THE SONS OF TEMPERANCE

National Mutual Relief Society.

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☞One hundred and sixty members of the National Division are members of Rrlief 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 uniformily 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. $500	Sec. 2. $1,000	Sec. 3. $1,500	Sec. 4 $2,000	Sec. 5. $2,500	Sec. 6. $3,000	Sec. 7. $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		1.88	2.20
" 45 to 50.....	0.38	0.75	1.13	1.50		2.25	2.63
" 50 to 55.....	0.45	0.90	1.35	1.80		2.70	3.15
" 55 to 60.....	0.53	1.05	1.58	2.10		3.15	3.68

Assessment cards are mailed direct to each member remittances are made to the General Secretary, who returns a receipted card, Th simple and economical. There is no divided responsibility in handling assessments, n 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 gentleman 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 Westeen States, and in Maryland, North Carolina, South Carolina, Georgia and Florida fo 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 exctive 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.

Addrss communications for circulars and information to

HERMAN H. PITTS, Fredericton,

Or to F. M. BRADLEY, Gen. Sec'y,
P. O. Box 682, Washington, D

so the terrible seven days pass. The king sulking in his palace, with every door and window shut, has his own thoughts, doubtless, but he relents not.

2nd Plague: Frogs. The Lord again comes to Moses and Aaron, and sends them to the king with the same demand, threatening in case of refusal a plague of frogs. But he is obdurate. So the wondrous rod is stretched out over the sacred river, and its waters yield frogs by the million, and the whole land is alive with them. And yet here again the magicians are able to fool the king with their clever jugglery tricks. But the dreadful nuisance grows and grows. The streets of Memphis as well as the public highways in the country swarm with them. They invade the houses, hop from room to room, up the stairs, into sleeping apartments, wardrobes and closets. No one can take a step without crushing a frog. They make their way into everything The dough is rising in the kneading-trough, but no sooner is it opened than in hop a score of frogs wallowing in the soft sponge. Even into the ovens they find their way, and into the beds. And the cold clammy touch of the horrid creatures is sickening, shuddering. And the din they create with their croaking is sufficient of itself almost to drive to distraction.

For some time perhaps they are kept out of the palace, and from coming in contact with the sacred person of the voluptuous king. An army of slaves guard every entrance. But they fail. Even the palace is invaded. They force their way into the royal apartments. They sleep in the king's bed. They play hide and seek under his chair of state. They trail through his food. They swim in his wine. At last he has to send for Moses and Aaron to deliver him and his people from the plague of the frogs. He tells them he will let the people go if they will entreat their God to do this. And they do it. But there is no sincerity in the king's words. He goes back on what he himself solemnly pledges.

This plague was a blow at the reptile worship of Egypt. The godess Heka had the head of a frog, and the unsightly creature was sacred throughout Egypt. But the king was not humbled. How impossible it is to teach a fool wisdom, let him be a king on a throne or a man in the lowly walks of life! Back to his folly he will go, even though it has been made as clear as it can be made that he is believing a lie, holding fast to a rope of sand. And there are fools today as well as thirty centuries ago.

3rd Plague: Lice. There has been some dispute over this plague. Some try to make out that the plague was sand-flies, not lice. But lice it was, and we can understand what a plague lice would be to such a fastidiously delicate-living and cleanly people as the Egyptians were. And the plague is not unreasonable. Sir Samuel Baker says, that lice in North Africa is often a dreadful affliction. At certain seasons the dust seems to be turned into them.

But this plague seems to have produced no impression upon Pharaoh, even though his own magicians confessed themselves beaten, and gave up the contest. They said to the king: "This is the finger of God." But the plague came and went, and still the king continued hardened.

4th Plague: Flies. The king and his attendants had gone to the river, perhaps to keep some sacred Nile festival, for the river was an object of worship, when again Moses and Aaron thrust themselves upon him with their usual demand, accompanied by another threat, this time that of flies, some say the dog-fly, others a species of beetle. And probably it was the beetle known as the oriental beetle or kakerlaque, a ravenous poisonous insect dreaded alike by man and beast. This time there was to be a difference put between the Hebrews and Egyptians, the land of Goshen and the rest of Egypt.

The struggle was thus assuming a sort of creed-war. With some people one creed is as good as another. Let Egypt have her gods, her faith, her religion, and let the people of Israel have theirs. But God makes a difference. You hold to this and I hold to that, but such is the difference between your creed and mine, that it is very clear both of us cannot be right. If you are right, then I am wrong; if I am right, you are wrong. And as it was terrible to be wrong yonder in Egypt thirty centuries ago, it is no less terrible to be wrong today here in New Brunswick. And men are wrong, and sooner or later a plague of some sort will break out upon them, a heart-hardening plague, one perhaps that men cannot see, but none the less real and ruinous.

And the beetles, on the morrow, as Pharaoh was told, came swarming, buzzing, biting, destroying. It was a dreadful scourge, and in haste the king sent for the Hebrew leaders, and told them to go and sacrifice to their God in the land. But Moses and Aaron declined to accept the suggestion. They said it would not do to offer as sacrifices to their God the animals the Egyptians worshipped as gods. The people would stone them. They must go out to the wilderness. This at last Pharaoh agreed to, and the next day the plague was removed. But the king again failed to keep his word. He played fast and loose with them. But he must be brought to it, and he was brought to it.

5th Plague: Cattle Disease. Hitherto the plagues had been annoyances, nuisances, vexatious pests, rather than calamities, losses of life and property. But the fifth plague was a grievous murrain or cattle disease, that made sad havoc among all sorts of cattle, attacking even horses, and asses, and camels. Cattle plagues are not uncommon in Egypt today, a terrible one occurring in 1866, but they are usually confined to one species. But this plague was general, falling upon horses and camels as well as cattle and sheep, and mowing them down by the ten-thousand.

Much of Egypt's wealth consisted at this time of cattle and camels, horses and asses. Even the king had immense herds of cattle. The plague was therefore a sore calamity. And then the land of Goshen was exempt. Beyond an invisible border-line the plague did not pass. The king and his wise men could not believe it, till he sent his own officers, and it was found to be as he had heard. Still even this calamity did not subdue his stubborn will. He would not let the people go.

6th Plague: Boils. Moses is directed to take, in the sight of Pharaoh, handfuls of ashes from the furnace, and to throw them up into the wind, the effect of which was the breaking out of boils upon the whole people, the rich as well as the poor, the high as well as the low. Even the magicians, who boasted perhaps that they were able to withstand the plagues, suffered with the rest. It was a sore plague, probably loathesome as well as painful. Whether it reached Pharaoh himself we know not, but it made no impression upon him.

7th Plague: The Thunder And Hail. This was an awful manifestation of God's power and glory, and appallingly destructive to life and property. It seldom rains in Egypt, and thunder and lightning and hail are rare occurrences. Moses predicted this storm, and warned Pharaoh and his people of its violent effects, so that they might be prepared for it, and escape its destructive violence to some extent. And we have reason to believe that very many Egyptians gave heed to Moses' words, and put their cattle and themselves under cover. Others however like the King scoffed at the idea of such a visitation, and suffered for their recklessness.

The storm came as and when predicted. Moses stretched forth his rod towards heaven, and almost immediately the cloudless skies of Egypt were filled with blackness. The lightnings darted from cloud to cloud, and the hot thunderbolts shot along the earth, and the thunder roared continuously, and great hailstones fell. No such storm of like terribleness and destructiveness had ever before visited Egypt. The crops of grain and fruits were destroyed, and the loss of life both of man and beast must have been great. It was a judgment that made itself felt, and we do not wonder that the king cried out in his terror: "I have sinned this time; the Lord is righteous, and I and my people are wicked." And then he begged that the thunderings and hail might cease. But as soon as the sun came out, and all was bright again, he forgot his fears and his promises, and was as hardened as ever. Ah! the visitations of God, judgments and storms and terrors, may bring the sinner to his knees, but they do not change his heart.

8th Plague: Locusts. This is a plague that is common enough in the East today, but none the less appalling when it occurs. A modern writer describes the visitation as an experience in these words. "The ground was all covered, and the air so full of them that I could not eat in my chamber without a candle, all the houses being full of them, even the stables, barns, chambers, garrets, and cellars. I caused cannon-powder and sulphur to be burnt to expel them, but all to no purpose; for when the door was opened, an infinite number came in and the others went fluttering about; and it was a troublesome thing, when a man went abroad, to be hit on the face by these creatures, on the nose, eyes, or cheeks, so that there was no opening one's mouth but some would get in. Yet all this was nothing; for when we were to eat, they gave us no respite; and when we went to cut a piece of meat, we cut a locust with it, and when a man opened his mouth to put in a morsel, he was sure to chew one of them." And then the devastation they caused was unparallelled.

Such was the plague that burst upon Egypt. It brought the king again to his knees before Moses and Aaron, but when the judgment was past, he was up again as hardened as ever.

9th Plague: Darkness. This came on all the land of Egypt for three days. It was dismal, oppressive, horrible. No one dared move from his place. Men sat where they were, and waited and prayed for the light to return. Scientists have attempted to account for the phenomenon in different ways, but He who is the author of light is also the darkness-maker. That is all we know about it. Pharaoh felt this plague almost more than all that had gone before it. But that was all that came of it. His heart was still hard. And now he in his turn threatened. He told Moses that he would take his life, if he ever again appeared before him. And Moses told him it was all right; he would see his face no more.

10th Plague: The Death Of The Firstborn. This was the last and most terrible plague of all and ended the struggle for liberty. Some time must have elapsed between the plague of darkness and the tenth, perhaps some weeks. Much had to be done in the way of preparation, and time was given and taken for such preparation. There was a lull in the storm, and perhaps the king and his people thought the worst was passed. But the Lord was mixing a cup bitter with gall and wormwood and woe to put to Egypt's lips, and that cup she had to drink to the very dregs.

But here we pause, for at this point opens up a new chapter in Moses' life. And we have seen tonight, in a very cursory way, how the Lord carried on for His people their struggle for liberty. He fought out their battle for them, and rebuked the tyranny of Egypt. It was the God of Israel against the gods of the mightiest nation of the then world, and the God of Israel prevailed.

Let us not despair of the success of any good cause. The struggle may be long, and it may seem to be defeat instead of victory, as we cope with the force of the world. But the end will be a glorious deliverance for His people, and the upbuilding of His cause in the world. Let us fight on with the weapons He puts into our hands, and under the leadership of Jehovah-Jesus, and nothing can stand before us.

Amen.

STICK TO THE FARM.

Whenever agriculture has declined the morals of the people have gone down also. Young man, stick to the old homestead; don't leave it thinking it is not an honorable profession to follow, but remember it always brings a reward according to the labor bestowed, and if you are diligent and have good practical judgment you are as sure of being successful on the farm as you would in any other calling and perhaps more so. But a very few of our farmers who devote their time and attention to the affairs of the farm ever become bankrupt or defaulters. These come from the more genteel and non-producing classes. We know there are many things to discourage one in this branch of labor, as in any other, but a determined spirit will and can surmount them. Some people are always on the lookout for something to turn up, but what that something is they cannot exactly tell, and nobody can inform them; nor has the dreamer himself imagined; only it is sure to be something easy, to relieve him from all his care and toil and give him a life of ease and plenty without work. Hundreds of our young men, instead of following the life of a farmer, wait for these blissful days and happy turns of fortune, and ruin themselves by indulging these false hopes. They look upon farming as a low calling not adapted to men of ability and enterprise, and many have been led astray by this foolish idea. They should bear in mind that many a poor preacher, lawyer and doctor would have made a first-class farmer. They think to better their condition, and so bid good-bye to the old farm and go to the city, some trusting in fate and others in Providence, but both trust without any foundation, and soon wish themselves back again. Would it not be well for these idlers to stop and reflect that the day of miracles is gone by, and that pitchers filled with gold and silver are rarely found at the present time lying around loose or buried in the garden? These have all been discovered years ago, and the cash spent. It may be easier and far more delightful to stand behind the counter in the village store, and measure calico and gossip with the girls, than to hold the plow and hoe corn; but the soil is a faithful servant, and will reward every one according to his labor.—Correspondence Mirror and Farmer.

Protect the Babies. Babies are much more susceptible to cold than are adults, yet a mother will go out warmly clad from head to foot, and let her child patter along beside her, with less than half of her protection. Her precaution should be to avoid exposing the babe to draughts of cold air from windows. Many a baby has had an attack of croup from this cause. The mother should give her intuitions a freer play, obey them, and she will have less use of doctors.—New York Telegram.

FITTED TO BECOME A LAWYER.

Lawyer—And so you really think, Bobby, of becoming a lawyer when you grow up?

Bobby—Yes, sir; my Uncle James thinks I ought to be a lawyer.

"Does he, indeed? And why does your Uncle James think so; because you are so bright and smart?"

"No, sir; because I ask so many fool questions."—Texas Siftings.

Hard soap lasts much longer if dried for several weeks before using it. It is also less hurtful to the skin.