

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.

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	2.25	2.25	2.63
" 50 to 55.....	0.45	0.90	1.35	1.80	2.70	2.70	3.15
" 55 to 60.....	0.53	1.05	1.58	2.10	3.15	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.

today: for the Egyptians ye have seen today, ye shall see them again no more forever. The Lord shall fight for you, and ye shall hold your peace."

It is sundown. The Egyptians come to a halt, and rest on their arms. They are sure their prey is within their grasp, and on the morrow they will make the attack. By a sudden movement the pillar of cloud passes to the rear of the camp of Israel, and hangs between the camp of Egypt and that of Israel, to the one darkness, to the other light. So long as it hangs there no attack on Egypt's part can be made. Presently instructions come to Moses. He is to stretch out his wondrous rod over the sea, and the waters will divide, and through the rift made in the waters Israel is to escape to the farther shore. The host is ordered to prepare at once for a forward movement. In the meantime a strong east wind comes up, causing the waters to go out of the bay. A great path through the sea opens, and Moses at the head of God's host marches in, and on dry ground pushes to the other side. It is night but the cloud gives them light, and before the morning the rear rank is well across.

The cloud-pillar again lifts, and guides the landing on the other side. And then the Egyptians discover that their prey is in some way eluding their grasp. At once orders are given to pursue. The hundreds of chariots are set in motion, and thunder down the slopes toward the sea. It is the morning watch, and they cannot see distinctly. And moreover they are blind with rage, reckless, and they care not. They can see that there is a way by which the Israelites have gained the opposite shore, and so what Israel has done Egypt can do, and into the dry sea-channel they dash. But the sea-bottom is covered with boulders, and the chariots are broken and overturned, and block the way for those that follow. And then the forward ranks for the first time perhaps are made aware of their situation. In the gray morning they see the walls of water on this side and that, and they are panic-struck, and attempt to retreat. But retreat is impossible. Everything is in a state of inextricable confusion with the Egyptian army. Presently the wind changes, and the sea returns to bury the hosts of Egypt, and they perish in the waters.

It is still a disputed question, and likely to be, where Israel crossed the Red Sea. Many hold the crossing occurred at the fords north of Suez, and of course there was little or no miracle about it. But such a crossing minimizes the passage of the Red Sea, and makes it so absurdly trifling, that it has never had much weight with serious minds. Such a suggestion has only afforded comfort for a little while to the infidel to whom anything almost is credible and acceptable but the truth of the Divine Word.

The general opinion has always been that the crossing took place south of Suez at a point where the bay is narrowest, the distance across being about seven miles. But wherever it took place, whether north of Suez where the channel is narrow and shallow, or south where the sea broadens out to a wide and deep bay, one thing is clear, it was a miraculous interposition of God on behalf of His people.

Another question is puzzling the scholars today, namely this, whether Pharaoh himself was drowned at the head of his host. The Bible seems to say he was, and that view has long been held. But if Menephtah was the Pharaoh of the day, he was hardly the sort of king to be at the head of his host. He was not like his father in that respect. Early in his reign the Lybians, a brave people to the west, with their allies, invaded Egypt, but Menephtah took care not to risk his own precious person in the battle. He stayed at home, and sent his generals to do his fighting for him. And they were successful, perhaps all the more so because he was not with them. He was mean enough, however, to lay claim to all the glory of the great victory.

It would seem that this weak king mustered up courage enough, however, to yoke up his chariot, and pursue his slaves. But we are not sure that he was drowned. Egyptologists think he was not. If the monuments are to be credited he did not perish in the Red Sea Catastrophe.

But, then, it is not safe to rely too much on monumental records. The monuments of Egypt can lie as well as the monuments in our graveyards today. A monument is usually a poor record to go to for the very truth about a king. It is said that Menephtah's father, Ramesses II, great as he was, was mean enough to deface many monuments of the Hyksos kings, and to appropriate them to himself. While therefore mistakes and errors have crept into the sacred text in the hands of the copyists; still we had better not be too fast in accepting what this or that student of the Egyptian monuments tells us. It may yet be found that Menephtah was drowned, or if not Menephtah, some Pharaoh of that period.

IV. THANKSGIVING.

A writer says: "Mighty, marvellous, and most complete was the deliverance. The army that had pursued Israel was

utterly destroyed. The Pharaoh had either perished, or was a disgraced and awestruck fugitive, never likely to lift a hand against Israel again. The whole Egyptian military force must, when news reached it of what had happened, have become utterly demoralized. Israel had stepped from a position of imminent peril to one of absolute security, so far as Egypt was concerned. They had passed from Africa into Asia, from the Dark Continent into the region of Light, the Land of the Rising Sun, the Land of Promise. Old things were passed away, all things were become new with them. Behind the African hills, which rose beyond the Red Sea, lay the strange land of their exile and bondage, the land of Egypt, with its mighty river, its immense buildings, its monster worship, its grinding tyranny, its over-grown civilization. This they had left to revisit no more; the Red Sea flowed between them; the Egyptians whom they saw yesterday they will now see no more again forever. And before them stretched the level plains of the Arabian desert, the desert where their fathers and their kindred had wandered in former times, where their great leader had fed the flocks of Jethro, through which they must advance on ward till they reached the land of Promise. Further, this change of local situation was at once a change of moral condition. From slaves they had become free; from an oppressed tribe they had become an independent nation. It is their deliverance from slavery. It is the earliest recorded instance of a great national emancipation."

Need we wonder, then, that the people commemorated the passage through the Red Sea, and their safe landing on the Asiatic shore, and the destruction of their powerful enemies whose dead bodies strewed the beach, with a thanksgiving service. It was fitting, for it was a marvellous deliverance God had wrought out for them. They now saw why it was God led them away from the direct route to Canaan, and west of Lake Timsah and the Bitter Lakes to the shores of the Red Sea. They had murmured in their shortsightedness about it, but it proved to be God's way of deliverance for them, and they were sure they would never be so guilty as to murmur again. Perhaps it was the Sabbath, and they kept it as a day of thanksgiving and great rejoicings. Moses composed a hymn for the occasion, and his sister Miriam set it to music, and she and other women accompanying their voices with timbrels sang it, and all the people joined in the chorus:

"Sing unto the Lord, for He hath triumphed gloriously; The horse and his rider hath He thrown into the sea."

Now, as we close what we have to say tonight, the lessons cluster and crowd upon us; but we shall have time for only a few thoughts.

We see the people setting out for Canaan, a nation waking up after some four hundred and thirty years of grinding bondage, and asserting their freedom, and going forth to their own happy country. We can hear still across the ages their tramp, tramp, as with a tread that makes Egypt quake throughout its length and breadth, they march away, and we are thrilled, inspired. Such a sight as we can see is grand, glorious. It means life, liberty, progress. In advance the pillar of cloud flashes, and the watchword is, "Forward! Forward the whole line!" and away two millions march for liberty. They take everything with them, everything that is worth taking, their herds and flocks, their goods, their little ones, their aged, even the bones of Joseph. They leave nothing behind them but their chains. What a strike for liberty!

And, my hearers, there is a glorious exodus going on to-day, a far more glorious one than that of thirty centuries ago. It reaches across the continent. It girdles the world. Here there are a few. Across the street are a few more. Down the street there are a few more. Still down the street there are more, more. Every town and village and country-place in New Brunswick send their quota. So with Nova Scotia, and Prince Edward Island, and Cape Breton, and Newfoundland, and Quebec and Ontario, and the great North West. So with all cities, and lands, and island, and nations. Oh if we could see all who are shaking off their yoke of bondage, and breaking with the Egypt-world, and marching away to the Canaan above, we would feel that a grander exodus is going on today than that of Israel out of Egypt in the long ago. And Jesus is at the head of this exodus, and the world shall yet quake with the tread of God's host, and the kingdoms of darkness shall yet be broken.

O my hearer, are you in this army? We want recruits. We want volunteers. Soon we shall have another opportunity of enrolling a few more names here. Who will come, then, and join with us, as we go up to the land of milk and honey, the land of rest and salvation? It is toil and marching now, Red Seas to cross, deserts to traverse, dangers to meet with, difficulties to overcome, foes to conquer, but with Jesus at our head we shall succeed. Shake off your chains, O slaves, and strike for liberty. Sons of glory, arise at the call of your King, and march and fight, till you lay down your weapons, and receive your crowns, at the

foot of the Throne. Wide over the world today floats the banner of redeeming love; who will come, then, and march and fight under its glad folds? This is a holy warfare, and it means ultimately VICTORY, GLORY, SALVATION, HEAVEN. AMEN.

WINTER FEEDING OF COWS.

The only profitable animal on a farm or in a dairy is one that is kept either growing or producing all the time. It is too commonly supposed that cows are necessarily idle in the Winter; that the rigorous season precludes the making of butter. This idea is wholly wrong and doubly unprofitable. It forces the largest product of the year to be made in the Summer months when the hot weather is unfavorable to the quality and keeping of the butter, which is thus sold at an inferior price; and it causes the large waste of food above referred to. Cows should be kept busy all the year. A good cow—and none other should be making butter nine months in the year, and almost any cow will do this with the right feeding. No doubt there is much in the breed of a cow, but breed is nothing without feed, and feeding has had very much to do with excellence of breed. My experience has been that there are very few cows indeed that will not respond profitably to high feeding. In my dairy, just now, is a six-year-old common cow, that never tasted grain food until I bought her three years ago for \$19. She then, with a calf two months old, gave six quarts of milk a day and three pounds of butter weekly. Now with a calf eight months old she is giving nine quarts daily and a little more than seven pounds of butter weekly. She will continue profitable as she has done before until March, when she will be dried off previous to having her next calf, late in April next. I have had many instances like this in my dairy experience. I advocate high feeding, especially in the Winter. Fifteen pounds of the best hay and 10 or 12 pounds of mixed corn meal and bran can be given profitably to any cow, unless she is a most extraordinary one. If milk is not given in return for this feed the cow will get fat and should be turned into beef, and in this way the cost of feed will be returned, and a poor cow for the dairy will be put out of the way.

It is a question often discussed how many times a day a cow should be fed. In regard to this the judgement of the cow is worth more than that of the owner. Two good meals, one early in the morning and one late in the evening, with an interval of 14 hours between, in the middle of which a light meal is given are certainly most satisfactory to a cow. Let a person judge for himself. Usually he feeds them before breakfast and after supper. But he himself gets a good dinner between these times, or he feels a disagreeable sensation of hollowness and weakness in the stomach. A cow will unquestionably feel the same, and she shows it by calling for food in a very eloquent way. To insure her best product a cow must be kept satisfied, contented and happy; and like many of her owners she is happiest on a well filled stomach. Hence I approve of and practice, feeding a light meal of hay, or some other good fodder at noon; and at least five pounds of good hay, with five or six pounds of grain food of some kind in the morning and the same in the evening.—American Agriculturist.

A GIRL'S TOILET ARTICLES.

A sensible girl will not keep a lot of cosmetics and drugs on her toilet table, but there are a few articles she should always have in a convenient place. She should have an array of glass stopped bottles containing alcohol, alum, camphor, borax, ammonia and glycerine or vaseline. A little camphor and water may be used as a wash for the mouth and throat if the breath is not sweet. Powdered alum applied to a fever sore will prevent it from becoming very unsightly or noticeable. Insect stings or eruptions on the skin are relieved by alcohol. A few grains of alum in tepid water will relieve people whose hands perspire very freely, rendering them unpleasantly moist. A few drops of sulphuric acid in the water are also beneficial for this purpose and are also desirable for those whose feet perspire freely. We should always recommend care in the use of scented soap; in many cases the perfume is simply a disguise for poor quality. A good glycerine or honey soap is always preferable. Of course one may rely on scented soap from a high class manufacturer, but it usually costs more than it is worth. In addition to the soap for bathing, white castile should be kept for washing the hair. Occasionally a little borax or ammonia may be used for this purpose, but it is usually too harsh in its effects.—Rural New Yorker.

Reading without purpose is sauntering, not exercise. More is got from one book on which the thought settles for a definite end in knowledge than from libraries skimmed over by a wandering eye. A cottage flower gives honey to the bee, a king's garden none to the butterfly.