

# 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 family 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	1.58	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 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 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.

Israel. But the voice of God is in his soul, and the rod of God is in his hand, and he is not poor and weak. He has more than the influence and wealth of the world can give him, and he has a might that the might of armies cannot give him.

### III. ILLNESS AT THE INN.

How far on the way they had proceeded we do not know, but at the first important stopping-place, it would seem, Moses took suddenly and seriously ill. It was an anxious time both for himself and his wife. He all but died. And it looked like a visitation of God, a sort of judgment from Heaven upon him.

It was usual to trace illness to some such source, and especially if there was anything extraordinary or mysterious about it. It was instantly asked what wrong thing he had done, what crime he had been guilty of, that he was stricken down with an almost fatal sickness. And Moses and his wife knew that neglected duty was at the bottom of the trouble, and it was brought home to them in a way that they could not ignore it.

Some time before leaving, only a short time perhaps, their second child Eliezer had been born, and when he was eight days old the question of his circumcision, according to Jewish custom, had come up, and Zipporah, it would appear, had objected to it so strongly that in deference to her feelings and prejudices Moses had yielded, and the rite was not performed. In the case of Gershom she had yielded to him, but in the case of Eliezer she and her people thought that it was his place to yield to her. They worshipped the same God as he did, but their rites were somewhat different, and circumcision was evidently a bone of contention between them. Zipporah was bitter against the bloody rite, almost fierce, and neglected no opportunity in having a thrust at it. Moses was meek, and said but little, and his meekness was sometimes preyed upon.

But he had to suffer for his neglect of duty, almost to the death. When he was taken down with the heavy hand of the Lord upon him, he saw where he had been unfaithful, neglectful, and it ill became him who was on his way to teach and help others to be derelict himself. As the leader of the Lord's people, how particular he must be, how faithful to every duty, how right. Others may neglect, and do neglect, many a sacred duty and privilege with impunity, but not so with him. For him to neglect even the circumcision of his child is to all but die.

Oh! my hearers, is there not something here for us to lay to heart? Is it well? Is it safe, to neglect any duty? Men say in their loose light way of talking, "What matter whether we do or neglect this duty or that, this privilege or that? What matter whether we go to church or stay at home? What matter whether we are church-members or not? What matter whether we conform or otherwise to the rite of baptism and the Lord's Supper?" Ah! with many it may be a small matter, and of but little consequence, but it is of the greatest consequence, a life and death matter, with such as Moses. Nothing that the Lord enjoins can be safely neglected or trifled with. Moses found that out yonder at the inn on the way to Egypt, and we may find it out in some sore bereavement, in some bitter calamity, in some searching sickness that takes hold of us and hangs us over the pit of blackness and despair.

Moses repented of his sin, and commanded his wife to perform at once the neglected duty. It was late, but better even late than never. Indeed it had come to be duty or death—circumcision for the child or death for the father. And Zipporah yielded, and performed the rite, using a stone-knife for the purpose, but she performed it in anything but a reverential mood. After it was done, with a sneer, she flung the fragment of flesh at her husband's feet, and said: "Surely a bloody husband art thou to me!" But though the duty was done in such a bad spirit, he began at once to recover.

The incident, however, made a change in the first arrangement necessary. Moses now saw that it would not do to take his wife with him. She was not in sympathy with his religious views, and might be in the way of his work. So he resolved to send her back with the children, and to proceed alone.

This was done. Finding some one at the caravansary probably who undertook to see her and the children safe home in Midian, he parted with them, but not without some reluctance. He would have liked to have had them with him, but he saw it was best for them both to separate for the time being.

Thus, we see, that Moses had his domestic infelicities, and they arose, as they so often do, from misunderstandings with regard to religion. They could not see alike here. I do not suppose they were much, if any, farther apart in their opinions, than we are from our brethren of the churches around us. Still, they differed, and wrangled, and duty was neglected, and it came to such a pass with them, that they had to submit to a temporary separation, she with the children returning to Midian, and he proceeding alone to Egypt. And it was

a loss to both. Now, it is not always possible for husband and wife to see alike in church matters, but if they can, it is a good thing for both, and if they cannot, let them at least agree to disagree. That scene at the old inn is reproduced in some shape in many a home today, and it is still the source of not a little domestic unhappiness, and sometimes of rude separations.

### IV. THE MEETING OF THE BROTHERS.

Moses had lost the companionship of his wife and children, but he was not left to journey the whole route alone. A kindred spirit was provided for him, one with whom he could have sweet hallowed fellowship by the way. A divine message had come to Aaron away in Egypt to set out to meet his brother Moses in the wilderness of Sinai, and he was already far on his way. And then, on the other hand, Moses was told, with a view to cheer him on in his journey, that Aaron was coming to meet him. And so you can see the brothers coming nearer and nearer to one another, as they journey, the one eastward, the other westward.

How the Lord provides for us in His own wondrous way. If He strips us with one hand, it is that He may do still better for us with the other. It is not easy for us to see that, but it is so. No doubt it was hard for Moses to let his wife and the children go back. But he came to see that it was best. They would be a burden to him, when he would have burden enough without them. So the Lord took them from him for the time being. But in their place He was sending Aaron his brother, who, by his experience, and eloquence, and like faith and fervor, would be a co-adjutor to him in the great undertaking.

We cannot tell how far Moses had to go alone till he met his brother, but it could not have been far, for they met at the foot of the mount of God, probably between the mountain ranges known today as Sinai and Serbal. I can see them with their staffs in their hands toiling along through the desert, climbing hill after hill, and then losing themselves again in some dark ravine, and then emerging to cross a sand-plain. They are led as unerringly to one another, as if they could see each other for the Lord guides their steps. They feel and know that they must soon meet and every hill-top they gain, they scan with a keen searching glance the horizon, hoping to see one another. And there comes a hill-top where both are seen across the intervening space, perhaps a mile or two away, and with quickening steps, and glad hearts, they hasten to meet.

For forty long years they have not seen each other, and the years have told somewhat on both, have ripened them into the fulness of manhood. Moses is not quite four-score, but he is within sight of it, and Aaron is a little beyond. Both however are at their best. And they are men of might and mark, rather above the average height, of splendid physique and grand presence, men born to be looked up to and revered, the foremost men of their time. And then both are God-called men, and that gives them a strength and dignity that nothing else can. Such are the brothers, who, yonder in the wilderness near Sinai, are coming to meet each other.

And what a meeting, for it means so much to both, a meeting that is to be of the closest and most sacred character for the rest of their life. The brothers run into one another's arms, and in a long embrace give expression to their joy and gratitude. Then they sit down, and talk of the past, the old home on the banks of the Nile, and their father and mother, who, by this time, must have gone the way of all the earth. And then they would talk of the future, and all that it seemed to promise and forebode; and there on their knees together, in sight of the mount of God, they would pray for help to be true to their call, and true to one another, and true to all that is truth. Oh that meeting of the brothers—how sweet and hallowed!

I think they would gather a few stones, and build them up into an altar or monument, so that it might mark the spot where they met and prayed. Then together they set out to go to Egypt, and their love for one another and interest in one another grew every step they took.

A word more, and I am done. Moses was called, and obeyed his call. Out of the Burning Bush, in the lonely wilderness, God's voice came to him, and he heard, though somewhat reluctantly. Aaron too was called. On the banks of the Nile his call came to him, and he heard it there. It was to a second place, and he was the elder brother; still he heard it, and hastened to meet and greet his brother. And, my hearer, there is a call for you, a call from God. Have you heard your call, and like the brothers, are you on your way to do your work? Blessed are ye, if that is so, for sweet it is to follow where Jesus leads. He will be a better elder brother than Aaron was.

AMEN.

To remove paint from silk goods saturate the goods with equal parts of turpentine and ammonia, then wash in soap and let dry between blotting paper under a heavy weight.

### MRS. SHODDY'S LIBRARY.

She Wants Gorgeous Bindings and Volumes Made to Fit Her Shelves.

The Shoddy family, says the Boston Herald, purchase books because "it is the thing to do." Mr. Shoddy accosts the salesman with: "I want some books!"

"Well, sir; what books?"  
 "O, I dunno. Give me some handsome ones. I don't care what they cost. That's a fine lot over there; let's have a dozen of 'em."

Mrs. Shoddy's requirements are more exacting. With her it is "a matter of size" above all things. Her book shelves are only seven inches apart and immovable; she must have "something that fits." She buys many books, but she never buys one that is more than seven inches tall. She has no use for a volume that exceeds that measurement. Her shelves contain half a dozen sets each of Browning, Tennyson, Scott, all put there to "fill up," and to impress her literary friends. It has never occurred to her to change her book-cases for others having adjustable shelves, or if the thought has come to her, she feels that it is not worth putting into execution; therefore, though she has books in plenty, they are all of a size, and the assortment is limited.

The Ornate family buy books for the splendor thereof. The poets, philosophers, wits, novelists of the ages have no charms for them if not decked out in brilliant leather or cloth of gold. The paper must be the heaviest, the type the clearest, the illustrations abundant, the ornamentation exceeding that of the golden filigree work of Zamara. Expense is the only consideration, and the greater the expense the quicker will the Ornate family buy. If they ever look between the covers of their many volumes nobody has yet caught them in the act. They are the targets for the publisher who is getting out an edition de luxe. They never buy a book if it is cheap. Literature is to them a thing with a name, and nothing more. They are of no assistance to authors; the harvests they leave are gleaned by the publishers alone. Rare books delight them not, however expensive, unless it can be said of them: "Solomon, in all his glory, was not arrayed like one of these." They are in high feather at holiday time, for costly volumes then abound. Ignorant of chapter and verse, the Ornate family seek only the tomes that come in gorgeous dress.

It is one of the most difficult undertakings to attempt to convince the ignorant buyer that there is any virtue in the "gilt top" of a book. He will have it gilded top, bottom and front, or not at all. He regards a "gilt top" as an imposition, a sham or a sly design for cheating his purse. "You must think me a greeny," he says, "if you suppose I'm to be taken in by any thing of that sort. A little gilding won't deceive me, sir. I don't buy a book for that." Nor for rough and uncut edges in the English style can others be induced to part with their dollars. "Those jagged, uneven things" betray to them a book half made. They want their "money's worth." Some there are who deem wide margins a waste of space and good paper, while others will have nothing else.

### COSSACK OR UH'LAN.

Russia's Light Horse, Compared with the German Cavalry.

Following is an extract from Lieutenant Swift's prize essay in the Public Service:

Although it has been customary to speak of all German cavalry as uh'lans on account of their success in Prussian wars, these cavalry, as well as those of Austria, are composed of lanciers, hussars, cuirassiers and dragons. The Russian cavalry, with the exception of a few fancy regiments of the guard, may be said to have been completely transformed into dragons since 1832. The Germans preserve the traditions of the beau sabreur, and affect the headlong charge and the use of cold steel. If they have conceded something to the fire-weapon in allowing some carbines and revolvers to be carried, it has been under a certain amount of protest. They do not propose to use these weapons on horseback, "except as a signal." They feel, however, that sometime it may be necessary to dismount to fight on foot, but for this our German cavalier always feels bound to apologize. The Russians, on the contrary, have discarded cold steel for hot lead. They are armed principally with the carbines and revolvers, which they use well on foot and on horseback. They are the first European natives to acknowledge that cavalry can fight on foot without losing the distinctive attributes of cavalry. They will apply to the fullest extent the cavalry lessons taught by Sheridan and Forrest in this country, and will be the first to give to Europe the idea of a cavalry army moving with celerity, crossing rivers and mountains without a base of supplies, attacking infantry, cavalry, breastworks or gunboats, wherever opportunity occurs. The world may be prepared for a new surprise when the light horsemen of Russia join battle with the ponderous horsemen of Middle Europe.

The Russians can immediately dispose of nearly a quarter of a million of horsemen—outnumbering the cavalry of Germany and Austria combined by nearly a hundred thousand. \* \* \*

Imagine 200,000 of such soldiers as Nez Perce Joseph, and White Bird, and Olicout, Joseph's brother, led across mountains and through rivers for fifteen hundred miles, baffling ten times their number, in 1877. Drill them in advance of modern tactics, give them the confidence of a powerful nation, arms of the latest model, artillery of their own, and educate the chiefs in every phase of the modern trade of war, and you will form some idea of the cavalry that now awaits the word of the Czar along the Western border of Russia in Europe.

### Love and the Locust Bushes.

About forty years ago there was a young lady in Lincoln County, Ga., who had two sweethearts, and, not being able to decide between the two, she set out two wild locust bushes in the yard, naming one for each of her lovers, and believing in the old adage, "if he loves me that bush will grow," and "according to her faith so it happened unto her." One of the bushes very soon withered, but the other flourished, and, in the course of time, she married the gentleman for whom the growing bush was named. They raised a large family, who are well known throughout several counties, and the locust bush also grew and multiplied. Time has laid bare the spot upon which the old dwelling stood, and nothing remains to mark the site of this once happy home but the locust bushes, of which there is a complete hedge about one hundred yards in length. This may seem to some a fairy tale, but it is absolutely true. The lady is a Methodist minister's daughter, and the gentleman a Baptist minister's brother.