

over anything—and that was pretty often. I had no idea before how fond I could be of children; but I felt as though I could share everything I had with these two, and be all the happier for it.

"Oh, hush, Guy!" said Maudie, in her gentle, repressive way. "You mustn't ask for things; and besides—"

"I wasn't exactly asking—only if she didn't want it herself. You don't quite understand how important it is. Girls don't, you know—not until they get to be grown up. I think Miss Sea-Gull is old enough, to understand."

"She says we may call her Cousin Olivia," interpolated the little girl gently.

Guy paused a moment as if debating the question in his mind.

"Well, Cousin Olivia is nicer than the other; but I like Miss Sea-Gull best myself. Now, Miss Sea-Gull, listen! If you'll come with me I'll show you the place. It doesn't look as if it was much used, and I'd pay you some rent for it if you'd let me have it. I've got some money in my money-box. I've been saving up a long time. I should think I'd got five shillings. Would that be enough? And then, when we are living there, you won't let anybody come to look for us, will you? You put up a board about trespassers and spring guns, won't you? And then nobody can't ever find us, and we shall live there as long as ever we like."

He pulled me along to the little ravine (if that is not too fine a word) and down the path to the grotto my uncle had contrived, and which, upon a hot summer's day like this, seemed a pleasant place enough. There were seats all around, and I sat down and took Guy on my knee, bidding him tell me all about it, and why he wanted to hide away, and what was the danger. Maudie crept close to my side and slipped her hand in mine. I was very happy alone with the children in this cool, pleasant place.

"You see, it's like this. We've got to hide away from Brother Reginald before he comes. He's a sort of ogre, or man eater, or tyrant—I don't exactly know which."

"Oh, Guy dear, I don't think you ought to say that," remonstrated Maudie faintly.

"Well, I shall say what I like; and I know it's true. You know what Mrs. Marks thinks. She is frightened out of a life about Brother Reginald, and what he will do when he comes; and she calls us poor lambs, and all sorts of things. And you cry, Maudie—you know you do. And everything is very miserable. I don't like being miserable; and I'm not going to wait till Brother Reginald comes. I'm going to get a nice hiding-place, and get some ship's biscuit from that nice man at the shop—there is plenty of water here—and a blanket or so, in case it gets cold at nights; and then we'll come here and hide when Brother Reginald comes, and nobody will know but Miss Sea-Gull, and she won't tell—will you? And then he will go hunting and hunting about and never find us; and by-and-by, when he has got tired and gone right away, we can

come back and live with Mrs. Marks until I've had time to build my ship and take you all over the world."

"But, Guy, dear—"
(To be Continued.)

A CHURCH SERVICE SOCIETY has been formed for the Congregational body in Scotland. The Rev. Dr. John Hunter, in the course of an address on the general question said:

"The neglect of the custom and habit of proper worship was an ethical as well as a religious mistake. In their reaction against a one-sided piety they must beware of being carried to a worse extreme, and shun as mere mysticism the life hid with Christ in God. They had destroyed the cloister, but they must not destroy also the idea of the place where thought and sense of God deepen into communion with God. Whatever they did, they must not forget to kneel and adore, and must not lose the secret of rest in God. What in their lives was unfriendly to meditation and prayer was unfriendly to religion. The fact of worship, largely interpreted, was the one supreme purpose for which the Church stood. The atmosphere of a Church ought to be worshipful; that was more important than its articles of belief or even its teaching. Spiritual religion always died out where formal religion was neglected or renounced. Their danger in Scotland was not formalism, but the neglect of form, and the formalism of informality."



A PALE FACE comes from poor blood. Your blood needs to be enriched and vitalized. For this there's nothing in the world so thoroughly effective as Dr. Pierce's Golden Medical Discovery. Children who are weak, thin, pale, and puny are made strong, plump, rosy, and robust by the "Discovery." It's especially adapted to them, too, from its pleasant taste. It's an appetizing, restorative tonic which builds up needed flesh and strength.

In every blood-taint or disorder, if it doesn't benefit or cure, you have your money back.
Dr. R. V. PIERCE: Dear Sir—I will say that I used the "Medical Discovery" for my little girl, and she is entirely well. I cannot praise your medicines too highly. You may rest assured that you will always have my support.

Henry Leebatter

Postmaster of Aldon, Perry Co., Tenn.

What and Where is the True Church?

A PLAIN, FORCIBLE AND CONVINCING statement of the characteristics of the True Church and of the position of the sects.

Excellent for General distribution. S.P.C.K. No. 2465.

DEPOSITORY SYNOD OFFICE

TORONTO.
Or BOOK & TRACT COMMITTEE,
Care DR. DAVIDSON, Montreal.

The Clergy House of Rest CACOUNA. P.Q.

THE HOUSE WILL BE OPENED

on the 28th June. Charge for Board and Lodging, 50 cents per day. The accommodation being limited, the Clergy are invited to make early application for rooms, stating the date of arrival and departure.

Applications to be addressed to

Mrs. M. Bell Irvine,

55 St. John street, Quebec.

Blood

should be rich to insure health. Poor blood means Anæmia; diseased blood means Scrofula.

Scott's Emulsion

the Cream of Cod-liver Oil, enriches the blood; cures Anæmia, Scrofula, Coughs, Colds, Weak Lungs, and Wasting Diseases. Physicians, the world over, endorse it.

Don't be deceived by Substitutes!

Scott & Bowne, Belleville. All Druggists, 50c. & \$1.



Cathedral Windows,

Church Windows.

HOBBS MANUFACTURING CO.

LONDON, CANADA.

The Prayer Book Catechism.

Being the Church Catechism, together with Other Things which a Christian ought to know and believe to his soul's health,

Explained and attested by the Holy Scriptures, the Book of Common Prayer and the Articles of Religion of the Protestant Episcopal Church, by Rev. SAMUEL UPHAM, D.D. Paper, pp. 100, 10c.

G. W. W. JACOBS & Co.,
103 Smith St., Philadelphia

WANTED EARLY IN JULY

next, a Rector for the Parish of St. George, Bathurst, N.B.

For further particulars address

WM. GOOD,

J.S.O., J. BATEMAN,

Churchwardens,
Bathurst, N.B.

Married Presbyterian,

IN CANADIAN ORDERS, SEEKS

an Incumbency near Halifax, Diocese of Nova Scotia. Has held Curacy in England for three years. Young, earnest, energetic, moderate Churchman; Evangelical preaching; successful worker; highest references and testimonials.

Address: "CLERGYMAN," Netherlon Villa Copthorne, Shrewsbury, England.

WANTED

A CLERGYMAN FOR THE PARISH OF ADDINGTON, Restigouche, New Brunswick. Information given on application to the undersigned.

CHAS. MURRAY,
O. A. BARBERIE,
Wardens of Christ Church,
Campbellton, N. B.

Trinity College School.

PORT HOPE, ONT.

HEAD MASTER:

REV. C. J. S. BETHUNE, M.A., D.C.L.,
With a staff of Eight Assistant Masters.

THE SCHOOL IS NOW IN ITS

Thirtieth year. The large and handsome buildings are unsurpassed in the Dominion.

Pupils are prepared for the Matriculation Examinations of the Universities, the Entrance Examinations of the Law and Medical Schools, the Royal Military College, etc. Special attention is also given to preparation for commercial pursuits.

The school premises include upwards of 20 acres of land, which afford splendid grounds for play and exercise. A large and substantial Gymnasium and winter playroom has recently been erected.

Fees, \$240 per annum.

Twenty Bursaries (\$120 per annum each) for the sons of the Canadian Clergy.

For a copy of the School Calendar apply to the Head Master. 42-3m

DAVENPORT SCHOOL.

A COLLEGIATE SCHOOL FOR BOYS.

Portland Manor, St. John, N.B.

Lovely and Healthful Locality. Boys Educated for College and Business by an Excellent Staff of Resident Masters.

Special Attention paid to Religion and Morals.

Visitor—THE LORD BISHOP OF FREDERICTON.

Warden—REV. JOHN M. DAVENPORT, M.A., Oxford.

TERMS.—Boarders, \$200.00; Day Scholars, \$5 per annum.

The year is divided into three terms:

MICHAELMAS TERM.—From first Monday in September to December 25.

LENT TERM.—From January 5th to the Friday before Palm Sunday.

TRINITY TERM.—From the second Monday after Easter to end of June.

The School possesses all the latest improvements in dormitories, bathrooms, heating, electric lighting and sanitary arrangements. The pupils enjoy the use of a good gymnasium, well laid cricket and lawn tennis grounds and eleven acres of grass land for football and other sports.

Return tickets are issued for the shorter holidays by the Intercolonial and Canadian Pacific Railways at greatly reduced rates. For particulars apply to Warden or Headmaster. 41-3m

BISHOP BETHUNE COLLEGE,

OSHAWA, ONT.

Under the Charge of The Sisters of

St. John The Divine.

Visitor—The Lord Bishop of Toronto.

For Terms and Particulars, apply to

The Sister in Charge:

Or to The Sisters of St. John The Divine,
Major St., Toronto

Hellmuth College,

LONDON, Ontario, Canada.
For Junior, Intermediate and Senior Courses. Full Academic Course. Music, Art, Education, etc. Preparation for Entrance to Universities and Colleges. For particulars apply to Rev. E. N. ENGLISH, M.A., Principal.

The Church's Doctrine of the Dead.

AN ANSWER TO THE QUESTION "What do you Church People mean by the Intermediate State?" By Rev. S. D. McConnell, D.D. Paper, pp. 15, 10c.

T. WHITTAKER, New York.

"The Layman"; His Priestly and Executive Functions.

An important tract, pp. 24, by Rev. E. B. Briggs D.D. Price 10c.

T. WHITTAKER

New York.