

as my duty, to break through trains of thought and modes of expression, which a long residence in a somewhat different situation had made familiar to me, and to adapt my language and ideas to the congregation of a village church. If I have not succeeded in attaining these objects, my failure has not been the result of indifference, or of a shrinking from effort. I have not delivered to my parishioners sermons which have cost me nothing; nor am I conscious of having had any other end in view in the composition of them, than that of expressing the weighty truths they contain, with plainness and force."

With the Puseyism and Semi-Popery which, to the scandal of the Church of England, have become so rampant in it of late, he has no sympathy. The following is from a Sermon on the Perfection of Christ's Atonement, preached on Good Friday, from Hebrews, x, 12, 13, 14.

"On reviewing what has been now said, the first thing which occurs to us, is the strange reception which the great truth taught us in this text, meets with in our world. Look at the great mass of nominal Christians—were we to say that they are all as one man at war against it, we should hardly be overstating the fact. What is popery but one great effort to corrupt, smother, and conceal it? Its masses, its penances, its mediators, its purgatory, almost everything that is peculiar to it, strikes directly at the all-sufficiency of the Redeemer's sacrifice. No man can be a consistent follower of that wretched faith, but he must at every turn put under his feet this glorious truth; he must either altogether reject or altogether forget it. I scarcely dare speak of the opposition now rising up within our own Church to it. It is painful, deeply painful; were it not so daring and fearful, it would be pitiable. A church such as ours, so blessed, so favored above all others, to be the church above all others in Protestant lands to deny the perfection of its great Saviour's sufferings, and to talk about the sacrifice of sacraments, and the atoning power of alms-givings, and fastings, and penitence, and our poor, miserable works! May the Lord pardon us in this thing, and speedily avert from us the sin and danger of it! But the evil lies deep in our nature, brethren. We are all naturally opposed to the free and full salvation of Jesus Christ. It is not only something high beyond our expectations, it is something humbling beyond what we conceive to be our condition and deserts. While it tells us we have nothing to do in order to have our sins remitted, but to take the full remission Christ has purchased, it tells us as plainly that we can do nothing, that the guilt of our sins is too heinous and enormous for us to remove the smallest part of it; and this we cannot bear; we look favorably on, tolerate, perhaps embrace, any system, no matter how unscriptural, absurd, or heathenish, which represents sin as a less evil than the gospel makes it, and ourselves as less criminal and fallen."

As an additional specimen, taken almost at random, we may give the conclusion of a Sermon on the words of Jesus to Mary, "She hath done what she could, &c." Mark, xiv, 8, 9.

"And now, turning from Mary and her conduct, let us all think of ourselves and our conduct. What have we done for Christ? done from grateful love to him, from a desire to honor him? Some of us feel that we could