

advanced teaching of an inspired apostle, "having forgiven you all trespasses," Col. ii. 13. "Scripture rightly interpreted does not contradict itself," said the preacher, and in so saying, gave expression to a truth which most persons will do well to ponder. One's charity ought certainly to be of the most elastic description, in order to assume that persons are in earnest, when they read, as if applying to each other, such words as "when ye fast, be not as the hypocrites, of a sad countenance," "thou, when thou fastest, anoint thine head," etc. ; is anything more remote from the mind of the primitives and others, than fasting, whenever they may happen to "anoint their heads?" when ladies, on whose bonnets the stuffed remains of hapless humming-birds have taken up a temporary lodgement, serenely listen to "take no thought for your body, what ye shall put on," one is apt to wonder if it is a burlesque one is witnessing, or what it is. The reasoning of these latter arguments, which in principle apply to Christians, is entirely thwarted by the ludicrous rendering of the 27th verse—"which of you, by taking thought, can add one cubit to his stature?" To add a foot and a half to a man's stature, would be a considerable result of "taking thought," but the Lord's argument is, that He who has bestowed the greater gift, will grant the lesser ; He who has bestowed life, will give the food and raiment needed to sustain and to protect it. He proceeds with an illustration of the futility of man's misplaced care, and says : "which of you by anxiety can prolong his life one span?" Even the revisers of the New Testament have corrected this, so that our "primitive" friend, who enlarged on the impossibility of a man adding a foot and a half to his stature, was like most of his ministerial brethren, caught knapping ; he however told us that the word "thought," in connection with "take no thought," had lost its meaning of anxiety since the days of King James, and illustrated the statement by reference to Lord Bacon, who records the

fact that Queen Catharine Parr and another "died of thought." The reverend gentleman necessarily deprecated "the members of his church being anxious as to what they should put on, as Peter and Paul, and every one else who has ever spoken in the name of God, have always done, and so far as one could judge from appearances, with as little effect as his predecessors ; it is well the time occupied by nominal Christians, in "taking thought" for their attire is not registered below, or we might read—"these frizzes occupied me an hour and three quarters to bring to perfection," "that feather prevented me paying my baker's bill," "those rings, which straight-laced apostles would have designated 'costly array,' didn't exceed the cost of three suits of clothes." When Oscar Wild announces that the cauliflower is his favorite flower, the ladies will doubtless "take (much) thought" on that important disclosure, and don the flower accordingly, for whether they frequent Primitive Methodist conventicles, or any other, they appear (to quote the minister's words) to be largely occupied with that which is "useless, injurious, heathenish, and sinful." Misquotations of scripture are among the commonest of literary curiosities, and our friend, the pastor, who cannot himself be accused, of being "slothful in business," when intending to quote the passage, "*not slothful*," etc., talked of being "diligent in business." He divided his address, which was restricted to vs. 25-34 of Matt. vi., the chapter read at the commencement of the service, into three sections—what the Lord prohibited—why he did so—and the practical consequences of the prohibition ; the persons assembled were assumed to be "sons of God" and Rebekah's misplaced anxiety, David's and Elijah's, were severally portrayed as warnings to them ; the minister dilated on the incompatibility of having the heart at the same filled with the love of God, and of the world ; in commenting on the exhortation to "consider the lilies," it was manifest that he had not