

Children's Department.

SOME PEOPLE GO TO CHURCH.

These verses form the opening lines to the ten-guinea prize essay published by the Chester Open Diocesan Church Association, and written by the Rev. J. S. Boschier, M. A., of the Carnarvon Training College:—

WHAT IS PUBLIC WORSHIP ?

- Some go to church just for a walk ;
- Some to stare, and laugh, and talk ;
- Some go there to meet a friend,
- Some their idle time to spend ;
- Some for general observation,
- Some for private speculation ;
- Some to seek or find a lover,
- Some a courtship to discover ;
- Some go there to use their eyes
- And newest fashions criticise.
- Some to show their own smart dress,
- Some their neighbours to assess,
- Some to scan robe or bonnet,
- Some to price the trimming on it.
- Some to learn the latest news,
- That friends at home they may amuse.
- Some to gossip, false and true,
- Safe hid within the sheltering pew.
- Some go there to please the Squire,
- Some his daughters to admire ;
- Some the parson go to fawn ;
- Some to lounge and some to yawn.
- Some to claim the parish doles ;
- Some for bread and some for coals.
- Some because its thought genteel ;
- Some to vaunt their pious zeal.
- Some to show how sweet they sing ;
- Some how loud their voices ring.
- Some the preacher go to hear,
- His style and voice to praise or jeer.
- Some forgiveness to implore ;
- Some their sins to vanish o'er.
- Some to sit and doze and nod ;
- But few to kneel and worship God.

HOW THE KITCHEN BOY BECAME A BISHOP.

ABOUT two hundred and eighty years ago a clerk was wanted in the parish church of Ugborough, a little village in Devonshire, and one of the candidates was a young lad about sixteen years of age, who came from a neighbouring village. But he did not get the place because of his youth. He was very much cast down. He was the son of poor but worthy parents, and one of a large family of brothers and sisters. He said to his mother, with a heavy heart, "I must not be a burden any longer upon father and you ; I shall set out and find work of some kind or other elsewhere and support myself."

So he bade farewell to his father, and his brothers and sisters, and with a little bundle in his hand he left his home. His mother went with him two or three miles of the way. When at length she was obliged to turn back, she knelt down with him at the roadside and asked God to bless him and go with him, and keep him from every evil way. Then she took out some money and gave it to him for the journey. Then the two kissed each other and, weeping, parted. By-and-by he arrived at the city of Exeter. He went to the cathedral ; he wandered about the streets ; he called at the shops ; but of all to whom he applied that day no one had work for him. At last he found himself standing at the window of a bookshop looking at the rows of books on the shelves within. At that moment, happening to lift his eyes, he caught a glimpse of the cathedral ; and the thought shot into his mind that there was a connection between these books and the cathedral. If he, poor though he was, could become learned in books, he might be worthy of a place some day in a cathedral. It was a mere thought, and it soon passed away from his mind. He left Exeter, and travelled on and on till at last he found himself in Oxford. He knew no-

body there. But having passed through Exeter, and knowing that Exeter College was the one to which Devonshire students went, he knocked at the gates of that College and asked if they wanted a lad like him for any work he could do. They did want such a lad as he. And in a short time he was employed to scour pans, to clean knives, to brush shoes, and in other way help in the kitchen.

John was a faithful servant, and soon became a favourite with everybody about the college. And as he had a good many hours of leisure he set himself to learn Latin and Greek. And by-and-by the dons, going past, saw this kitchen-boy poring over loose leaves of grammars, and would ask him jokingly if he was reading Homer or the Latin poets. But after a while one and then another gave up joking at the lad, and went near to him, and saw that by himself alone he had come very near to the reading both of Homer and the Latin poets. And then the dons took him away from the kitchen and made room for him in the classes of their college, and he became one of their foremost scholars, and one in whom they all felt pride. And by-and-by John was made a fellow, and then a professor of divinity, and for twenty-seven years he laboured in that college as professor and writer of books where he had served as kitchen-boy. And at the end of that time he was made Bishop of Worcester, and therein proved the truth of the thought which shot through his mind at the window of the bookshop in Exeter, that there was a way through books to a place in a cathedral.

Bishop Prideaux was never ashamed of his early trials. He kept the leathern clothes, in which he set out from his father's house, to his old age. He loved to revisit the village in which he was born. He greatly loved his parents. In his kindness he would plan surprise visits. He would bring his doctor's scarlet gown and put it on to please them. He never tired of showing them reverence. Often he would say to them, "If I had got the clerk's place in Ugboro' I should never have been Bishop of Worcester." He loved to think that his mother's prayer had been answered in the happiest events of his life. And he did not think differently when the happy years came to an end and years of disgrace and war came in their stead. Those who triumphed in that war drove him from Worcester, but he still felt and said that all his life had been planned out for him by God.

PECULIARITIES OF THE ENGLISH LANGUAGE.—In English not more than a dozen words end in a ; about two dozen end in o. In y we have no less than 4,900, about one-eighth of our language, our words amounting to about 35,000.

LENT.—A short distance from Jericho stands the mountain of Quaranta, so named from our Saviour having passed there "forty days." This is of great altitude, or, in the language of an Evangelist, an "exceeding high mountain," and the view from it is exceeding grand of the plain of Jordan, the Dead Sea, the peaks of Nebo Pisgah, and other interesting places, and which may truly be said to be seen "in a moment of time." It was to this solitude Christ, after being baptized in Jordan, had been led by the spirit of Satan. Access to its summit is mostly difficult, from being covered with brushwood and briars ; and more so to those without shoes and stockings, which many of the religious dispense with to come at it, in the view of performing certain ceremonies during the period of Lent. Besides, near to this may be seen horrid precipices, and caverns or cells hewn out of rock, the abode of others, who inhabit these during this period, after the example of the Saviour fasting in the mountain. Imagination cannot picture a more desolate spot, and better adapted for the votaries of abstinence.—W. Rae Wilson on Judea.

A LESSON FOR THE CLERGY.

A London minister said to a brother clergyman, one Monday morning: "Seven persons were received into my church yesterday, and they were all brought in by a smile."

"Brought in by a smile!" echoed the astonished listeners; "what do you mean?"

"I will explain. Several months ago, as I passed a certain house on my way to church, I saw, held in the arms of its nurse, a beautiful infant. As it fixed its large eyes on me I smiled, and the sweet child returned the smile. The next Sunday the babe was again before the window, and again I gave it a smile ; and this time, as before, it gave back an answering smile. The third Sunday I looked up to the window as I passed, and now the babe smiled down on me, and this time I threw the pretty prattler a kiss. Instantly one little hand was extended, and a kiss thrown back to me. And so it came to pass that I learned to watch for the baby on my way to church ; and as the weeks went by I noticed that the nurse and the babe were not alone. Other members of the family pressed to the window to see the gentleman who had always a smile for the household pet.

"One Sunday, as I passed, two children, a boy and a girl, stood at the window beside the baby. That morning the father and mother had said to these children, 'Make yourselves ready for church, for we think that the gentleman who always smiles to the baby is a minister. When he passes, do you follow him and see where he officiates.' The children were quite willing to follow the suggestion of their parents ; and after I had passed, the door opened and the children stepped upon the pavement, and kept near me from street to street, until I entered my own church, where they followed me and seats were given them.

"When they reached home they sought their parents, and exclaimed eagerly: 'He is a minister, and we have found his church, and he preached a beautiful sermon this morning. You must go there next Sunday.' To persuade the parents was not difficult, and guided by their children, they found their way to church. They, too, were pleased, and other members of the household were induced to come to the house of God. (God blessed to them my ministry, and seven members of this household have been led to give their hearts to Jesus, and to unite with the people of God ; and I repeat what I before said to you, that they were all brought in by a smile."

No one is too poor, too full of labour and care, to give a smile and a kind word ; and the loving Saviour makes use of instruments so simple to bring souls into his kingdom.

The Wedding Ring is worn on the fourth finger of the left hand, because it was anciently believed that a small artery ran from that finger to the heart, and thus a direct communication was supposed to exist between the emblem of matrimonial affection and the seat of love. Of course, anatomical experience has proved that there is no such artery in the human frame ; but the superstition still exists in some parts of England, and in many districts on the European continent.

REMEMBER that the second purse is much easier to fill than the first.

MEN are apt to lay before them the actions of great men, and to neglect what is more important, the motives of their models.

To sleep a greater number of hours than is necessary for rest and refreshment is a voluntary and wanton abridgment of life. He who sleeps only one hour more than health requires, will, in a life of threescore years and ten, shorten his existence nearly four years, allowing sixteen hours to the day. Too much sleep weakens the body, and stupefies the mind ; but when we take only what nature demands, the body is invigorated, and the mind has its powers renovated.

BIRTHS, MARRIAGES and DEATHS.
Not exceeding Four lines, Twenty-five Cents.

Death.
STRICKLAND.—Entered into rest at Lakefield, Ontario, on Friday, February 18th, 1881, MADELINE CLEMENTE, the beloved wife of Mr. Geo. W. R. Strickland, and daughter of the late Rev. John Smith, M.A., Rector of St. John's Church, Buckhurst Hill, Essex, England, aged 35 years. "Requiescat in pace."

Those answering an Advertisement will confer a favor upon the Advertiser and Publisher by stating that they saw the Advertisement in the DOMINION CHURCHMAN.

GZOWSKI AND BUCHAN,
30, King Street East, Toronto,
BANKERS & STOCK BROKERS.
American and Sterling Exchange, American Currency, etc., bought and sold. Stocks, Bonds and Debentures bought and sold on commission.
C. S. GZOWSKI, JR. E. WING BUCHAN.

50 chromos, name in new type, 10c. by mail 40 Agts. Samples 10c. U.S. CARD Co. Northford, Ct

1881.

Harper's Bazar.

ILLUSTRATED.

This popular periodical is pre-eminently a journal for the household.

Every Number furnishes the latest information in regard to Fashions in dress and ornament, the newest and most approved patterns, descriptive articles derived from authentic and original sources ; while its Stories, Poems, and Essays on Social and Domestic Topics, give variety to its columns.

HARPER'S PERIODICALS.

- HARPER'S BAZAR, One Year.....\$4 00
 - HARPER'S MAGAZINE, One Year..... 4 00
 - HARPER'S WEEKLY, One Year..... 4 00
 - The THREE above publications, One Year.....10 00
 - Any Two above named, One Year... 7 00
 - HARPER'S YOUNG PEOPLE, One Year 1 50
- Postage Free to all subscribers in the United States or Canada.

The volumes of the Bazar begin with the first Number for January of each year. When no time is mentioned, it will be understood that the subscriber wishes to commence with the Number next after the receipt of order.

The last Eleven Annual Volumes of HARPER'S BAZAR, in neat cloth binding, will be sent by mail, postage paid, or by express, free of expense (provided the freight does not exceed one dollar per volume), for \$7.00 each.

Cloth Cases for each volume, suitable for binding, will be sent by mail, post-paid, on receipt of \$1.00 each.

Remittances should be made by Post-Office Money Order or Draft, to avoid chance of loss.

Newspapers are not to copy this advertisement without the express order of Harper & Brothers.

Address,
HARPER & BROTHERS, New York