

put this point in a too mechanical way, and to lose sight of all those sustaining motives that come into play in our Lord's humanity amid his conflict with temptation. But beyond the sinless perfection of his humanity must be seen the sustaining influence of the Divine nature, and the plenitude of the Spirit, supplied by the hypostatic union; and the Church, accordingly, has always placed the sinlessness of Jesus in connection with the supernatural conception on the one hand, and the real incarnation of the *Logos* on the other, maintaining that there was no Achilles-heel in which he could be pierced. All this, however, Ullmann passes over in silence. He ignores it wholly. Another defect of a more general nature is, that Ullmann makes no reference to the sinlessness of Christ as constituting, and intended to constitute, in part, our imputed righteousness. He supposes Christ to be only the source of life and that the followers of Christ enter at once into a participation of that life.

Besides these more general defects, there are others of a more particular nature, connected with our Lord's temptation and his cry of desertion on the cross, with the whole idea given of the Old Testament ethics, &c., &c. But on these we have not room to dwell.

With these remarks, we warmly recommend this beautiful work as eminently fitted to diffuse, among those who pursue it, a higher appreciation of the sinlessness and moral eminence of Christ. The work has been blessed already, and may have its use also to an English public. The translation is happy, and correct rendering of the thought, though occasionally free.

OUR CHRISTIAN CLASSICS: READINGS FROM THE BEST DIVINES, WITH NOTICES BIOGRAPHICAL AND CRITICAL. By JAMES HAMILTON, D.D. Vols. I. and II. London, 1857: James Nisbet & Co.

The plan of this work, which is issued in numbers, is to present a series of the most powerful, beautiful, and interesting passages from the whole succession of our greatest writers on religious subjects, down from the earliest times. The field to be gleaned from is thus the noblest and the richest in our language, when estimated by a reference to the powers and talents of the authors, as well as the importance and grandeur of the subjects on which their minds were exercised. And this age could not have furnished a more accomplished guide, a more delightful companion, with whom to traverse this field, than Dr. Hamilton. His notices of the different epochs and of some of the most eminent authors are many of them in his very best style, rich treats, real jewels. We have never seen, and could scarcely conceive the idea of, a book that would more fully than this one realize the description of "apples of gold in pictures of silver."

The first volume gives specimens of our religious literature down till the Restoration, including contributions from the Anglo-Saxon and Præ-Reformation periods, from the age of the Confessors and Martyrs, the Elizabethan era, the period of James I. and Charles I., and finally the Civil War and the Protectorate. This last period is introduced by Bishop Hall and wound up by Richard Baxter, who, taking in the notices of them by the Editor and the extracts given from their works, occupy more space than any two other names in this volume. The second volume comprehends the period from the Restoration to the Revolution, including, however, some whose literary labours commenced during the Civil War or the Protectorate, Owen, Milton, Bunyan, Flavel, Howe, several of the later and minor Puritans, followed by several of the great glories of the Church of England, Jeremy Taylor, Thomas Fuller, Isaac Barrow and Bishops Pearson and Patrick. A collection of the choicest extracts from the writings of these men, culled, grouped, and presented to us by such a man as Dr. Hamilton is surely a great treasure. Let all who can, acquire the possession of it, and make it a companion.—*British and Foreign Evang. Review.*