

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. Section 1 - \$500, Section 2 - 1,000, Section 3 - 1,500, Section 4 - 2,000, Section 5 - 2,500, Section 6 - 3,000, Section 7 - 3,500.

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 7 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 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

less around us? When the Son of man comes for us, He will ask us what we have done, and will there be there the widows and fatherless and saved sinners who will be seals of our ministry, our christian service; who will speak up for us, and say: "He helped me in my sorrow, visited me in my affliction, was a true father to me in my orphan state. All I am, I owe to his practical religion, his christian benevolence."

III. KEEPING ONESELF UNSPOTTED.

To keep oneself unspotted from the world, there are those who withdraw from it altogether. The nun shuts herself up in a cloister, and gives herself to fasting and prayer and cruel self-mortifications, and hopes thus to find the ideal of the christian life on earth. There she has no world-influences to disturb her meditations, no family cares to weary and worry her soul, no anxieties about the wherewithals of life to perplex and annoy her. But the cloister is not where to look for perfection; it is rather in the rough and tumble of ordinary life. Some of the sweetest and most angelic women on earth are the christian mothers, who have wept, and toiled, and suffered, and sacrificed, and done what they could to honor God, in the homes of the world. Those who profess to know tell us of the spotless purity in the cloister, and others tell us a different story. I have no doubt there are the real people of God in Rome's cloisters, fair and lovely souls. But then, no thanks for their being spotless where the world cannot get at them.

I suppose the religious life of the cloister is a very pure thing in its way, a very beautifully white thing to look at. But then, of what use is it? Our Lord lived His life among men, came in contact with all sorts of characters. was exposed to the world's evil influences and the devil's temptations; and the religion He teaches and wants men to have, is a religion that takes its place in the world—the family, on the street, in the shop or office, amid the temptations and annoyances of life, in society just as it is everywhere, and there keeps itself unspotted from the world. He did that. He was brought up in Nazareth, one of the worst places to be brought up in, and He lived His life and did His work where He was tempted and tried every hour; and yet He was spotlessly pure. And, as I understand it, He wants His people, as a rule, to stay where they are, in the society they are moving, in the business they have been brought up to, in the circumstances of life in which they have been placed, and there to live the holy life He lived, keep themselves unspotted from the world as He did.

Some think it is because of their circumstances if they are not as good as others are. They will tell you they would be good christians were they differently circumstanced, and they mean to move away perhaps to some better place than this, and turn over a new leaf, and start right.

Now, far from me to say that we cannot improve our circumstances morally and spiritually by going elsewhere. I suppose we can. But this I feel safe in saying, that if we cannot be a christian where we are, we cannot anywhere. You will find temptations wherever you go. You will find the world, the flesh, the devil everywhere, and it will always be more or less of a struggle to do right and to be what you ought to be. That idea about going somewhere else to be a christian is all a delusion. Start where you are, my brother, and be a christian just where you are. Start where you have committed your sin, lived your foolish life, sown your wild oats, and, with God's blessing, make some small amends to society for the wrong you have done. The Lord will give you grace to set out right here to be His, and He will enable you to be true to the end.

"Unspotted from the world"—that is a high style of religious life. It is not easy getting through the muddy streets without being spotted more or less. You cannot touch anything hardly without defilement. You lean your elbow on the counter, and there is dust on you. You take hold of your work, and before you are half through with it you are smutty all over. You go to church to worship God, and you find dust there. And how difficult to get through the world, its business, its politics, its work, its society, its religion, with a spotless life, a character unstained with sin. It is not easy to buy and sell, and tell no lies, do no wrong. It is not easy to mingle with society just as it is, so many spotted characters and livcs all around you, and not be touched with evil, not learn something bad.

And yet where there is real religion, religion before God, there will be an aiming after the spotless, an earnest endeavor to be right in everything. I do not say that christians ever come up to their ideal, but there are those who, so far as we can see, do make out to live very near God, and are free from the world's vices and degrading habits. They live their life in exposed places, associate with all sorts of men in the way of their duty, carry on their daily business, and still be such that no evil can be said of them. They are in the world, mixed up with its affairs, and yet they are not of the world, they keep themselves unspotted from the world.

How soon some lives and characters get smutted all over! No matter where they are, they find out the evil, and they are right into it. Others again live and work with temptations all around them, and yet they are true and good. The reason is, the evil heart within, in the one case, draws the evil around it, while, in the other case, the good within repels the evil.

You cannot live the unspotted life without the new heart. If the heart is not renewed by the spirit of God, go where you like, and be as watchful as you like, the world's filth will get on you, and it will stick to you. But if your heart is right with God, you can walk amid the world's temptations, so long as you are in the way of your duty, unscathed, unspotted. There is nothing like a healthy vigorous spiritual life in the soul to keep a man unspotted from the world.

But to close, let me ask how it is with us. We claim to be religious, but, as we have seen, not every sort of religion will do. There is a religion not of God, a religion having only the name, and a poor religion it is. It is only in the way of our having the right kind. Oh who would have counterfeit coin when he might have the genuine? Let us seek to have the religion that will make us helpful, useful unselfish, pure. And that religion we may have. It is to be found at the feet of Jesus, in His service. Let us seek it where it is to be found.

AMEN.

KITCHEN WRINKLES.

If poisoned by ivy bathe the affected parts freely three times a day with sweet spirits of nitre.

Keep a brick on the back of your stove. You will find it nice to set food on when you wish to keep it warm.

Try using sweet skimmed milk instead of starch for calicoes and gingham. I use it and like it much better than the starch.

Rub window glass with a piece of soft linen wet with vinegar, then with a dry cloth, and it will be beautifully clear.

I make glue that is very good by dissolving the gum to be found on cherry trees in water. Keep water on it all the time, and it is always ready for use.

Cut the thin skin from the outside of the leg of mutton, or the mutton chop, before cooking them, and you will not have the woolly taste that so many complain of.

I have learned that I can wash two pounds of currants almost as quickly as one cupful, and that it is a great saving of time to find them ready for use, when I need them.

Rub salt on the inside of your coffee-pot when washing it, and it will remove the coffee and egg very quickly. Be sure to rinse it thoroughly before using it again.

Old lamp burners should be boiled often in strong saleratus water. Let them boil for an hour, polish them, and they will be as good as new, and will not trouble you by causing a smoky light.

To take letters from a flour sack, first dip the sack in cold water, and let it soak fifteen minutes; then soap it well, let it soak a little longer, and when it has been washed through one water, it is ready to be put through with the other clothes.

Make stove cloths of dark calico to use about your cooking, instead of using your apron or a dish towel whenever you wish to remove anything from the oven or off the stove. You will find them neater and more convenient. I have mine doubled and about twelve inches square.

GEMS OF THOUGHT.

Cheerfulness keeps up a kind of daylight in the mind, filling it with a steady and perpetual serenity.—Addison.

No thoroughly occupied man was ever yet very miserable.—London.

It is one proof of a good education, and of true refinement of feeling, to respect antiquity.—Sicourney.

The greater a man is in power above others, the more he ought to excel them in virtue. None ought to govern who is not better than the governed.—Cyprus.

Pride, like the magnet, constantly points to one object, self; but unlike the magnet, it has no attractive pole, but at all points repels.—Colton.

Quarrels would never last long, if the trouble was only on one side.—Rochefoucauld.

Every child should be taught to pay all his debts, and to fulfil all his contracts, exactly in manner, completely in value, punctually at the time. Everything he has borrowed he should be obliged to return uninjured at the time specified, and everything belonging to others, which he has lost, he should be required to replace.—Dwight.

There are no persons more solicitous about the preservation of rank, than those who have no rank at all.

Our greatest glory is not in never failing, but in rising every time we fall.—Confucius.

HOW SAFES ARE BROKEN.

An Authority in Burglary Gives a Few Instructive Points.

The Boston Herald gives an interesting account by a Pittsburgh authority in the burglar's art:

There are in this country just about an even score of men whom no bank vault or safe, however strong, can resist. To reassure society, I will say that more than half of these are safe behind prison bars. Safe-breakers have more than kept pace with improvements in safes, including timelocks, chilled steel chests of eight or nine thicknesses and electric protective attachments. Their tools are made by some of the finest mechanics and inventive geniuses of the world. A full kit of the most approved modern safe-worker's tools costs about \$5,000.

The modern safe burglar is an exceedingly keen, intelligent man. He can open a safe having all the modern improvements in from ten minutes to two hours without the aid of explosives, and by only slightly defacing it. Sometimes he leaves scarcely a mark.

A first class modern safe, whether large or small, generally has double outside and inside doors, with a steel chest in the bottom, forming really a safe within a safe, the inside one being the stronger. The outside door is usually either "stuffed" or "skeleton." The inside one is made of eight or nine sheets, of different temper, of the finest steel. These sheets are bolted together with conical bolts, having left-hand threads, after which the heads of the bolts are cut off, leaving what is virtually a solid piece of steel, which no drill can penetrate. The best locks are of the combination type, with time-lock attachment. In both cities and towns safes containing the most valuables have an electric alarm attached. Any tampering with it will communicate the fact to the owners or the safe's guardian, which in cities is either an electric protective bureau or a central police station. Weeks, and sometimes even months, are spent in putting up a job of magnitude, and often a number of smaller jobs are done to carry out one where the proceeds may run up into the tens of thousands of dollars.

Keys are fitted to every door which stands between the street and the bank vault by means of a thin sheet of brass, as near as possible the same size as the keyhole, and covered with a thin coat of carbon, which may be applied with a match. A dozen entrances may have to be made to the bank before it is finally robbed. A key is fitted first to the outer door. This course is continued until keys are had of every door leading to the vault. Having the watchman and officials of the bank down fine, one of the last things to do is to select a favorable night.

Then the bank burglar proper appears. He has usually three assistants. The gang never appears until the night of the robbery, and then not till eleven or twelve o'clock. If there is a watchman, his habits and disposition have been carefully noted, and, having access to the bank by keys, it is an easy matter to surprise and overpower him. A "crow" is next planted outside, or in an upper window, if there be one, to give notice, by means of signals or a cord reaching to the workers, of the approach of patrolmen or chance passers-by. A regular code of signals is used, telling when to cease operations and seek cover, and when to resume work.

Next is brought into use the simplest and yet strongest and most complete tool for the purpose. It is six inches in length and two inches in diameter at one end, tapering to nothing at the other. It is pear-shaped, and a thread extends from end to end. It is made of Muehler's tool steel, the best in the world. A second wedge-shaped tap works inside this tool. When this tap is screwed home it exerts a spreading force of many tons. This tool, "the persuader," is inserted in the most minute crack or drill hole, and, properly blocked at the right time, will force the strongest safe door open with a sound no louder than an ordinary fire-cracker will make. The outer and inner doors open, if there be a time lock on the chest, a small dynamite cartridge is placed opposite, a detonating fuse lighted and the outer door closed. The jarring caused by the explosion, which makes a noise scarcely as loud as a pistol shot, disarrange the works of the time lock, which runs down, and is useless, the clock running down with exactly a clock's sound when it is doing the same. The heavy outer door of the vault being closed, scarcely an audible sound reaches the street.

When drilling is necessary a light, compact machine, which fits the combination dial plate, and which rapidly drills a small hole above the water rim of the combination dial plate, is used. A small steel broach is then inserted and the combination knob turned until the tumblers are brought into position, thus permitting the "dog" or bar to drop. A turn of the handle shoots the bolts back and the door swings open.

If the operators find on entering the vault that the steel chest is an improved one, they then proceed to "strip" it. Sheet after sheet is taken off until the works are exposed. This is done by using a "crow," which is sectional—that is, it may be extended or contracted, as may be necessary. To an ordinary observer the "crow" looks like the bar which holds the "manhole" plate of a steam boiler in place, and is worked on precisely the same principle.

Should it be necessary to "wedge" a safe open, a modified form of the old "drag" is used. It is a light but rigid and strong steel bar, sectional, as to suit different sized safes, and for ease in transportation, which clamps the outer side of the safe. Through the bar is run a screw-threaded bolt, with a ball joint at one end for a receiving wedge. On the other end is worked a railroad wrench, used by track hands for tightening rails, and which can be procured from any railroad section-house. With wedging and blocking, no door can resist this instrument. Sometimes a miniature railroad "jack," such as engineers carry, is substituted. A heavy cleat is firmly fastened in proper position and placed on the floor. The wedge in the crack, the "jack" in place, the result is but a question of time.

Walter Scott's Works.

Never was there a more healthful and health ministering literature than that which Scott gave to the world, says Andrew D. White in Scribner's Magazine. To go back to it from Flaubert, and Daudet, and Tolstoi is like listening to the song of the lark after the shrieking passion of the midnight pianoforte—nay, it is like coming out of the glare and heat and reeking vapor of a palace ball into a grove in the first light and music and breezes of the morning. It is not for nothing that so many thousands have felt toward Scott a deep personal gratitude, which few, if any, other writers of English fiction have ever awakened.