

# The Review & Intelligencer.

AN EVANGELICAL FAMILY NEWSPAPER FOR NEW BRUNSWICK AND NOVA SCOTIA.

REV. J. McLEOD.]

VOL. XXXI.—No. 15.

SAINT JOHN, N. B., FRIDAY, APRIL 4, 1884.

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## The Intelligencer.

SUNDAY SCHOOL LESSON II.—April 13.

(For Questions see Star Quarterly and Lesson Papers.)

PAUL AT EPHESUS.

SCRIPTURE LESSON.—Acts 19: 8-22.

DAILY READINGS.

M. Paul at Ephesus. Acts 19: 8-22.

T. Paul at Corinth. Acts 18: 1-11.

W. Paul at Cyprus. Acts 13: 1-12.

F. Uproar at Ephesus. Acts 19: 21-41.

S. Paul at Thess. Acts 20: 1-14.

S. Paul at Ephesus. Acts 20: 15-28.

GOLDEN TEXT.—And many that believed came, and con-  
fessed, and showed their deeds. Acts 19: 18.

Topics.—Paul preaching and working.  
Vagabond pretenders.  
Conversion and reformation.

TIME, A. D. 54.

TOPICAL TREATMENT.

Connecting Link.—This lesson follows immediately  
after the last and contains an account of Paul's  
work at Ephesus.

I. Paul's preaching and working. Having  
completed his visitation of the churches in Galatia  
and Phrygia, and, as is most likely, preaching in  
many new places as he journeyed, Paul came  
at length to Ephesus, according to his promise,  
made to the disciples there, when he left them  
at the close of his previous journey. Here he  
found a small company of partially instructed  
Christian disciples to whom he began to unfold  
more completely the doctrines of the Gospel,  
and especially the doctrine of the Holy Spirit.

Soon convinced of the Messiahship of Jesus,  
they were baptized in his name, and immedi-  
ately thereafter, by the laying on of Paul's hands,  
the gift of the Holy Spirit was imparted unto  
each of them. Thus the work went on for  
three months, during which time, by means  
of comers and goers from all parts of Asia,  
the Gospel seed was widely scattered throughout  
all that region.

At length, Paul, he was enabled to work mir-  
acles of healing in a wonderful way, not even  
seeing the sick person, but simply sending to  
them articles from his own person, by which  
diseases were healed and evil spirits cast out.

II. Vagabond pretenders. Many of the  
Jews seemed to have had a natural propensity  
for the belief in a belief in, and the practice  
of, tricks of magic and curious arts of various  
kinds. Some of these, wandering about and  
living by their arts, as best they might, under-  
took to do what Paul had done, and to cast out  
evil spirits by calling upon them in the name  
of Jesus. They seemed to have regarded him  
as a more skillful "professor" of their own  
craft, but the spirits could not be deceived. They  
knew the difference between the divine power  
working through Paul, and the pretensions  
claims of these "vagabond exorcists." Genuine  
faith in Jesus Christ, exercised by Paul, they  
could not resist; before they were compelled to  
do; to it they were obliged to yield; but they  
could not be deceived by shallow hypocrisy,  
and when seven sons of one of the priests under-  
took to exercise Paul's power, without possess-  
ing the spirit which Paul had, and the man,  
in whom the spirit was, fell upon them and  
drew them out of the house, naked and wounded,  
through the beaten.

III. Confession and reformation. This con-  
version was soon known throughout the city,  
and the weakened great fear among all classes of  
people, and caused them to revere and magnify  
the name of God. Conviction of their guilt and  
wickedness fastened itself upon the minds of  
many who believed in, and many who practiced,  
the so-called magic arts. So deep and earnest  
was this conviction that many made public con-  
fession of their sins, and many brought their  
books of instruction in these arts, and burned  
them in some public place. This was a sub-  
stantial and satisfactory proof of sincere repentance.  
No pretended penitence is worthy of the name  
which does not result in a total renunciation  
of all complicity with sinful practices, and an  
escaping from all entangling alliances with  
unrepentant sinners, at least, so far as participa-  
tion in, or justification of, their wrong doings  
is concerned, and the confutation and confu-  
sion of all the means and implements of sin-  
ful traffic and fraudulent craft. Reformation is  
the fruit of true repentance, sure to grow where  
the seed is genuine. Things long loved and used  
may have to be given up; it may be necessary  
to surrender ground long occupied and stoutly  
defended, but the truly penitent soul goes  
straight and steadily forward to the end. This  
proves the sincerity of the profession, the genu-  
ineness of the work. This clears the ground of  
noxious weeds and roots of evil, making room  
for the free and thrifty growth of the plants of  
grace in the heart. It is not strange that a  
strong and influential church was gathered  
among these Ephesian converts.

THOUGHTS AND APPLICATIONS.

I. When the Holy Spirit works, evil spirits  
work also.

II. The presence of hypocrites proves the  
existence of genuine Christians.

III. We must both confess and forsake our  
sins.

TOPICS FOR FURTHER STUDY.

I. The different effects of preaching.

II. The value of the apostolic miracles.

III. Ephesian magic.

What is ministerial success? It is crowded  
churches, full aisles, attentive congregations,  
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ment. Ministerial success lies in altered lives  
and obedient, humble hearts—unseen work,  
recognized in the judgment day.—P. W. Roberts

A good cause makes a stout heart and strong  
arm.

## WELL ANCHORED.

BY REV. THEODORE L. CUTLER.

At the close of the first ocean voyage I ever  
made—in a sailing craft—we found ourselves  
near the land, but unable to enter the harbor.  
The night came, and with it the perils of a lee  
shore. For five and twenty days we had relied  
upon our canvas; but now canvas was of no use,  
and our salvation depended upon the anchor.  
If its flukes had not bitten deep into the solid  
earth and held us fast, we should have drifted  
on the rocks and gone to destruction.

We must all cross the sea of life; but quite  
too many are all drift, without either a straight  
course laid for heaven, or a compass, or an an-  
chor. Let me emphasize the vital need of this  
last, for the want of it has left tens of thousands  
to eternal shipwreck. "Religion" signifies  
something that binds or holds; there are num-  
berless occasions in life when we need something  
or some one to hold us with such a powerful  
grasp that we can resist destructive influences.  
As an anchor is of no avail when swung idly at  
a ship's bow, or thrown to the bottom of the  
tempest-tossed vessel, so our spiritual hold must  
be on some one of ourselves, and some one  
that is as immovable as the everlasting throne.  
The old mariner aptly describes this exactly  
when he says (according to the Revised Version),  
"We may have a strong encouragement who  
have fled for refuge to lay hold of the hope set  
before us; which we have as an anchor of the  
soul, a hope both sure and steadfast, and enter-  
ing into that which is within the veil." "Hope"  
in this verse signifies both the act of the soul in  
laying hold of an unseen object, and also the  
object laid hold of. Jesus Christ, as our stone-  
mason, our righteousness, and our everlasting  
support, is that very object, and the only one  
set before us in the only religious system which  
God has ever revealed. Saving faith is a firm  
and intellectual opinion about Jesus Christ, or  
an admiration of him or belief in him. It is the  
act of the soul in grasping him and in attaching  
ourselves to him, so that our ignorance is made  
fast to his wisdom, our weakness to his omni-  
potent strength. Faith is the divine cable that  
unites the soul to the Savior. When you or I  
enter, by the help of the Holy Spirit into this  
vital connection with the Son of God, then, and  
only then, are we truly converted. Because the  
solid pavement of the sea does not move, the  
anchored ship does not move; and because Jesus  
lives, we shall live also. What a glorious view  
this is of faith, and nothing less than this is  
worth preaching or worth possessing!

It requires no great sagacity to discover that  
we are living in a time of widespread disbelief.  
A terribly cold wave of it is passing over us.  
Or, naively speaking, we are encountering  
dense fogs, that make spiritual navigation dan-  
gerous. Some ministers are drifting, and the  
hands of souls are in peril of going on the rocks.  
I care not how, or by whom, such fogs are raised,  
the peril is the same. There is only one sal-  
vation for us, and that is a personal hold on a  
personal Savior. That minister or that man  
is alone securely anchored who can say with  
conviction, "I have laid hold of Jesus Christ,  
and am persuaded that He is able to keep me  
from all falling." Paul, he was enabled to work mir-  
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## THE MISSION OF A CARD.

(Translated from the German.)

BY S. F. SMITH, D. D.

We cannot all carry great bundles of Bibles  
and Testaments with us on our walks; but we  
can put a few cards in our pockets, inscribed  
with the words of life in an attractive form,  
sometimes framed in flowers, sometimes on the  
wall of a boat, or in the midst of a landscape, or  
at the foot. There is much truth in the remark  
of a Christian physician, that the old-fashioned  
card is out of date, and we need something  
in this age, more inviting. In the modern picture-  
card, we have many crumbs of the bread of life  
in an agreeable form. And they are useful too,  
as the following narrative shows.

On one cold winter's night, a poor boy having  
neither home nor friends, was standing at the  
corner of a street in Dublin. He was connected  
with a band of thieves, who were leading him  
rapidly to the road to ruin. That very night  
he had planned to break into a house, and  
they were to meet him at this corner, at the ap-  
pointed hour.

He was waiting here, trembling with cold,  
when suddenly he felt a hand laid upon his  
shoulder. In the darkness, he could only dis-  
tinguish a tall form, but he was alarmed, and  
troubled. But a friendly voice whispered into  
his ear, "Young man, what are you doing here?  
Boys like you have no business to be out in the  
street so late at night. Go home and go to bed."

"I have no home," he replied, "and no bed."  
"Then go to the workhouse," said the other.  
"No, sir," he replied, "I have no money."  
"Where is it?" "Where is it?" "In such a street  
and number." "Without a word more, the boy  
started on the way. "Hello," said the voice;  
"how do you expect to get in? You must have  
a ticket of admission, a free-pass. Here is one.  
Can you read?" "No, sir," he replied, "I  
was the answer," "but will you go, I trust you  
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