

The word worship meant little more than *honour*. In the "Bidding prayer," in the diocese of Worcester, in England, in A. D. 1349, we find the following: "Ye shall bydde [*i. e., pray*] for them that this Church *honour* with book," etc., that is, have presented a book or other *ornament* for use in Church. In A. D. 1435, in Salisbury Cathedral, the same prayer ran as follows: "Ye shall pray for all other lords that have *worshipped* this Church *with their bodies*, rents, or any other jewels whereby God is the more *worshipped* in this Church:" as we might say, "To the honour of God this font, etc., is given to this Church." This quotation also helps us to understand "with my body I thee worship," that is, I regard you as worthy of the same honour, state, and position which I myself hold in the world. It is the same as Tennyson represents the Lord of Burleigh saying to the village maiden whom he had wedded:

Proudly turns he round, and kindly,
"All of this is mine *and thine*."

It is the same as all English versions, from the time of Wiclif, in 1380 A. D., have given in I S. Peter iii. 7: "giving *honour* unto the wife." The very word is given in S. Luke xiv. 10, from Wiclif down, for the same idea: "Thou shalt then have *worship* in the presence of them that sit at meat with thee."

Notices.

The Quarterly Meeting of the Clergy of the Deanery of Kingston will be held at Oak Point, in the Parish of Greenwich, on Wednesday and Thursday, August 11th and 12th. The first session of the Chapter will be opened at 11.30 a.m. Those who may be unable to attend are requested to give timely notice to the Rector, Rev. D. W. Pickett.

The Quarterly Meeting of S. S. T. U., Section III., which was to have been held at Springfield on Tuesday, September 7th, has been postponed until a later date, of which further notice will be given.

Register.

BAPTISMS.

CAMBRIDGE, June 11.—Catherine Zobieski Earle, infant.
JOHNSTON, April 9.—Aubrey Frederick Pearson, infant.
June 5.—Thomas John Stevens, infant.
" 18.—George William Hanington Thompson, infant.
" 27.—Matthew Braden Simpson, infant.
July 4.—Loretta Moore, infant.
" 4.—George Harrison Day, infant.
" 12.—Eleanor Agnes Isabel Robinson, infant.
SUSSEX, June 25.—Roy Lancaster Daniel, infant.
STUDHOLM, July 2.—Frederica Bernice Sharp, infant.
" 12.—William Samuel Sutherland Renshaw, infant.

BURIALS.

CAMBRIDGE, June 2.—Johnston Y. Springer, aged 60 years.
JOHNSTON, April 19.—William McFarlane, aged 73 years.
May 14.—Ida Helen Crawford, aged 9 years.

Papers Read at Annual Meeting S. S. T. U.

BY WINNERS OF THE "BISHOP KINGDON" PRIZES.

PAPER I.

SUBJECT:—THE ACTIVE SIDE OF CHURCH LIFE.
MISS HANINGTON.

ACTIVITY in Church work must spring from the highest motives—love to God and to our fellow men—or it will not be helpful and lasting work. It must be, as it were, a result of true faith in the Master, whose servants we are, but a result so important that we have cause to doubt the genuineness of our faith if it lead to no such result.

St. Paul, in his epistle to Titus, desires him to affirm *constantly*, that they which have believed in God might be careful to maintain "good works." And the name of Dorcas is familiar to us, not as the name of a woman eminent for her great spiritual qualities, or her learning, but "a woman who was full of good works and alms deeds which she did." But we must be sure that it be "good works" we are maintaining, and not that, like Martha, we are only cumbered with the "much serving" which Christ reproved. Restlessness is not activity; and care must be taken that in our endeavor to do what seems to us to be a greater thing we do not shirk or do badly the homely, uninteresting duties belonging to "that state of life unto which it has pleased God to call us."

This is one mistake to be guarded against. There are many others; for we know how easy it is, even when we work with the best motives, to do wrong, and so mar and hinder our work. As Nehemiah wrote about the men who built the wall of Jerusalem: "Every one with one of his hands wrought in the work and with the other held a weapon." So must we do.

We can not always choose the work we like best. We are only as servants in the employ of a King, and it is His to give to each one their work as He wills; but then, as such, "there is no duty that comes to our hand but brings to us the possibility of *kingly* service."

We read in I Chron. iv. 23 about the "potters and they that dwelt among plants and hedges;" and the words go on to say, "there they dwelt with the King for His work." "A combination," Miss Havergal says, "of simple labor of the hands, carried on in out of the way places; and yet they were dwellers with the King and workers with the King." And then the same writer beautifully shows us the lesson we may learn from these potters, in connection with our subject: