

# The Register

AN EVANGELICAL FAMILY NEWSPAPER FOR NEW BRUNSWICK AND NOVA SCOTIA.

REV. J. McLEOD,

"THAT GOD IN ALL THINGS MAY BE GLORIFIED THROUGH JESUS CHRIST."—Peter.

EDITOR AND PROPRIETOR.

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WHOLE No. 1578.

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## The Intelligencer.

SUNDAY SCHOOL LESSON VII.—May 18.

(For Questions see Star Quarterly and Lesson Papers.)

THE UPROAR AT EPHEBUS.

SCRIPTURE LESSON.—Acts 19: 23-41; 20: 1, 2.

DAILY READINGS.

M. Uproar at Ephesus. Acts 19: 23-41; 20: 1, 2.

N. Paul's defence. Acts 20: 31-37.

W. Courage when persecuted. Acts 4: 13-30.

T. Disturbance at Jerusalem. Acts 21: 27-37.

S. Truth causes division. Luke 12: 49-53.

P. Persecutors punished. 1 Thess. 1: 4-10.

GOLDEN TEXT.—Way do the heathen rage, and the people imagine a vain thing?—Ps. 21: 1.

TOPICS.—A complaint made. An angry mob. The mob appeased.

TIME, A. D. 57.

TOPICAL TREATMENT.

Connecting Link.—We now return to the course of the history which led to Lesson II. Paul after writing to Cor., remained for some time longer in Ephesus, as there seemed to be a special opportunity for preaching the Gospel at the great Ephesian market in May.

I. A complaint made. Paul continued to preach daily in the school of Tyrannus, at Ephesus, for two years, and as that city was an important commercial center, visited by great numbers of people from all the inland provinces of Asia, and from the adjacent districts, and even from foreign countries, the doctrines taught by the great apostle were quickly caught up and carried to many distant places. From that point streams of gracious influences flowed forth to bless and cheer the whole surrounding region. The old philosopher's school-room became a center of light sending rays in all directions to enlighten the world, until, as Luke says, "all they that dwell in Asia heard the word of the Lord, both Jews and Greeks." Such faithful and powerful preaching, continued for so long a time, and sustained by the number and variety of miracles wrought by Paul, as might have been expected, began to produce a reaction upon the religious life of the city itself, and upon some kinds of business that were sustained by the religious usages of the age. The people were pagans, worshippers of idols, and especially of Diana, for whom a temple had been built of such marvellous splendor that it was called one of the "Seven Wonders of the World." It was claimed that an image of this goddess had fallen down from heaven, given by Jupiter himself. A great business had grown up in the manufacture and sale of silver likenesses of the temple, and the wonderful image of the goddess, and, perhaps, other things of that kind. So great had Christianity spread under the preaching of Paul, that the silversmiths experienced a sensible diminution of their business, and, of course, a reduction of their profits. This roused them to great activity in behalf of Diana and her worship. There was an intense revival of religious zeal. The honor of their divinity was at stake, and their gains were in danger, which was the point most cared for by them. Demetrius was a man of action. He was probably one of the leading business men of Ephesus. He called a meeting of his fellow-craftsmen, and stirred up an excitement among them, representing vividly the great danger that threatened their form of religion and the business by which they got their living and their wealth. Nothing will sooner rouse men to activity than something which directly affects their pocket and purse, or running to the pocket and purse is a sensitive one and trembles at the approach of the slightest danger.

II. An angry mob. The number of people affected by this matter appears to have been very great. It seems likely that visitors were called to mind the names of these silversmiths as memories of their visits to Ephesus, and as objects of adoration, and many of these articles were in constant use among the people of the city themselves. Demetrius gathered a great crowd, made up of the workmen interested in such a way, and naturally he drew together in such a city. They were of an excited temperament, and as the dry stubble and grass of the field is easily set on fire by a single spark dropped upon it, so this crowd was quickly in a blaze of excitement, as Demetrius harangued them, and urged them to run him and thither, shouting, "Great is Diana of the Ephesians!" with all their might, and some of them caught two of Paul's traveling companions, Gaius and Aristarchus, men of Macedonia, and rushed with them into the theatre, or town-hall, where courts were often held. Paul wished to go in and address the crowd himself, but his friends, not deeming it prudent, restrained him, and the Jews, fearing lest they should be reckoned as of the same party with Paul, and so encounter the opposition aimed at him, put forth one of their own men, Alexander by name, to explain their relations to Paul. When the people found that he was a Jew they would not even listen to him, but spent two whole hours yelling, "Great is Diana of the Ephesians!" What deeds of violence and lawlessness were done during this time we do not know, but very many more were of such things prevailed. Men are just as likely to go wild with excitement over a matter that claims to pertain to religion, as over any other thing. No mobs have been more violent than those mobs; no wars more cruel and bloody than those wars in the name of, and professedly, for the interests of religion.

III. The mob appeased. The city officials seem to have been either powerless or indifferent, as is often the case in modern times, and to have let the mob go on in its own way until its fury had spent itself. At length the town clerk, who seems also to have been a sort of magistrate, addressing a hearing, and in a tone of reasonable speech, quieted the tumult and persuaded the people that there was really no very serious danger, and that they were acting in a way wholly unlawful, and were themselves liable to be called to account by the Roman government for the tumult created in the city. The question properly brought before the courts would receive a proper consideration and be disposed of in a lawful manner. He then sent the people to their homes and order reigned again in Ephesus.

IV. The faithful preaching of the Gospel awakens opposition. Wicked men hate the Gospel because it interferes with their business and interests.

V. Christian believers need not be disturbed by the opposition of bad men.

VI. The political and social condition of Ephesus.

VII. The Roman government and the Jews in the provinces.

VIII. The power of Paul's preaching.

## SERMON.

BY REV. T. DEWITT TALLMAGE.

DELIVERED IN THE BROOKLYN TABERNACLE.

LIVING CHURCHES.

"And unto the angels of the Church in Smyrna, write these things."—Revelations II: 1.

Smyrna was a great ancient city. It was bounded on three sides by mountains. It was the great centre of the Levantine trade. In that brilliant and prosperous city, a Christian church was established. After a while it was rocked down by an earthquake. The city was rebuilt. Then it was destroyed by a conflagration which swept down the entire city. Church again rebuilt. The fact was, that church had in it a living, active Christian people. Without that, all the splendor of architecture and all the beauty of surrounding wealth have been only the ornaments of death, the garlands on a coffin and the plumes on a hearse.

On this, the fourteenth anniversary of my pastorate in this place, and looking into the friendly faces of this great audience, I propose to set forth what I consider to be the characteristics of a live church. And, in the first place, I remark that a live church is prompt in its financial engagements. Every religious institution has monetary relations. The Bank of England ought to be no more faithful in the discharge of its obligations than ought the Church of Jesus Christ. If a church standing in any community fails to pay its debt, it comes an injury to the place where it stands instead of a blessing. All religious institutions ought to be an example to the world for faithfulness in the discharge of monetary obligations. There are a thousand things that prayer will not do. Prayer will not paint a church, pray will not purchase a winter's coal, pray will not pay an insurance, prayer will not support the institutions of religion. A prayer never goes heaven-high unless it goes pocket deep. All our supplication on behalf of religious institutions amounts to nothing unless we are willing so far as God has prospered us to contribute for their support. I had in my Western church a man in favorable worldly circumstances who used in prolonged prayer to pray for his pastor until the prolonged prayer almost became a nuisance to the prayer-meeting; for it was a prayer without ceasing, and a prayer in which he asked that the pastor might be blessed in his basket and in his store, while he, the petitioner, never gave a cent of salary. All such supplication as that amounts to nothing. Members of a congregation meeting their obligations to the Church of Christ are able to meet all obligations outside. I speak with no embarrassment this morning, because this Church of God at which I have come, in other years, through darkness and storm, is standing to-day in a large place, and our temporal prosperities go right beside our spiritual prosperities. Thanks to God, and accordingly to the generosity and promptness of the people. I might at this point say that there are many churches of Jesus Christ in our land that are utterly failing in this direction. There are a great many of the ministers of religion half starved to death.

"Thank you," said a minister to me, "I have West when some friend from the East sent him a few extra dollars; thank you, sir. Until that money came we had no meat in our house for three months, and our children this winter have worn their summer clothes." There is no more ghastly suffering in the United States to-day than is to be found in some of the parishes of this country. You have with great munificence provided for all my wants, and so I can speak without any embarrassment on the subject while I denounce the selfishness of many of the churches of Jesus Christ. There are many men who are very apostles for piety and consecration in circumstances where they are always apostolate and have not that courage which they would have could they stand in the presence of people whom they knew were faithful in the discharge of their financial duties to the Christian Church. Alas! for those who know whom the world is not worthy. Do you know the simple fact that in the United States to-day the salaries of ministers average less than \$600, and when you consider that some of their families are very large, you as business men will immediately see to what great straits many of our ministers are reduced. A live church will look after all its financial interests and be prompt in the meeting of all such obligations as any bank in all the cities.

A live church will also be punctual in its attendance. If in such a church the services begin at half-past ten o'clock in the morning, the people will not come at a quarter of eleven. If in such a church the services begin at half-past seven in the evening, the people will not come in at a quarter of eight. In many churches there is a beginning in time pieces, but a live church goes by railroad time. Scripture lesson is the voice of God to man, and a sermon may be only the voice of man to man, and happy is that church where all the worshippers are present at the beginning of the services. I know there is a difference in time pieces, but a live church goes by railroad time. Scripture lesson is the voice of God to man, and a sermon may be only the voice of man to man, and happy is that church where all the worshippers are present at the beginning of the services. I know there is a difference in time pieces, but a live church goes by railroad time. Scripture lesson is the voice of God to man, and a sermon may be only the voice of man to man, and happy is that church where all the worshippers are present at the beginning of the services.

Early, my God, without delay, I haste to seek thy face.

I go further, and tell you that in every live church all the people take part in the exercises. A stranger can tell by the way the first hymn starts whether it is a live church. It is a sad thing when the music comes down in cold drizzle from the organ loft and freezes on the heads of uninterested wandering around after a while lost amidst the arches. That is not a melody to the Lord. In heaven they all sing, although some sing not half as well as others. The Methodist Church has sung its way around the earth. A man on fire with the Gospel as John Wesley preached it has taken his place in the West, and on Sabbath morning has come out in front of his log cabin and sung.

A charge to keep have, A God to glorify.

And they heaved on the other side the forest, and they gathered around the doors and windows, while a church grew up and they had a great revival, and all the wilderness heard the voice of God. A church that can sing can do anything that ought to be done. In this great battle for God let us take the Bible in one hand

and the hymn-book in the other. I am glad that this Church has made mighty advancement in this direction, a prominent minister of religion writing me, yesterday, saying, "I would walk five miles to hear your congregation sing."

Jesus, lover of my soul, As I heard them sing it the other Sunday, While we have four voices to chant the special music, when the regular hymn is given out there are five thousand people who feel that they belong to the choir and whose voices are like "the voice of many waters and the voice of mighty inundations."

Let those refuse to sing Who never know our God; But children of our heavenly King, Should speak their joys abroad.

On the way to triumph without end and to pleasures that never cease.

Remark again, that a live church will have a flourishing Sabbath-school. It is too late in the history of the church to argue the benefit of Sabbath-schools. A Sabbath-school is not a supplement to the church; it is the right arm, you say, there are stupid churches that have no Sabbath-schools, and the Sabbath-schools are stupid too. It is a dead member holding a dead child. But where, Sabbath after Sabbath, superintendent and teachers and children come, their faces aglow with enthusiasm entering with great heart into the services, and their hearts glowing with the love of God, on a mount of transfiguration that they have been to a live church. But while we have the children of the refined and educated and the cultured in our churches, I deplore the fact that there are such vast multitudes who get none of the benediction. What will become of the 70,000 destitute children, what will become of the thousands of destitute children in Brooklyn? If we do not act upon them they will set upon us. If we do not Christianize them they will heathenize. It is a question not more for every philanthropist and every statesman, but every Christian ought to gather them all together, what a scene of hunger and wretchedness and despair and death. If you could see those little feet on the broad road to death, which through Christian charity ought to be pressing the narrow road of life; if you could see those little feet which are being kept from being soiled with one impure thought, you could see those little feet which are being kept from being soiled with one impure thought, you could see those little feet which are being kept from being soiled with one impure thought.

There is a sadness that comes over me this morning. As I remember that fourteen years ago my pastorate here began, and so many opportunities when I might have struck a stouter blow for Christ have been lost. I do not suppose there are a dozen persons hearing this forty-fourth anniversary sermon who heard my opening sermon. Some of them have entered upon the saint's everlasting rest, and some by their death beds and told the testimony as to what God does for a dying Christian. Your fathers, your mothers, your companions, your sons, your daughters, where are they!

Asleep in Jesus, blessed sleep, From which none ever awake to weep.

Of the nineteen persons who gathered together—it was all that could be mustered at that time—of the nineteen persons who were gathered together to give me an unanimous call, nearly all are gone. Some in other fields are serving Christ; in other cities, in other lands, are lifting up the standard, and I hope to meet them in that day when we shall celebrate the harvest home. I thank God that I ever came to Brooklyn. I thank God that I ever knew you. I declare to you this morning, in looking over the fourteen years of my ministry in this place, I cannot think of one complaint to make. I have had too easy. I have never, as other ministers, been visited by committees asking me to do this differently and do that differently. I have never had there any one who said, "but the heartiest co-operation all the way through. When sickness came to any house there has been no lack of watchers, and when death came I remember how tenderly you lifted the silent form and carried it out to stumber in God's care. I thank you for all your kindness during these fourteen years, for the way in which you have borne with all my infirmities, for the manner in which you have upheld me with your prayers. Now we close the chapter and open another. I wish that this anniversary day might be celebrated on the coming of a great multitude to the church. This morning I have asked the session to give me the additions to the church during my pastorate of fourteen years, and he says that 3,303 persons have connected themselves with the church, 2,617 on profession of faith. We thank God for the sheaves that have been gathered. But it is only an infinitesimal belief, of what God is going to do for me as a church. O step into the kingdom of Christ to-day. The years speed on. Fourteen years! How short a time, and yet the audience entirely changed. The conductor of a rail train was switching his crowd on the side of the track by his crowded train; the train had been switched off on a side track to let the express go by unhindered. He said as he stood there in the night by his crowded train on the side track, he heard the express train thundering on in the distance. In a few moments he saw the flash of the headlights of the locomotive, and as the train came near by he saw the switch had been attended to. The switchman either through intention or indifference, had failed in his duty, and that train in a minute more would have crashed and crushed his train and massacred the passengers, if something were not instantly done. He shouted, "Set up that switch!" and instantly the switch went to its place and the train thundered on. The conductor told me that the excitement of the mo-

ment was so great, the nervous strain so great as the train went by, he was too weak to put his feet upon the step of his car. Such an awful escape! O men and women, unimpaired, speed on toward a great eternity with as the days, swift as the months, swift as the days, swift as the hours, swift as the minutes, swift as the seconds—on what track are you? Has sin switched you off this side? Or has Satan switched you off the other side? Are you sure you are on the right track? Toward light, or toward darkness? Toward victory, or toward defeat? Toward heaven, or toward hell? Are you on the right track? "Now is the day of salvation."

IN THE CHURCH BUT NOT IN CHRIST.

This is another subject closely related to the low views of the church. Indeed it resolves itself into this. Men look upon the church in its outward constitution, in its visible state, as if it is commonly spoken of, and imagine if they belong to that company of men who worship there, is all that will be required. They look upon this as sufficient to guarantee an entrance into heaven. This outward connection with God's people is, however, not being in Christ, it is not really being in the church. Yet we must remember that these are nominal numbers of the church and in this respect stand identified with it. It is in one sense, and that in a temporal, they are in the church. But how many are in the church like Judas was among the apostles. He was one of the twelve but not one of the chosen or faithful. He was but in a temporal way connected with the number and hence never enjoyed that fellowship with Christ as did the other apostles. He no doubt always felt condemned in Christ's presence. He was never of that loving, amiable and submissive disposition that we find in the rest. His life was not of peace even though he walked in the very company of Christ and amid the blessings of his ministry. But none of those made any impression on his heart. He was Judas still. That reprobat mind and heart was not in Christ. He shared none of the spirit of the Sabbath day morning, the day when the Holy One. So he was in the company but not in the communion. He was in the presence but not fellowship of Christ.

It is just so with hundreds of people to-day. They are in the church in this outward way, but are not in Christ. "Abide in me," so far had to do with the man and never create the fruit of itself, except it abide in the vine; no more can ye expect ye abide in me." In this the Saviour plainly teaches union with him. Having an abiding interest in him, and a living, moving spirit of love, if he is admitted to the feast, he sanctifies the man and never creates the fruit of itself, except it abide in the vine; no more can ye expect ye abide in me." In this the Saviour plainly teaches union with him. Having an abiding interest in him, and a living, moving spirit of love, if he is admitted to the feast, he sanctifies the man and never creates the fruit of itself, except it abide in the vine; no more can ye expect ye abide in me." In this the Saviour plainly teaches union with him. 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