SUNDAY SCHOOL LESSON

LESSON VII. — November 15.

THE HEROISM OF CHRISTIAN FAITH. — Acts 21: 12—23: 30; Romans 9: 1—5.

PRINTED TEXT—Acts 21: 12, 13; 27-34; Romans 9: 1-5.

GOLDEN TEXT. — Greater love hath no man than this, that a man lay down his life for his friends. John 15: 13.

THE LESSON IN ITS SETTING

Time. — A.D. 57.

Place. — The city of Jerusalem.

12. And when we heard these things, both we and they of that place besought him not to go up to Jerusalem. 13. Then Paul answered, What do ye, weeping and breaking my heart The verb translated "'break' is found only here in the New Testament, and signifies the weakening of purpose in any one. So the apostle intimates not that they intended as we should say to break his heart by adding to his sorrow, but to weaken his determination and deter him from his journey." —For I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus. Luther cried out when his friends would keep him from going to the city of Worms: "Were there as many devils in Worms as tiles on the roofs, I would go in."

28. Crying out, Men of Israel, help: This is the man that teacheth all men everywhere against the people, and the law, and this place; and moreover he brought Greeks also into the temple, and hath defiled this holy place. 29. For they had before seen with him in the city of Trophimus the Ephesian, whom they supposed that Paul had brought into the temple. The charge that Paul had brought Greeks into the inner court of the temple was a lie. From the fact that they had seen him walking in Jerusalem with a Gentile citizen of Ephesus by the name of Trophimus, and now saw Paul himself walking in the inner court of the temple, they "supposed" that, if Paul was there, Trophimus was there also. He wasn't. Paul would never violate Jewish conscience in this way.

30. And all the city was moved, and the people ran together; and they laid hold on Paul, and dragged him out of the temple: and straightway the doors were shut. They wanted to get Paul out of the temple so that the temple would not be polluted with human blood, for they certainly were set on killing him.

31. And as they were seeking to kill him, tidings came up to the chief captain of the band, that all Jerusalem was in confusion. Outside the temple, and overlooking it, stood the Castle of Antonia, connected with the temple by a flight of stairs leading from the outer court of the Gentiles. The castle was the headquarters of the Roman garrison of Jerusalem at this time, commanded by Claudius Lysias, the chief captain. "The Jews themselves were responsible for keeping order in the temple itself.

32. And forthwith he took soldiers and centurions, and ran down upon them: and they, when they saw the chief captain and the soldiers, left off beating Paul. 33. Then the chief captain came near; and inquired who he was, and what he had done. What the Jews would not do, though they were supposed to be servants of and believers in a holy and merciful God, pagan Roman soldiers must now do, i.e., give Paul at least a fair trial.

34. And some shouted one thing, some another, among the crowd: and when he could not know the certainty for the uproar, he commanded him to be brought into the castle. With this scene should be compared the one at Ephesus (19: 32). The verb here translated "shouted" is the same as that used in Luke 23: 21 in describing the din of the multitude which shouted against the Lord Jesus. Few of the Jews knew even who Paul was or what the charge was against him.

"I say the truth in Christ, I lie not, my conscience bearing witness with me in the Holy Spirit, that I have great sorrow and unceasing pain in my heart." Paul piles up phrases to indisputably prove to the Jewish people, who would not accept Christ, that he had never lost his great affection for them in spite of their rejection of his Saviour.

"For I could wish that I myself were anathema from Christ." The word here translated "anathema," means anything devoted to ruin by a solemn curse. "For my brethren's sake, my kinsmen according to the flesh, who are Israelites; whose is the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; whose are the fathers." Paul does not actually say that he wishes to be separated from Christ, but he says he could wish it, were it not wrong, or would it not involve his being unholy, as well as miserable. But, as such is the case, the desire cannot be entertained.

"And of whom is Christ as concerning the flesh, who is over all, God blessed for ever. Amen." The Lord Jesus Christ was the son of Abraham (Matt. 1: 1; Luke 3:34); he son of David (Matt. 1:1; John 7:42; Rom. 1: 3; 2 Tim. 2:8). Paul, after listing the wonderful privileges of the Jewish people, comes finally to the greatest of all.

The Book Shelf

BY MAIR M. MORGAN

"Away From It All," an escapologist's Notebook, by Cedric Belfrage (Ryerson Press), $3.00, is a book all those who feel depressed with the routine of things, should read. Not all of us are as fortunate as Mr. Belfrage to have the wherewithal to go on a world tour and "get away from it all," but we can read of another escapologist's endeavor to run away from himself. Mr. Belfrage is pre-eminently a newspaperman. His style is salty—racy and his observations on human relationship are at times cutting, sarcastic. A noticeable tolerance of opinion becomes evident toward the end of the book.

One chapter dealing with his travel abroad a schooner—peopled with as an ill-assorted combination of souls as you'd care to find, is especially probing.

The charm of Mary, the girl he left behind him, is evident every time she pope into the book. One felt one would like to meet her. She sounds like a real person, and one feels that the "secape" of Mr. Belfrage was a wise thing inasmuch as it made him realize the value of such a girl as Mary.

Another Air Trip

Just 18 days after his flight with the stork, John Oliver La Gorce, 2nd, takes off from Washington, D.C., airport with his mother, Mrs. Gilbert La Gorce, on flight to Boston, as one of the youngest passengers.

Graphic Picture of Wreckage in Quebec Oil Explosion

When nine big gasoline and oil storage tanks caught fire and exploded in the St. Malo section of Quebec City recently, hundreds of people were driven from their homes, houses were shifted from their foundations and windows within half a mile radius were broken. Fortunately no one was injured. This picture shows the tangled mess left after the flames were conquered.

Canada's Minister in Washington

Sir Herbert Marler, new Canadian Minister to the United States, and Lady Marler, pictured on their arrival at Washington, D.C. Sir Herbert presented his credentials to President Roosevelt.

Nobody with a spirit of reckless daring need fly over the ocean, these days, when gasoline is available for cleaning clothes in the cellar.—Toronto Telegram.

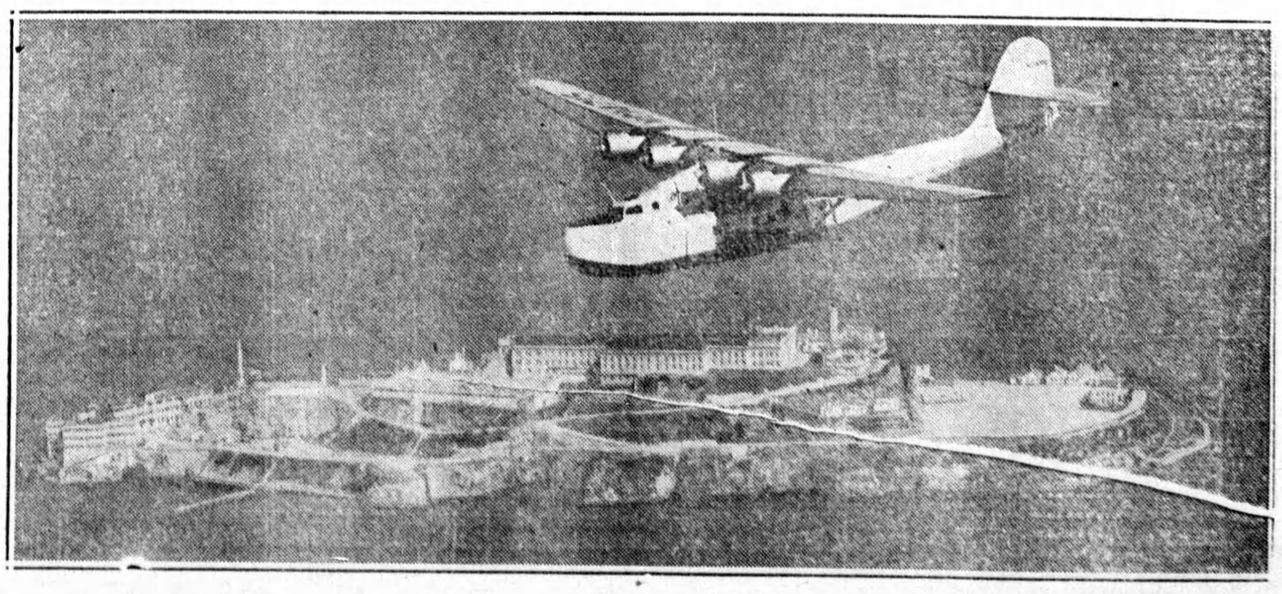
Italy's banana trust is spending $2,360,000 to buy ships.

Only one industry—the pulp and paper—is lagging in Norway.

"Entente Cordiale"

Here is pictured a handclasp that may mean big things for the natural resources development of Quebec and Ontario and stabilization in the timber industries of both provinces. Shaking hands are Premier Maurice Duplessis, at right and Premier Mitchell F. Hepburn, when they met for the first time in Montreal to discuss common problems and seek their solution.

Freedom Epitomized For Alcatraz Prisoners



The narrow confines of the federal prison on Alcatraz Island in San Francisco Bay must have seemed narrower still as prisoners saw Hawaiian Clipper swoop over on flight across broad Pacific.