

# Wakely & Ford.

THIS IS LINDSAY'S : :  
Fastest Growing Store. Why?

BECAUSE no other store, in or about Lindsay is so diligent in the interests of the buying public, to which it looks for support.

BECAUSE nothing but absolutely reliable merchandise is admitted here at any price—that point is of vital import.

BECAUSE we go to the market with cash, and buy with a large syndicate of stores, instead of one, which gives us great advantages in first choosings and rebates of prices.

BECAUSE we sell for cash every time, which enables us to quote the lowest known prices for goods of the quality we sell.

BECAUSE the guiding hand of this business is not chance or circumstance. If we had to take down and pick to pieces our business system, founded on fixed principles, we would put it together again as quickly as possible in exactly the same plan upon which it has been operated long enough for the people to know what they have to depend upon.

And so we might continue to name reason after reason, almost without end. Is not the magnificent success of this business enterprise, a bold example of what such methods will do? Are you benefiting to the utmost extent by the policy of this store? No really careful buyer will pass the offers we make without investigating them. Visit the Store this week. Many money-saving opportunities await you here.

## A Trimmed Hat Bargain.

25 Individual Styles at \$3.48.

An odd price you say. Yes, it is an odd and very unusual price for a stylishly trimmed hat. But this store is always doing very unusual things in the way of making new prices—introducing new styles and etc. We've planned to sell just twenty-five of these hats next Saturday. They are all new and fresh from our own workroom; exquisitely trimmed in the latest and most approved fashions with the newest and faintest trimmings.

The kind you usually pay \$5.00 for Sale Price \$3.48.

Wakely & Ford,  
Strictly Cash Dealers, Lindsay

# The Standard

# Dictionary :

# for Half Price.

We have a number of copies of the Standard Dictionary in the

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Two Volumes in Full Morocco, Publisher's Price \$24.00 which we will sell for \$13.00.

Two Volumes in Half Russia Binding, regular \$20.00 Edition for \$11.00.

One Volume Half Russia, regular \$17.00 Edition for \$9.00.

WRITE US FOR QUOTATIONS ON GENERAL REFERENCE WORKS.

T. J. Ford & Co.,  
Toronto.

## Easter Services at Christ Church

Early Celebration at 8 a.m.—  
Morning Prayer and Holy Communion at 10.30 a.m.—  
—The Rector's Sermon.

The Easter Services in Christ Church were unusually attractive and bright. There was an early celebration of Holy Communion at 8 a.m. The Service at 10.30 a.m. was largely attended. The responses were hearty and the singing unusually bright. The Anthem "Christ is Risen" was a special feature of the Service. The offertory was very liberal. The following is the Sermon preached by the Rector, Rev. J. H. Teney:

Romans VI: 4.—*Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so, we also should walk in newness of life.*

The key-note of Easter Sunday is resurrection. Whatever other thoughts may be in our minds at other seasons of the Church's year, the thought that now fills our minds is that of opened graves and resurrected bodies. As our eyes sweep across the sacred enclosure of our honored and beloved dead, the spirit of exalting joy takes possession of our hearts. They shall not sleep forever. The humbling accomplishment of death shall, one day, end in an undying spiritual body. Flesh and blood could not inherit the Kingdom of God, but the image of the earthly, shall one day be transformed into the image of the heavenly. The corruptible will put on incorruption, the mortal will put on immortality, to bring to pass the prophecy of old "that death is swallowed up in victory." Who does not love to dwell upon these sacred truths. Who that has lost a friend does not thank God for the hope that is inspired within his heart by the resurrection of Jesus Christ. We have seen many a life end here, but yet, it did not end. Last Friday we mourned for a despaired, a suffering, and a dying Redeemer. To-day we exult that "Christ is risen from the dead and became the first fruits of them that slept." Last Friday we sorrowed because of the evidence that "in Adam all die"; to-day we rejoice for the evidence that "in Christ shall all be made alive." Good Friday commemorated an event that proved our Saviour's humanity, that he was truly "born of the Virgin Mary," to-day we celebrate an event that proved His Divinity, that "He was conceived by the Holy Ghost." Last Friday the memory of our Saviour's agony reminded us that "the sting of death is sin"; to-day we breathe the exulting defiance, "O Death where is Thy sting, O Grave where is Thy victory." The Resurrection of Jesus Christ assures us that existence does not end at death; that life is not limited by the cradle and the grave, that every life shall appear again. But shall the appearing of all be alike? Is the word of God telling the truth when it says, "The hour is coming in the which all that are in their graves shall hear His voice, and shall come forth"; "they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation?" And who will question the truth of the words of Son of God himself? Interested as we are in the final resurrection of the dead, rejoiced as we are to know that death does not end either their existence or ours but that we shall, if in Christ, meet our loved ones again, yet let us bear in mind that a resurrection to life after death must have an antecedent condition, a death unto sin and a new birth unto righteousness here, "that as Christ was raised up from the dead by the glory of the Father, even so should we walk in newness of life." And are we not bound by all the ties that men consider grateful and honorable to do this? Did we not enter into solemn covenant with God so to do, for does not our baptism represent unto us our profession which is to follow the example of our Saviour, Christ, that as he died and rose again so should we who are baptized die unto sin and rise again unto righteousness, continually mortifying all our evil and corrupt affections and daily proceeding in all virtue and godliness of living? And did we not ratify and confirm the same when we received the benediction of apostolic hands?

Yes, Brethren, to live eternally with God, man must die twice. He must die unto sin and he must die at the close of life. And it is this first death and its consequent resurrection that we desire to place before your minds to-day. We feel assured that death must precede resurrection, that the old man must be crucified with its affections and lusts before a new life, given in baptism, can possibly develop, that our Saviour revealed to Nicodemus the most important truth in Christian existence,

"Ye must be born again" For what profit would there be in the resurrection of the dead, to you and to me, if we had so lived here that the only possible result of the Archangel's trump would be to awaken us to eternal agony. Who, then, will doubt the wisdom of bringing prominently before our minds to-day, that deep and important question, suggested by the Easter thought of the Resurrection of our Blessed Lord from the grave, and concerning the Christian so beautifully expressed in the words of our text, "Therefore we are buried with him by baptism into death, that like as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life."

It is not our intention to enter into any controversy concerning the mode of that sacred rite, that symbolizes our death unto sin. To many minds the "buried" of our text cannot mean any mode but immersion. But when the Church of God admits either form of sprinkling or immersion would it not be quite out of place to pause to discuss a question so unimportant and apart from the point at issue and the theme we have before us? What was it that was "buried by baptisms"? Not us but our sins and there they remain unless resurrected by ourselves. How could we pause to discuss such a subject with the thought of the necessity of a new birth, a resurrection, a new life, suggested to our minds to-day?

There is one question upon which all are agreed,—that sin cannot enter heaven. Every man's sins must be forgiven before he can hope to see God. Everything that has been subject to sin must die, nothing that has ever been polluted with sin can enter Heaven. Christ by His incarnation made a temple of the human body for the dwelling of the Spirit of God. But the body of that Spirit does not make the body immortal. A virus still remains that finally works its dissolution. If it were not so, why should death intervene? Even according to St. Paul, those who remain alive at Christ's second coming must be changed. The fact is, the body of every true Christian must pass through the steps of a refining process, for sin though forgiven still adheres to it. The wearing away of the body by disease or age, the pains of death, the moulding into the dust of the grave and then its resurrection, all these seem part of that process by which the Christian's body is made like unto His glorious body. For death in the case of true Christian men and women, for those who have been washed and made white in the Blood of the Lamb, cannot surely be God's sentence on sin for "there is now no condemnation to them that are in Christ Jesus who walk not after the flesh but after the spirit. It cannot be that by any death of ours we can perfect that satisfaction that has been already made for sin. A believer's death must be to root out the existence of sin in him, to do away with that law that the apostle knew to be in his members, that was constantly warring against the law of the spirit, to eradicate that evil that was present with him when his next earnest desire was to do good. God does not inflict death upon His children as a final discharge of His wrath, but He uses it as the instrument to rid him of that plague of sin that adheres to him so long as he is in the flesh. Now this fact that the body is still subjected to death because of sin even when the inner man has made his peace with God, is surely one of the strongest proofs that sin can find no entry into Heaven. It is not in the way of penalty that the Christian has to die, for already Christ has sustained the whole of that penalty. It is not exacted from him as the payment of a debt, for Christ our surety has paid a full and satisfying ransom. It cannot help out that justification, that which is already complete in Christ. The fact is that the most pure and saintly Christian, here on earth, can find because of Heaven's sinfulness, no entrance there in his present fleshly garb. So then death must be endured by all even by the redeemed in Christ.

If this be true, if even the redeemed must die before their resurrection to eternal life, the great thought we desire to present to-day must come forcibly before our minds, viz: what is that process called and how can we be assured of our having been subjected to it, that places us in the ranks of the redeemed? The words of our text supply the answer, "Therefore we are buried with him, by baptism into death, that like as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life." Every child, that is born to live starts out on its pilgrimage possessed of body and soul. At the beginning of life's journey both are alike small, infantile and feeble. It is then that the Church of God embraces the child into covenant relationship. As the Holy Bride of Christ, to her, the Child is begotten through the gospel. She bestows upon it in the name of the Adorable Trinity and through Christ's own command to "suffer them to come unto Him," the outward and visible sign of water to signify an inward and spiritual grace. She came to it with the tokens and pledges of redeeming love. All its inherited sinfulness is now buried with Christ, by baptism, into death, that as Christ was raised up from the dead by the glory of the Father, even so it has put on a newness of life.

But the body, as a rule, grows faster than the soul, and begins to exact an ascendancy over his more delicate companion. If abandoned to his tyranny the most abject slavery and would under her desecrating lord sink into an abyss of eternal woe. But the Holy Spirit comes again and again to the rescue of the soul. He speaks of that death unto sin symbolized in Baptism. He explains how it represents the Christian profession. He inspires her with fresh courage by allusions to her heavenly parentage and immortal destiny. He implores her by all she holds most sacred, by the precious blood of Jesus shed to redeem her, to arm herself with the promised grace of Christ, to overcome her course and cruel master and bring him into his proper position as her slave. For it is only by the soul's bringing the body into subjection to her that she can secure her own freedom or elevate him for being her honored and equal companion hereafter. And every soul that makes the attempt through the strength of Christ and by the appointed channels of Grace wins a victory and walks in newness of life. But the body usually makes war on his companion, but faith in Christ and attendance on His means of Grace win the day, and the body, that strong man, is bound with the cords and fetters of the law of God, that perfect law of liberty, and follows obediently his mistress to do her pleasure. But, even yet he cannot be wholly trusted, for he sometimes treacherously watches for an opportunity when the soul commits her watchfulness and care, and makes an effort to regain his lost dominion. But by the grace of Christ, the soul wax stronger and stronger, as the journey of life advances, and towards its close, she is endowed with the strength of an angel, while the body, her vanquished companion, through the daily crucifixion of its lusts, has sunk into the imbecility of an infant. Thus we see "a death unto sin and a new birth unto righteousness," thus we see a man following out the profession of his baptism, that as Christ was raised from the dead by the glory of the Father, even so, he also walks in newness of life.

We need produce no argument to prove the resurrection of every body, Christ is the first fruits. But we must be instructed of our own personal resurrection here, now, from the grave of sin to a life of righteousness. Are we entombed in the grave of sin or have we heard and obeyed the voice of Christ, "Come Forth!" If so, what are the evidences. It is said, that for purposes of fraud and deceit, that persons not dead have been reported to have been buried, but, who were very much alive. Now in matters of the Christian life we do not want to do deceive ourselves nor yet deceive others. We do not want to pretend to have crucified our sins and to have buried them out of sight and to be dead to them, and all the time, those sins, very much alive, and reigning in our mortal bodies. We must produce some better evidence than words, if we are to convince others, convince ourselves, convince our God, that we are really "dead unto sin but alive unto God, that we have been buried with Him, by baptism, into death, that as Christ was raised from the dead, by the glory of the Father, even so, we walk in the newness of life."

## Poorly?

"For two years I suffered terribly from dyspepsia, with great depression, and was always feeling poorly. I then tried Ayer's Sarsaparilla, and in one week I was a new man."—John McDonald, Philadelphia, Pa.

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Ask your doctor what he thinks of Ayer's Sarsaparilla. He knows all about this grand old family medicine. Follow his advice and we will be satisfied.

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plains how it represents the Christian profession. He inspires her with fresh courage by allusions to her heavenly parentage and immortal destiny. He implores her by all she holds most sacred, by the precious blood of Jesus shed to redeem her, to arm herself with the promised grace of Christ, to overcome her course and cruel master and bring him into his proper position as her slave. For it is only by the soul's bringing the body into subjection to her that she can secure her own freedom or elevate him for being her honored and equal companion hereafter. And every soul that makes the attempt through the strength of Christ and by the appointed channels of Grace wins a victory and walks in newness of life. But the body usually makes war on his companion, but faith in Christ and attendance on His means of Grace win the day, and the body, that strong man, is bound with the cords and fetters of the law of God, that perfect law of liberty, and follows obediently his mistress to do her pleasure. But, even yet he cannot be wholly trusted, for he sometimes treacherously watches for an opportunity when the soul commits her watchfulness and care, and makes an effort to regain his lost dominion. But by the grace of Christ, the soul wax stronger and stronger, as the journey of life advances, and towards its close, she is endowed with the strength of an angel, while the body, her vanquished companion, through the daily crucifixion of its lusts, has sunk into the imbecility of an infant. Thus we see "a death unto sin and a new birth unto righteousness," thus we see a man following out the profession of his baptism, that as Christ was raised from the dead by the glory of the Father, even so, he also walks in newness of life.

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The soul's newness of life, before everything, must be real. What will it avail us if we are only risen in imagination, or in the good opinion of others, if we are merely living a name, but yet we are dead. How little value, indeed, is there in saying, "Lord, Lord," while neglecting to do the Father's will, of religious talk without religious principle, of outward forms without inward conviction. Ah, how often, the merest phantoms, of renewed life, stalk through the Church. Sometimes, it is an outbreak of religious passion, without discipline and surrender of the will; sometimes it is good taste, which simply takes it for granted, that certain religious properties belong to a particular social position; sometimes it is the charm of an intense interest in something, other than the glory of God, without even approaching religious principles; sometimes it is sheer good nature that acts without inward reference to God or His law. But they are phantoms, every one of them, and give no assurance of "newness of life."

But the great evidence, the unmistakable evidence, lies in newness of character. Until that takes place there is no possibility of a death unto sin and a new birth unto righteousness. Are the features of our old life passing away and the beauty of the Lord, our God, resting upon us? Are our passions kept well in hand, the members of our body kept from being the servants of unrighteousness? Do we dismiss, without compromise, the evil thought? Have we ceased to say the bitter words, remembering how much pain it might occasion? Have we learned to keep the tongue in its proper place refusing to lend it to idle gossip? Have we learned to be true and just in all our dealings? Love is the only root from which such fruit can spring and he, who besides this is not ashamed to confess Christ before men, has surely passed from death unto life, having thus given abundance of proof of being buried with Him, by baptism, into death, that as Christ was raised from the dead, by the glory of the Father,

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### 4 1/2 PER CENT.

The undersigned is prepared to loan money on first-class farm property in large amounts at 4 1/2 per cent. Small amounts at slightly increased rates of interest. Terms of repayment to suit borrower.

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In Ontario first Monday each month, \$10.—Have several clients who desire to buy good farm property at a bargain.—27-ly

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Column \$50	\$25	\$15	\$8	\$2
Column 25	15	8	5	1
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Professional Cards, one inch and under \$5 per year, \$3 for six months, \$1 for one month.

Legal notices 5 cents per line first insertion, 2 cents per line each subsequent insertion—Non-legal measurement, 12 lines to the inch.

Advertisements such as lost, strayed, wanted, etc., will be inserted three times for \$1.00 insertion 50 cents, each subsequent insertion 25 cents.

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Advertisements will be continued and charged for until forbidden.

Changes of advertisements are to be in the office not later than Monday.

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