

our hearts. Yet, however it be changed, the soil, though it bring forth good fruit, instead of briars and thorns, is, in some respects, the same soil still. The natural character is the wild stock, of whatever sort, upon which He grafts through His grace the fruit bearing slip. Strong it often is, vigorous, full of wild life, sending out noble shoots, beautiful to the eye, rich in color, luxuriant of leaves, but barren, or, by its own inherent faultiness of nature, acrid and bitter and unsavory. This, when GOD has cultivated it, bedewed it by His Spirit, and changed that bitter juice of nature, His grace which is above nature, yields its own flowers and fruit to adorn the Paradise of God. . .

BLUNDERS.

There are glimpses now and then of the blunders which are made through a hearer's misapprehension of a familiar phrase or a common word; but the half is never suspected by any preacher or teacher, or parent. "Mamma," recently asked a bright little boy of 6 years old—"Mamma, what is a himble?" "A himble?" repeated his mother wonderingly. Why where did you hear that word? "Why, it's in my Sunday-school hymn, 'Little ones to himblelong. What is a himble?'" There was a cheery sound to that word, as it jingled out in the Sunday school singing "Little ones to him belong;" and if it was anything reasonable, that boy thought he would "himble" as long as the rest of his class. Wise questioning brings out a good many such blunders as that; but, as a rule the children have to do the questioning.

Having entered a pew at Church, move along. Do not block up the end of a pew as if you did not intend to have any one else enter it, or as if you were holding it for special friends. Do not rise to let others in, but move along and leave the pew invitingly open, so that they will know they are welcome. If a pew holding six has five already in it, do not file out in formal procession to let one poor, scared woman go to the farthest end, but move along, and let her sit down at the end next to the aisle. It is not necessary now for a man to sit at the end ready to rush out and kill Indians, as possibly it was once.

In two and a half centuries, only thirty-eight clergymen of the Anglican Communion have taken orders in the Roman Catholic Church; six of them originally Congregationalists; eight Presbyterian; six Methodists, and one a Romanist. Since the Reformation—300 years, two Bishops have "gone over to Popery;" Bishop Gordon of Galloway, Scotland, in 1668, and Bishop Ives of North Carolina, in 1852. During the very same time, fourteen Romish Bishops have renounced Popery.—*Kalendar*:

THE THREEFOLD MINISTRY.

BISHOPS.

Until the closing years of the Apostolic age, there were no Bishops in our modern sense of the word, because the Apostles themselves constituted the highest order of the ministry. The three orders