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Get your upholstering rorp's furn

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etc.,go to W mond stre Vienna, hom

Slaughter stock must l spring goods want cheap Dundas stree

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ingrains, gliu curtain polls latest design beaten. Ge

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t livery in London las street, London kid gloves with Sold only by J. C. street.

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ss made over, and ing done at TRAF-95 and 97 King ry, confectionery, r's, No. 519 Rich-thing first-class. anoy breads.

oing on. Present to make room for this chance if you KIRKPATRICK, 219 ZXV

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ow shades, reliable uldings, all the that cannot be 208 Dundas Dining Car At-

The Erie is Canada that g above service will take ad ple of London the to be hoped they it by purchasing rite Erie and save of changing cars of changes for meals.

CTURES

INDAS STREET, Tuesday and y, May 5 and 6, High ( **Pictures** BRIT

TISTS, throughout day, ication.
W. JONES. 29c WILL BE S
by W. Y
das street, Lond
May, at 2:30 p
Chatham, consis

JBLIC AUCTION, t his rooms. Dun-day, the 5th day of ck of John Wall, Chatham, consisted on the constance of t \$6,408 32 4,208 50 3,665 54 2,443 68 1,732 26 492 20 186 85 186 85 176 62 353 75

\$20.514 50 Terms—One qu
8 months appro
terest at 7 per ce
can be had. StoGibbons, NcNab
PIPER, Trustee.

OTICE! PUBLI ers of the city of Worship to call a s at the City Hall he City Council in han municipal pur-London:
The undersign
London hereby re
public meeting of
to consider the a
granting moneys
poses. Dated this 27th

To A. McCormicl Gentlemen,—In requisition, and I Council, I hereby day of May, at 8 public meeting re e with the above of the Municipal iday next, the 1st City Hall, for the TAYLOR, Mayor. ril 28, 1891. Mayor's office, J

ENDEN, W. R. F g Machines, New William Cal

233 DUN STREET. Bind wine wine

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Hardu re Compay.

REPARE TO MEET THY GOD.

BY LYMAN ABBOTT.

mos is the Carlyle of the Hebrew hets. Like Carlyle, rugged, with an se scorn of shams and false pretenses, an intense faith in God, but always in od of absolute righteousness—his hecies sound like an alarm bell in the tof a great prosperity, and are the unring of a great falsehood underneath all pretenses of religion. Into the midst he religious festivities going on at el, where the worship of the Golden set up by Jeroboam is still carried on mongrel priesthood, appears this rude herd from the southern kingdom.† his startling prophecies of coming he Idolatry had brought in its train ry, self-will, licentiousness, and every of immorality. In these the keen eye rural prophet discerns the foretokens evitable death. This people imagine they are safe because they are God's ide. "Faith in Jehovah as the God Israel was a faith that he innes on behalf of his people in the stall enemies, against the whole if precisely in times of danger was reashown by staying oneself upon this. Jehovah might indeed of course, his face for a time, but not definitively; end he ever rose at last against all sing powers." \* Against this superm, always a superstition in whatever it is innumerable forms it appears, always a superstition in whatever of its innumerable forms it appears, its innumerable forms it appears, declares himself with terrible asis. "Thus saith the Lord," he declares himself with terrible asis, yea! for four, I will not hold my wrath from it." The people listen and applaud the two denounces the sins of their hoors and warns of inevitable doom wing unrighteousness. One can ince how, caught and carried along by fervor of the orator, Sthey were led, shocked, and held their breath, n, having awakened their conscience kindled their indignation against the of others, the prophet suddenly turns hot flame against themselves:

Thus saith Jehovah! Because Israel thrice offended, aye! four times, I will hold back my wrath from it." The tous and lawless rich sell as a slave the ght debtor for money; the honest po

ge the helpless even the dust they have ton their heads in their grief, and take living of the wretched." It is in the light of this denunciation of sins of his time that the words of our on are to be read. This people that lated the simplest laws of righteousness e scrupulously religious. Against an ighteous religiousness the prophet breaks. It is not the truth of the truth gent of a great soul, who sees and we the truth of life, because the truth God, to awaken a people given over to schood. Amos is the Old Testament presor of him who denounced the scribes of Pharisees that devoured widows' houses of for a pretenes made long prayers. But you will be very religious, will you, of thus avert your doom? Yet what is ar religion? Go then to Bethel, and sin sinst God in doing so; to Gilgal, and add your guilt. Bring your offerings every orning to your unholy altars; a portion your tithes, not thrice a year at the eat festivals of the law, as required, but ice a week. Burn leavened bread as ank offering, not unleavened, as the law mands, and publish and spread far and ide your liberality in free gifts to your tests and altars; for you love to do this, children of Israel, saith the Lord torship, says the Lord, by the punishments have already sent on you."

Theorem of Asian, and think of such worship, says the Lord, by the punishments I have already sent on you."

These punishments, in which the prophet sees rather merciful warnings than just penalties, he recalls to the recollection of the people: Famine, drought, rust, and blight; locusts, plague, war, earthquake. Alas! all has been in vain. "Therefore thus will I do unto thee, O Israel; and because I will do this unto thee, prepare to meet thy God, O Israel"—when he comes, as the prophet goes on to foretell he will come, in an overwhelming assault by the Assyrians on Israel, and Israel's universal expatriation. The day of the Lord! Is it for this there are waiting? "We ento you that

noverwheiming assault by the Large in Israel, and Israel's universal expatriation. The day of the Lord! Is it for this between a waiting? "Wee unto you that desire the day of the Lord! To what end it for you? For such the day of the Lord is darkness and not light." In view of this exposition of the lesson, we may perhaps see three possible interpretations of what I have chosen as the text, and would have chosen as the Golden Text: "Prepare to meet thy God, O Israel." These three interpretations are perhaps intengruous, though not absolutely inconsistent. Each one, rightly taken, leads us to the following one.

We may regard this summons as the language of a bitte lirony. God is your snemy: prepare to meet him; your judge: prepare to plead before him. Could you repare for famine, when he sent you cleantess of teeth? for drought, when he held ack the rain? for blight, and locusts, and ire and sword? for earthquake? amid a rent carth and falling houses, had you a refuge ready? Yet these were but presages and prophecies of the day of the Lord. How will you prepare for it?

So taken, the cry, "Prepare to meet they God," comes as a shock to the conscience. It is a cry to be taken almost by contraries, like Christ's "Sleep on now, and take your

God, "comes as a shock to the conscience. It is a cry to be taken almost by contraries, like Christ's "Sleep on now, and take your rest," to the sleeping disciples, when he would rouse them to the danger close at hand. But so taken it leads on to a second meaning. Because God is a righteous God, he will not destroy the repentant. As Nineveh prepared for the day of the Lord, and so averted it; as Sodom and Gorograh might have prepared for and aver all the day of their doom a righteous men in the Cities of the Plain to meet its God, if by equipping itself for the conflict, nor by eaking an escape from it, but by repent can a better life. "Cease to de evi, sarn to do well; seek indigment; relieve e oppressed; judge the ames, songs, recitation and solve the large present of continue and there had been a righteous men in the lot meet its God, if the yequipping itself for the conflict, nor by eeking an escape from the two meets its God, if the yequipping itself for the conflict, nor by eeking an escape from the conflict, nor by eeking an escape from the conflict of the yequipping itself for the wide of the yequipping itself for the yequipping itself yequipping itself for the yequipping itself for the yequip

Ch receives with difficulty. Gug his children to meet him, amem to prepare for the meetint another, not when we are in his erely, but when we think as he as he feels, see as he sees. Wainst strangers in car and streed on not really meet. We misiness transactions whom we mousiness men, knowing nothing as social companions. The membership in the Massachusetts on fellowship is with God and widenstand him and are un him. We meet a man only winderstand him and are un him. We meet God, truly, on fellowship is with God and widenstand him and are un him. We meet God, truly, on fellowship is with God and widenstand him and are un him. We meet God, truly, on fellowship is with God and widenstand him and are un him. We meet God, truly, on fellowship is with God and widenstand him and are un him. We meet God, truly, on fellowship is with God and widenstand him and are un him. We meet God, truly, on fellowship is with God and widenstand him and are un him. We meet God, truly, on fellowship is with God and widenstand him and are un him. We meet God, truly, on fellowship is with God and widenstand him and are un him. We meet God, truly, on fellowship is with God and widenstand him and are un him. We meet God, truly, on fellowship is with God and widenstand him and are un him. We meet God, truly, on fellowship is with God and widenstand him and are un him. We meet God, truly, on fellowship is with God and widenstand him and are un him. We meet God, truly, on fellowship is with God and widenstand him and are un him. We meet God, truly, on fellowship is with God and widenstand him and are un him. We meet God, truly, on fellowship is with God and widenstand him and are un him. We meet God, truly, on fellowship is with God and widenstand him and are un him. We meet God, truly, on fellowship is with God and widenstand him and are un him. We meet God, truly, on fellowship is with God and widenstand him and are un him. We meet God, truly, on fellowship is with God and widenstand him and are un him. We meet God, truly, on fellowship i

what do I see and hear? nings created! mankind doth appear, glory scated; sounds, the graves restore ich they contained before; my soul, to meet him."

ND OTHER SOCIETIES.

ORDER OF FORESTERS. No. 1 Branch of Juvenile
A. O. F. intend giving
an entertainment on May
7, in the Foresters' Hall,
Carling block. This is one
of the most energetic juvenile courts in the city, and
should be encouraged.

I should be encouraged.

NIONS OF THE FOREST.

ay evening the officers of

P. East Circle instituted a

condon West under the Canadme, with the following

of, Comp. S. Smith; S. C. C.,

(Ralph, F. S., Comp. H.

M. S., Comp. M. Donaghy; T.,

Off; R. G., Comp. M. Houghton;

I. S. Davidson; I. G., Comp.

Officer, Comp. R. Hogg; J. P.

Oibson.

MASONIC. masonic.
feature of the great Masonic
ant at Utica on the occasion
ying the corner-stone of the
nic Home, May 21, will be a
pastration by the chapters of
Masons in New York State
uction of Grand High Priest
ucDonald.
rnard Commandery, Knights
Teago, have decided to accept
the extended to them by the
Tattalion Band and Godfrey De
Tammandery, of Hamilton, to go

The attained and Godfrey De Inmandery, of Hamilton, to go immer. It has been decided the will take place about July the St. Bernard Commandery as of the Thirteenth Band, the leation having filled two most sgagements with them at St. Iashington.

Hinman, the second oldest United States, died at Mount 1, on Sunday. He was born at In 1796, and was made a Mason illeville, Ont. onald McPhee, of Hamilton, M. W. S. of the Rose Croix C Scottish Rite Masonry, has and with a handsome secretaire,

The amount of cash on hand in all the subordinate lodges in the Connecticut jurisdiction on Jan. 1, 1891, was \$37, 726 84.

Connecticut has seventeen divisions of the uniformed rank. GHTS OF PYTHIAS.

formed rank.

The Grand Lodge of per capita tax of 50 cents per its 31,000 members. Seven were instituted within one the close of the Grand Lodge

ige:

odge, No. 219, of Chicago, inAugust with a charter mem

odd no lodge in the order can

treworthy members.

odge, No. 129, of Chicago, inin the lodge in the order can

it worthy members.

odge, No. 129, of Chicago, init worthy mistress, and Mrs. Derrington, have been
appointed to represent Lady Victoria True
Blue Lodge, Hamilton, at the coming
grand lodge session to be held in this city
during this month.

Members of the S. O. E. B. S. and
A. O. E. await with considerable interest
the result of to-night's public meeting,
called to consider the recent \$200 grant by
the Council towards the holidae arrange of the S. O. E. B. S. and
A. O. E. await with considerable interest
the result of two Lodge Column's been
appointed to represent Lady Victoria True
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called to consider the recent \$200 grant by
the Council towards the holidae arrange of the S. O. E. B. S. and
A. O. E. await with considerable interest
the result of to-night's public meeting,
called to consider th

ous stages.

ns has 25 lodges.

past four months of 1891 in
Georgia one lodge has been rere new ones instituted with a · list of 371 members.
odge held an "At Home" last
ling. A pleasant time was
ames, songs, recitation and

or that it is always in the mind of God.

Lord there is a still deeper meaning, a aning which it is almost impossible uld have been comprehended before the emption that is in Christ Jesus reled it; a meaning which even now

International Sanday School Lesson for May Roll.—Amos iv, 4:13.

Takos (Annual Sanday School Lesson for May Roll.—Amos iv, 4:13.

Wellhausen, il, a small town about Wellhausen, il, a small town about Wellhausen, ill, a small town about Wellhausen in from Jerusalem.

"He was not a poet so much as an orator, from the sheer force and pathos of his order to-day addresses a poetical not from rhythm from the sheer force and pathos of his felkie's translation: Hours with the Bible, IV, p. 292. Compare with this whole passificient to cause one to pause in the state of the society has been force and pathos of his pathos of his control of the order to-day bership of the order to-day bership of the order to-day land and has the honor of constant in the state of the society has been force and pathos of his pathos of his control of the society has been in 1891 it was found that did in every State in the Union, every country in the world. The bership of the order to-day has the honor of constant in the state of the society has been force and pathos of his pathos of his control of the society has been to prove the society has been to the society has been to prove the society has been to prove the society has been to the society has been to prove the soc

Sunday, the Queen's Birthday, has been appointed by the grand master for the offeial attendance at church of the 22,000 members of the Ancient Order of United Workmen in Ontario and the other Provinces, as an acknowledgment of the

Provinces, as an acknowledgment of the prosperity of the institution.

A movement is on foot among Winnipeg lodges of the Ancient Order of United Workmen, to invite Grand Master Workman Milne, of Essex Center, to visit the Province during the summer.

The London lodges are progressing very favorably. Almost every meeting new members are proposed.

ROYAL TEMPLARS OF TEMPERANCE.

London Council, No. 193, Royal Templars of Temperance, last Tuesday evening, had a well-attended meeting. There has been a large increase in membership during the past three months. Gospel temperance meetings have been held on Sunday after, noons, and good work has been done, which it is intended to continue. This council will hold an open meeting on Tuesday evening, May 12, when a good programme will be rendered. ROYAL TEMPLARS OF TEMPERANCE.

a CANADIAN ORDER OF FORESTERS.

GANADIAN ORDER OF FORESTERS.

Bro. R. J. Barton, D.H.C.R., has organized Court Barton at Woodstock, with 29 applications accepted by the Medical Board and five others to be reported on. The following are the officers for the current term: Henry McAllan, C.R.; Chas. Reed, V.C.R.; Fred Mocre, F.S.; Fred White, R.S.; W. C. Wilson, Treas.; W. Schlimmore, Chap.; John McPherson, S.W.; J. H. Butler, J.W.; S. B. McLaughlan, S.B.; W. H. A. Drenkaid, J.B.; Dr. C. J. W. Karn, court physician. The officers and members of Court Barton are united in their efforts to largely increase the membership of the court, and doubtless Court Beaconsfield, of Woodstock, will continue to do good work. With the united efforts of these courts the order will be much benefited.

The H. C. R. has received word from Bro. R. A. Dickson, D. H. C. R., Canadian Order of Foresters, of Toronto, that the committee appointed by the courts is arranging a monster Foresters' excursion to induce thousands from all parts to be in Toronto to see the monster parade and picnic to be held in Island Park during the annual meeting of the High Court which takes place in June.

High Chief Ranger Towe has been confined to his house during the last two weeks owing to illness, but is regaining his strength.

Bro. J. H. McCall, D. H. C. R., of Londers will premise a court of the Canadian

need to his house during the weeks owing to his strength.

The strength of the control of the canadian of the dorder of the canadian of the red of Relief and its treasurer fars. His death at the early a caused by paemuonia.

W. Ms. and wardens of the odges are requested to attend a the library, Masonic Temple, saturday) night at 8 p.m., for of discussing the various potion which will come before odge in July next.

Indeed to his house during the weeks owing to his strength. He weeks owing to lines, but is regaining his strength.

Bro. J. H. McCall, D. H. C. R., of London, will organize a court of the Canadian Order of Foresters at St. Catharines with a charter membership of 26 on May 15.

Court Glen, No. 9, C. O. F., Woodstock, has elected officers as follows: P. C. R., John Frey; V. C. R., John McLaren; R. S., David Wilson; T., J. P. Excell; Almes Reidj J. B., Chas. Tanner; trustees, John McCann and W. Ashbury; physician, Dr. A. J. Henwood; delegates to the High Court, S. D. Wilson and J. McLaren.

LODGE NOTES.

The True Blues will have a ball at the City Hall on May 27.

A branch of the Order of Scottish Clans is about to be organized in Winnipeg.

The Manchester Unity made a net increase for the year 1890 of 21,183, and now

The True Blues will have a ball at the City Hall on May 27.

A branch of the Order of Scottish Clans is about to be organized in Winnipeg.

The Manchester Unity made a net increase for the year 1890 of 21,183, and now has a membership of 673,073.

More than one ledge reports a noticeable More than one lodge reports a noticeable

falling off in the attendance of member now that fine weather has returned. 726 84.
Connecticut has seventeen divisions of the uniformed rank.
The ligrand Lodge of

to the present rate.

Secretaries of all lodges interested in this column should forward any items of news to the "Editor of the Lodge Column" before Thursday afternoon of each week.



A POSITIVE FOR LOST OF FAILING RANHOOD General and NERVOUS DEBLINY CURE Weakness of Body and Mind: Effective for the Company of the Company o



The first war to be the second and best for

USED THEM IN HIS BLOW-GUN.

Doctor-"Well, my fine little may truthfully be said that their

Doctor—"Well, my fine little fellow, you have got quite well again. I was sure the pills I left for you would qure you. How did you take them, in water or in cake?"

Boy—"Oh, I used them in my blow-gun."

The little fellow put the nasty, great, griping, old-fashioned pills to a good use. At most, all his internal economy needed was a dose of Dr. Pierce's Pleasant Pellets. They are tiny, sugar-coated They are a convenient vest-

dose of Dr. Pierce's Pleasant Pellets. They are tiny, sugar-coated granules, easy to take, and are gently aperient, or actively cathartic, according to size of dose. As a laxative, only one tiny Pellet is required.

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GALLIA. Wednesday. April 29, 9 a.m. IUMBRIA. Saturday, May 2, 9 ca.m. SERVIA. Wednesday. May 18, 9 a.m. BOTHNIA. Wednesday, May 18, 9 a.m. ETRURIA. Saturday, May 35, 530 a.m. GALLIA. Saturday, May 30, 10:30 a.m. IUMBRIA. Saturday, May 30, 10:30 a.m. IUMBRIA. Saturday. May 50, 10:30 a.m. IUMBRIA. Saturday. May 10, 10:30 a.m. IUMBRIA. Saturday. May 20, 10:30 a.m. IUMBRIA. Saturday. May 10, 10:30 a.m. IUMBRIA. Saturday. May 20, 10:30 a.m. IUMBRIA. Saturday. May 20, 10:30 a.m. IUMBRIA. Saturday. May 20, 10:30 a.m. IUMBRIA. Saturday. May 21, 10:30 a.m. IUMBRIA. Saturday. May 21, 10:30 a.m. IUMBRIA. Saturday. May 23, 5:30 a.m. IU

MODE MR. J. W. J. will sell

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