"Rose-Bud" Band of Hope.

Efforts made on behalf of the young cannot be too highly valued. To save them from the paths of Intemperance and vice is a far greater work than rescuing them after they have wandered away into them. Bands of Hope are among the most effective means that are employed for this purpose, and we feel honored in being able to shew our appreciation of them. The "Rosebud" has done a good work.—A recent effort was made to get essays from some of the young people of the Band. It may interest many of our young readers in town and country to see what they say in answer to the question,

WHAT BENEFIT DO I DERIVE FROM BEING MEMBER OF THE ROSE-BUD BAND OF HOPE ?

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Hope.

I am induced to hold the use of rum, and tobacco in disgust, to abstain from the use of wine, cider, and all other intoxicating drinks. I have an increasing dislike to profanity and every breach against religion and good morals. I am impressed with the beauty and loveliness of goodwill and kindness to all mankind. I am taught polite behaviour to my superiors, and to be kind and affectionate to my inferiors. I am getting used to works of benevolence and trained to take part in the work of the Divisions, or in any society that I may feel disposed to unite myself with. I am being constantly warned of the dangers and snares that are set to entrap my wandering feet through life. I am taught and shown how to avoid them and help others who may fall into the snares.

I am taught to suppress the rudeness and follies of youth, to be more gentle | fant salvation with equal clearness. and ladylike and to exercise general self-control. I am assisted to fulfil the great duties of life in getting good myself and in doing good to others, to all meet them, by enticing them to join the Band of Hope and help them along in the Temperance cause. I am greatly assisted to begin life with a proper view of its duties in future years to the satisfaction of myself, and of all those who have any interest in me. The kind example of my present teachers and patrons will make it easier for me to practice the same in after life. The remembrance of my connection with the Band of Hope will shield me in the hour of temptation. In the Band of Hope we learn to recite, read pieces and sing. This gives courage to do the same in after years whenever called to do so. These are some of the many benefits I derive from being a member of the Rose-bud Band of Hope.

We are very much benefited by being members of the Band of Hope. It prevents us from getting into other bad habits, which would be hard to break off when we grow older, and we get habits of order and punctuality. We learn how to hold the different offices in temperance societies, which will be useful to us some day. I think we can keep resolutions and resist temptation better of Hope are great benefits to cities where there is so much intemperance and young persons are more likely to fall into temptation if there is no restraint on them. Many a person owes his success in life to his having signed the pledge when he was young. We might be spending the time we are at our meetings in a less profitable way, but there we get useful instruction and entertainment. We get the chance of practicing singing and reciting, but I think most of us do not take the opportunity. These are some of the many benefits we de rive from being members of the Band of

ISABEL BRODIE.

ALICE CHASE.

It is a question more easily asked than answered. Some persons think there are not any benefits to be derived from Bands of Hope, others again think the benefits are great. Bands of Hope were formed to induce the young to abstain from intoxicating drink and the use of bad language, and to help them to and an honour to the community in which they lived. Take a boy or a girl who has been a useful working member of the Band of Hope, and one who has never been a member and follow them through life, which one is most honered and respected? Which one has the most responsible duties placed upon him? The Band of Hope boy, and "why," because his brain is not be-numbed with the use of tobacco, and his mind destroyed with strong drink. The boy who joins the Band of Hope with the firm resolution of sticking to the Pledge, and the principles which are instilled in him in the Band of Hope will grow up an honored and respected man. I myself have received principles that I hope will grow stronger and stronger in me, with Divine aid that I shall be enabled always to withstand temptation and unfurl the banner of temperance wherever may be. I think I have improved myself by meeting with the boys and who have so kindly given their time and attention, for which I most heartily older head than mine to answer the question fully which I may be able to do on another occasion

ELLA M. MURRAY.

## Correspondence.

For the Christian Messenger. Heaven.

Question :- SHALL WE KNOW EACH OTHER THERE?

Different answers are given to the above question. Reason answers Yes but as it is not always a safe guide, it may be well to go to Revelation to see if we can get anything like a satisfactory ans-

1. In 2 Sam. xii. 15-23 is the account of the death of David's child. While the child still lived David fasted and prayed, and was in great distress of mind; when it died he altered his behaviour; he "arose from the earth, and washed, and anointed himself, and changed his apparel and came into the house of the Lord and worshipped; then he came to his own house; and when he required, they set bread before him and he did eat." The servants did not understand this, and they asked him about it, when but I did not bear it with an undisturbed he replied . . . . . " can I bring him back again? I shall go to him, but he shall not return to me." By which it appears that David was confident of seeing and knowing the child, when he himself should depart. This verse teaches both future recognition, and in-

2. 1 Thess, iv. 13-18. The first part of this passage refers to the resurrection of the dead, and the latter to recogni- Heaven; and then I will come back my friends in school and wherever I tion, and reunion. The Thessalonians again, and sit by the door till you come; were mourning departed friends, and and when you come, I will take you by the funeral pyre of her husband. Others Paul wrote this for their comfort, telling them to "sorrow not, even as others which have no hope; for if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him." (See in this. that departed Christians are with God, not asleep in the grave). This means of course, all who sleep in Jesus, but Paul wished to comfort the Thessalonians that their departed friends should be among those whom God should 'bring with him. "We which are alive and remain," he says (apparently supposing the resurrection would take place during their life), shall not prevent (go or ascend before) them which are asleep . . . . . the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air : and so shall we (we and they) ever be with the Lord." It is like saying :-- Do not mourn too much at the loss of your when we have signed the pledge. Bands friends; you are separated but for a time; you shall meet them again, and

with them be for ever with the Lord.' 3. 2 Cor. i. 13, 14. Here Paul speaks of rejoicing in the day of the Lord Jesus. "We are your rejoicing, even as ve also are ours in the day of the Lord Jesus." There is to be a mutual joy, they in him, as their father in Christ and he in them as his children. They must necessarily know each other before there can be that mutual rejoicing.

4. The reader may consult the following passages, which bear in the same direction as the last named,-1 Thess. ii. 19, 20; 2 Thess. i. 6, 7; 2 Cor. iv. 14. In the first of these passages Paul anticipates great joy in the Thessalonians in the presence of Christ at his coming. In the second he comforts them that although they were then troubled; when Jesus Christ should come they should grow up useful members of the society be free from those who so troubled them, and enjoy the rest of Heaven with Paul, Silvanus and Timothy. (See verse first). "And to you who are troubled, rest with us, when the Lord Jesus Christ shall be revealed from Heaven." In the third he speaks of being presented with the Corinthians at the resurrection, " and shall present us with you."

5. The parable of the rich man teaches the same doctrine. The rich man saw Abraham and Lazarus, and asked Abraham to send Lazarus that he might dip fore, but with our capacities and under-

less perfect (in that particular) than we are here, where we recognize each other after many years of separation. Indeed the idea that we shall not, is so opposed to reason that we wonder any one ever doubted it; laying aside the strong testimony of the Bible.

very satisfied on this question, although | Young is simply a very depraved and a heathen; for he says: - "O most bliss unscrupulous man, that Mormonism ful day when I shall go to that divine has organized bands of assassins for the company of spirits, and when I shall murder of "Gentiles" whenever oppordepart from this strife and tumult. For tunity presents. To avenge the death I shall go, not only to those men of of Joseph Smith, its founder, Mormonism whom I have spoken, but to my (son) | vows eternal hatred of unbelievers. Un-Cato also, than whom no better man has der the sacred name of religion, it defies yet been born; no one of more exalted human and divine laws. It threatens to piety. His body has been burned by subvert the temporal government of the me, as it would have become him to burn mine (had I died first). But his spirit does not forget me, but looking back upon me, has without doubt goneto those places whither it perceived I too shall go. This misfortune (Cato's death) I seemed to bear courageously, mind. Still I was consoling myself, believing that the departure and separation will not be of long duration." A missionary was once talking on this subject when a converted chief became so 'filled up' that he interrupted him with:- "Massa, when I get to Heaven, I will go straight up to Jesus, and tell her Lord Brigham has dictated. him how I love to thank him for sending you white man teach me way to the hand, and lead you to all the captains and chiefs there, and I will say, Here is white man who first told me about Heaven and this beautiful place this white man brought me to Heaven:' and then I will take you to Jesus, and I will say, 'Here is white man, you sent teach me way to Heaven; ' and we will both fall at his feet, and he shall have all the praise and all the glory for ever." These two heathens felt what tens of

depart, we ought not to feel as if we were parting for ever, but as "only for a little while." Like two travellers parting at one place to meet in another. The writer was visiting a young man

at Little Glace Bay, C. B., who was on his death-bed. His last words on part ing were, "Good-bye, I'll meet you on the other side," and we parted on that understanding; and so may all who ed. The speaker declared that no have a hope beyond the grave, and as they travel on may sing :-

"I'll soon be at home over there, For the end of my journey I see; Many dear to my heart over there, Are watching and waiting for me,over there."

And as regards those who are 'not lost but gone before,' and whom we often mourn and grieve over as if they were lost for ever to us, it is better and wiser to think of them as with Christ, in conscious and never-ending blessedness, and sing as we go on our pilgrim way :-

There are our loved ones in their rest; They've crossed time's river,-now no They heed the bubbles on its breast,

Nor feel the storms that sweep its

For there pure love can live, can last— They look for us their home to share: When we, in turn, away have passed, What joyful greetings wait us there-

To the question at the head of this article the writer ventures the

Across the river."

Answer,- "WE SHALL KNOW EACH OTHER THERE," Milton.

For the Christian Messenger. Mormonism and Spiritualism.

Mr. Editor,-Having attended a lecture given in Boston by Mrs. Ann Eliza Young, the the tip of his finger in water &c. nineteenth wife of the so-called priest Here he not only knew Lazarus whom and prophet Brigham Young of Utah, I Saints. By his disgraceful social crimes, self-complacency is destroyed. Hope he had seen before, but Abraham whom | will write you a brief report. The subprobably he had never seen; from which ject was "Mormonism, its History, Social 1844 assassinated by a mob of indignant as well as the scene on the mount of Life and Political Aspects," Mrs. Young, citizens. Is it not astonishing what transfiguration, where Peter calls Moses it is well known, has shaken off the de- grounds there are for superstitious belief and Elias by name, it appears that not grading fetters of Mormonism and comes in the human mind! What infinite girls of the Band of Hope and the friends only shall we know those we knew be- before the public to speak of the evils and horrors of this system and arouse a thank them. A great deal more might standing so enlarged and enlightened, just indignation against it. She is a

know each other there, we should be thoroughly sincere, in earnest, though a public lecturer, yet is she still very womanly. Her highest sentiments and instincts have revolted against the tyto-day free.

Mrs. Young tells us that Mormonism is but another name for slavery, lust A heathen writer, seems to have felt and crime. She tells us that Brigham United States and substitute the spiritual rule of the "Latter Day Saints!" During the first ten years of the rule of Brigham Young, four hundred murders were committed. The crowning crime of the Mormons was the Mountain Meadow Massacre, whose terrible details were vividly presented by the speaker.

Brigham Young has ruled his people as a tyrant. His commands are implicitly obeyed; for they are clothed in the form of a "Thus saith the Lord!' It has been said that woman has the sepulchres and dead men's bones. right of the ballot among the Mormons. Mrs. Young has been forced to vote as

Many of the women have accepted the degrading rites of Mormonism out earthly, very unintelligent. of a blind faith and fanaticism, as the Hindoo wife is willing to be burned on have rebelled and even sought relief from their wees by suicide. The highest and holiest instincts of the true woman are crushed and insulted and Mrs. Young calls eloquently upon the people to use their influence in putting an end to this monster wickedness of our time and to save the young men and women now growing up under the debasing teachings of the Morman Church.

The income of Brigham Young was thousands feel when their friends in quoted at forty-thousand dollars per Christ pass away. And when we stand | month, dishonestly extorted from his by the bedside of a Christian about to people. Yet he is so selfish and mean as to deny proper clothing to his wives. The lecturer stated that Mormonism was a constant menace to the Republic! Al. ready the saying among the faithful is "when things are fixed and Brigham gives the word." It is dangerous for those within the coils to attempt to escape. Human life is little valued when Mormon designs are to be accomplishcrimes were too heinous to be included in the list of their offences. Mormonism insults Heaven. It declares that Jesus Christ was a polygamist.

The Mormons claim that their fathers dated back to 600 B. C. In 1847 the colony was established in Utah. In 1848, four thousand converts followed. Polygamy was not introduced until some time after the first revelations; but in 1852 it had become the leading feature of the religion, now, "Mormonism is polygamy and polygamy is Mormonism !"

Joseph Smith, the founder of Mormonism, was born in Vermont in 1805. The family afterward settled at Palmyra in New York. This remarkable Smith family had a bad reputation. In 1827, he awakes; but finds a misty curtain Joseph pretended that he had received thrown over the gorgeous castle of yesa divine revelation, written on golden plates and brought to him by an angel. He claimed that the Book of Mormon was printed from these golden plates. | ticed in the first flush of hope? May It was however compiled from entirely there not be difficulties which would different sources, and the most reason- make futile his most earnest effort? He able supposition is that Smith was a miserable impostor. The book gives an Friends are consulted. And being account of the migration of the ten lost friends, they are, of course, charmingly tribes of Israel to America, and claims frank, and assure him that his plans that the American Indians are descended | are ridiculous! They marvel that a from the Hebrews. Smith and his dis- man of sense should have formed them. ciples were expelled from Missouri in | Their superior wisdom, gained by ex-1838, having committed many outrages in defiance of the law. The next settle- tion, enables them to predict certain ment was in Illinois. Smith grew in and ignoble failure if he perseveres. As wealth and absolute power over the he listens the last vestige of his former he was arrested, confined in jail, and in suddenly dies; and the castle of a day's absurdities have not sometime been believed and acted on!

be said about the benefits derived from as they will be in Heaven, we shall know good lecturer, a woman of superior mind. themselves with the subject. Modern his resolution, and finally lead to change the Band of Hope, but it would take an those we never knew before. I think Her face and manner indicate ambition, Spiritualism here in America is another of purpose. 'introductions' will be quite unneces- purpose and a high sense of honor. Her monster growth of ignorance and creis a perfect state, and if we did not cause born of sad experience. She is be praised, this new religion, so called, is never fulfilling,—anticipating but never

rapidly waning. During the last six months it has been exposed time and time again here in the city of Boston. Its greatest marvels have been shown to ranny of this would-be religion and she is be the results of natural clairvoyance, sleight of hand and bold, lying imposture. With all intelligent persons, there can be no doubt that the days of Modern Spiritualism are numbered. The mediums of the City of Boston as a class are not even respectable. Spiritualism has publicly advocated the ghastly doctrine of Free Love. It has labored to exhalt sexual attraction and unbrideled fancy above honor and sacred loyalty to duty. We must of course give many of its adherents the credit of being sincere. But what have been its fruits? A wide spread laxity of morals, a loss of respect for the golden virtue, chastity, a breaking up of homes, a mis erable blight cast upon the holiest affections of the human heart. Distrust and jealousy have taken the place of noble confidence and the poison has spread far and wide through American society. Weak wills have been made more feeble, and there has not only been sin which is bad enough, but persistent and remorseless sin which is infinitely worse. There remain whited

> Modern Spiritualism has destroyed almost all of religious faith in its adherents. The substitute has been the voice of the medium, a voice often very

This nation is at present passing through the fiery furnace of many evils. Dishonesty and corruption have appeared on all sides, even in the highest places. Loyal hearts have trembled for the safety of the Republic. This is the time of times when there has come into the life of this nation, as there sometimes comes into the life of the individual, the strong, deep consciousness that above and beyond all petty, clashing human interests and passions, there reigns the eternal Law of Right. This consciousness may sometimes come through sweet obedience to the Divine law and it may also come through the bitter experiences, the stern penalties of its violation. Happy will it be for this nation, as it is for the individual under like circumstances, if it emerges from its baptism of suffering into a new and higher life.

Respectfully, E. M. CHESLEY. Cambridge, Feb. 26.

For the Christian Messenger. The Irresolute Man.

You have seen him going to and fro in the earth and walking up and down in it. To-day he forms majestic plans. He builds high the storeys of an ærial castle. Not a cloud dims the horizon of his hope. Unparalleled success is sure His eye flashes and his heart swells with mighty anticipation. "To-morrow, tomorrow," he whispers, "these glorious plans shall be put into action, and soon, soon these golden hued promises will be fulfilled."

Weary at last, he lays his head, so overfull of grand expectations, upon his pillow and sleeps. Morning comes and terday's erection. He begins to question the wisdom of his plans. Are there not obstacles which were not nodistrusts himself, and wishes for advice. tensive observation and profound reflecexistence becomes immediately a deserted ruin.

But scarce has the last airy timber fallen when his sanguine eye beholds a new opportunity for grand achievement. Again he overflows with hope. And I will add a few thoughts connecting again is met by difficulties which shake

Thus his days are spent in planning sary "over on the other side. Heaven words earry conviction with them be- dulity. But let progressive intelligence but never perfecting, promising but