

THE BEASTS OF EPHESUS

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The Beasts of Ephesus by James Brand & Francis E. Clark

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JAMES BRAND & FRANCIS E. CLARK

**THE BEASTS
OF EPHESUS**

THE
Beasts of Ephesus

BY

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1854-1919

Pastor First Congregational Church,
OBERLIN, O.

WITH AN INTRODUCTION BY

REV. FRANCIS E. CLARK, D. D.,
President United Society of Christian Endeavor.

If after the manner of men I fought with the beasts of Ephesus, what doth it profit me? If the dead are not raised, let us eat and drink, for to-morrow we die.—I Cor. XV: 32.

1893

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INTRODUCTION.

THIS is a book that the times demand. The Beasts of Ephesus are still going about seeking whom they may devour. They change their form but not their natures. Every young person has to battle with these as did Paul. This book will enable them to discern the ravenous beasts even under the sheep's clothing and it will arm them for the fight with the panoply of God.

This is a book from the right source. It is evidently wrought out of a pastor's loving heart. It is written by one who has seen with pain, and sometimes with anguish, the beasts rending their victims, by one who has longed to leap into the arena and slay the monsters that are slaying the young. Only a pastor who has mourned over mangled lives and wasted possibilities in youth could have written such a book. There is in these chapters much of the "woe is me if" I write not this book. It is written not to satisfy a literary dilettanteism, but a yearning love for young souls.

This is a temperate book. It does not denounce amusements in a wholesale, indiscriminate way. It does not mistake a mouse for a lion, or brandish its sword against a harmless

hare. It chooses real and not imaginary evils and makes nice discriminations between a sin *per se* and the tendency and trend of an amusement which may lead to sin; basing its opposition upon rational and reasonable grounds that will commend themselves to the experiences and consciences of young people everywhere.

This is a strong book. In vigorous English the author grapples with many delicate subjects and never fails to make his meaning clear. The conventionalities of society life have not induced him to choose or pick phrases which are equivocal, or destitute of the fire of righteous indignation. The author sees underneath the surface the hideous, soul-blighting tendencies of some of these forms of social amusement, and strips off the mask which they wear in public.

From personal experience I know that some of the questions here treated; the card table, the theater, the popular dance, etc., perplex many young Christians more than any other problems of the day. Dr. Brand's plain and earnest words will do much to resolve their doubts, will furnish them with weapons of offense and defense against the sophist, and will brace their souls to resist the attacks of the enemy of all righteousness.

Above all, the author touches the right chord in appealing to the *heroic* element in Christian youths. Young people cannot be wheedled into the right, or coaxed into giving up the wrong,

but he who writes to them "because ye are strong," he who recognizes the Christilike courage of every true young Christian; he who appeals to the highest manliness and womanliness in the young disciple and urges duty "for Christ's sake" will not write in vain. With such spiritual insight and strength has Dr. Brand written these stirring chapters. I wish that every young person in all the land might read them.

FRANCIS E. CLARK.

Boston, May 24, 1892.

CHAPTER I.

INTRODUCTORY.

PAUL is dead; but the Beasts of Ephesus are still alive. Their distinguishing characteristic is longevity. They belong to every age and clime. They will not cease to exist till the millennium comes. And every man and woman who proposes to be an out-and-out Christian, must enter the arena, as Paul did, and give them battle.

What were the Beasts of Ephesus? Beyond all reasonable doubt the Apostle's language in 1 Cor. xv: 32, was figurative, not literal. He meant that during his stay at Ephesus he had to contend with men and customs, ideas and influences, which were of such a nature that the battle was like that of a man fighting for life with wild beasts. This will seem to be the only reasonable interpretation when we remember on the one hand, that Paul's Roman citizenship would have saved him from the indignity of being sentenced to literal combat with beasts in the amphitheater; and on the other, if