

He endured the Divine indignation against sin,—suffered its penalty,—exhausted its curse,—“made His soul an offering for sin,—was wounded for our transgressions, bruised for our iniquities, the chastisement of our peace was upon Him, and by His stripes we are healed.” “He bore our sins in His own body on the tree.” Thus, He made atonement for sin,—as the Lamb of God He bore,—and in bearing bore away,—the sin of the world. On the ground of this atonement, a full and free salvation is offered to men, to each individual man, to the chief of sinners. How marvellous this display of Divine goodness. “God is love, and God hath manifested His love towards us, in that He sent His Son that we might live through Him. Herein is love, not that we loved God, but that He loved us, and gave His only begotten Son to be the propitiation for our sins.”

THE LIMITS OF RELIGIOUS THOUGHT EXAMINED: *In Eight Lectures, delivered before the University of Oxford, in the year MDCCCLVIII, on the Bampton Foundation.* By HENRY LONGUEVILLE MANSEL, B.D., *Reader in Moral and Metaphysical Philosophy at Magdalen College; Tutor and late Fellow of St. John's College.* 12mo, pp. 362. Boston: Gould and Lincoln. Toronto: James Campbell. 1859.

The Rev. John Bampton, Canon of Salisbury, bequeathed his lands and estates to the University of Oxford, for the endowment of eight Divinity Lecture Sermons, on a specified range of subjects, to be preached annually before the University, by one who has taken, at least, the degree of M.A. either in Oxford or Cambridge. He directed also, by his will, that the Lecturer should be appointed by the Heads of Colleges only, a year before the delivery of the Lectures,—that no individual should be appointed twice,—that thirty copies of the work should be printed, and one copy given to the Chancellor, one to the Head of every College and to the Mayor of Oxford, and that one should be put into the Bodleian Library; and provided that not till all this was done, should the revenue of his estate be paid to the Lecturer. Among the Bampton Lectures, there are not a few treatises of really great merit, and the volume of last year is generally, and we believe justly, reckoned one of that number. We have a profound reverence for every good book, however small may be the proportion of persons qualified to read it. We rejoice in the success of Mr. Mansel's production, and earnestly hope that much benefit will result to the cause of genuine religion. Good books, however, are of many different classes. Some are, and some are not, adapted to popular perusal, and it is well that books should be properly classified. There could be few grosser errors than to recommend the work before us to all our readers. It is safe to say that amongst professional men, and even those who are fairly educated, not one in twenty will derive from it the slightest advantage, or be able to go through it with tolerable interest. It relates chiefly to such abstruse subjects as the Philosophy of the Absolute and the Infinite; and aims to accomplish an object similar to that of Butler's Analogy, but with a special reference to objec-