

# 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.....	\$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	1.57	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	2.63	3.15	3.68

Assessment cards are mailed direct to each member and all remittances are made to the General Secretary, who returns a receipted card. This is simple and economical. There is no divided responsibility in handling assessments, and in 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 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 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.

sently an unseen hand springs it upon them, and they are caught. And so it is with silly souls as well as silly birds. Around every life, in the way of every foot, is a snare. And so often we see the danger others are in, but unhappily we see not our own. You pity the man who is caught with the wine-cup, but he may pity you because you are caught with the chink of coin. Noah was snared with wine; Esau with red pot tige; Samson's strength with Delilah's beauty; Captain Siser with Jael's milk; Absalom with his own hair; Solomon with his own wisdom; Peter where he was surest.

You say, "I will be so watchful; ay, so watchful, so careful." And it is well to be watchful. But, can you do without drinking? can you do without eating? can you do without sleeping? can you do without working? And yet, in all these things there is more or less of danger. We go down the street, and there is danger there. We stay at home, and there is danger there. We go into our office, and there is danger there. We repair to the House of God, and there it danger there. We lie down to sleep, and there is danger there. We are in the path of duty, and there is danger there. Where is there not danger? Alas! we are beset on every hand with dangers, and it is only of the mercy of God to us, if we escape.

We look back over the portion of our life we have lived, and we see perhaps where we made the mistake of our life, we see where we were snared, we see where the enemy prevailed against us and got us in his power; or, we see perhaps how narrowly we escaped being snared, escaped with the skin of our teeth. And how did we escape? Not because we were so wise and watchful, but because the Eye that sleep never closes, and the patience that no weariness can weary, watched over us and saved us. And if we are to escape—for we are not yet through with the snares that are set for us, and perhaps our greatest temptation is still before us;—I say, if we are to escape, and come through the years unspotted, it will be because the care of our God has been around us, and His shield has been over us.

And this leads me to speak specially of what we ourselves are to do with a view to guard against a surprise. And we are to watch and pray. "Watch ye therefore, and pray always," or, as it is in the revised version, "Watch ye at every season, making supplication, that ye may prevail to escape all these things that shall come to pass, and to stand before the Son of man."

I have spoken of how futile and imperfect our own watching is, and how little it can do for us even when we have done our best, and you may say: "It is no use to watch at all then; let us stumble and blunder on, heedlessly and recklessly going wherever impulse or haphazard may lead or urge."

But it is our duty to watch, a most sacred duty, and it is at our peril if we neglect to watch. Then over and over again the Lord commands us to watch, and to watch as if it depended wholly upon our watchfulness whether we were to succeed or fail. And indeed, humanly speaking, so much depends on it.

The watchful sentinel at the post of danger so often by his simple watchfulness saves an army from defeat. The watchful outlook, pacing the deck, and peering into the mists and darkness ahead, saves many a ship from shipwreck. The watchful shepherd by his sleepless watchfulness saves many a flock from the devourer prowling around ready to prey upon it. The watchful business-man is able to take advantage of a rise or fall in the market, and prospers where others fail. The watchful christian walks amid dangers and snares unhurt, and lives a life unspotted of the evil world around him. Thus, how blessed to watch.

And then we are to watch at every season. So many are watchful for a time, and then they grow careless and indifferent. You find them at the post of duty every hour, at the sanctuary every service, at the prayer-meeting every night; and then, something comes over them, a sleepy spell, a careless worldly season, and they are absent—absent perhaps from everything, and the enemy can do as he likes with them, and he is not slow to take advantage of those unwatchful seasons. It is usually when men are off their guard and unwatchful that they are tempted and fall. It is when the sentinel sleeps the enemy makes the attack and succeeds where he could not otherwise succeed. It is when the warder sleeps the citadel is taken. It is when the porter sleeps the thief comes and steals. It is when the London detective sleeps the White-chapel assassin walks forth to devour his hapless victims. It is when the preacher sleeps the mischief is done that rends the church to pieces, the tares of error are sown among the wheat, and precious souls are lost. It is when the christian sleeps he loses his opportunity of good-doing, and falls into temptation, and all but perishes. It is when the disciples sleep in the garden the Master is betrayed. It is when the virgins sleep, their lamps go out, and the Bridegroom comes, and the door is shut, and all is

lost. Oh, then, let us not sleep, but let us watch at every season!

And then we are to pray as well as watch; we are to watch on our knees, and then we will watch best. Our own watchfulness is not much. So often we begin the day with a solemn resolution that we will be so watchful—watchful against mistakes, watchful against being imposed on, watchful against our old evil habits, watchful against unseemly bursts of temper, and so on, and so on; but before we know, we find ourselves walking into the same old snare with which the subtle enemy has so often taken us. Ah! we need to pray as well as watch, to put ourselves and keep ourselves under the watchfulness of Him who can and will watch over us better than we can watch over ourselves.

You are shrewd business-men perhaps, you make no mistakes. You are those who have control over yourselves, your passions, your appetites. You never drink too much, nor eat too much, nor let your unbridled passions run off with you. You keep your eye wide open to all that is going on, and you are never surprised, never caught napping. Ah! do not be too sure. You had better learn to pray as well as watch, pray to be kept from business mistakes, pray that you may be able to resist temptation when it springs upon you, pray that you may be ever ready for death and judgment, for unless you pray as well as watch, you will find some day, as better men and wiser men than you have found, that you are snared. "Watch and pray!"

And, once more, we are to watch and pray in view of the startling events that lie before us as individuals, and as a church and nation. The destruction of Jerusalem is an event of the past. But every century has its destructions, its calamities and woes, its earthquakes, its pestilences, its judgments, its wars, its comings of the Son of man. We are living self-secure perhaps as a people, and we read of earthquakes that burst upon cities and swallow them up, and we do not think of them coming to New Brunswick; we read of cyclones sweeping down upon a sleeping people and devouring without mercy; we read of plagues visiting the south and killing the people; and we read and hear of other shapes of evil falling upon men, but we make ourselves easy, for no such evils ever come our way. But let us not be self-secure. In God's hands are judgments as well as mercies, and some day He may surprise us with displays of His power to destroy. He may walk up and down our streets with the sword of war, or the sword of pestilence, or the sword of fire, and show us what He can do to kill. Let us not be drunken, then, nor sleep the sleep of world-ease and indulgence, but let us watch and be sober.

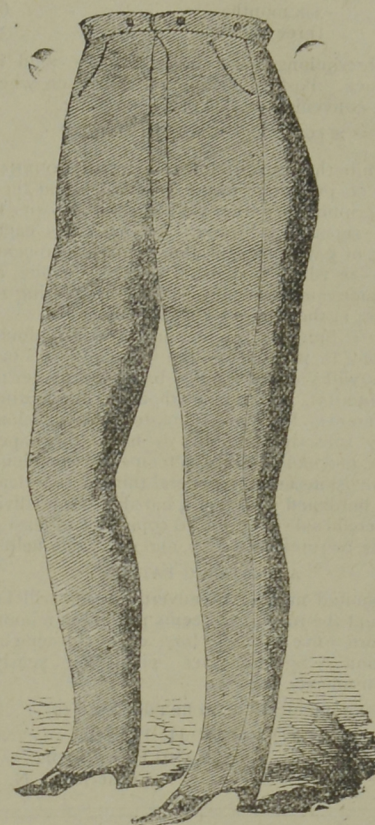
And then death and judgment and eternity are coming to us all. We know not the day nor the hour when it may be said to us: "Behold the Bridegroom cometh!" We know not when we shall have to die. We are so watchful over our health, but when we least suspect that anything startling or terrible is to happen, we are hurried into the awful presence of the Son of man. Are we ready then, to meet Him? On our knees to-day, let us ask that question, and seek to be ready for any surprise. Let us have our lamps trimmed and burning, and our loins girded ready for duty or departure.

Christian! seek not yet repose, Cast thy dreams of ease away; Thou art in the midst of foes; Watch and pray.

## Jas R Howie

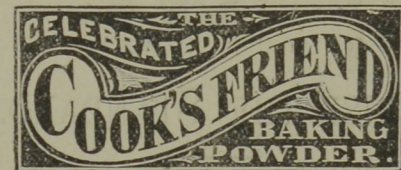
PRACTICAL

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ORGAN OF THE SONS OF TEMPERANCE OF AMERICA,

## A THOROUGH PROHIBITION WEEKLY PAPER.

THE TEMPERANCE JOURNAL is a paper devoted especially to temperance interests and the Sons of Temperance of America. It is eight pages, published every Saturday and contains the temperance news from all parts of the United States. Every temperance man who would hail with joy the overthrow of the rum-traffic should help this temperance paper.

SUBSCRIPTION, \$1.00 PER YEAR. Address, HERMAN H. PITTS, Fredericton, N. B.

## Intercolonial Railway.

Tenders for Ties (Sleepers.)

SEALED TENDERS addressed to the undersigned and marked on the outside "Tender for Ties," will be received until Saturday, November 10th, for the supply of ties and switch ties, according to specifications to be seen at Stations where forms of tender may be obtained.

Tenders must be made on the printed forms supplied. All the conditions of the specifications must be complied with.

The Department will not be bound to accept the lowest or any tender.  
 D. POTINGER,  
 Chief Superintendent.  
 Railway Office, Moncton, N. B.,  
 October 26th, 1888.

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