

form, the exposition of the way and manner in which God and men concur (for none but Atheists can deny that in some way or other they do concur) in forming men's character, and in determining men's fate. This subject involves difficulties which we cannot in our present condition fully solve, and which we must just resolve into the good pleasure of God. They are difficulties from which no scheme of doctrine can escape, and which every scheme is equally bound, and at the same time equally incompetent, to explain. Men may shift the position of the one grand difficulty, and may imagine that they have succeeded at least in evading it, or putting it in abeyance or obscurity, but with all their shifts and all their expedients, it continues as real and as formidable as ever. Unless men renounce altogether, theoretically or practically, the moral government of God, the prevalence of moral evil, and its eternal punishment, they must in their explanations and speculations come at length to the sovereignty of God, and prostrate their understandings and their hearts before it, saying with our Saviour, "Even so, Father, for so it hath seemed good in thy sight"; or with the great apostle, "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out! For who hath known the mind of the Lord? or who hath been his counsellor? Or who hath first given to him, and it shall be recompensed to him again? For of him, and through him, and to him, are all things; to whom be glory for ever. Amen."—(Rom. xi. 33-36.)

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THE SINLESSNESS OF JESUS: AN EVIDENCE FOR CHRISTIANITY. By Dr. C. ULLMANN. Translated from the Sixth German Edition. Edinburgh: T. & T. Clark, 1858.

This is a work partly of an apologetic, partly of a dogmatic, nature, and was peculiarly adapted to the demands of German thought at the time of its first appearance. We welcome it in English as one of the most beautiful productions of Germany, as not only readable for an English public, but as possessing, along with not a few defects, many distinguished excellences. The character of Jesus, in its merely human side, has seldom been so felicitously delineated, whether we regard him as the realisation of what humanity was designed to be, or as the source of life to his people. The task which the author imposes on himself is to present not doctrinal statements, which would have been imperfect enough in his hands, but the new ethical formation which the kingdom of God was destined to exhibit. According to Ullmann, the kingdom of God is only a self-manifestation of the person of Christ. The main question of Christianity is thus viewed as being occupied with the person of Christ, and with our personal relation to him.

While we welcome this work as furnishing in many respects a full and vivid exhibition of the ethical perfection of the historical Christ, it must not be concealed, that it labours under grave defects. And to these we must in a few sentences advert, in order that its wants may be supplemented, and with a view to make it more available to the English reader.

Its defects are of a more general, and of a more particular nature. With regard to the more general, the author, while successfully maintaining the actual sinlessness of Jesus, commits himself to the position, that the possibility of sinning must be presupposed in Jesus, otherwise the temptation of our Lord would amount to nothing more than a mere Docetic semblance. He maintains that Jesus was sinless throughout, but not impeccable. This argues a very defective view of the incarnation, if, indeed, Ullman holds it in any true or proper sense of the word. Every one whose theological opinions rise to an adequate conception of the incarnation, must not only hold that Christ was sinless, but that he was beyond the susceptibility or hazard of sinning. It is possible, indeed, to