

looks in the right direction, but that its author will move on to a much safer position if he weighs with due judgment what has been advanced by the late Frederic Myers and by the present Bishop of Ripon. The little shilling volume of the last-named writer is worth a ton of the current treatises on Inspiration. But in Mr. Tymms' chapters on Materialism, Pantheism, Theism, and the Person of Christ, there is much that is valuable; and on the whole the book is one of the most successful attempts to popularise the arguments in favour of Christian Theism. The reasoning is vigorous and occasionally original, the style is lucid and pleasant, and the good taste and temper with which he speaks of his antagonists is to be commended and recommended. We do not know a better introduction to the study of the authoritative writers on both sides of the enduring controversy.

We have received a *Fourth, carefully revised edition* of Dr. Donald Fraser's *Synoptical Lectures on the Books of Holy Scripture* (James Nisbet & Co., 1886).

MARCUS DODS.

THIS modest volume of memorial sermons, by the late Rev. W. G. Forbes, of Edinburgh,¹ discloses a singularly attractive personality, and will make many share in the regret of his friends at their author's early decease. It is not that the greater thoughts—if we may so describe them—stand out very conspicuously from the average of what would be found in contemporary sermons of the better quality, but the lesser thoughts have a quiet and chastened refinement which is peculiar to them, and they are clothed in language of exceptional purity and beauty.

The reader shall judge for himself from one or two short extracts, which we should have liked to make longer:—

“They stand there, each in his appointed place, in the blissful order of a perfect righteousness. . . . *There is no description given of the glory of the King upon the Throne, save what is seen in the veiled faces of these seraphim.* Even these burning ones, as their name implies, had to veil their faces from its brightness. . . . Are there indeed such revelations made of God in the upper world that His creatures, not only in lowly reverence, but in self-pro-

¹ *Memorials of a Brief Ministry: Sermons by the Late Rev. William G. Forbes.* Edinburgh: Elliott, 1885.

tection, have to cover their faces, and seek the darkness of an overshadowing wing? Will the conditions of this present life be so completely reversed?" (*The Vision of Isaiah*, p. 83.)

Again, after a happily worded paraphrase of the description of spring in the Song of Solomon ii. 11-13:—

"Although these are not altogether our associations with spring-time, the whole description is one into the meaning and feeling of which we can enter. It has the true and simple inspiration of nature, and, like all poetry so inspired, wakens up the soul to feel with it. The writer inspires us with his own *delicate joys*. The breath of spring still breathes through his words. Its scents, its fresh moist greenness, the old hopeful spring notes heard in the woods again, are all here." (*Spiritual Spring-time*, p. 147.)

Or this, in a slightly different key:—

"A meek and quiet spirit has deep fountains of calm within it, and beneath its gentleness a tranquil courage which outward fears cannot disturb." (*A Meek and Quiet Spirit*, p. 125.)

If we are not mistaken in our judgment, there is a fineness of touch in these extracts which would be worthy of Cardinal Newman, but tempered with something of constitutional meditateness and Northern gravity.

W. SANDAY.

CORRECTION.—In Professor Delitzsch's article in the *EXPOSITOR* for January, 1886, "The Bible and Wine," p. 67, lines 1 and 2, for "Thus it was unfermented wine, too, which Jesus handed to the disciples at His parting meal," read, "Thus it was fermented wine," etc. This unfortunate error was caused by a mistake in the original German. Professor Delitzsch will probably return to the subject in our pages.

EDITOR.
