

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.

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.

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 25 up to 55 to 60.

Assessment cards are mailed direct to each member. Remittances are made 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. C.

then it was here where Joseph married his wife, a daughter of Potipherah, priest of Heliopolis or On. The city would therefore have all the more interest to the youthful Moses on that account. There is little doubt, then, that Moses who "was learned in all the wisdom of the Egyptians," when a young man, went to this great seat of learning to prosecute his studies. Here young men of brilliant talents came from far countries to study. Here, where Moses studied, in later days, came Solon to study, and Thales, and Plato. It is said that Plato spent thirteen years studying at this famous institution. Some students think three or four years too long to go to college, but not so with those great students of ancient times.

Heliopolis or City of the Sun was as much noted for its great temple of Ra or the Sun-god as it was for its college. The priests of Ra were the professors of the college. Potiphrah, Joseph's father-in-law, was a priest of this temple, and perhaps the president of the college. Dean Stanley, who visited Heliopolis, gives us a graphic description of the ancient city, and I will quote from his description, abbreviating it as much as I can. He says: "The vast enclosure of its brick walls still remains, now almost powdered into dust. Within the enclosure, in the space now occupied by tangled gardens, rose the great temple of the Sun. In Heliopolis was the avenue of sphinxes leading to the great gateway, where flew, from gigantic flagstaffs, the red and blue streamers. Before and behind the gateway stood, two by two, the petrifications of the sunbeam, the obelisks, of which one alone remains to mourn the loss of all its brethren. Close by was the sacred spring of the Sun, a rare sight in Egypt, and therefore the more precious, and probably the original cause of the selection of this remote corner of Egypt for so famous a sanctuary. This, too, still remains, almost choked by the rank luxuriance of the aquatic plants which have gathered over its waters. Round the cloisters of the vast courts into which these gateways opened, were spacious mansions, forming the canonical residences, if one may so call them, of the priests and professors of On; for Heliopolis, we must remember, was the Oxford of ancient Egypt, the seat of its learning in ancient times; the university, or perhaps rather the college, gathered round the temple of the Sun. In the centre of all stood the temple itself."

Now, it was here where Moses came to study, and for years perhaps, like Plato, he studied and learned all that the wisdom of Egypt could teach him. It is not known today what methods of instruction were pursued, and what branches of knowledge was studied at Heliopolis, but we may be sure of this, at least, that, for the time, it was a liberal education that was to be had.

Mathematics would be one branch. Euclid studied in Egypt and may have acquired there much that we have in his famous work.

Astronomy was also a branch of study at the City of the Sun. Strabo informs us that in his day there was an observatory. The Egyptians calculated the Solar year to be 365 1/4 days. They knew that the moon derived its light from the sun, and that the sun was the centre of our system. They appear to have paid a good deal of attention to eclipses, and they were not strangers to other important astronomical facts. Some scholars have labored to make them out very deeply versed in astronomical science, but it is not clear that they were.

Law seems to have been a leading study at Heliopolis—both its principle and practice. Egyptologists inform us that some of the sacred books are largely made up of laws, and these laws are claimed to be from a divine source. To change or tamper with them in any respect, was therefore a sort of sacrilege, and it was not done. Not even their despotic kings ventured to interfere with these sacred laws, or with the administration of justice. At Heliopolis, then, Moses may have laid that foundation in the knowledge of law, that proved so useful to him when he came to be the leader and lawgiver of Israel.

It is believed, also, that the healing of disease was another of the studies that the students of Heliopolis gave attention to, and Moses seems to have had more than ordinary knowledge of disease.

Literature was a leading study. Egypt was the home of the papyrus plant, the ancient paper, and the science of letters was one of the glories of the land. Moses was skilled in composition. He was both a prose-writer and poet, and would take front rank among the literary men of his time. And he does so still. Take his five books, and as works of literary merit, you may put them alongside of the works of this age or any age.

But religion would be the great study under the shadow of the temple of the sun, and at the feet of the priest-professors of On. Professor Rawlinson says: "The youths who came to Heliopolis with the mere vague notions on the subject of religion which were to be gathered from attendance in the various temples and participation in the various festivals, and who must have therefore been, like the mass of the common people, idolaters and polytheists, had to be taught by their religious instructors the deep truths that

underlay the eternal popular religion, the realities shadowed forth by the grotesque imagery of hawk-headed, cow-headed, and ibis-headed idols, of sacred goats and sacred bulls and sacred crocodiles, of processions of the Boat of the Sun, of Osiris Myths, of the Nile worship, and the like." Philo, an early Jewish writer, states that Moses studied the philosophy of symbolism. Symbolism was the key to the Egyptian religion, and if Moses knew the use of the key he could unlock its treasures, such as they were.

Some have raised the question whether Moses studied to be an Egyptian priest, or was simply a lay-student, but as a prince of Egypt, he would probably be initiated into the mysteries of religion as well as the science of government, for the kings were sacred persons, and were even worshipped.

I have thus tonight followed Moses through his educational career, one of the most interesting and important periods of his life. Unhappily, however, we have had so little to guide us, and so, at best, it has only been a feeling of our way in the dark, a blind groping, the probable and possible, nothing that we could lay hands on and be sure about. All we really know is, that, as a prince of Egypt, Moses enjoyed every educational advantage, and being a young man of good ability, of studious and steady habits, and of a scholarly and scientific turn of mind, he would make the best of his special opportunities and advantages, and thus rise to eminence as a man of learning. Stephen, I think, leads us to that conclusion in the remarks he makes about him in his famous defence before the Sanhedrim: "And Moses was learned in all the wisdom of the Egyptians, and was mighty in words and deeds."

Now, in gathering up some closing practical thoughts, this, I think, must strike every thoughtful mind, with what pains the Lord fits the instruments He uses to fill the prominent positions in His service. He sent Moses to the best schools and colleges of his day, and gave him an education second to none. Education is not everything, but one thing is clear from the story of Moses, the Lord sets a high value upon it, and in its own place it is invaluable and indispensable. Moses could not have done what he did, and been what he was, if he had not gone to college.

I hope that the young people going to school and college here in this city appreciate their opportunities, and are trying to make the best of them. In the days to come the Lord will want some of you to lead His people, to occupy places of prominence in the land, to be at the head of affairs in church and state, and He will not call a stupid block head to fill such onerous and honorable positions. I would say to you, pray and study, and there will be a place for you, and a place not unworthy of you. Sanctified scholarship—that is what the Lord wanted long ago, and that is what He wants today. He wants christian scholars—christian scholars in the pulpits of the land, christian teachers, christian physicians, christian lawyers, christian merchants, christian politicians. Christ first, scholarship second—that is the order for the leaders of the people, the heads of the tribes of His Israel.

AMEN.

THE SULTAN'S TROUBLES.

Our amiable friend, the Sultan of Turkey, observes the New York Tribune, is not finding life a bed of roses in this year of grace. A few months ago a hundred or so of his cooks went on strike for higher wages, and he was forced to bring the affair to a peremptory settlement, by sending the offenders into exile. Now 2000 soldiers have raised a row because, when discharged at the expiration of their term of service, they could not get their pay. They raked the fires of the transports in the harbor of Constantinople and declared that the vessels should not sail until their accounts had been squared. In this emergency the Minister of War was at his wits' end, but finally he succeeded in raking together enough money to pay them off. A precedent has been established that may prove troublesome in the future, and the Sultan is going to look into the matter. On the whole, this potentate's lot is not likely greatly to be envied by the uncrowned sovereigns of the United States.

THE TIME IT DIDN'T WORK.

Tramp (laughing at the gate)—Tain't many men, Miss, who have a grown-up daughter, like you, who can dig taters as nimbly as that man back in the garden.

Woman (sourly)—If you want anything, why don't you say so? I danced that man on my knee before you were born.

There is a man in Cleveland who has made such a big fortune in the chewing gum trade that he bought half of a lake steamer last week that sold for \$90,000.

The flesh of fresh fish should be firm, the gills should be light red and the scales silvery.

To prevent the smell of cabbage permeating the house while boiling, place on the stove a dish containing vinegar.

From our Exchanges.

ANOTHER ABSURDITY.

The Electoral College of the United States has met and formally cast a majority of the votes for Benjamin Harrison for President and Levi Morton for Vice-President. This is another of the absurdities which the constitution of the United States exhibits. In our country where the executive is directly representative of the people such a cumbersome system would not be tolerated an hour. The vote of the Electoral College has yet to be formally counted, and then formally announced to Congress, and then formally declared. When these formalities have been gone through with Mr. Harrison will have to wait till he is formally installed. Then the mighty assertion of plain democratic principles will be made. —Empire.

MEANS LESS COAL BURNING.

Some idea of the economic effects of the mild winter may be derived from the statement that every day of warm weather at this season of the year means 100,000 tons of coal less consumed. This would mean 3,000,000 tons less per month, and it would also mean loss of work and wages to the hundreds of thousands of persons engaged in mining and shipping and handling it between the mouth of the pit from which it is dug and the stoves and heaters in which it is consumed. —Evo.

OUR NEIGHBORS' BURDEN.

Take a State, for instance, like Louisiana, where the blacks—in the condition of a peasantry—are in the majority. What would you do if you were a resident and had property? You can afford to be both fair and candid. What would you do? Would you throw the power to tax, to expend public money, to institute costly improvements, to affect the trade of the people, into the hands of an irresponsible class? On the contrary, if anybody should do that you would sell out and move. We cite this instance to show that the difficulties are of the gravest character, that the race question can't be made the shuttlecock of a political game, but should be discussed seriously, soberly and with the best intelligence we can summon. —New York Herald.

NOT THE FLIGHTY KIND.

Canadians appear to be more stable in their party allegiance than the people of most countries enjoying responsible government. We have had but two changes of administration since confederation. In the like period Great Britain has had six changes, France a large number. Between 1856 and 1876 South Australia saw no less than 29 ministries succeed each other, whilst, in the same period, New Zealand had 17 governments, with the distinction of five cabinets in seven months. Victoria had 18 ministries in 22 years; Tasmania, 12 in 21 years, while in the same space of time New South Wales had the luxury of 17 governments.

Why it was not a Blizzard.

There are blizzards and blizzards. The kind which is copyrighted in Dakota and other Western States, and is not allowed to circulate beyond the bounds of the republic, is the true blizzard. Others are base imitations of the real article. They are dubbed blizzards by ambitious communities spurred to a natural emulation by the district-displacers, of which the Dakotans are so fond, and which are included in the products of the country. Winnipeg thinks it had a blizzard the other day, but it hadn't. The high wind which prevailed there was undoubtedly a good thing of its kind—everything we have in Canada is first-class and warranted to bear inspection—but that it was a real blizzard, one of those hideous blazes which catch peaceful settlers up and dump them in neighboring counties, which suddenly grasp barns full of crops and carry them off to distant places, which, worse than all, destroy life and keep the law-abiding citizen within easy reach of a hole in the ground, that it was one of these convulsions of nature we cannot believe. For these reasons: Winnipeg stands today just where it did day before yesterday, its people are attending to their business in the ordinary way; the houses remain where the owners built them; no Winnipegger is limping along the shore of Lake Superior on one leg looking for the other which he dropped at Rat Portage on his enforced journey through the clouds. The conditions at Winnipeg are evidently not those which follow the visitation of a blizzard. Reluctantly we must tell Winnipeggers that their atmospheric disturbance was a gale, it may be, strong enough to entail a little muscular resistance and to summon up the warm blood to healthy cheeks, but that was all. The attempt to locate the death-dealing blizzard in our country is not a success. —Empire.