

doctrines are grasped with a force of mind and displayed with a charming clearness of induction, for which the author has not always obtained credit. In the azure groundwork of the Divine theme there is a profuse dashing of golden stars. One group displays a wide and digested learning—another the acute observation of a loving naturalist—another the graceful foldings of a gorgeous fancy, draping all thoughts and conceptions in flowing and magnificent costume. Nor is the dramatis personæ wanting in quaint and curious conceits. All said, as if with happy radiant "wrathèd smiles." The graces of piety and love with felicity of expression shine over all the themes and make an atmosphere beautifully *spirituel* as any that floats on the sunny canvas of the choicest "Turner."

We regard this as one of the finest productions which have yet come from the polished pen of Dr. Hamilton. We have read it with unmixed delight and singular profit. What grand conceptions it gives of our adorable Lord, while yet it removes him not from the sphere of our common humanity! The two chapters on the temptation in the wilderness are, we think, the most notable of any, and present a picture of that great and marvellous event unsurpassed in either ancient or modern writing. We cannot too strongly recommend our readers to obtain for themselves this delightful volume. Some may object to the richness of the language and the profusion of the imagery with which the book abounds. For ourselves we look upon these as its prime excellencies. By these characteristics the style is raised above the platitudes of ordinary theological discourse and brought into the category of writings for which the new poets are so distinguished. Just as we luxuriate in the wealth of concrete forms, which is characteristic of the "Life Drama" of Smith, so we deem it a delight to hold communion in this book with a style of thinking in theology not less poetical than the other, but of vastly greater grasp and stretch of thought, employed too on greatly nobler themes. We see no reason why dramatic literature should monopolise to itself the wealth and glory of poetical imagery. Jeremy Taylor is as poetical as Milton, and his writings have had a charm for cultivated minds not inferior to that derived from the great epic itself. In Dr. Hamilton we recognise a Presbyterian Jeremy Taylor, if with less learning yet with more varied knowledge, not less devotional and more evangelical, than the distinguished Bishop. Instead of culling a fragrant bouquet for the pleasure of our readers and to justify our criticism we refer them to the book itself, which we are glad to find is put within the reach of every one, in a good form and type, by its enterprising American publishers. ✕

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THE SONG OF SOLOMON, compared with other parts of Scripture, by Adelaide L. Newton. New York: R. Carter & Bros. Montreal: B. Dawson.

Not many commentaries have been written upon this beautiful book of the Bible. It has presented difficulties to many minds that have hindered, especially in modern times, its being so generally used as it ought to be for christian edification. But late writers on biblical criticisms have so vindicated the character of this song, and shown that its allegorical character and its reference to the spiritual love of God to his church, are strictly in accordance with the well-known style of oriental thinking and poetry. This book affords another evidence that the song is in perfect harmony with other parts and passages of Holy Scriptures—that many direct statements of the Word illustrate its beautiful imagery and glowing utterances. God reveals His will to us in a great variety of ways. Some parts are as foundations deep, firm; others as pillars, strong and