

"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.

WHAT BENEFIT DO I DERIVE FROM BEING A MEMBER OF THE ROSE-BUD BAND OF 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 am taught to suppress the rudeness and follies of youth, to be more gentle 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 my friends in school and wherever I meet them, by enticing them to join the Band of Hope and help them along in the Temperance cause.

ALICE CHASE. 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.

ISABEL BRODIE. 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.

ELLA M. MURRAY. 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.

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 answer.

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."

2. 1 Thess. iv. 13-18. The first part of this passage refers to the resurrection of the dead, and the latter to recognition, and reunion. The Thessalonians were mourning departed friends, and 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."

3. 2 Cor. i. 13, 14. Here Paul speaks of rejoicing in the day of the Lord Jesus. "We are your rejoicing, even as ye 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.

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.

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 the tip of his finger in water &c. Here he not only knew Lazarus whom he had seen before, but Abraham whom probably he had never seen; from which as well as the scene on the mount of transfiguration, where Peter calls Moses and Elias by name, it appears that not only shall we know those we knew before, but with our capacities and understanding so enlarged and enlightened, as they will be in Heaven, we shall know those we never knew before.

know each other there, we should be 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.

A heathen writer, seems to have felt very satisfied on this question, although a heathen; for he says:—"O most blissful day when I shall go to that divine company of spirits, and when I shall depart from this strife and tumult. For I shall go, but only to those men of whom I have spoken, but to my (son) Cato also, than whom no better man has yet been born; no one of more exalted piety. His body has been burned by 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 gone to those places whither it perceived I too shall go. This misfortune (Cato's death) I seemed to bear courageously, but I did not bear it with an undisturbed 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 him how I love to thank him for sending you white man teach me way to Heaven; and then I will come back again, and sit by the door till you come; and when you come, I will take you by 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 thousands feel when their friends in Christ pass away. And when we stand by the bedside of a Christian about to 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 parting were, "Good-bye, I'll meet you on the other side," and we parted on that understanding; and so may all who 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 more They heed the bubbles on its breast, Nor feel the storms that sweep its shore. 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— Across the river."

To the question at the head of this article the writer ventures the Answer,— "WE SHALL KNOW EACH OTHER THERE." J. B. Milton.

For the Christian Messenger. Mormonism and Spiritualism. Mr. Editor,— Having attended a lecture given in Boston by Mrs. Ann Eliza Young, the nineteenth wife of the so-called priest and prophet Brigham Young of Utah, I will write you a brief report.

thoroughly sincere, in earnest, though a public lecturer, yet is she still very womanly. Her highest sentiments and instincts have revolted against the tyranny of this would-be religion and she is to-day free.

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 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.

Mrs. Young tells us that Mormonism is but another name for slavery, lust and crime. She tells us that Brigham Young is simply a very depraved and unscrupulous man, that Mormonism has organized bands of assassins for the murder of "Gentiles" whenever opportunity presents.

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 right of the ballot among the Mormons. Mrs. Young has been forced to vote as her Lord Brigham has dictated.

Many of the women have accepted the degrading rites of Mormonism out of a blind faith and fanaticism, as the Hindoo wife is willing to be burned on the funeral pyre of her husband. Others have rebelled and even sought relief from their woes 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 Mormon Church.

The income of Brigham Young was quoted at forty-thousand dollars per month, dishonestly extorted from his 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 accomplished. The speaker declared that no crimes 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, Joseph pretended that he had received a 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. It was however compiled from entirely different sources, and the most reasonable supposition is that Smith was a miserable impostor.

The book gives an account of the migration of the ten lost tribes of Israel to America, and claims that the American Indians are descended from the Hebrews. Smith and his disciples were expelled from Missouri in 1838, having committed many outrages in defiance of the law. The next settlement was in Illinois. Smith grew in wealth and absolute power over the Saints. By his disgraceful social crimes, he was arrested, confined in jail, and in 1844 assassinated by a mob of indignant citizens. Is it not astonishing what grounds there are for superstitious belief in the human mind! What infinite absurdities have not sometime been believed and acted on!

I will add a few thoughts connecting themselves with the subject. Modern Spiritualism here in America is another monster growth of ignorance and credulity. But let progressive intelligence be praised, this new religion, so called, is

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 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.

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.

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 earthly, very unintelligent.

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 aerial 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, to-morrow," 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 he awakes; but finds a misty curtain thrown over the gorgeous castle of yesterday's erection. He begins to question the wisdom of his plans. Are there not obstacles which were not noticed in the first flush of hope? May there not be difficulties which would make futile his most earnest effort? He distrusts himself, and wishes for advice. Friends are consulted. And being friends, they are, of course, charmingly frank, and assure him that his plans are ridiculous! They marvel that a man of sense should have formed them. Their superior wisdom, gained by extensive observation and profound reflection, enables them to predict certain and ignoble failure if he perseveres. As he listens the last vestige of his former self-complacency is destroyed. Hope suddenly dies; and the castle of a day's existence 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 again is met by difficulties which shake his resolution, and finally lead to change of purpose.

Thus his days are spent in planning but never perfecting,—promising but never fulfilling,—anticipating but never