

NOVEMBER 28, 1908.

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mountains and the cold glimmer of the river in its valley under the winter evening sky. She lit the lamps and stirred the fire. The room with its books in dull bindings that had only an odd glimmer of gilding, its faded pictures, the sacred emblem on the faded mantel shelf, the dog lying on the faded hearth rug, the snowy cloth, with china and silver laid out on the tea, were very imposing in the eyes of Corney and Sibbie. They almost forgot their shyness of each other in watching their shy ladle from the old silver teapot, a few precious spoonfuls of tea caddy a few boiling water upon it, and pour the delicious—most grateful to Sibbie's feminine palate; but it did not unlock her tongue.

that was easier said than done. They pushed and pulled and squeezed and felt for hinges in the ribs, all to no purpose. They remembered too late that Father Bannon had not taught them how to close the umbrella. "Let us get home before the wind rises," said Sibbie, "I can see the light in the kitchen window where Bessie is waiting up for me. There isn't a house we could get into, but there's a great shelter inside the four walls of the garden." On the instant there was a great flash of lightning, and then, as though it had let loose the wind, the storm broke over them with incredible violence. The umbrella was whirled away from them and went flying over the gray fields. Whether they followed it of their own will or whether they were simply blown before the storm, as everything in its path was that night, Sibbie never knew. She only knew that she was carried off her feet, for some distance and then hung with great force to the ground. As she fell some one caught her and averted the worst part of her fall. "You're not hurt, Sibbie, darling?" said Corney's voice, through the roar of the tempest. "Lie still a minute and get your breath. No, don't try to stand up. The wind 'ud throw you down again. Creep, aenshia, creep. The old man in the corner of the field there is safe. If we once get to that storm won't hurt us." The dun was a square keep with an open lower story in which the cattle took refuge from wind and rain. It was of iron strength and so old that the antiquaries had grown tired of discussing the purposes for which it was built. Sibbie always said that she could never have reached the dun if it had not been for Corney. As they wriggled along the ground they were lashed with all sorts of debris the wind carried down. Fortunately they increased in force. Fortunately they increased in force. Fortunately they increased in force.

FORGIVE US OUR TRESPASSES. In this, the fifth petition of the Lord's Prayer, "Forgive us our trespasses as we forgive those who trespass against us," there is conveyed an important and serious lesson. In uttering the words we make confession in the first place that we have transgressed God's laws. We acknowledge our selves to be what we are, and we beg of God pardon for our sins, and remission of the punishment we have incurred on account of the same. These results, however, are not secured by merely petitioning for them. On the contrary they depend upon a most significant condition. It is a condition that is of such consequence because upon it rests God's promise to forgive in. It is also a condition of grave importance because it implies that forgiveness will be accorded to us in proportion as we extend forgiveness to others. What benefit, therefore, we shall derive from repeating this petition is necessarily dependent upon ourselves. Such being the case, all will readily see the importance of saying the prayer with an humble and contrite heart that God may extend us the pardon for our transgressions which we desire. This is the first requirement. In the second place it is absolutely necessary to obtain such pardon that we ourselves forgive freely and unreservedly those who have injured us. If we fail to do this we have no reason to hope that God will forgive our offences. These facts admonish us most forcefully of the manner in which we should utter this most important petition. By uttering this most important petition we ask God to measure His forgiveness to us by that which we extend to others. Are we malicious and even a desire for revenge while addressing this petition to our heavenly Father? Yet they pray that God would forgive them as they forgive those who have trespassed against them. Think of the consequences if their petition were not granted. This is not always the result, but certainly such prayer cannot be otherwise than always ineffectual. It becomes us, therefore, to have our hearts set in the greatest charity when we repeat this petition. To be forgiven we must forgive. In order to find mercy we must be merciful. And if we but be mindful of the many and countless offences God has forgiven us it should not be difficult for us to extend forgiveness to our neighbors. Such we shall do if we are always guided by the spirit of our Father. Thus forgiving those who trespass against us, we may ourselves be forgiven that God will forgive us our trespasses. —Church Progress.

QUESTIONS OF HONOR IN THE CHRISTIAN LIFE. AT HOLY COMMUNION. Katharine E. Conway. It should be remembered that the faithful intending to receive Holy Communion should rise and approach the altar, after the *Domine non sum dignus*, when the bell rings three times. Sometimes, especially at the High Mass on Sunday, when there are very few communicants, these appear and do not notice or to know the signal, and will not approach the altar till the ablutions. The motive of this delay seems to be a sort of false modesty, which at other times leads its unfortunate possessor to kneel at the extreme end of the railing, even though she be the only communicant; thus compelling the priest to carry the Blessed Sacrament half the length of the sanctuary to her. When there are few communicants, or only one, they—she—whatever part of the church they come from, should kneel in the middle of the altar railing, nor compel the priest to take one unnecessary step with the Blessed Sacrament. One does not linger at the altar railing, especially if there are others waiting to receive Holy Communion. The returning communicant shows in her modest and reverent bearing, her consciousness of the act she has performed. Well-instructed Catholics do not crowd, elbow, nor jostle one another, nor try to be first to the Holy Table. The non-communicants in the pew from which the communicant has approached the altar, move in on her return, letting her take the outside place, never compelling her to climb back over them to the end of the pew. On her part, as they leave the church before her, she steps into the aisle for a moment, while they pass out against the seat, and inviting them to walk over her. The communicant remains in the church for at least a quarter of an hour after the Mass, in thanksgiving; unless, indeed, when she has been among the Forty Hours, or similar occasion, when there is an immense number of the communicants. In such case, as the dispensing of Holy Communion alone may occupy twenty minutes or more, she may leave the church as soon as she may after Mass. Nothing but an absolute necessity otherwise justifies the communicant in leaving the church the moment the priest has left the altar.

The Voice of the Holy Spirit. God speaks still, as He spoke to our fathers in primitive times, when there were neither directors nor directions. Spiritually then consists in doing the will of God. Each hour brings a duty to be done with fidelity. Attention to this made saints, and makes saints still. A WOMAN'S FACE Plainly Indicates The Condition of Her Health. HOW TO OBTAIN BRIGHT EYES, ROSEY CHEEKS AND THE ELASTIC STEP OF PERFECT HEALTH. "A woman's face," said a well known physician, "is a mirror which reflects unfailingly the condition of her health. One can tell at a glance if she is well or troubled. It is so often happens that instead of bright eyes, rosy cheeks and an elastic step, there are dull eyes, pale, sallow or a greenish complexion, and a languidness of step that bespeaks a disease, and perhaps an early death if the right treatment is not resorted to. The whole trouble lies with the blood, and until it is enriched and invigorated there will be no release from suffering and disease. Unquestionably the greatest of all blood-renewers is Dr. Williams' Pink Pills. Good blood means health, vigor, life and beauty, and the one sure way to make your blood good is to take Dr. Williams' Pink Pills. Out of many cases which illustrate the truth of this may be cited that of Miss Amanda Damphouse, Ste. Anne de la Perade, Que., who says: "For more than six months I suffered greatly from weakness, bordering almost on nervous prostration. I suffered from headaches, palpitation of the heart, and pains in all my limbs. I had no energy, no appetite, no color, and my nights were frequently sleepless. At different times I consulted three doctors, but none of them seemed able to cure me. A friend strongly urged me to take Dr. Williams' Pink Pills and I finally followed her advice. With the use of the first box my health began to improve, and five boxes completely restored me. I now have a good appetite, headaches and pains have disappeared, and I never felt better in my life than I do now. If I am ever sick again you may be sure that Dr. Williams' Pink Pills will be my only doctor." If you have any disease like anaemia, indigestion, heart palpitation, neuralgia, rheumatism, or any of the other first of troubles caused by bad blood, Dr. Williams' Pink Pills will surely cure you. Be careful to get the genuine, with the full name, "Dr. Williams' Pink Pills for Pale People," printed on the wrapper around the box. Sold by all medicine dealers or sent post paid, at 50 cents a box or six boxes for \$2.50, by writing to the Dr. Williams' Medicine Co., Brockville, Ont.

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