

to Mr. Olden, it was not that of Anatolius; while if they used that of Anatolius, then they did not use an 84 year cycle. I mention this difference of opinion to show how difficult it is to arrive at any absolutely satisfactory conclusion in a matter where scholars are so diametrically opposed. This is a subject, however, to which I am giving considerable attention, and at some other time I may return to it in these columns. Of one thing at all events we may be perfectly certain, viz., that the British Church did not derive its method of keeping Easter from the East. Dr. Lingard has correctly stated in his "History of England," that the only foundation upon which the opinion that Britain was converted by oriental missionaries rests on the fact that the Britons did not keep Easter on the same day as the Church of Rome. Mr. Soames attempted to reply to this by asserting that "the probability of Britain's oriental conversion is a matter of opinion, and the Easter question has commonly seemed to Protestants decisive in its favour." Further investigations, however, have resulted in showing that the Easter question really connects the foundation of the British Church with the West rather than with the East, while the bulk of evidence so far goes to show that Britain received its Episcopate in the first instance from that part of Gaul which had been settled from Rome in 224. W.

To be continued.

Family Reading.

The Mother's First Gift.

She sits beside the cradle,
And her tears are streaming fast,
For she sees the present only,
While she thinks of all the past;
Of the days so full of gladness,
When the first-born's answering kiss
Filled her soul with such a rapture
That it knew no other bliss.
O those happy, happy moments!
They but deepen her despair.
For she bends above the cradle,
And her baby is not there.

There are words of comfort spoken,
And the leaden clouds of grief
Wear the smiling bow of promise,
And she feels a sad relief;
But her wavering thoughts will wander
Till they settle on the scene
Of the dark and silent chamber,
And of all that might have been!
For a little vacant garment,
Or a shining tress of hair,
Tells her heart, in tones of anguish,
That her baby is not there!

She sits beside the cradle,
But her tears no longer flow,
For she sees a blessed vision,
And forgets all earthly woe;
Sainted eyes look down upon her,
And the Voice that hushed the sea
Still her spirit with the whisper,
"Suffer them to come to Me."
And while her soul is lifted
On the soaring wings of prayer,
Heaven's crystal gates swing inward,
And she sees her baby there!

More About Ice.

Private families who want ice for the summer months, will do well by sending their order to the Belle Ewart Ice Company, 65 Yonge Street, as it is the only company which deals exclusively in Lake Simcoe ice. Their ice is recommended by the medical profession as being the purest, on account of it being planed and corrugated after leaving the water, thus enabling them to claim to be the only company who can supply you with ice absolutely free from all impurities.

The Doctrine of the Trinity a Matter of Worship.

The great truth of the Ever-Blessed Trinity, that God exists in three Persons, and yet is but one God, is treated in the Prayer-book as if it were a matter of worship, quite as much as, if not more than, a matter of intellectual belief. "The Catholic faith is this: That we worship one God in Trinity, and Trinity in Unity"; we say in the recital of the Creed of St. Athanasius, and quite as distinctly in the collect for Trinity Sunday, "Almighty and Everlasting God, who has given unto us Thy servants grace by the confession of a true faith to acknowledge the glory of the Etern

Trinity, and in the power of the Divine Majesty to worship the Unity."

These places teach us that true faith and true worship are inseparable, and indeed they must be, for if God has revealed to us that all men are to honour His Son even as they honour Him, and this we cannot do without realizing that "the Godhead of the Father, of the Son and of the Holy Ghost is all one, the glory equal, the majesty co-eternal." The worship of God as a Trinity in Unity holds a most conspicuous place in the worship of our Church, but I do not think that we sufficiently realize the blessedness of this worship, how much that should endear the thought of God to His intelligent creatures is involved in the simplest statement of this mystery. We are accused of asserting a dogma in our worship, a dogma or mystery which the Church is supposed by unthinking and hostile persons to have imposed out of the mere love of imposing such things. It is treated as an act of tyranny to require Christian people to express themselves in such terms, whereas if we look at it in the right light we shall find this mystery like all other mysteries, such as the Incarnation, or the Atonement, to be a mystery of love and peace. For what do we confess by simply invoking the Trinity—I mean, simply invoking without mentioning the particular action of each Person in the work of salvation? We confess that we believe that God did not from all eternity abide solitary, in everlasting loneliness, having none with whom to hold converse, none with whom He might take counsel, none with whom He might, if we may reverently say so, share His mind. He needed not to surround Himself with creatures, who, because they were creatures, must be at an infinite distance from Himself. He had always with Him His co-equal Son and co-eternal Spirit to Whom when the world began He could say, "Let us make man in our image, after our likeness," so that it was out of pure love, to diffuse His own happiness, that He created first angels and then men to share it. It was out of exuberant goodness, and not out of any need to Himself, that He began to surround Himself with intelligent creatures whom He might make happy by the sight and thought of His perfections. Now all this tends, in right-minded creatures, to make God not only a God to be feared or to be adored, but to be delighted in. "Glory be to the Father, and to the Son, and to the Holy Ghost; as it was in the beginning, is now and every shall be: world without end."

A Good Appetite

Always accompanies good health, and an absence of appetite is an indication of something wrong. The loss of a rational desire for food is soon followed by lack of strength, for when the supply of fuel is cut off the fire burns low. The system gets into a low state, and is liable to severe attacks of disease. The universal testimony given by those who have used Hood's Sarsaparilla, as to its great merits in restoring and sharpening the appetite, in promoting healthy action of the digestive organs, and as a purifier of the blood, constitutes the strongest recommendation that can be urged for any medicine. Those who have never used Hood's Sarsaparilla should surely do so this season.

London's Two Wonderful Clocks.

In these later years some very wonderful clocks have been constructed; but the useful rather than the curious has been the guiding principle in their construction. London boasts of two very wonderful clocks. The one is on the Royal Exchange, and is said to be the best public clock in the world. The pendulum, which is compensated, weighs nearly four hundredweight. It has what is known as a remontoir escapement, its pallets are jewelled with large sapphires and it has a chime of fifteen bells, which cost £500.

Another famous modern clock adorns the palace of Westminster. The dials are 22 feet in diameter, the largest in the world with a minute hand. The great wheel is 27 inches in diameter; the pendulum is 15 feet long and weighs 680 pounds; while the escape wheel which is driven by the musical box spring weighs about one-half ounce. It has seen the end of two great bells.

With the application of the spring to the clock it became apparent that the timepieces could be made portable. Watches were but little known, if known at all, before the sixteenth century. Francis I. gave the master clockmaker of Paris in 1544 the exclusive privilege of making clocks and watches within that city. Henry VIII. seems to have spent much money on watches. Edward VI. had at his palace of Westminster "one larum or watch 'of iron, the case iron gilt,' with two plumes of lead." Elizabeth was fond of watches, of which she had a large collection. She had a "clocke of gold, garnished with dyemondes, rubyes, emeralds and perles." "One armet or shakell of gold, all over fairly garnished with rubyes and dyemondes, having on the closing the air of a clocke," was a gift to her in 1571-2 by the Earl of Leicester, master of the horse.

Mary of Scotland had her watches. In those days there was great variety in the shape of the watch. A favorite shape was that of a skull; another was that of a coffin. Descriptions exist of several of Mary's watches. There was one coffin-shaped in a crystal case. There was another in which cat-gut supplied the place of the interior chain in the modern watch. One very marvelous piece of workmanship in the form of a skull is the property of the Dick Lauder family. It was originally the property of Mary Queen of Scots, and was bequeathed to Mary Setoun, her maid of honor, Feb. 7, 1587. On the forehead of the skull are the symbols of death, the scythe and the hour glass. At the back of the skull is Time and at the top of the head are the Gardens of Eden and the crucifixion. The watch is opened by reversing the skull. Inside are the Holy Family, angels and shepherds with their flocks. The works form the brains. The dial-plate is the palate. Another skull-shaped watch which belonged to Mary was a gift from her husband, Francis II.

Arnold of the Strand presented George III. in 1764 a watch of his own manufacture set in a ring. Later, in 1770, he presented the king with a small repeating watch, also set in a ring, the cylinder of which was made of an oriental ruby. The Czar of Russia, when he heard of these mites of watches, offered Arnold 1,000 guineas if he would make one for him, but the artist would not consent.

"A Thousand Thanks."

Rev. M. E. Siple, of Whitevale, Ont., writes, July 24th, 1894: "I had suffered indescribable torture for two years or more, that is at times, from dyspepsia. Fearful pain and load at stomach, pain between shoulders, and sensation as of being pulled right in two in small of back. I dieted, used patent medicines, and different doctors' medicines, all to no use. Your K.D.C., third dose, completely relieved me, and four bottles, I believe, have cured me. A thousand thanks. I can study, preach, and do my work now with energy and satisfaction, as of yore."

The Spiritual Life.

The spiritual life cannot be idle. A living body must move and act. A living soul must do the same. The life will pass into everything. The soul's life will guide and fill and fashion all the body's life. In other words, the Holy Spirit will bear its blessed fruit in our daily, hourly life and actings. Meekness, gentleness, a forbearing and forgiving temper, self-denial, a great desire to do good to others, a ready sacrifice of this world's goods for that end, purity in thought and deed, utter truthfulness and honesty,—these and such like are fruits of the Spirit and so are signs of life. Ah! there is not much real difficulty in telling whether we have any spiritual life within us, or no. Would to God we had more of it! Would to God we were less dead and cold and stagnant in our spiritual life! Would to God those who have that blessed life had it more abundantly! O God, send Thy Holy Spirit and fill us with life, for the sake of Him who is alive for evermore, that as He liveth, so we may live also. Amen.

K.D.C. Pills tone and regulate the bowels.