

THE SONS OF TEMPERANCE

National Mutual Relief Society.

OFFICERS:

President.....B. F. DENNISON, P. M. W. P., Philadelphia Pa.
 Vice-President.....REV. C. H. MEAD, P. G. W. P., Hornellsville, N. Y.
 Gen'l Secretary.....F. M. BRADLEY, P. M. W. P., Washington, D. C.
 Treasurer.....EUGENE H. CLAPP, M. W. P., Boston Mass.

DIRECTORS:

GEO. W. ROSS, P. M. W. P., Strathroy, Ontario.
 BENJ. R. JEWELL, P. M. W. P., Boston Mass.
 W. A. DUFF, P. G. W. P., Philadelphia, Penn.
 GEO. R. BILL, P. G. W. P., New Haven, Conn.
 E. H. HOPKINS, P. G. W. P., New York City.
 JONATHAN PARSONS, P. G. W. P., Halifax, Nova Scotia.
 S. M. YEATMAN, P. G. W. P., Washington, D. C.
 THOS. MOULDING, P. G. W. P., Chicago, Ill.
 E. L. NEIDLINGER, P. G. W. P., Savannah, Ga.

One hundred and sixty members of the National Division are members of the Relief Society.

Benefit in Section 1—\$500.
 Benefit in Section 2—1,000.
 Benefit in Section 3—1,500.
 Benefit in Section 4—2,000.
 Benefit in Section 5—2,500.
 Benefit in Section 6—3,000.
 Benefit in Section 7—3,500.

Assessment Insurance is a Success.

Fraternal insurance organizations merit your confidence and support. They are uniformly well managed, prompt and economical. Be not deceived by the false statements of interested parties who endeavor to destroy your faith in assessments companies. Throughout the United States and the Dominion of Canada these popular organizations are carrying joy and sunlight into darkened homes and saddened hearts. Our own is one of the best. We are carrying an insurance of nearly four millions of dollars at less cost than any other society whose report can be obtained. Examine its plan of work, and write to the General Secretary for facts, information and documents.

Our Plan of Work.

Sons of Temperance over eighteen and under sixty years of age, who are in good health, are eligible to admission. If you are not a member of a Division of Sons of Temperance, the General Secretary will inform you how to proceed. If you live in a locality where our Order has no existence, we will send and organize a local association if you desire it.

You can have an insurance of from \$500 to \$3,500, as you may desire. The only cost is for admission fee and death assessments. We have no quarterly or annual dues, and make no charge for certificates of membership.

Application may be made through the Recording Scribe of any Division, or to the Grand Scribe or through any of our Solicitors, or direct to the General Secretary. If your Division has no regularly-appointed solicitor we shall be pleased to appoint one.

All applications are sent to the General Secretary, who hands them to the Chief Medical Examiner, and when approved, certificates of membership are sent directly to the applicants.

Our admission fees are smaller than any other similar associations.

Admission Fees.

To Section 1—\$ 500.....	\$1.00
To Section 2—1,000.....	2.00
To Section 3—1,500.....	2.50
To Section 4—2,000.....	3.00
To Section 5—2,500.....	3.50
To Section 6—3,000.....	4.00
To Section 7—3,500.....	4.50

Assessments.

An assessment is collected for each death occurring in the Society, except when there is a sufficient amount in the treasury to pay the claim. The rate of assessment at all ages, and for the different amounts of insurance, is given in the table, as follows:

AGE.	SEC. 1.	SEC. 2.	SEC. 3.	SEC. 4.	SEC. 5.	SEC. 6.	SEC. 7.
	\$500	\$1,000	\$1,500	\$2,000	\$2,500	\$3,000	\$3,500
From 18 to 25.....	0.25	0.50	0.75	1.00	1.25	1.50	1.75
" 25 to 30.....	0.28	0.55	0.83	1.10	1.38	1.65	1.93
" 30 to 35.....	0.29	0.58	0.87	1.15	1.44	1.73	2.02
" 35 to 40.....	0.30	0.60	0.90	1.20	1.50	1.80	2.10
" 40 to 45.....	0.32	0.63	0.95	1.25	1.57	1.88	2.20
" 45 to 50.....	0.38	0.75	1.13	1.50	1.88	2.25	2.63
" 50 to 55.....	0.45	0.90	1.35	1.80	2.25	2.70	3.15
" 55 to 60.....	0.53	1.05	1.58	2.10	2.63	3.15	3.68

Assessment cards are mailed direct to each member and all remittances are made to the General Secretary, who returns a receipted card. This is simple and economical. There is no divided responsibility in handling assessments, and in eight years' work only one letter is known to have been lost.

Assessments are always issued on the first day of each month when we have a death recorded. If there is no death, there is no assessment. During 1886 we had fourteen assessments, and during 1887 (to Nov. 10th) we had thirteen. Most of the insurance orders collect from sixteen to twenty-four assessments annually.

The Relief Society is managed by a board of government, consisting of fifteen of the prominent members of the National Division. The M. W. P., M. W. Treas., and four P. M. W. Patriarchs are now members of the Board. These gentlemen are chosen because of their business qualifications and their general fitness for the work.

Our insurance is purely mutual. We have no stockholders; we pay no dividends, and build no palaces for offices. Our assessments are equitably graded, and are not increased with advancing years. We have no deaths from liquor drinking. Our insurance is prompt, safe and economical.

Every Son of Temperance, who is in good health, should be a member of our own Relief Society. It is not excelled by any other in promptness or economy. It insures only members of the Order. As we pay for no liquor deaths, our insurance is, of course, cheaper than in associations that admit drinking men. We have not grown rich, but steadily, taking no step backward. We have no debts. We have paid more than \$100,000 to the families of our deceased members.

In its practical work the Relief Society is a great public charity, though conducted as a fraternal business enterprise. It is a valuable auxiliary in the propagation work of the Order, and its influence for good is being more widely extended every month. It gives strength and permanence to Divisions.

The Society has members in all New England and Middle States, nearly all the Western States, and in Maryland, North Carolina, South Carolina, Georgia and Florida of the Southern States. It has members also from every province in the Dominion of Canada, and from Newfoundland, the Bahamas and the Bermudas.

We believe that our future is to be a bright one. The Society merits and should receive the unqualified support of the Order in all branches. Especially do we invite the hearty co-operation of the executive officers of the various Grand Divisions.

The admission fee is small, and the main object is to strengthen the Order of the Sons of Temperance. Solicitors and organizers will give full information. If the Society has no agent in your division, write direct to the General Secretary for terms and documents.

Address communications for circulars and information to

HERMAN H. PITTS, Fredericton,

Or to F. M. BRADLEY, Gen. Sec'y,
 P. O. Box 682, Washington, D. C.

every man to be a worker, a busy useful man. He should have a calling, a profession, a trade, a business of some kind. He should plough the land or plough the sea, be a baker or a banker, break stones by the wayside or stoney hearts in the church-pew, doctor old shoes or old sores, mend rents in clothes or churches. And, after all, it matters but little what men do, so long as they do something good and useful, and so long as they do what they do well, do it to the glory of God and the good of men. I honor that man, and regard him as a noble fellow-laborer, whose horny hand holds the plough-handles of a God-given industry, just as much as the soft-handed clerk or scholar who toils behind the desk. Jesus was a carpenter before He was the world's Redeemer, and He honored God and served the world in yonder humble Nazareth work-shop, as well as on the Cross of Calvary. All work was honorable to Him, providing it was right work.

Now, in the choice of a calling, in working it out, in making the best of it—and we are bound to do that in the most comprehensive sense with every sphere of usefulness, and all along the whole line of our business—we have great reason, much need, to listen for the voice behind, to tell us what to do, and where to go. Sometimes we come to what may be called cross-roads in our business, right and left byways, and we are not sure which to take, and what to do. Sometimes splendid inducements are set before us, and brilliant prospects are held out to us; but then perhaps there are tremendous business-risks, and sometimes there is something that is not quite sound scriptural principle under cover, and we are tempted to make a venture. How much need then of the voice behind! And it is there, if we but stop and listen.

Every one of us, now and again, in our sphere of usefulness, has thrust upon us, whether or not, something new to our experience, something we hardly know what to make of or do with, something we are not sure whether it comes down from Heaven or up from Hell, from God or the devil, and we hesitate. We are doubtful what we should do, whither turn, to left or right, go forward or backward or stand still where we are. A few perhaps know little of these perplexities of life, but many do, and knowing that these crossways and turning-points are often the hinges upon which a man's destiny turns, they are greatly troubled as to what they should do.

But the voice behind is there to direct. Sometimes however there are so many voices all speaking together, and not all saying the same thing, that it is hard to tell what the true voice says. And another thing, the voice is not so clear in mere byway matters of worldly interest as in the great highway matters of life and destiny, the salvation of the soul. You can take one of a dozen or more byways in the little business affairs of life, and yet come out all right on the great highway in the end.

For instance, you can live here in New Brunswick or you can go far yonder to British Columbia and live there. You can stick to your farm, or your store, or you can go into something else. You can study law or make shoes. You can be a preacher and fish for souls in the troubled waters of the world-sea, or you can build yourself a boat, and weave yourself a net, and next season sweep the tides of the Bay of Fundy for shad. There are a thousand lines of life you may follow out, and yet be an earnest christian, a useful citizen. But for all that it is not unimportant where we live, and what we do, for all of these bypaths of life leave their impressions on our characters, and make us or mar us forever, and we should listen earnestly and patiently for the voice behind to tell us what it would be best for us to do and where it would be best for us to go.

Thus there is a right way for us to take, and a wrong, even in the life-choices that meet us everywhere. We may make a fatal mistake in such a little matter as leaving one place to reside in another. We may blunder, sin, in giving up the jog-along mode of life we have been accustomed to in the country for the business-rush and drive of the city. When therefore an important circumstance obtrudes itself before us that would change or color our life, we should be sure that we have the voice of the Lord with us. We should stop and listen, or at least move softly and slowly, and wait for the word behind to say: "This is the way, walk ye in it."

Again, we have here the seasonableness of the voice behind. It makes itself heard when there is need of its being heard, when men are in danger of going astray. "When ye turn to the right hand, and when ye turn to the left."

God's way is straight on usually. The path of duty directly ahead, and it is not hard to find. Men who want to do their duty have no special difficulty in finding out what course they should take, and what they should do. But the trouble is, we do not always want to do right. Duty is not always easy. The right way is sometimes steep and rugged, and we think we could get to the end in view by an easier way. Here is a hill of difficulty right in the way, and the path of duty is straight over the top of

it. So we look round, and we think we see a much smoother and better way round about the steep hills, and we incline to take it. We think it will amount to the same in the end, and then we will be saved the hard climbing.

But there is usually but one way that is the right way and the best way. In all the great matters of life and destiny, there is but one way, and we must take that and keep it, else we will not be right. This winding about and in and out that shrewd men of the world have so much faith in; this zig-zagging to the left, and then to the right, and then over to the left again and back to the right again, that is so general with men; this resorting to doubtful courses and doing crooked things to get along pleasantly with everybody and everything, which is so highly recommended by many who profess to be the guides of the people, is not the right way at all, not God's way but the devil's, and we had better beware of it. The truth is simple, clear, transparent. It is error that is multiplex, and hard to understand, and cannot be seen through. How many in the church even cannot go straight to the point and say just what they have to say right out! They must wind about, making half a dozen turns in going ten yards of duty, and they palaver and smile and wink and hint and pretend to know so much more than they tell. Now, it is the serpent that winds and wriggles in its movements, and it is falsehood, guile, deceit, that have many words.

But when we are in danger of turning aside from the right way to the left or right, the faithful voice behind warns us. It seems to be always on the watch. Oh it is a grand thing for a man to have a tender conscience! It is troublesome perhaps, and sometimes very inconvenient, when he wants to do something mean, or dishonorable, or crooked, or wrong. Just when he is going to reach out his hand to grasp the coveted treasure, and do the wrong thing, something seems to tap him on the shoulder and whisper in his ear: "This is the way, not that; walk in this way." It is not very comfortable to be brought up every now and again that way, and men sometimes wish they could get away from their conscience. But they can no more get away from conscience than they can get away from God. We may silence for a time the monitor, and do wrong with a strange comfort, but the voice is still there, and it will yet speak in tones of thunder.

Now, to close, we learn here that it is not always easy to know what to do and where to go. The ways that open up before us are so many and entangled, that we are in danger of going all wrong. And many are all wrong, and they think they are all right. But we need not be wrong. God wants us to be right, and if we would be careful to listen to Him in all the ways of life, and let Him direct us, He would guide us aright, and lead us to the glory to come.

And let us know that it is not getting easier to live right. The ways are thickening, multiplying, and even the elect find it hard to know sometimes the way to take. Oh there never was a time when men needed so much as now to listen for the word behind. Let us watch and pray, wait and listen. The Lord speaks. This is it He tells us: "This is the way, walk ye in it." And the way is the way of life and duty.

We live in deeds, not years; in thoughts, not breaths;
 In feelings, not in figures on a dial.
 We should count time by heart-throbs.
 He most lives
 Who thinks most, feels the noblest, acts the best.
 AMEN.

CARE OF THE LAMP

The lamp is such a necessary article in the home that it is strange it should be neglected as often as it is. It requires but a few minutes care each day to keep it in order, yet even this short time is denied it by many housekeepers. An ill kept lamp is a dangerous as well as an unsightly object, and many of the explosions of oil lamps which appear almost every day in the newspapers could be traced to carelessness in caring for the lamps. No woman having the welfare of her family at heart will willfully neglect this very important task. Aside from the danger, there are few things so annoying to a person when reading or sewing as a poor light, and an ill kept lamp will of necessity give forth such a light.

The danger of allowing children or even careless grown people to handle lamps carelessly cannot be overestimated. Lamps to be carried about the house ought to be of tin, and the danger is not so great. If glass lamps are filled lightly with cotton there is not as much danger as though without, for if the lamps should fall the oil would not have a chance to spread, and the fire, being confined to the cotton, could be easily extinguished. This is a safe plan to adopt in all glass hand lamps.—Boston Budget.

HOW GAS IS MADE.

The Simplicity of the Process—An Instructive Description.

Let us give you a very simple explanation of gas making. Break up a piece of bituminous coal into fragments and fill the bowl of a clay tobacco pipe with them. Cover the mouth of the bowl with wet clay and then thoroughly dry it. Put the bowl of a pipe into a fire where it will get red hot and you will soon see a yellowish smoke come out of the stem, and if you touch a light to the smoke it will burn brightly, for it is nothing more nor less than the gas from the coal.

You can purify and collect this gas in a very simple way. Fill a bottle with water and turn it upside down in a bowl of water. You know the water will not run out of the bottom because the air pressure on the water in the bowl will prevent it. Put the end of the pipestem under the mouth of the bottle and the gas will bubble up through the water into the bottle gradually displacing the water, and if the pipe were large enough to make a great deal of gas the bottle would be entirely filled with it.

You have seen the immense quantities of coke which they have at the gasworks, that is what is left of the coal after the gas has been burned out of it. Coke is carbon, only a small part of what was in the coal having gone off with the gas. Take the clay covering off your pipe and you will find the bowl filled with this coke.

Now that is precisely the way gas is made in large quantities at the gasworks. Instead of pipe bowls they use big retorts, and these are heated red hot by furnace, for the fire must be outside of the retorts. Heating coal red hot in a closed retort is very different from burning it in the open air. A large pipe from the retort carries off the product of the coal, consisting of steam, tar, air and ammonia as well as gas. The ammonia and the tar go into tanks and the gas into coolers, and then over lime, which takes up the acids in it, into the immense iron gas-holders which you have seen at the works.

These holders are open at the bottom, and stand, or rather swing, in tanks of water, being adjusted by means of weights. As the gas comes into them they rise up out of the water, but the bottoms are always submerged so that the gas cannot escape. The large gas-pipes, or mains, as they are called, connect with the holders and conduct the gas through the streets to the houses where it is used. The pressure is given to the gas by the weight of the iron holders, which are always bearing down on the gas they contain.

STAGE WARDROBES.

Something about Their Value and the Trouble Taken in Collecting Them.

In a brief interview with Mr. Hawthorne recently he said: "The most valuable wardrobes owned by the rank and file of the profession to-day are probably in the hands of those who were brought up in stock companies. Being called upon to play a variety of parts in their time they have got together piece by piece articles of dress and bits of finery that in many instances could not be duplicated.

"Such eminent actors as Henry Irving and Wilson Barrett incited the development of theatrical dressing among our native actors perhaps more than any others, although Edwin Booth, W. E. Sheridan and E. L. Davenport made several attempts in the same direction years ago. The time, however, was not ripe for the ideas thus promulgated to take root, and discouraged, disheartened and impoverished, Mr. Booth gave up trying to educate the profession and public up to a higher standard and has settled down to the use only of those things in the matter of dress and appointments that are absolutely necessary.

"The rapid growth of international communication, visits of American actors and tours of foreign artists in this country at last awakened interest in dress matters on this side of the Atlantic, and to-day an actor can get better ideas, better work and more carefully and stylishly made wardrobes in New York than he can anywhere in Europe. This fact is admitted by many English actors who come to this country, and instead of bringing with them great trunks of wardrobe from home they wait until they get here before having anything made up.

"Worth managed for a while to get a great many orders from American society ladies and actresses by the clever little dodge of telling them when they tried to explain to him what they wanted, that he never met a woman with such ideas and perfect taste and such mechanical ingenuity before. Unluckily for him these ladies began finally to compare notes and found that he used the same expression to each of them."

RED HAIR.

How are we to account for the popular prejudice against red hair? Is it connected with the tradition that Judas Iscariot was red-haired, or is it of earlier origin?

So strong was the sentiment against it in the Middle Ages that one of the chroniclers denounces it as "a burning brand of infidelity." It may very well be that the hatred with which William Rufus was regarded owed an extra dash of intensity to the color of his tawny locks.

Not a few personages, however, have been endowed by nature with hair of this fatal hue, (which their flatterers no doubt, persisted in describing as auburn), for instance, Anne Boleyn, (Mr. Froude speaks of "her fair hair flowing loose over her shoulders"); Queen Elizabeth, (Sir Richard Baker describes her as "inclining to pale yellow," Fuller uses the convenient epithet, "fair"); Columbus, the poet Camoens, and Marshal Ney.

One does not like to think of red-haired poets; but the reader will find that auburn, which has at least a warm tinge on it, has not been uncommon among "the brotherhood of the tuneful lyre." Shakespeare's hair and beard were auburn, if we may credit the original coloring of his bust in Stratford church, and Milton's "hyacinthine locks" were of a similar color. But Burns's hair was black, and Byron's of a dark brown.