Rev. F. Smucker conducted the Sunday services.

Chicken pox has been quite prevalent during the past few weeks.

Miss Pauline Barkey has returned from Emmanuel Bible College, Kitchener and Miss Shirley Schell, nurse in training at East General Hospital, is home on holiday leave and Miss Lois McKuen has recovered from an attack of tonsillitis. It was therefore a pleasure for the congregation to be favoured with a selection in song by the girls.

Mrs. Forret accompanied Mr. and Mrs. John Timbers to Weston, to the funeral of their aunt, last Monday.

"Keeping up with the Joneses," says the Boston Post, "is getting to be as dangerous as passing them on a hill."

### BLOOMINGTON

Mr. and Mrs. L. Stouffer of Flesherton were recent guests with Mr. and Mrs. E.A. Storry. The ladies were busy with brushes and dusters at the church on Thurs. and also enjoyed a pot luck dinner.

Mrs. W. Ferguson was hostess to a wearerver demonstration on Wed. afternoon.

Rev. E. Morton gave the message at the Friday evening Christian Endeavour and Miss N. Stapleton a piano solo.

Mr. and Mrs. C. Davis and Miss Anne of Toronto were weekend guests with Mr. E. Davis.

Mrs. Lemon Paisley is spending a few weeks with her daughter and son-in-law Mr. and Mrs. M. Barnes.

Mr. and Mrs. E. Lemon and Jonathan were at Fenelon Falls over Sunday.

Mrs. C. Barkey and family spent Sunday with Mrs. Noel Storry.

Mr. and Mrs. A.W. Storry were visiting at Altona on Sunday.

Miss A. Fockler has taken a position as hostess at Lake View House, Jackson's Point.

## THIS WEEK'S SUNDAY SCHOOL LESSON

**PAUL'S JOY IN CHRIST**  
Golden Text—The peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus—Phil. 4:7

### THE LESSON AS A WHOLE

Approach to the Lesson  
Paul's letter to the Philippians may well be called the epistle of joy. It is indeed the happiest in tone of all the apostle's writings—not because his circumstances were propitious and comfortable, but because he was experiencing the triumph of Christ in the midst of trying conditions. For we must remember that he was at this time a prisoner. He was a prisoner in Rome, but he was the prisoner of Jesus Christ (Eph. 3:1), and that made all the difference. Instead of bemoaning his hard lot and fretting at his enforced inactivity, he was rejoicing to see the marvelous overruling of God, so that the apparent tragedy of his incarceration was proving to be God's means of advancing the Gospel (Phil. 1:12, seq.). In this passage the apostle seems to have almost a boyish delight in the frustration of his enemies' purposes and in the progress of the testimony of Christ. There is a veritable chuckle in his language at this point, and throughout the delightful little Epistle the tone of radiant joy does not diminish, even when there is some strong teaching to be given, as in the third chapter.

Bishop Moule draws a comparison between this and the other short letters of Paul. He says that it is "more peaceful than Galatians, more personal and affectionate than Ephesians, less anxiously controversial than Colossians, more deliberate and symmetrical than Thessalonians, and of course larger in its applications than the personal messages to Timothy, Titus, and Philemon" (H. C.G. Moule, 'Philippian Studies', Hodder and Stoughton, 1898).

The occasion of the Letter is interesting. The saints at Philippi had sent an offering to Paul in Rome (4:10-18) by the hands of Epaphroditus, who, apparently as a result of the trying journey, had experienced a dangerous illness (2:25-27). On his recovery, Paul sent by his hands this Letter of thanks and of love, with its note of triumph and its kindly exhortations. The date is variously estimated from A.D. 61 to 63.

The story of the founding of the church at Philippi (Acts 16:11-40) should certainly be read in connection with this lesson, and it should be kept in mind that this was a Roman colony (a colony), with but a small Jewish element. It was, then, largely a Gentile church.

Verse by Verse  
Phil. 1:12—"The things have fallen out rather unto the furtherance of the gospel." The "things" referred to pertain to his imprisonment, although in his own hired house (Acts 28:30, 31). Instead of hindering the work of the Gospel, as might have been feared, these circumstances had given it new impetus.

Verse 13—"My bonds in Christ are manifest in all the palace." It became clear to the soldiers of the imperial guards, who had charge of Paul, that his imprisonment was for Christ's sake, not for some crime, and they spread the news abroad. For "palace" read "praetorian guard," with A.S.V.

Verse 14—"And many of the brethren are much more bold to speak." Paul's chain, instead of intimidating the weak among the Christians, challenged them to a courageous witness.

Verse 15—"Some indeed preach Christ even of envy and strife." Paul's leadership was often challenged, and in Rome no less than elsewhere. In one respect the apostle's imprisonment was enhancing his leadership, so those who sought to undermine him worked all the harder to build a following apart from Paul.

Verse 16—"The one preach Christ of contention . . . to add affliction to my bonds." The bonds were galling enough to a noble, free soul, but the unchristian action of "brethren" was more distressing.

Verse 17—"But the other of love . . . set for the defence of the gospel." Others were stirred to ardent witness by Paul's soldierly conduct, and their love for Christ, "set" here is used in the military sense—"posted."

Verse 18—"What then? . . . Christ is preached; and I rejoice." He lived above the personal, petty strife. He could not rejoice in the wrong mo-

tive of the zeal of some, but he rejoiced that the testimony of Christ went forth, even at the cost of some pain to himself. And he determined not to allow the envy and strife to deter him from that rejoicing.

Verse 19—"My salvation through your prayer and the supply of the Spirit." To what "salvation" does Paul refer? To his release from prison? Or to a deeper work of sanctification? I believe the latter. Overcoming this twofold distressing situation—captivity and factional strife—through the enabling of the Holy Spirit, in answer to the prayers of his Philippian friends, would deepen his own life.

Verse 20—"With all boldness . . . Christ shall be magnified in my body . . . by life, or by death." At this point there is no indication what the result of the impending appeal to Caesar will be. Paul only seeks to be filled with a holy boldness to witness for Christ. He offers his body for service or for sacrifice, at the will of his Lord.

Verse 21—"For to me to live is Christ, and to die is gain." Not unless we are prepared to say the first have we a right to hope for the second.

Verse 22—"This is the fruit of my labour." A difficult phrase, but it points out Paul's attitude to life here—not a burden that he would fain be rid of, but opportunity for fruitful work. Yet another attraction rivals his desire to continue in the harness.

Verse 23—"Having a desire to depart, and to be with Christ; which is far better." This is the counter attraction which makes choice difficult. If he had only himself to consider, he would immediately choose to go, for earth holds no attraction like being "with Christ."

Verse 24—"Nevertheless to abide in the flesh is more needful for you." It was the need of others that made Paul renounce what would otherwise have been most welcome to him.

Verse 25—"I know that I shall . . . continue . . . for your furtherance and joy of faith." The sense of his work not yet being finished made him not only willing to stay, but sure that he would. It was this, and not any indication of the imperial attitude, that gave Paul an assurance of the issue of his trial in Rome.

Verse 26—"That your rejoicing may be more abundant . . . by my coming to you again." For "rejoicing" read "ground of glorying," and it will be clearer that Paul's concern was that his release should be the means of the Lord's being magnified in the eyes of the saints.

Verse 27—"Only let your conversation be as it becometh the gospel of Christ." Glorying in Christ must be accompanied by glorifying of Christ through conduct that harmonizes with this great Gospel of redemption.

### The Heart of the Lesson

Again and again what seemed like unmitigated calamity, and promised only ruin to the work of God, has turned out to the progress of the Gospel. Sometimes, indeed, it required the passing of time to make manifest the beneficial results. How some things have aided rather than destroyed we may not know till the great unveiling. But this is certain: with God there is no defeat, and we may write as the basic philosophy of history—"the furtherance of the gospel."

The imprisonment of Paul threatened a retarding, if not the cessation, of the testimony of Christ in Rome, and churches in the farther reaches of the empire trembled for the future. The apostle, however, looked out from his confinement with far other prospects, and wrote his glad assurance to his friends at Philippi. Already he could see the fruit of what had befallen him ripening in Rome itself. His own testimony was having its effect on the soldiers of the imperial guard who were detailed to watch over this strange prisoner, so that the whole regiment was talking about this man who was in chains for Christ. Again, so far from discouraging the saints in Rome, Paul's presence among them, although as a prisoner, was stirring even the feeble ones among them to hold witnessing.

But Paul had enemies in Rome—strangely enough, among the Christians. They resented Paul's leadership among the churches, and thought that his imprisonment would end his leadership if only they could launch a strong campaign not connected with his name. So they became vigorous in preaching Christ, with the ulterior motive of overshadowing Paul. Instead of being disturbed about it, Paul rejoiced, not in the motive which prompted the preaching, but in the fact that Christ was preached. So in three ways, the Gospel was profiting from Paul's tribulation.

What about the future? Again Paul's thought was for the progress of the Gospel. For his own sake he would have been glad to be sent out to death for Christ's sake, at the emperor's command. That would be gain to him, since being with Christ is "very far better." But he saw that the furtherance of the Gospel, especially among the Philippians, required his liberation, and he gladly accepted the return to toil and labour for the Gospel's sake and for the sake of those who needed his ministry. So he regarded "the furtherance of,

## GORMLEY

Mrs. R.R. Bonis of West Hill spent last week with the Britnells at Chithurey Farm.

A miscellaneous shower was held Tuesday evening at the home of Mr. Orlo Heise in honour of Miss Geraldine Silbey and Mr. Ross Brillinger who will be married this Saturday in Toronto.

Rev. and Mrs. Willis Hunkling left Sunday evening by train where they will spend five weeks on deputation work.

Empringham—Britnell  
A wedding of interest took place Saturday, June 6th at Christ Church, Scarborough when Florence Charlotte Britnell, daughter of Mr. and Mrs. R.G. Britnell of Gormley became the bride of Harry David Empringham, son of Mr. and Mrs. D.A. Empringham, also of

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Gormley, Rev. H. Prior officiated, assisted by Rev. R.R. Bonis. The wedding music was played by Mrs. Ruby Clay and the Christ Church Boy's Choir sang.

The bride, given in marriage by her father, was gowned in white lace and satin. She wore a halo hat with a fingertip veil and she carried a cascade of white roses.

The maid of honour was Miss Anne McGifford who wore a gown of ice blue taffeta with net overskirt and the bridesmaids were Miss Diane Brown in gown of pink taffeta and net and Miss Marigold Brown in leaf green taffeta and net. The flower girl was Cheryl Tovey and she wore an embroidered white organdie dress over taffeta. The attendants all wore bandeaux of forget-me-nots, pansies and lilies in their hair and they carried nosegays of roses.

Clinto, Baker was groomsmen and the ushers were Eric Cruickshank and Victor Britnell.

At the reception held at the Christ Church Hall the bride's mother received the guests in a gown of honey beige lace. She also wore a corsage of Talisman rose-buds. The groom's mother assisted in a gown of navy blue with a corsage of pink rose-buds.

For the wedding trip to northern Ontario, the bride chose a suit of light blue with white accessories.

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