

Intemperate Pleasure.

It would seem as though the "last days" were always here, and that the "perilous times" were always at the door; for there never has been a day when the class of people Paul pictures were not in the world in great numbers. They are with us now, and ever shall be, till the end. Looking at the list of evil things Paul condemns, it is easy to see how evil grows, not upward, but downward. The scale goes down till it strikes the last sin possible to man. Look at the grade: beginning with loving of self, which always lies at the entrance to a life of sin, one keeps going down through wickedness of the most awful sort till he comes to a rejection of God—"lovers of pleasures more than lovers of God." And the added sadness of the picture is that such people claim to be good; they have a form of godliness, but deny its power; they have a name to live, but are dead!

Timothy is advised to turn away from such people. It is most significant advice. In the previous chapter he is advised to carefully seek to win back certain people who have wandered. But from this crowd he should turn away. It is a serious thought; for we cannot always be sure as to the hopeless ones, from whom we should turn away; but there is a time when it is a clear duty to turn from those who are so abandoned in sin, covered with a cloak of pretension. There is no evil so great in this world, or so difficult to deal with, as vice covered with a religious cloak; as, witness the trouble Christ had with the Pharisees.

How far can we go in worldly pleasures? Where is the dividing line between wholesome pleasure and dissipation? There is hardly an indulgence in the Scripture chosen that is not wicked all the way through; every commandment is broken in the list of crimes Paul enumerates. So we can turn away from them as not being even partially permissible. We should shun the things as well as the people who indulge in them. The subject is, an old one, yet always needing consideration. It is easy to say severe things, not so easy to come to wisest conclusions. We must have pleasures: God intended we should. How shall we be guided in them, that they may subserve our highest interests, leading to the development of character; for if pleasure does not lead to character development, it is vicious, no matter whether we have much or little.

Let us remember that there are no sweet and pure things in the world that are forbidden of God; any pleasure that has dregs at the bottom of it is wicked, God has nothing to do with it. Look to the bottom see the end of that which you call pleasure; there is a pleasure that seems right to many young people, but the end of it is death. Hold up your pleasure to the light—God's light!

It should also be borne in upon us with much force that we cannot be temperate in anything evil in itself. Look not upon the wine when it is red; when it giveth its color in the cup; notice, "in the cup;" do not look on it even in such a small quantity as a cup; the whole business, from a cup to a hog head, is bad, utterly, irremediably bad. Have nothing to do with it. So with every pleasure. The only safe thing is to shut out entirely everything that has evil in it, small or great. It is a great pity that so many of God's children must go to the enemy's camp for recreation; for pleasure. They invariably get to Peter's end, as he stood warming at the wrong fire—they deny their Lord.

We can think of one more aspect of the subject, which perhaps may sum it up for us all; any pleasure that goes beyond the point of renewal of spirit, of recreation, should be abandoned. There is a society just forming in Washington looking to an early closing movement of a most necessary character. Society folks at the American capital sleep too much while the sun shines, and do not sleep enough in the night. They are seeing the folly of it. It is a good beginning. Our young people's unions might well join in with it. How often our receptions and socials reach the point of dissipation. We need some lessons in temperance right there.

How Christ Makes Something of Us.

An English preacher used the following illustration: "Once there was a brier growing in a ditch and there came along a gardiner with his spade. As he dug around it and lifted it out, the brier said to itself, 'What is he doing that for? Doesn't he know that I am only an old worthless brier?' But the gardiner took it into the garden and planted it amid his flowers, while the brier said, 'What a mistake he has made, planting an old brier like myself among such rose trees as these!' But the gardiner came once more with his keen-edged knife, made a slot in the brier, and, as we say in England, 'budded' it with a rose; and by and by when summer came, lovely roses were blooming on that old brier. Then the gardiner said, 'Your beauty is not due to that which came out, but to that which I put into you.'

This is just what Christ is doing all the time with poor human lives. They seem to be of no use, with no hope that they will ever be of use. Then Christ takes them in hand, pours his love upon them, lifts them up out of the dust, puts something of his own life into them, and by and by they begin to be like him, little branches of his own beautiful life.

Same with the Beasts.

"No sir," said the rabid freethinker, "the idea that there is a God has never for a moment entered my head." "Same way with my dog," replied the deacon, "but he doesn't go 'round howling about it."

Evil Company.

John B. Gough said: "I would give my right hand if I could forget that which I have learned in evil society; if I could tear from my remembrance the scenes which I have witnessed, the transactions that have taken place before me."

We are walking photographs, and register with a fearful accuracy everything we see, touch, feel, think, experience. "Men become false," says Charles Kingsley, "if they live with liars; cynics if they live with scorners, mean if they live with the covetous, affected if they live with the affected, and actually catch the expression of each other's faces." Every youth should choose a high ideal in the person of some one to whom he can look up, and whose character he would like to resemble. This constant struggle to attain the character of our ideal is a wonderful uplift to the mind. It sustains and strengthens it.

The immediate cause of the ruin of John Howard's son was the servant of his father. The young man was led into the lowest places of vice, where he contracted diseases that were treated with the most powerful medicines, which planted the seeds of insanity. He was past remedy before his father realized he had gone astray. His life in college was one of riot and debauchery.

Stronger Than the Men.

A lad in Boston, rather small for his age, works in an office as errand boy for four gentlemen who do business there. One day the gentlemen were chafing him a little for being so small, and said to him:

"You will never amount to much; you can never do much, you are too small."

The little fellow looked at them.

"Well," said he, "as small as I am, I can do something that neither of you can do."

"Ah, what is that?" said they.

"I don't know as I ought to tell you," he replied.

But they were anxious to know and urged him to tell what he could do that neither of them was able to do.

"I can keep from swearing," said the little fellow.

There were some flushes on four faces, and there seemed to be no more anxiety for further information.

At Lake-road Baptist Chapel, Portsmouth Miss Ada Ward, the actress, who some time ago created a sensation by joining the Salvation Army, has been received in baptism.

London Baptist.

The man who brings the individual and his sin together will lose his head sometime. John the Baptist did this.

Married.

STEEVES-EDGEY.—At the Baptist parsonage, Sussex, N. B., Dec. 13th, by Rev. W. Camp, Prof. Frank J. Steeves to Mrs. Annie B. Edgey, both of Hillsboro, Albert Co., N. B.

DAVIS-HENDRY.—At Wickham, N. B., on Dec. 13th, by Rev. A. D. Macdonald, Oscar E. Davis, Esq. of Springfield, and Mariana Hendry, eldest daughter of the late Thomas Hendry, Esq. of Wickham.

CHAMBERS-CHAMBERS.—At Sussex, N. B., on December 6th, by Rev. W. Camp, Mr. James A. Chambers, to Mrs. Annie Jane Chambers, both of Waterford, Kings Co.

MCLEOD-TARRIS.—At the residence of the bride's father, Ass Tarris, Esq., Harvey Bank, on November 9th, by Rev. Truman Bishop, Mr. George McLeod, of Harvey, and Miss Ethel Tarris.

TRENHOLM-TRENHOLM.—At the parsonage, Port Elgin, by Rev. J. W. Gardiner, on Wednesday the 29th of Nov., William C. Trenholm to Bernice Trenholm, both of Capri Spear, Botford Parish, N. B.

SNOW-WEATHERS.—At Florenceville, N. B., November 6th, by Rev. A. H. Hayward, Fred W. Snow, of Bridge-water, Me., to Annie M. Weathers, of East Florenceville.

Died.

STEWART.—At Highgate, Carleton Co., on November 28th, Etta, only and beloved child of Decher and Florence Stewart, died from being scalded by falling in boiler of hot water. She was aged two years and one month. Much sympathy was expressed towards the parents, and many prayers were offered that grace might be given for the trying hour. The body was interred at Rockland, and service conducted by the pastor J. D. Wetmore.

VERNON.—At Harvey, on the 8th inst., Mary, aged 71 years, relict of the late Gideon Vernon, Esq.

FAIRWEATHER.—At Cumberland Bay, Queens Co., N. B., on the 14th inst., Hilyard Fairweather, aged 62 years.

LOYD.—At Cambridge, N. B., on December 1st, J. Hartford Loyd, aged 42 years, leaving a widow and one child. He was a member of the First Cambridge Baptist Church, and a respected member of the community where he lived.

BISHOP.—At Hopewell Hill, December 7th, Jessie Bishop, aged 32 years. Our sister had been in the United States for the past summer, and about two months ago came home to die. The cause of death was consumption. Her father died of the same disease less than one year ago. She was an only child, and the widowed mother is left alone to mourn. She however has the comfort of knowing they are at rest. The funeral Sunday afternoon was very largely attended. Services were conducted by the pastor.

DUSTON.—At Belfast, Me., on December 8th, at the residence of her daughter, Mrs. W. W. Rich, Hannah, relict of the late Farnum A. Dunstan, formerly of St. George, N. B., aged 94 years and 2 months. Deceased had long been an exemplary Christian, having been baptized into the fellowship of the Second Falls Baptist Church more than sixty years ago, by the late Samuel Robinson. Her life has been that of a faithful and consistent follower of Christ. She leaves a family of two sons and four daughters, one of whom is Mrs. C. F. Clinch of Clinch's Mills, N. B.

HUGHSON.—At St. John, N. B., on the 30th of November, of typhoid fever, Charles A., eldest son of George Hughson, of Chipman, in his 32nd year. The deceased professed religion during services held at Chipman Station, by Rev. M. Addison, in 1890, and united with the Second Chipman Church. A father, mother, two brothers, and three sisters remain to mourn his early departure.

In this city, on November 28th, of paralysis of the brain, Mary J., relict of the late John Moore, of Chipman, aged 72 years. Sister Moore professed religion over forty years since and united with the Scotchtown church. Three sons and five daughters remain, besides a large number of other kindred and friends.