

spell well, and he made it, "You are an *oyster* man." But the misfortune was, "he raised his whole doctrine" on the word *oyster*. In his exordium, for he too was an orator, he told his audience that his object was to show how fitly the Saviour was compared to an oyster-man, or oyster catcher. Accordingly his method was—1st. To show the coincidence or resemblance between his Saviour and an oyster-man. 2d. To point out how suitably oysters represented sinners. 3d. To demonstrate how beautifully the *tongs* which the oyster-man uses to take up oysters, represented "ministers of the gospel." 4th. To prove that the oyster-man's boat was a fit emblem of the gospel and of a "gospel church," into which the oysters or sinners are put when caught or converted. His fifth head I have forgotten; but perhaps it was to show how the cooking and eating of oysters represented the management and discipline of those sinners caught by those ministers of the gospel. He concluded with a few practical hints according to custom.

What a happy mistake was this and how fortunate for the audience! And yet he was called and sent by God to preach his gospel!!!!

I once heard, with my own ears; a pious textuary deliver an introductory sermon to an assembly of divines from the words of the devil, or from what was equivalent—the words of a damsel speaking from the impulse of a spirit of divination. The soothsayer said of the apostles—"These are the servants of the most high God which show to us the way of salvation." He did not "stick so well to his text" as the aforesaid textuary; for while the divining damsel applied her words to the apostles, the divine preacher appropriated them to himself and such folks as the oyster expeditor.

A pious divine, who may, for aught I know, be yet dubbed D. D. whose spirit within him was vehemently moved at the knots of ribbon on the ladies' bonnets; ransacked from Genesis to Jude for a text to afford a pretext for giving scope to the fervor of his soul against those obnoxious knots, found the following words—"Let him that is on the house *top* not come down." Not being a perfect speller, though a good preacher; and wishing to have a text just to the point, he selected these four words—"Top not come down." *Pro causa euphoniæ* he prefixed a *k* to the narrative particle and converted it into a noun theological. His method was natural and easy—1st. He proposed, to explain the top knots. 2d. To give a divine command for their demolition. 3d. To expatiate on the reason.