

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 assessment 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. 3.	SEC. 4.	SEC. 5.	SEC. 6.	SEC. 7.
	\$500	\$1,00	\$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	1.55	1.88	2.20
" 45 to 50.....	0.38	0.75	1.13	1.50	1.80	2.25	2.63
" 50 to 55.....	0.45	0.90	1.35	1.80	2.10	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 remittances are made to the General Secretary, who returns a receipted card, The simple and economical. There is no divided responsibility in handling assessments, a 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 richly 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.

socially; while in the vestry one of the deacons asked me just before entering the pulpit if I would take a glass of wine. Although that was ten years ago, you may judge how greatly astonished I was to be asked such a question in such a place. I was so confused, that while I declined I almost forgot to do so courteously. Thank God that day is past, I trust never to be repeated even in old beer loving London, but it is sad to know that on this continent, where the Temperance Reform is supposed to be 25 years ahead of England, there are one or two denominations in which are ministers who are so demoralized by alliance with the liquor traffic, that they assert that it is an abridgement of legitimate liberties to agitate and legislate it out of existence.

Such men must have their moral perceptions greatly warped, to fail to see the many-sided evil which the traffic has imposed on mankind. But I fear that their apathy to the evil effects of strong drink, or their defence of its producers, arise either from their habitual use of liquor, or from the fact that they or their church have an indirect money connection with the distillery. It is a notorious fact that lands owned by churches both in London and New York, and possibly in these provinces, are occupied by those engaged in making or selling this demoniacal fire-water.

All the students in my Alma Mater are total abstainers, which is no small thing for an English College, and Mr. Spurgeon preaches with the blue ribbon in his coat button-hole. The day certainly has come when churches ought to have a more distinct and definite article in their creeds, bearing on, not only the imperative abstinence of members, but also as to aggressive and organized effort in temperance work. The temperance lodges and papers have thrown into the faces of ministers, assertions that the churches are to be blamed for a large part of the intemperance that exists, which they say the churches have done so little to prevent. And I am strongly inclined to such an opinion. While the temperance lodges have always had a number of christian men and women in them, it is certain that they have not always been carried on to the satisfaction of ministers. But who is to blame for a lack of high moral tone in any of their exercises? If we ministers had taken hold of lodge work and thrown ourselves into the temperance reform as such work deserves and demands, temperance work and meetings would have been where they ought to be, in the churches, and not in the hands of, though enthusiastic, yet sometimes unconverted and even worldly minded demagogues. And until churches and ministers make this work a part of their sublime mission; a part of the great reformatory task of Christianity, which includes care for the body as well as the soul, the afore-mentioned accusation will deservedly be thrown into our faces, and the temperance reform will lack its most vital and essential strength, viz. the moral strength and intelligent wisdom of a great host of the best men and women in the world.

While I thus speak of the need of the church as a whole entering into this work, and making it an essential part of her mission, I must not, as I cannot, forget that a great part of the church has already organized itself into a society for aggressive work in the temperance reform. And in no little measure is the present advanced temperance sentiment due to the consecrated, untiring, and prayerful endeavours of "The Women's Christian Temperance Union," both in Canada and the U. S. While I hail with heart-felt gratitude the work and successes of this band of noble sisters, I feel small as a man that we men have allowed them to toil single-handed, and often without our tiniest words of sympathy in their struggles to vanquish this gigantic foe from our midst. What would have been the state of Fredericton today, but for the persistent and heroic endeavours of these christian women? You observing and thoughtful men know that this beautiful little city would be a small edition of liquor-loving St. John or saloon ridden Halifax. But for them a screened pot-house would stare us at every corner, exhaling its foul odours into the faces of all passers-by. But for them and their brave work of securing the popular vote to adopt the "Scott Act," the present unprincipled vendors would not be driven into secrecy in the sale of alcoholic poison; but for them the accursed viper's trail would be seen in many a home, where now is peace and plenty.

But this is only the LEFT wing of the great army of the Lord of Hosts. Where is the RIGHT wing? Where are the strong men, the brave men, the godly men? Will ye not O British hearts, "Hearts of Oak," descendants of "Crusaders," "Knights Templars," and the grand galaxy of heroic spirits, who have laid on the nation's altar their best blood and their prime-manhood's days; will not ye their children rise in the might of your God, and march forward alongside your noble sisters, as the great grand right wing of the Lord's army to the patriotic and conquering strains of FOR GOD AND HOME AND NATIVE LAND.

Where is your manhood, that these christian women should have to bear the

burden of inviting and securing to the town a high-minded, christian and temperance Mayor? You have had mayors of intelligent and upright characters who have filled the office with a large degree of credit, but alas some of them were very tardy in touching temperance work, because of their bondage to social customs; their fear of losing caste; and possibly by the fear of being boycotted by their non-temperance business associates with regard to the almighty dollar.

Now to the work ye Britons, roll up your sleeves and show a bold and united front in this work. Away with all your genteel kid-gloved sentimentality, and show these brave women that nineteenth century heroism is not all feminine, but that a large portion of it still lives in the hearts of the men.

Come Pastors of the churches; come ye middle aged men of the church of God; come ye stout-hearted and sturdy young men; unite I beseech you in one grand effort with this band of true-hearted women and make your moral forces, and your ballot power felt in placing in the worshipful chair a man who will pledge himself to the extirpation of the greatest curse of this century. It can be done; it ought to be done; and you have the power of saying, and the might of proving that it shall be done. When a righteous cause is backed up by the abiding strength of a host of determined, praying, diligent christians, it must, as it has done, sweep everything before it, unto complete victory.

You men know as well as I do, that there is a number of "rum-holes," in this town, where the fire-water is sold secretly, to those who are initiated into the private signs. These places are found under the wing of higher sounding names than "rum-holes." Some are called "Hotels," some "Drug stores," while others are content to be known as "Grocer stores;" but whether these disguised saloons are in high or low quarters, they are all carried on by those who have become demoralized by the liquor traffic. You know that all the tipplers who frequent those places exhibit evidences of a downward trend in morals too, for a man can no more touch liquor without being defiled, than he can touch hot pitch without being contaminated.

If the fathers, husbands, sons, and brothers of your families are being demoralized by strong drink, are you going to look on and see them scourged and smirched by this accursed traffic, and do nothing to help shut down these "rum-holes," or chase these rumsellers out of the city? Some of you men know by sad and sickening experience, the siren like bewitchery of gay and worldly companions; you know a little of the satanic sorcery of fast, drinking, and smoking society, and but for the grace of God and a devoted Mother, or Wife, or Sister, you would still be in "the gall of bitterness and the bond of iniquity."

Will you not O ye redeemed men, for love of God, and love of your poor fallen brother arouse yourselves and rise and be valiant in this great cause? Come now, and grasp the hilt of "The sword of the Spirit" and with all the old English courage of Cromwell's "Ironsides" press forward on to the enemies usurped dominions and victory awaits your united endeavours. Bring pressure to bear on the executors of the law, that the prosecuted offenders shall be fined not only once for \$50, but a second time for \$100, and right on till the culprits are lodged in jail for a couple of months. What do these sly rummies care for a fifty dollar fine? And even a hundred dollar fine will not fill them with fear; but just get a few of them into the city's free boarding house where they can meditate on the degrading results of openly violating the law, and they will learn wisdom by experience dearly bought.

Now how do you men expect that these christian women can follow up this work alone? Where is your manliness if you shirk this rough work and leave it to be done by the sisters? They have done great things almost alone, now quit you like men, and share with them the drudgery, and you may divide with them the conqueror's reward.

Do you reply, "I do not drink, I have no boys to be exposed to the dangerous thing, therefore I have no interest in this temperance reform." What! are you frozen into an iceberg? Is your soul enwrapped so closely in a cocoon of selfishness, that it matters not to you, whose father, husband, or son is dammed by this liquor traffic, so long as you and your home are free from the blight? What is your soul shrivelled into nothing but a small i? Shame on such a being who dares to label himself a man, Hurry thee out of this universe of throbbing, striving, suffering, and sinning souls, for there is no room for such fossilized beings as thou.

One great hindrance in temperance work here is the drinking customs of what is called "society families." Many of these do not condescend to patronize the "bar" in the hotels, or slip into the rear of certain stores to tiddle on the sly, but who import liquor by the case from St. John. These well-to-do people keep the vile stuff in their cellars under lock and key, and partake of it whenever they wish, and bring it out at their parties. Does it not seem a thousand pities surrounded as these are with all the necessaries, and often luxuries of

life, that they should ally themselves with this ruinous traffic, and become a bane instead of a boon to a community. In London, where I lived twenty-five years; the mightiest hindrance to temperance reform; a larger and reliable custom of the distillers and brewers is what is called "the upper class." The majority of people living in that realm of unearned and unrighteous money, are great drinkers of the product of the vat and the press. If these are intoxicated, it is so respectably done, and very carefully hushed up.

What is true of London, is more or less true of Fredericton.

Finally a word to young men.

At a temperance meeting held in Alabama, Colonel Lemanousky, who had been 22 years in the armies of Napoleon Bonaparte, addressed the meeting. He arose before the audience, tall, erect, vigorous, and with the glow of health on his face and said:—"You see before you a man 70 years old, I have fought two hundred battles, and have fourteen wounds on my body, I have lived thirty days on horse-flesh, with the bark of trees for my bread; snow and ice for my drink; the canopy of heaven for my covering; without stockings or shoes on my feet; and with only a few rags for my clothing. In the deserts of Egypt I have marched for days with a burning sun on my head; feet blistered in the scorching sand; with my eyes, nostrils and mouth filled with dust, and thirst so tormenting, that I tore open the veins of my arms and sucked my own blood. Do you ask how I could survive all these horrors? I answer that, next to the kind Providence of God, I owe my preservation, my health, and vigor to this fact, that I NEVER DRANK A DROP OF SPIRITUOUS LIQUOR IN MY LIFE."

Now look on another picture,

The following is a saloon-keeper's speech on exhibiting his wares at a state fair for a prize. "Gentlemen, I took this boy out of a Sunday School only eighteen months ago. His father is dead. The old man voted for license all his days and left his son for me to practice on. See in 18 months his mother has died of a broken heart, and he has become what you behold, all bloated, dirty, and diseased. Good work, don't you think so? Moreover under a permit for pay, the State is my partner in this business, and it should not discredit this beautiful specimen of our joint handiwork.

Young men, if you want to live long, and fulfil the sublime mission of a true man; if you desire robust health, a physique equal to the demands of life's duties; if you would cultivate a strong and manly character, and attain unto a virtuous, chaste, and honorable career, YOU MUST LET LIQUOR ALONE. For the grave-yards and cemeteries have in them many who proved that strong drink enervates physical strength; undermines strong manhood; smirches character with foulness; brings disgrace on families; digs for its victims an early grave, and hurls with relentless irony their souls into the nether-most hell, for "No drunkard shall enter into the kingdom of God."

Oh, my dear young men, I plead with you to be ambitious to be good and great after God's plan; follow no longer the giddy multitude chasing shadows. Do set before you the sublime model life of the Son of God; lean no longer on the broken reed of human weakness, but casting yourself in simple faith on to the Almighty Christ; you shall find that in His strength, you will have the power to resist the tempter, and to walk in the ways of the Lord. Do I beseech you.

Dare to do right—dare to be true,
 You have a work that no other can do,
 Do it so bravely—so kindly—so well,
 As to gladden all heaven, and silence all hell.

Dare to do right—dare to be true,
 Other men's failures can never save you—
 Stand by your conscience, your God, and your faith,
 Stand like a hero, and battle till death.

Dare to do right—dare to be true,
 Keep the great judgment seat always in view;
 Look at your life, as you'll look at it then,
 Scanned by Jehovah, and angels, and men.

Dare to do right—dare to be true,
 Cannot Omnipotence carry you through?
 City, and mansion, and throne all in sight,
 Then DARE to be TRUE—yes DARE to do RIGHT.

A NECESSARY PRECAUTION.

Samantha, said Mr. Chugwater, as he entered the family room, I have brought Mr. Yelick, the author of the famous new book, Random Reflections, with me to tea. He is in the parlor. I have been telling him how much we admire the work, and he seems greatly pleased.

For goodness sake, Mr. Chugwater! exclaimed the wife, take him into some other room while I cut the leaves of that copy of 'Random Reflections' that's on the parlor table!—Chicago Tribune.

Inasmuch as no man is a prophet in his own country, why would it not be policy for Wiggins to emigrate?—Binghamton Leader.