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I respectfully call the attention of Farmers to the fact that I have the AGENCY for the Peter Hamilton Farm Implements & Machinery, and can furnish you, on short notice, with any implement or machine made by them.

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LOCAL LAONIC

Mr. Geo. Carey returned home Tuesday after a pleasant visit with his Fenelon Falls friends.

Miss C. Carey is visiting her Peterboro friends.

Mr. C. Nixon was in Peterboro Monday on business.

Mr. J. S. Mills of Uxbridge, was a visitor in town over Sunday.

Mr. and Mrs. A. Parsons & children, of Toronto, were guests at the home of Mr. and Mrs. T. J. Parsons, Monday.

A large number of the Old Boys were in town Monday.

Mr. and Mrs. Sparling of Toronto, were guests of the Rev. and Mrs. J. H. Locke over Sunday.

Mr. G. C. R. McQuade, of Albert College, Belleville, was in town calling on friends this week.

Miss E. Glenney has secured a good position as clerk in T. Eaton & Co's store, Toronto.

Mr. I. Richardson shipped a car load of hogs from Omemeet Junction Tuesday.

Mr. A. B. Harvey is visiting his daughter Mrs. Cowley, at Ottawa.

Messrs. Wm. and Bert Chambers, and Mrs. S. Laidley, of Lindsay, attended the marriage of Miss Nellie Chambers to Mr. T. Upland which interesting event took place yesterday.

Mr. and Mrs. Whiteside and children of Toronto, were guests at the home of Mr. and Mrs. I. Glenney, Monday.

Mr. W. Cook was a visitor in town last week.

Miss Spence, of Lindsay, was a guest at the home of Mr. and Mrs. W. Earle last week.

Mr. R. J. Courtney has started to thresh, and he reports a good crop of clover seed. Success, Robt.

Mr. Sam Brown is going to the West again. We wish him a safe journey.

Rev. J. M. Whitelaw was visiting friends in Quebec last week.

Mr. Thos. C. Ivory was in Oakwood, Wednesday, on business.

Work has just commenced on the side walks and will be pushed forward as rapidly as possible. Omemeet is bound to keep abreast with the times.

Mr. H. Beatty propr. of the Commercial House, spent Saturday and Sunday with his brothers in Tweed.

The work on our new school is going on rapidly, and when completed will be a model of neatness and a credit to the contractor and the thriving little town.

Mr. Alf. Jones says wheeling aint what it is cracked up to be. The Ops mud is bad to wheel on. Alf would rather have a horse and buggy yet.

Mr. W. E. Kelcher, of Mr. B. J. Gough's staff, and wife, of Lindsay, are spending a few days with Mr. and Mrs. Bert Courtney, Lebanon.

Mr. Robt. Henderson is visiting Lindsay friends.

We regret to learn that Miss Maye McCaffrey is ill.

Mr. W. A. Sherwood, Artist, Toronto, spent Monday and Tuesday in Lindsay and Omemeet.

The mirror's phone No. is 19. Ring us up if you have a rush order. See opposite page.

Dental Notice.

Owing to continued increase in my practice in Peterboro, and feeling that I am not giving the people of Omemeet and vicinity the attention they deserve, I have decided to discontinue my visits there. I will give special inducements to the people of Omemeet and Emily to come to my Peterboro office. Thanking you for past patronage. I remain, yours sincerely, Dr. Wigham, Dentist.

How Health Is Gained.



The story of a great deal of the unhappiness of women is a story of lost health. Women who are weak, run-down and falling off in flesh and looks, the root of the trouble can be traced to womanly diseases which undermine the general health. The proof of this is that women who have been cured of painful womanly diseases by the use of Dr. Pierce's Favorite Prescription have recovered their general health, gained in flesh and in appearance.

\$500 Reward for Women Who Cannot be Cured.

The proprietors and makers of Dr. Pierce's Favorite Prescription now feel fully warranted in offering to pay \$500 in legal money of the United States for any case of Leucorrhoea, Female Weakness, Protrusion, or Falling of Womb, which they cannot cure. All they ask is a fair and reasonable trial of their means of cure.

"I suffered for three years with ovarian trouble," writes Mrs. Ann Quinn (Treasurer Women's Athletic Club), of 605 Syracuse St., Milwaukee, Wis. "The treatment I took did not do me a particle of good, until a good neighbor who had been using Dr. Pierce's Favorite Prescription advised me to give it a trial. The next day took my first dose, and it was my first step toward recovery. In nine weeks I was a different woman. My flesh which had been flabby became firm, my complexion clear, my eyes bright. It was simply an indication of the great change within from pain and suffering to health and happiness."

Dr. Pierce's Pleasant Pellets invigorates stomach, liver and bowels.

A Reply by the Rev. E. A. Langfeldt to the Roman Mission.

Following is a sermon preached at St. Luke's on June 19th, in reply to the sermons preached at the Roman Mission. In explanation we wish to state that there is no desire to have any misunderstanding with our fellow citizens of the Roman Catholic faith. They and we Protestants have hitherto lived in peace and good will, and we hope and pray it to continue so. But the issue is with the priests who, as agitators and with a desire to gain their own ends at all costs, have made the trouble. The Mission preachers, Jesuits or Redemptorists, were imported to insult Protestantism and to divide at the end of the Mission those of the Protestants who went to hear them. The trouble began last October when one of the local priests (we understand he is a Jesuit) began in the most arrogant and shameful manner to proselytize a Protestant at St. Joseph's Hospital, who called for help. Rev. E. A. Langfeldt, who, after consulting with the priest, had her at once removed to the Protestant Hospital. The attempt to proselytize in St. Joseph's Hospital was the more outrageous since it is a public institution supported by Government aid.

Text: II Tim. 4: 1-5.

"I would be glad if I had not forced upon me the task of replying to the sermon which was preached last Monday in the Roman Catholic Church here by the Mission Preacher to non-Romanists. To be silent after such statements would mean assent, and the Protestant community is entitled to have those arguments answered. It is a sorrowful task to point out the blots of any community which professes the name of Jesus Christ, and within which beyond question have dwelt and dwell many of His saints. Nothing can call more for the utmost fairness and calmness of spirit than such a task when it has to be done. But I am sure we do need a grave, reasoned, authentic warning in regard to the Church of Rome. I have no quarrel with our fellow-citizens of the Roman Catholic faith. They are not responsible for the teachings they receive from the agents of Rome, and not hearing the other side of the arguments they cannot judge fairly on the merits of the case. The Priests have good reason to prohibit them to attend a Protestant church, especially the Church of England. They fear it because "the truth" will make the people free, and the result of the evangelical doctrine is always "liberty from the thralldom of Rome."

The first I have to state is that I doubt the truth of the object of the last service in the Roman Catholic church as being "to bring about a more cordial relationship between Roman Catholic and non-Roman Catholic." I charge from the pulpit the priests of the Roman Catholic church here to prove it. You will remember the sad incident that happened at St. Joseph's Hospital last fall, where a woman, a member of the Church of England of thirty years' standing, in a moment of bodily weakness submitted to be made a member of the Church of Rome. She stated to me in the presence of witnesses that she could not help herself, she had to do it, I repeat Rome's object is to proselytize, and that was the object of the Mission.

Again, "The misunderstandings with regard to the Roman Catholic Church were the result of ignorance and prejudice." I am here to state that the Holy Bible has enlightened us and its teachings and doctrines are absolutely antagonistic to the Roman Catholic church. You must remember, my brethren, the Roman Catholic church as she is professed, and exalted by her priests, is different to what she is in practice among her priests and members. Let me endeavour to present to you, as fairly and charitably as possible, the doctrines of the Church of Rome as they are declared in her articles.

The mission preacher charges Protestants as misrepresenting the Roman Catholic church by saying that she teaches the worship and adoration of the Blessed Virgin.

In the "Psalter of the Blessed Vir-

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gin," by St. Bonaventure, the following passages occur, among many of the same kind:

Psalm I.—"Blessed is the man that loveth thy name, Virgin Mary; thy grace shall strengthen his heart."

Psalm XXI.—"Thank God, my God, turns his face towards me, thanks to thy merits, O Mary, always Virgin."

"O Lady, I have cried to thee day and night; thou hast had mercy upon thy servant."

"Let the families of the nations adore thee, and let all the orders of angels glorify thee."

Psalm XXX.—"In thee, lady, have I trusted. I shall not be confounded forever; in thy grace uphold me."

Psalm XXXV.—"Incline the face of thy Son towards us; oblige him to have pity on the sinners."

Psalm XLVIII.—"Here these things, all ye people, give ear all ye who would enter into the kingdom of God."

"Honor the Virgin Mary, and you will find life and eternal salvation."

Psalm CII.—"O, my soul, bless the mother of Jesus Christ, and thou my inward parts, glorify her name."

"Sins are remitted by her grace, and sickness is healed by her mercy."

Psalm CIX.—"The Lord said to our lady: My mother, sit thou on my right hand."

"Those who are acquainted with the Psalms of David, and the Word of God generally, cannot fail to see that Bonaventure has put the Virgin Mary in the place of God, and made her the object of those prayers and the subject of those praises which are addressed in the Scriptures to Almighty God, and which it is a fearful impiety to offer to any but Him."

From the "Glories of Mary," translated from the Italian, we read:

"We read in the chronicles of St. Francis that brother Leo once saw in a vision two ladders—one red, at the summit of which was Jesus Christ; and the other white, at the top of which presided His blessed mother. He observed that many who endeavored to ascend the first ladder, after mounting a few steps fell down; and on trying again were equally unsuccessful. So that they never attained the summit. But a voice having told them to make trial of the white ladder, they soon gained the top, the Blessed Virgin having held forth her hands to save them."

My dear brethren, yet the priests say that the Roman Catholic church does not worship the Blessed Virgin!

I will give a few passages regarding auricular confession, to show you what abuses it leads.

On the subject of priestly absolution, the Council of Trent, Canon 6, declares as follows:

"The Council further teaches that priests who are living in mortal sin exercise the function of forgiving sins, as ministers of Christ, by the power of the Holy Spirit, conferred upon them in ordination; and that those who content with wicked priests have not this power hold very erroneous sentiments."

In the catechism of the Council of Trent, p. 260, we read:

"In the minister of God who sits in the tribunal of penance as his legitimate judge, he (the penitent) venerates the form and person of our Lord Jesus Christ; for in the administration of this, as in that of the other sacraments, the priest represents the character and discharges the functions of Jesus Christ."

Does, then, a priest, "living in mortal sin, a wicked priest," represent the character of Jesus Christ, "Who did no sin, neither was guile found in His mouth," Who "was holy, innocent, separated from sinners?" And this, while the same priest "living in mortal sin," a "wicked priest" is usurping the office and authority of God Himself—a sinner, as a god, forgiving sin!

Of what use can an ordinance be that leads to such abuses as auricular confession, not to speak of its unscriptural existence and the immaterialities and vices it leads to?

Closely connected with "auricular confession" is the doctrine of "indulgences."

An indulgence is thus explained by the Church of Rome:

"A releasing of such temporal punishment as remains due to those sins which have been already forgiven by penance and confession."

As a specimen of the instructions of the Church of Rome at the present day on this subject, I bring to your notice the following extracts from some of her approved authorities:

In "Duff's Catholic Library," part 9, on Examination of Conscience, Sorrow etc., Confessions, and the Penance enjoined by the Confessor, we read, p. 31:

"Let us also endeavour to gain as

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