

The United Free Church has come to be proud of them. The least satisfactory address is the one on The Catholic Church, by Prof. Lindsay, for he attempts to set forth the general visible church idea as scriptural. The general church is taught in the New Testament as a present reality, but not as a visible organization. Some of these addresses are very helpful, indeed. Perhaps the last one by Mr. Simpson has as much merit as any of them. It is withal a most stimulating volume. A. T. ROBERTSON.

### **Sabbath-School Teacher-Training Course. First Year.**

A Series of Thirty-nine Lessons, designed for use in Normal Classes. The Westminster Press, Philadelphia. 1904.

Seven sensible specialists have united to make an admirable manual for Bible school teachers. There are six lessons on the Bible by Prof. Amos R. Wells, seven lessons on Bible History by President George B. Stewart, five on the Lands of the Bible by Rev. Charles A. Oliver, four on Bible Worship by Dr. Robert J. Miller, four on the Sabbath-school by Dr. H. L. Phillips, seven on the Teacher by Dr. A. H. McKinney, and six lessons on the Pupil by Prof. Walter C. Murray, D.D., The work is all of high grade and thoroughly practical. If our Presbyterian brethren can induce their Bible school teachers to master these lessons, their Sabbath-schools will at once attain increased efficiency. We have noticed a few slips in proof reading, such as the statement on page 65 that the boards of the Tabernacle were eighty-five feet long; but in general the little book is a model of accuracy and quite comprehensive and interesting.

The lessons on the Teacher by Dr. McKinney, who recently lectured before the faculty and students of the Southern Baptist Theological Seminary on Teacher Training, are of unusual interest and value.

JOHN R. SAMPEY.

### **Leaves for Quiet Hours.**

George Matheson, D.D. A. C. Armstrong & Son. New York. 1904. \$1.25.

This collection of short devotional meditations from the pen and heart of Dr. Matheson will be welcomed by those

who have derived devout pleasure and profit from his *Times of Retirement*, while they who will make the acquaintance of the author in this treatise have before them a rich repast of spiritual food. As the author well says in the preface: "A devotional book is believed to be a very simple thing. It ought to be the most difficult composition in the world, for it would aim at the marriage of qualities which are commonly supposed to be antagonistic—the insight of the thinker and the fervor of the worshipper." Nothing could better describe the book itself than the last phrase. At times Dr. Matheson vindicates the mystic's privilege, and poetically rather than grammatically interprets his Bible, lets fancy and devotion rather than sound exegesis tell him what Scripture means. But the attitude of reverence for the Bible is happily combined with that of large outlook on all truth. The thinking is full of insight and upreach, and the devotion is pure, tender, elevated. Food for the mind, light for the soul is this sweet and helpful book.

E. C. DARGAN.

### **Die Messianische-Apokalyptischen Hoffnungen des Judenthums.**

By W. Baldensperger, Professor in University of Giessen. J. H. Ed. Heitz. Strassburg, Germany. 1903.

This is the "dritte voellig umbgearbeitete Auflage" of a very valuable work already well known. It is the "erste Haelfte" of *Das Selbstbewusstsein Jesu*, a standard book on a very important subject. Prof. Baldensperger, of the University of Giessen, is a bold thinker and a thorough scholar. He is at home in the Jewish Apocalyptic literature and gives a vivid picture of the Messianic hopes cherished by the Jews of that time. This is the background for the Messianic consciousness of Jesus himself and makes plain why the Pharisees rejected him as Messiah. One cannot accept all of Baldensperger's theories, but they are always worthy of consideration. The book recalls Bousset's recent volume, viz., *Die Judische Apokalyptik* (1903), and *Die Religion des Judenthums im Neutestamentlichen Zeitalter* (1903).

A. T. ROBERTSON.