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Ridout and York.
Clarence and G. T. R. Crossing.
York and Burwell.
Lichfield and Raglan.
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William and Oxford. William and Oxford.
Dundas and Ridout.
South street, opposite Hospital
Waterloo and Bathurst.
Wellington and York.
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William and Hill. Maitland and Pall Mall. Dundas and Adelaide. Ridout and Fullarton. Richmond and Maple. William and Bathurst.

Waterloo and Queen's avenue, Richmond and Ann. William and Bond. Thames and Bathurst. Hill and Clarence. . Hin and Clarence, tons for giving an alarm from above in lock the outside door and pull it do steadily until it is wide open, see door wide open is all that is necesive an alarm from these boxes.

. Talbot and King.

. Dundas street and Street Car

Elizabeth and Lorne avenue. Elizabeth and Lorne avenue.
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G. T. R. Car Shops Gate.
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ons for giving an alarm from above,
nlock and pull open the outside door,
the hook on the inside door straight
ar as it will go (about two inches)—
and let it go.
Oveen street and Manle over

Queen street and Maple avenue. Stanley and Horn, Wellington and Bridge streets. Elmwood avenue and Edward Wortley road and Briscoe

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ons for giving an alarm from above nlock the outside door and pull it en pull the hock on the inside dood d steadily to your left and down' ce only as far as it will go. Then re-id it will fly back to its place. SPECIAL NOTICES.

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BY LYMAN ABBOTT.

This prayer has been said to be composed in part of petitions found in previous Jewish literature. This is quite possible. As the law, Thou shalt love thy neighbor as thyles, was Christ's selection from the ancient law, so what is commonly called the Lord's Prayer may be a selection of the previously expressed desires of humanity. At all events, it expresses, not the Lord's desires for his own, but humanity's desires for his own, but humanity's desires for his own, but humanity's desires for his own, but humanity a pagan as well as by a Christian. It is, indeed, the istical rather than Christian. It asks nothing for Christ's sake nor in Christ's name. It presupposes faith in God, but not faith in Christ. Its one distinctively Christian characteristic is the petition, Forgive us our debts as we forgive our debtors. This, so far as I know, has no parallel in either the pagan or the Jewish literature of devotion; and yet this is rather a modification of a universal desire than an inspiration to an entirely new one. The second Lord's Prayer is recorded in

The second Lord's Prayer is recorded in John, xvii. It is Christ's prayer for his own. It is uttered in the presence of his disciples at the end of his ministry and on the eve of his passion and death. It is nbsolutely unique in its spiritual quality. No one has ever suggested that it is composed of petitions to be found in any previous literature.

absolutely unique in its spiritual quality. No one has ever suggested that it is composed of petitions to be found in any previous literature.

There are two aspects in which this prayer may well be studied: as a revelation of Christ's prayer for us; as an indication of what we should pray for, for ourselves and our loved ones. In this chapter we draw near to the gate of that garden where he is ever praying for his Church, and listen to his voice, and know what is the dearest and most sacred wish of his heart for us. But we, too, are sons of God. This prayer is a model for our praying, as his life is a model for our living.

No request here: Give us this this day our daily bread. No petition here for deliverance from pain and sorrow, from suffering, sickness and death; no request even to be delivered from temptation; no prayer even for forgiveness. For this is a prayer of a Redeemer for his redeemed. He who has received the answer to the prayer of humanity, the first Lord's Prayer, enters in this chapter into the Holy of Holies to be taught to seek something beyond, far beyond, anything which uninspired humanity has ever sought or even desired for itself.

Cease to do evil is not the end, but the beginning, of a Christian life. The Christian is to be in the world; he is to be a part of the world; he is to be a part of the world; he is to be a part of the world; he is to he and a part of if, he may be kept from allegiance to or compromise with its self-appointed Prince, the Pretender. Is this all? No! This is the bare beginning of Christian living; rather, the condition without which Christian living; cannot begin.

My disciples, says Christ, have been chosen out of the world deliver them from

the condition without which Christian living cannot begin.

My disciples, says Christ, have been chosen out of the world; deliver them from the Prince of the world, and from all submission to him and compromise with him. He is a liar, and the father of lies. Deliver them from captivity to him and his service of lying; set them apart to a service of truth. Absolute truth! Alas! how little there is of it in this world! But this stands first in the order of Christ's wishes for us; for it is the foundation of chosen out of the world, and from all submission to him and compromise with him. He is a liar, and the father of lies. Deliver them from aptivity to him and his service of truth. Absolute truth ! Alas! how little there is of it in this world! But this stands first in the order of Christ's wishes for us; for it is the foundation of ill character. For the minister in the church, the gentleman in society, the merchant on 'Change, and the attasemen in the halls of legislation, who has professed allegiance to Christ, his Christ is every raying: "Concecrate him to thy truth."

"That they all may be one in us;" "that they may be made perfect in unity." Ah! Lord, how long and how patiently hast thou prayed this prayer, and how far distant still seems the answer! "That the world may know that thou hast sent me." Is it any wonder, when the world sees Christendom rent with such divisions and imbittered with such strifes, that it does not know that they hast the there world may know that they have taken action re-

does not believe that it is the Church of God?

But this prayer of Christ's if for some thing more than a human unity, a fraternity, a fellowship of men with men. It is a prayer for unity with him and with his Father. John understood his Lord, and grew into an experience which interpreted this prayer and enabled him, years after, to write those words which few of us understand, and the meaning of which still fewer of us really receive: "Truly our fellowship is with the Father and with his Son Jesus Christ." "That they may be with me;" this is a longing, not for mere physical commingling; it conserns not merely locality. Christ's thought runs forward into the future, and he who goes to prepare a place for his own desires his own to be with him, because he desires them to be one with him.

And so we come to Christ's last and high.

with him.

And so we come to Christ's last and highest prayer for his followers: "That they may behold my glory, which thou has given me." If this appears to any of us as the expression of a desire for display, as a wish of approbativeness, not of love, or of love tinged with approbativeness, not in its highest or purest estate, it is because our own thoughts shadow the words of Christ with our own inherent vulgarity; because we do not know what glory is. We may, indeed, well imagine that Christ should wish his disciples to behold his joy and glory with the father. They had seen him in humiliation and suffering. They were to see him howled at, spit upon, crowned in mockery; they were to look on with broken hearts, unable to lift a finger in his defense, while he suffered the lingering pains of crucifixion and listened to the revilings of a triumphing priesthood. In the infinite compassion of his heart he might well wish that they should see him victor over death and the grave, and radiant with that joy which should so fill his soul that it should be satisfied. "Satisfied!" What amplitude for result must be required to satisfy the fore and deeper and higher even than this. True glory is goodness; there is no other. And only the good can truly see goodness. To perceive Christ is to be like Christ. We shall see him as he is, only when we are like him.

We see his glory which she Father gave him, when we are thus with him its his prayer is something more and higher even than this. True shall see hifa as he is, only when we are like him.

Prescription Its helpfulness in addense and its the only medicine of its kind, sold altough druggists, and guaranteed to give the shall see hifa as he is, only when we are him, when we are thus with him its him that him and the grave, and radiant with that joy which should so fill his soul that it should be satisfied. "Satisfied!" What amplitude of result must be required to satisfy the foreits and the proposal proposal proposal proposal proposal proposal proposal proposal proposal

come into a spiritual friendship with one another, because a fellowship with the Father strongh his Son; and that they may thus come to know the Father and his Son by being made like Christ, and may be made like Christ by coming into a true knowledge of the Father and his Son.

SECRET AND OTHER SOCIETIES.

ANCIENT ORDER OF FORESTERS.

ANCIENT ORDER OF FORESTERS.

From an address delivered by W. Williams, of Toronto, permanent secretary of the Ancient Order of Foresters, at Court Forest City supper a few evenings ago, the following statistics are taken. Number of adult courts, 4,748; number of members, 715,000; accumulated capital, over \$23,000,000; increase during year, 18,000 members and \$800,000 funds; increase in membership in juvenile branch during the year, 1,945; total membership in juvenile branch during the year, 1,945; total membership in juvenile branch during the year increase during the year of \$16,000; sick members visited, 250,000. The Supreme High Court of Canada has 10,700 members, with \$2,00,000 funds; 15,000 juveniles, with \$2,500 funds; over \$60,000 has been paid for sick benefits since the formation of the Supreme High Court in 1881, an average of about \$5 an hour. The Companions of the Forest have 1,500 members, and they are in good circumstances as far as funds are concerned.

ANCIENT ORDER UNITED WORKMEN Walkerville Lodge will be visited to night by Grand Master Milne.

SONS OF ENGLAND.



Dr. Beers, Montreal, will deliver his lecture on "Canada" in Windsor, on Nov. 19 for the Sons of England. MASONIC.

masonic.

"The Ancient Order of Free-masons arose in India, and to-day there are orders in India that are Masons in principle and practice if not in name. The only difference in the Masonic fraternity of the occident and the orient is that the latter are strictly vegetarian, like the ancient orders named. The former have apostasized in so far as they eat flesh. The statement is based on the fact that the passwords and forms used by the master Masons in their lodge will pass apperson into the sanctum sanctorum of an Indian temple. A master Mason of Europe actually passed himself into the sacred part of an adeptum of one of them.

I may shock the nerves of some who bitterly oppose secret societies in my state-

bitterly oppose secret societies in my state-ment that Jesus was a Freemason—not in name but in principle. Nominally he was an Essenean, which brotherhood in princi-ple and practice were Masonic. With the ple and practice were Masonic. With the exception of Paul all the apostles were without doubt born Esseneans. Peter's saying that "Nothing common or unclean had ever entered his mouth," is the equivalent of an acknowledgement that he was an Essenean. All the apostate Jews were flesh, eaters. History says that the Esseneans, ancient Masons, lived in great purity of body and soul, bathed the whole body every morning at sunrise and were pledged to have no earth rulers save their rabbi.

The following were a few of their many



a place for his own desires his own to be with him, because he desires them to be one with him.

And so we come to Christ's last and highest prayer for his followers: "That they may behold my glory, which thou has given me." If this appears to any of us as the expression of a desire for display, as a wish of approbativeness, not of love, or of love tinged with approbativeness, not in its highest or purest estate, it is because our own thoughts shadow the words of Christ with our own inherent vulgarity; because we do not know what glory is. We may, indeed, well imagine that Christ should wish his distinct to the engine Hood's Sarsa

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Hall.

perceive Christ is to be like Christ. We shall see him as he is, only when we are like him.

We see his glory which she Father gave him, when we are thus with him in his purpose and his spirit. This is to be with him; this is to see his glory. Seeing and being are one; and when we truly behold his image we are changed into the same image, from glory to glory.

Something like this seems to me Christ's wish and prayer for his own: That they may be delivered from all complicity with the Evil One; that they may be wholly given to the truth; that they may thus

"International Sunday School Lesson for Nov. 16, 1891—John Ivii, 1-19.

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SERVIA Saturday, Dec. 19, 7:30 a.m.
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