

THE SONS OF TEMPERANCE

National Mutual Relief Society.

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

Table with 2 columns: Section and Fee. 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:

Table with 8 columns: AGE, SEC. 1, SEC. 2, SEC. 3, SEC. 4, SEC. 5, SEC. 6, SEC. 7. Rows for age groups from 18 to 60.

Assessment cards are mailed direct to each member. 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 for 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.

Why cannot I have as true and warm a heart under the royal garb of a prince of Egypt as under the rags of a Hebrew slave? I need not drink the wine of indulgence before me on the king's table. I need not rush headlong into society with its follies, and let the temptations of Egyptian court life wreck my future. I can be a man there as well as anywhere, a true man, a God-fearing man. I need not bow down before the idols of Egypt, and prostrate myself at the feet of the bull Apis. Of course, I would have to attend with princess Thermuthis the temple-services of Pthah and Ra, but deep in my heart I can worship the Jehovah of the Hebrews, the one living and true God."

Thus might Moses have reasoned, and justified his remaining a prince of Egypt. It is so easy to make oneself believe, somehow, that a certain course is all right when one wants to take it. It seems, then, as if a voice from Heaven was heard saying in the distinctest words: "This is the way, walk in it." And for a time, possibly, Moses may have tried to make some sort of compromise with himself. He may have tried so hard to serve both the gods of Egypt and the Jehovah of the Jews, to be both an Egyptian and a Hebrew, and to be both a true man and a man of society.

O my hearer, are you not doing something of the same sort? The problem you are trying to work out for yourself is: "How you can be both a worldly and a christian, a child of God and at the same time plunge into the gayeties and pleasures and follies of the world." In some shape or other that is the problem not a few today are trying to puzzle out, and they think they have got the key to it, and are succeeding well.

Now, I am not sure that Moses tried any such compromise, but I would not wonder if he did. Moses was made of much the same stuff as the rest of us are made of, and, I think, he would try and try again before he would let go Egypt and all it seemed to promise him. He would not want to part with Thermuthis and all her love for him. It was almost too sacred a thing to part with. Nor would he want to part with the position he had won for himself in many a hard-fought field. Nor would he want to part with his fine clothes, his sword and stars, his honors and titles and dignities. Oh, I think, he would edge around a good deal before he would come to be willing to let all go! But at last it came to him, as it must come to every true man, that he must be one thing or another, that he cannot successfully act a double part.

There are versatile people who think they can act any part, and they pretend to speak and do, on the stage, for the most opposite characters. And as a stage-performance it may be a success, it may pass. But, the truth is, we can only act one part. And especially is this the case in the drama of life. There we can only be what we are, and the more we can be ourselves, our best self, our true self, the more of a success in life we will make of it.

And Moses saw that the only thing for him to do was to give up Egypt. It had slowly grown clear to him that this was the only consistent course for him to take, and on his knees before the God of his mother and the God of his people and his own God he came to the great decision, he made his solemn life-choice. It would not be without a wish that it could be otherwise, for he felt he was making a great sacrifice. Still, it must be done, if there was to be peace in his bosom, and light in his face, and salvation for his soul, and he bravely, deliberately, decided to cast in his lot with his people and God's people, let come what will.

"By faith," we read, Moses came to his decision, and some have supposed that he had a special revelation from Heaven telling him what he was yet to be. But it is doubtful if at this time he had any such revelation. He did not choose for himself the people of God, because a first place among them would be better than a doubtful second place in the government of Egypt. It is clear, I think, he could foresee, that deliverance was to come to them, and perhaps he hoped, that in some way connected with the step he was taking, would this come about. That seems to be intimated in the text: "By faith Moses, when he was grown up, refused to be called the son of Pharaoh's daughter; choosing rather to be evil entreated with the people of God, than to enjoy the pleasures of sin for a season; accounting the reproach of Christ greater riches than the treasures of Egypt: for he looked into the recompense of reward."

III. THE DECISION CARRIED OUT.

It is one thing to come to a decision, and it is another thing to carry it out. The prodigal son of the parable stood before the hog-trough of want and degradation, and he said to himself: "I will arise, and go to my Father". But it was so different with Moses. With him it was plenty he was leaving for want, the palace for the cot, honor for dishonor, greatness for meanness, royalty for rags. Still, he had come to see that it was indeed a poor wretched hog-life the society-life of Egypt's capital. It was indeed want, the hunger of the soul, the famine

of the heart, and he wanted to eat the bread of Heaven that his mother's faith was fed on, and so in the spirit of the prodigal son he said, "I will arise, and go to my Father".

We do not know how Moses carried out his decision. I suppose he would request an interview with Pharaoh's daughter, and then he would tell her the decision he had come to, and break to her the sad news that she and he must part forever. It would be an affecting scene, that parting. They were dear to one another as mother and child. But now their ways were to divide. It is the way of things. Still, it is hard. She would not be able to see why it should be, and she would do what she could to dissuade him from the step he was taking. But his mind was made up, and he could not be moved from his purpose either by her words or tears. She would feel as if all she had done for him was to be flung lightly away, and as if all her expectations with regard to him were to be blasted. But he would cheer her as well as he could, and make her feel that it was duty, honor, truth, consistency, righteousness, that were compelling him to do it. And she would be willing at the last moment perhaps, and with bitter tears she would let him from her arms.

He would, then, in a formal way, resign at the feet of the king, and in the presence of the court, any offices he may have held, and his dignities and titles and honors. He would dismantle himself of the royal purple and gold he had worn so long, and as a plain citizen, and with only such things as were his own, he would turn his back on his palace-home, and go out to live his new life.

And men would say, "What a fool! He did not know when he was well off. He has thrown away his chance of life." Ah! the no-conscience men cannot understand such as Moses. Catch them doing what he did! They have no difficulty in holding on to a position so long as it will stay under them. But usually it comes to pass that they are flung out of it neck and heels, and then what an outcry of oppression! Moses was a man who had a conscience, who had faith, and when he might have stayed, he walked out of it, because with him, duty, religion, God, was a first question, and position was a secondary affair.

I see him going along the streets of Memphis unattended, but with a light in his face, and a strength of purpose about him that means success. He has the consciousness in his soul, and it is sweet to him, that he has been true to himself and God, and done his duty. He is a prince still, more a prince than ever. Men salute him as he passes, and remark how noble his bearing. Ah! they know not the battle he has fought out with self, and the victory he has won. He has put his heel, not without pain, on the serpent's head, and what a bruise he has given it.

Where is he going? He hardly knows where. But he bends his steps to where his Hebrew mother prays. She is glad to see him, but when he tells her he has turned his back on the honors of Egypt, and has come to share with her and his people their hard lot, she is not sure he has done best for himself or for them.

And here I pause for tonight in the story of Moses, and ask what there is here for you and me to gather up in the shape of lessons. At our feet, as we worship here, open up the two ways of life and death, Heaven and Hell. We do not know it perhaps, we do not realize it, but somewhere, and somehow, and somehow, each one of us for himself and herself, has the great decision to come to, as well as Moses, and we may not be deciding as wisely for our own best interests as he did.

It is the now we look to so much. It is this wretched little self of ours. We want to know where we can make the most money, where we can have it easiest for ourselves, where we can have the good times; not where we can serve God best, honor Him most, do most good for others. And what a scramble there is after the so-called chief seats in the synagogue, the high places in the church, the prominent government offices, the positions that promise social standing, and wealth, and ease. And conscience is seared, truth trampled on, religion pushed aside, Christ despised. Ah! self-seeking men so often miss it; they think they have it, and they have it not. They reach out their hand, and clutch eagerly; but when they open their hand to see what it is they have, they have nothing. Oh! why can we not see that we do best for ourselves when we seek to please God, not ourselves: that when we make religion, Christ, duty the first concern, and all else second, our own interests as well as all other interests are best served?

My hearer, have you come to the great decision? Here is Christ, wounded for you, interested in you, concerned about you:—have you chosen Him? Moses chose Him in his day—chose Him rather than Egypt's glory, and pleasure, and sin, and he chose right. And do you hesitate? Are you halting? Oh! let go the world and its follies, and chose Jesus and His people. So many still think they can be good, and stick to the world, hold to Egypt and its follies. Not so thought Moses. And it cannot be done to day any more than in his day. We must break with the world, turn our back on

it, and let Christ lead us, and then we shall come to the true glory.

Amen.

An Empress's Revenge.

The Veritizns were Russians of enormous wealth and power. Paul held a high office in court. One night, glittering with jewels and orders, the young prince, who was one of the handsomest men in Russia, danced in a quadrille opposite the Empress.

As she passed him in the dance she fancied that his eyes scanned her gross figure with covert amusement. After the quadrille she beckoned to him, and, with a smile, handed him her tiny ivory tablet containing seven pages, one for each day in the week. On the first was written, "The imperial ball-room, St. Petersburg." On the last, "The mines, Siberia."

He read it, his face grew grey as that of a corpse, he bowed low, kissed her hand and withdrew, "taking" says the old chronicle, "his wife, the beautiful Princess of Novgorod, with him." He was heard to say, as he left the ball-room, "My minutes are numbered; let us not lose one."

Flight or resistance was impossible! The hold of Catherine on her victims was inexorable as death. Prince Veritza was forced to remain passive in his palace, while each day the power, the wealth, and the happiness that life had given him were stripped from him.

First he was degraded from all his offices at court; next his estates were confiscated by the crown; his friends were forbidden to hold any communication with him; his very name, one of the noblest in Russia, was taken from him, and he was given that of a serf. Then his wife and children were driven out of the palace to herd with beggars.

"On the last day," says the record, "Paul Veritza, in rags and barefoot, chained to a convict, bade eternal farewell to his home, and departed to the dark, icy north. He was seen of men no more."

A Grand Success in Kansas.

REPUBLICAN GOVERNOR MARTIN PROVES BEYOND DOUBT THAT PROHIBITION IS A FINANCIAL AND MORAL SUCCESS.

The Manhattan (Kan.) Nationalist says:

There are few people in Kansas who still maintain that prohibition is not enforced, cannot be enforced, and that crime is on the increase. They will not listen to reason, do not know facts when they see them, and will not believe truth for the reason that it is truth. The following, taken from Governor Martin's message, is given for the benefit of those of our readers who desire to know facts:

The most gratifying fact connected with the penitentiary, however, is that the number of prisoners, when compared with the population of the State, has been steadily decreasing for eight years past, and that there has been an actual decrease in the number in confinement during the past two years. On the first of January, 1870, the State prisoners (not including United States civil or military) numbered 218, or one for every 1,671 inhabitants; at the same date in 1875 the State prisoners numbered 435, or one to every 1,214 inhabitants; in 1880 the number was 683, or one to every 1,573 inhabitants; in 1885 the number was 673, or one to every 1,885 inhabitants; and on the first of January, 1889, the State prisoners numbered 861, or one to every 1,921 inhabitants. On the first of January, 1887, there were 895 State prisoners confined in the penitentiary; on the first of January, 1888, there were 898; and on the first of January of the present year, 861.

The Warden states, in his biennial report, that more than sixty thousand criminals are serving out sentences for felonies in the prisons of the United States, or about one prisoner for every thousand inhabitants. The same ratio in Kansas would give our penitentiary 1,651 State prisoners. We have to-day a total of only 861, or not much more than one-half the number of criminals per capita reported for the United States.

Signs of Greatness.

Mrs. Hopeful—Is my boy improving any?

Professor of Penmanship—He is getting worse. His writing is now so bad no living soul can read it.

"How lovely! The darling! He'll be a great authormesday.—[New York Weekly]

"Well, Patrick, what struck you most during your Southern trip?" "The mule, sor!" replied Patrick, with a grin that disclosed the absence of nine molars.—Burlington Free Press.

Jenkins, writing to thank his aunt for a large goose she had sent him for his Xmas dinner, says: "You could not have sent me a more acceptable present, or one that would have reminded me of you more pleasantly"