

THE SONS OF TEMPERANCE

National Mutual Relief Society.

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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.....	\$.100
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. 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	2.53	3.15	3.68

Assessment cards are mailed direct to each member to the General Secretary, who returns a receipted card. There is no divided responsibility in handling assessments, 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 rapidly 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 to 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 unequalled 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

being polished and inlaid by the Spirit of God, pillars that are the gift of the King of kings, and those pillars shall yet shine forever amid the glories of Heaven, and here dwells the living God Himself.

Thus, it is no mean temple we have here. Realizing, then, that we are in the church of the living God, beholding on every hand the glories of His grace and the wonders of His love, let us bow down and worship, let us be reverent and respectful, let us behave ourselves as those who know what we are and where we are, let us conduct ourselves in a manner becoming membership and office bearing in so sacred a society. Oh especially as office-bearers, how faithful we should be to our great trust, how earnest in our duties, how full of work, how watchful over our walk and conversation, how circumspect in our behavior, how sound in our teaching, how pure and true and good in the life we live, for this that we are set over is no mere human society, but the church of the living God! "These things write I unto thee... that thou mayest know how men ought to behave themselves in the House of God, which is the church of the Living God."

Again! The Church is worthy of, and has a claim to, the respect and reverence of men, their best behaviour, because of what she is in relation to the truth, religion: "The pillar and ground of the truth."

The truth here is revealed religion, the glad tidings of salvation. To the people of God, the church, God has been pleased, from time to time, and in a diversity of ways, to make known His will, the purposes of His grace and mercy to a lost world, the way of salvation. And His people have realized the grandeur of their trust, and have proved themselves to be faithful custodians of His revelations. They have suffered no word of His to be lost. Promise after promise as they dropped from lips Divine, and prophecy after prophecy, and precept after precept, they have treasured, and now what a wealth of truth in these last days is the church possessed of, seed-truth enough to sow the coming ages and the yet wilderness nations, seed-truth enough to fill the world with the golden grain of the good to be, the glory to come.

But it is one thing to have the truth in the shape of promise and prophecy, precept and proverb, psalm and hymn, dogma and doctrine, creed and confession, Bibles and prayer-books, sacred scripture and holy tradition; and it is another thing, and a grander thing, to have it in the shape of spiritual life and power, church organization and christian experience. It is well enough to have the truth bound in gold and morocco, printed on paper, or written with pen and ink, and laid up in the sacred archives of the church; but let me rather see truth on two legs walking about, religion with its sleeves rolled up and at work, the precepts and promises becoming duties and blessed christian experiences. That is what we want in this intensely practical age of ours. We care not so much what men believe or profess as a creed; we want to know what they can do, and only in so far as they are able to do, are they anything. Pure truth indeed, sound doctrine! The way to keep the wheat of truth pure is not by hoarding it but sowing it, and the way to know whether a doctrine is sound is to test it. Do not tell me how much you believe in the doctrine of election, but come out from the world and show that you are one of the elect. Do not din my ears with what you have to say on the perseverance of the saints, but come down where men with their coats off and their sleeves rolled up are working for bread, and persevere there. That is the sort of creed we want today, and no other will take with us.

Now, when the apostle speaks here of the church as the pillar and ground of the truth, he does not mean so much the church as an idea, a theory, a history, a creed, a constitution; but the church as a society, the church as it was yonder at Ephesus at the time with such and such men and women as its members and office-bearers, and the church as we have it here among us. What does the world of today know or care what is written in our Bible, or how the truth is stated in our confession of faith! They look at us as we are. They meet us socially. They have to do with us in the way of business. They do not come to church to see what we are there, what we are on our knees, what we are around the communion table. But they find us on the street, where duty calls us, where our work is, where we are off our guard perhaps, and they note us there. We are their masters or servants. We work for them, or they for us. We trade with them. We are their neighbors, their fellow-citizens, and so on. In this practical way we are to them a church, and thus we commend to them or otherwise the truth we hold, the religion we profess.

Yonder at Ephesus men went and locked at the pillars of Diana's temple rising aloft, and they admired them, and they looked at the solid foundations they rested on and saw how secure they were. And, we are the pillars of the truth, the foundation upon which it rests—these weak christians, the people

of God here. It is not because we have a church of stone, with pillars of iron, that we stand today, and have stood, and are to stand. Nor yet again is it because we have as a church a confession of faith and a history coming down to us from the days of old with all the beauty and permanency of the truth embodied and embedded in them that we have stood and are to stand. The beauty and strength, the glory and permanency, the pillars and foundation, of this church, are the people who belong to the church. Time will wear down and tear down this massive structure, and our confession of faith may yet come to be superseded, and one generation of men after another will come and go, but here will stand together, by God's grace, through the years to come, as they have done through the years that are past, a people who will be strong and true, more enduring than the everlasting hills, more glorious than the sun.

Now, I am aware how weak we all are. Men come and tell us how true they will be to the church, and they are not true. They go off and join some other church, or they go back to the world. Oh these living pillars, these living foundation stones! Because they are living they may walk off some day in a body, and then, where will the Kirk be, the glory of truth, the permanency of this good cause? And there is danger of that. How little we can trust men! How fickle and disappointing are the people, yea even the professing people of God! From the beginning it has been so, and to the end it will be so. And yet the church has stood, and stands, and is to stand, and a glorious church she has ever been. Ah! the reason is, the Lord is true, and His promise true. He is the foundation upon which the church is built, the Rock of ages, and so the church is sure. He is the middle pillar of the temple, and because He stands we stand. If, then, Christ is with us as a people, we will stand, and grow in strength and beauty; we will be the pillar and ground of the truth, and men will come to us and look to us for the truth.

And let us not disappoint them. Let us commend religion to them. Let us more and more realize what a responsibility it is to be a church; and here in this city may it be our ambition to be the joy and comfort of many souls, a light shining far out into the world's darkness, a pillar standing up for the truth as we have it here. Around us are those who go after new things, modern fashions of faith and religion, and are tossed hither and thither with every wind of doctrine. But let it not be so with us. Let us stand by the truth that has stood the test of years, and let us live up to it and hold it forth. There is beauty in it and power, and it will win its way, and command men's confidence and respect. Let us have high ideas what we should be and do, and let us go on growing up to the fullness of the measure of christian manhood there is in Christ for us. What a power for good a living church can be, and what a glory! Let us seek to be that power and glory. And the way to realize it, is for each one of us individually, and all of us together, to be faithful, active, earnest.

A word more. We learn here that men should be reverent in the House of God. This is not the place for giddiness, and light and unseemly behavior. We are here to worship God.

Again, as a church, as a congregation, as a people we are to commend religion to men. We can bring contempt upon the church and upon religion. So many are irreverent and despise the very name of religion, because the people of God are not what they should be. I do not say we should be long-faced, or sullen-faced; but I do say, we should be true, not one thing here and something else down the street. The truth is in our hands, in our keeping, in a most important sense, and we can do so much to commend it to men, or lead them to despise it. Let us be pillars of the truth. Let us adorn the doctrine we hold to. They say of us hard things sometimes; let us give the lie to it by the way we live, by the works we do, by our happy holy walk and conversation.

Glorious things of thee are spoken,
 Zion, city of our God;
 He, whose word cannot be broken
 Formed thee for His own abode.
 AMEN.

HINTS TO HOUSEKEEPERS.

To remove stains from cups and saucers, scour with powdered bath brick and soap.

Wash the hair in cold sage tea; it will keep the hair from falling out.

Tea or coffee stains will come out at once if they are taken immediately and held over a pail while boiling water is poured upon them.

If so unfortunate as to scorch the bosom of a shirt while ironing it, hang in the sun, and it will be drawn out in a few hours.

Carpets will look much brighter after sweeping if wiped off with a damp cloth.

Don't leave lettuce in water after it is washed, as it soon wilts, but place in a cool place and sprinkle with water.

NEBULÆ EXPLAINED.

Instructive Information for Students of Astronomy.

According to Late Researches Nebulæ Are Neither Very Distant Clusters of Stars Nor Masses of Gas, But Merely a Cluster of Meteorites.

Ptolemy was the first to point out, when he was making his map of the stars, that there were certain "cloudy" stars, of which he gave five on his map, writes J. Norman Lockyer in Harper's Magazine; and Tycho Brahe, whose work was done before the invention of the telescope, although he did not notice any bodies which we now class as nebulae, was firmly convinced that nebulous luminosity which we call the Milky-Way was something entirely different in its nature from the stars. He imagined it to be what he called an ethereal essence, a sort of fire-mist, so that when in his time, in the year 1572, a new star appeared, he supposed it to be a considerable agglomeration of this ethereal fluid. Galileo was able to show that the Milky-Way, the "ethereal substance" of Tycho, was only an appearance due to enormous numbers of stars lying in the same visual ray; the stars of which it is composed can indeed be seen with very small optical power.

It was not till 1612, a few years after the introduction of the telescope, that we got the first real definition of a body which we now call a nebula. The first observation we owe to Simon Marius, who stated that some of the bodies visible in his telescope exactly resembled the appearance produced by the flame of a candle seen through horn. It was not till 1656 that the nebula in Orion was discovered, although now to the trained eye it is very easily visible, so that it seems rather wonderful that it was not discovered before. In 1714, in England, attention began to be paid to these bodies, but it was not until the time of Sir William Herschel that the most magnificent revelations were made. He was the first to construct very large telescopes, by means of which objects which appear to the eye as excessively dim, or objects entirely invisible to the naked eye, may be brought into full visibility. In this way Sir William Herschel convinced himself of the existence of a true nebulous fluid differing from stars.

After not only Sir William Herschel, but his son, Sir John Herschel, had accumulated vast stores of facts, Lord Rosse took up the story, and made a telescope very much more powerful than any which had been employed by the Herschels. His telescope has a light-grasping power compared with the eye of 130,000. The chief result of Lord Rosse's work to which we need here refer is the idea that in a great many bodies which had been classed as nebulae this enormous increase of optical power suggested that we were only dealing with very distant clusters of stars.

Lord Rosse was able to get the suggestion of "resolvability" in so many bodies which had been classed as nebulae by Sir William Herschel and others that gradually the idea came to be held that the most nebulous nebula, if we could get sufficient optical power to bear upon it, would be broken up into stars just as certainly as the Milky-Way had been by Galileo.

This would mean that the nebulae were simply clusters of stars so infinitely remote from our ken that even with the power of Lord Rosse's instrument they retained the appearance of an ethereal essence.

This was the general opinion in 1864, in the early days of spectrum analysis, when Dr. Huggins turned his spectroscope one night to one of the planetary nebulae. At first he thought that something had gone wrong in the apparatus, because he could only see a bright line instead of the usual sort of spectrum obtained from a star. Further work on other nebulae showed him, however, that the spectroscope was doing its level best, and that the cause, the anomaly, was really that the nebula gave out monochromatic light, while stars gave out light of all colors.

In some cases another line was seen, easily proved to be due to hydrogen, and in another planetary nebula other observers have since shown that there is another hydrogen line visible.

It became Dr. Huggins' duty to find out the origin of the first line observed, and he came to the conclusion, after considerable labor, that this line was very nearly, if not exactly, in the position of the chief line seen in the spectrum of nitrogen, and the suggestion was therefore made that these nebulae were masses of nitrogen and hydrogen gasses mixed, or if not nitrogen, some constituent of nitrogen mixed with hydrogen. That result made the idea of Lord Rosse concerning the possibility of the resolvability of nebulae into stars untenable. We had to consider from that time that the light of the nebula came from a gas or vapor, and hence it was held that the nebulae were masses of gas.

Another explanation of the origin of the green line has already been given. If we study the spectrum of magnesium, we find a very bright fluting with its less refrangible edge absolutely in the position of the green line; in the nebulae and in comets the same line appears, not nearly, as in the case of the line of nitrogen, but absolutely. But not only so. We find another line of magnesium also visible in the planetary nebulae. Again, in the spectrum of magnesium burning in the Bunsen burner can be photographed a line having the exact wave-length of a line also seen in the nebula of Orion, so that there is a considerable amount of cumulative evidence that magnesium is the true origin of this spectrum, the luminosity being produced by meteorites, the chief constituent of which is a compound of magnesium with oxygen, silicon and iron.

We are therefore justified, until some better explanation has been given, in holding the view that nebulae, like comets, consist of meteorites, and that they are neither very distant clusters of stars nor masses of gas.

A Tough Mountaineer.

One of the pluckiest fellows that ever lived in Montana is John Myers. He is twenty years old, and has just gone through a thrilling experience. He is a cowboy and was hunting for horses with a party on the Still Water river. He was missing the other night when the others came in. It was thought he had stopped at some "squaw man's" house and no fear was felt for his safety. Two days after the men in the camp noticed a dark object slowly sliding down the side of an opposite bluff. It was Myers. Both of his legs were broken and his head and face terribly lacerated. He was weak from loss of blood and the exposure he had undergone, dragging himself along for thirty hours in the snow. His horse stumbled and threw him on the rocks and ran away. He crawled up the side of steep bluffs, where few men could walk.