

# THE STAR WORMWOOD

DR. TALMAGE DISCOURSES ON ITS  
BRILLIANT BITTERNESS.

## THE BITTERNESS OF LIFE.

"Be Not Like Attila the Hun," said the  
Great Preacher, "But Scatter Kindness  
in Place of Selfishness, Brightness  
Instead of Darkness." Extraordinary  
Character Study With Its Lessons.

Washington, March 12.—Rev. Dr. Tal-  
mage this morning preached from the  
text, Revelation vii, 10, 11, "There fell  
a great star from heaven, burning as it  
was a lamp, and it fell upon the third  
part of the rivers and upon the foun-  
tains of waters, and the name of the star  
is called Wormwood." He said:

Patrick and Lowth, Thomas Scott,  
Matthew Henry, Albert Barnes and some  
other commentators say that the star  
Wormwood of my text was a type of  
Attila, King of the Huns. He was so  
called because he was brilliant as a star,  
and, like wormwood, he embittered every-  
thing he touched. We have studied the  
Star of Bethlehem and the Morning Star  
of Revelation and the Star of Peace, but  
my subject calls us to gaze at the star  
Wormwood, and my theme might be called  
"Brilliant Bitterness."

A more extraordinary character history  
does not furnish than this man Attila,  
the King of the Huns. The story goes  
that one day a wounded hunter came limp-  
ing along through the fields, and a herds-  
man followed his bloody track on the  
grass to see where he had fallen and  
went on back farther and farther until  
he came to a sword fast in the  
earth, the point downward, as though  
it had dropped from the heavens, and  
against the edges of this sword the heifer  
had been cut. The herdsman pulled up  
that sword and presented it to Attila.  
Attila said that sword must have dropped  
from the heavens from the grasp of the  
god Mars, and its being given to him  
meant that Attila should conquer and  
govern the whole earth. Other mighty  
men have been delighted at being called  
liberators, or the Merciful, or the Good,  
but Attila called himself, and demanded  
that others call him "the Scourge of God."

At the head of 700,000 troops, mounted  
on Cappadocian horses, he swept every-  
thing from the Adriatic to the Black  
Sea. He put his foot on the neck of  
Greece and Thracia. He made Milan  
and Pavia and Padua and Verona beg  
for mercy, which he bestowed not. The  
Byzantine emperor, Theodosius, the  
lucky, put up as a massive silver  
table and vases of solid gold. When a  
city was captured, the inhabitants  
were brought out and put into three  
classes. The first class, those who could  
bear arms, must immediately enlist under  
Attila or be butchered. The second class,  
the beautiful women, were made captives  
to the Huns; the third class, the aged  
men and women, were robbed of every-  
thing and let go back to the city to pay  
a heavy tax.

It was a common saying that the grass  
never grew where the hoofs of Attila's  
horses had trod. His armies reddened the  
waters of the Seine and the Moselle and  
the Rhine with carnage and fought on  
the Catalonian plains the fiercest battle  
since the world stood—300,000 dead left  
on the field. On and on until all those  
who could not oppose the armies lay  
prostrate on their faces in prayer, then  
a cloud of dust was seen in the distance,  
and a bishop cried, "It is the aid of  
God," and all the people took up the cry,  
"It is the aid of God." As the cloud of  
dust was blown aside the banners of re-  
forming armies marched in to help  
against Attila, "the Scourge of God."

The most unimportant occurrences he  
used as a supernatural resource. After  
three months of failure to capture the  
city of Aquileia, when his army had  
given up the siege, the flight of a stork  
and her young from the tower of the city  
was taken him as a sign that he was  
to capture the city, and his army, in-  
spired with the same occurrence, resumed  
the siege and took the walls at a point  
from which the stork had emerged. So  
brilliant was the conqueror in attire that  
his enemies could not look at him, but  
shaded their eyes or turned their heads.

Slain on the evening of his marriage  
by his bride, Ildio, who was hired for  
the assassination, his followers bewailed  
him with tears, but with blood, cut-  
ting themselves with knives and lances.  
He was put into three coffins, the first  
of iron, the second and the third of  
gold. He was buried by night, and into  
his grave were poured the most valuable  
coins and precious stones, amounting to  
the wealth of a kingdom. The grave  
diggers and all those who assisted at the  
burial were massacred, so that it would  
never be known where so much wealth  
was entombed.

The Roman Empire conquered the  
world, but Attila conquered the Roman  
Empire. He was right in calling himself  
a scourge, but instead of being "the  
Scourge of God" he was the scourge of  
hell.

Because of his brilliancy and bitterness  
the commentators might well have sup-  
posed him to be the star Wormwood of  
the text. As the regions he devastated  
were parts most opulent with fountains  
and streams and rivers, you see how  
graphic my text is: "There fell a great  
star from heaven, burning as it was a  
lamp, and it fell upon the third part  
of the rivers and upon the fountains of  
waters, and the name of the star is called  
Wormwood."

But are any of you the star Wormwood?  
Do you solid and growl from the thrones  
paternal or maternal? Are your children  
everlastingly pecked at? Are you always  
crying "Hush!" to the merry voices and  
laughter which the children occasionally  
trickles through at wrong times, and is  
suppressed by them until they can hold it  
no longer, and all the barriers burst into  
unlimited guffaw and laughter, as in this  
weather the water has trickled through a  
slight opening in the milldam, but after-  
ward makes wider and wider breach until  
it carries all before it with irresistible  
freshet? Do not be too much offended  
when one of them is dead. Then you would  
give your right hand to hear one shout  
from the silent voices or one step from the  
still foot. You will not of any of you  
have to wait very long before your house  
is winter than you want it. Also, that there  
are so many homes not known to the Society  
for the Prevention of Cruelty to Children,  
where children are whisked and cuffed and  
scolded and called to order, and an-

swore sharply, and suppressed, until it  
is a wonder that under such processes  
they do not all turn out Nana Sahib!  
What is your influence upon the neigh-  
borhood, the town, the city of your  
residence? I will suppose that you are a  
star of wit? What kind of rays do you  
shoot forth? Do you use that splendid  
faculty to irradiate the world or to rattle  
it? I bless all the apostolic college of  
humorists. The man that makes me  
laugh is my benefactor. I do not thank  
anybody to make me cry. I can do that  
without any assistance. We all cry enough  
and have enough to cry about. God bless  
all skillful punsters, all reparteeists, all  
propounders of ingenious conundrums,  
all those who merrily surprise us with  
unusual juxtaposition of words. Thomas  
Hood and Charles Dickens and Sydney  
Smith had a divine mission, and so have  
their successors in these times. They stir  
into the acid beverage of life the sugar-  
cane. They make the cup of earthly exis-  
tence, which is sometimes stale, effervescent  
and bubbly. They plant the antidote of  
their foster longevity. They slay follies  
and absurdities which all the sermons of  
all the pulpits cannot reach. But what  
use are you making of your wit? Is it  
besmired with profanity and uncleanness?  
Do you employ it in amusement at  
physical defects of the body? Is it like  
the fun of a child? Is it like the fun of  
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and temples and thrones? Let the num-  
bers break their long silence and come  
up to shiver in the desolation and point  
to fallen gates and shattered statues and  
defaced sculpture, repending: "Thebes  
built not one temple to God. Thebes  
hated righteousness and loved sin. Thebes  
was a star, but she turned to wormwood  
as has fallen the city of the living."  
Babylon, with her 360 towers and her  
brass gates and her embattled walls, the  
splendor of the earth gathered within her  
gates, her hanging gardens built by  
Nebuchadnezzar to please his bride  
Amytis, who had been brought up in a  
skilled punster, all reparteeists, all  
propounders of ingenious conundrums.  
These hanging gardens, built terrace  
above terrace, till at the height of 400  
feet there were woods waving and foun-  
tains playing, the verdure, the foliage,  
the glory looking as if it were a mountain  
on the wing. On the rooftop a king walk-  
ing with his queen. Among the statues,  
snowy white, looking up at birds brought  
from distant lands and drinking out of  
national and by grace an nations subdued  
and tributary, crying, "Is not this great  
Babylon which I have built?"

What plaything returned the gardens?  
What army shattered the brass gates?  
What long, dire blast of storm put out  
this light which illuminated the world?  
What crash of discord drove down the  
mound that poured from palace windows  
and garden crevices and called the ban-  
queters to their revel and the dancers to  
their feet? I walk upon the scene of  
desolation to find an answer and pick up  
pieces of bitumen and brick and broken  
pottery, the remains of Babylon. I hear  
the willow weeping, "Babylon was a star,  
but by sin she turned to wormwood and  
has fallen."

I pray that our nation may not copy  
the crimes of nations that have perished;  
that our cup of blessing turn not to  
wormwood and we go down and pick up  
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## A DIFFERENCE OF OPINION

BETWEEN THE COMMON COUN-  
CIL AND THE BOARD OF  
TRADE—THE COMMITTEE OF  
THE LATTER DID NOT AP-  
PEAR ON WEDNESDAY—UM-  
BRAGE AT THE ACTION OF  
THE COUNCIL.

Wednesday afternoon there was a  
meeting of a special committee appointed  
by the common council which was not  
altogether a success. All Millidge occu-  
pled the chair and there were present  
Ald. Christie, Ald. Robinson and Ald.  
Pearson on Wednesday—UM-  
BRAGE AT THE ACTION OF  
THE COUNCIL.

Before the last meeting of the common  
council a communication was received  
from the board of trade stating that that  
body had resolved that there was need  
of a new wharf accommodations and the  
consideration of ways and means for  
obtaining these wharves should be de-  
ferred until the next meeting of the com-  
mon council. The recommendation further  
stated that the board of trade had ap-  
pointed a committee of five for the purpose  
of making a report on the subject of a  
new wharf. A resolution was passed by  
the common council to appoint a commit-  
tee of five to make a report on the subject  
of a new wharf. The committee was ap-  
pointed to consist of Ald. Christie, Ald.  
Robinson, Ald. Pearson, Ald. Millidge  
and Ald. F. H. Wardrop.

"Mr. H. E. Wardrop, Common Clerk,  
St. John's, I have the honor to acknow-  
ledge receipt of your letter of the 13th  
inst., stating that mine of 7th inst. was  
not duly received by the common council at  
its last meeting, when a committee was  
appointed to report on the propriety of  
the extension of harbor facilities to the  
point, after leaving the committee of the  
board of trade or any other citizens  
regarding further what facilities. I have  
been directed to inform you that the  
board of trade sincerely regret that the  
common council did not comply with the  
request of the board and appoint a  
committee of the council (as customary  
in the past) to confer with a committee  
of the board of trade on the desirability  
of the extension of harbor facilities.

"In view of the statement made by  
his worship the mayor, last night, that  
he did not think any outside body should  
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