

treated, and this is followed by a comparative Chronological Table, in which the dates for Egypt and Babylonia begin with the commencement of the unified government under Mena of the First Dynasty in Egypt, and Sargon of Akkad in Babylonia respectively. Then comes an excellent index and a useful list of passages of Scripture quoted or referred to.

GEO. B. EAGER.

Spiritual Culture. By Rev. Frederick A. Noble. Geo. H. Doran Company, New York, 1914. 346 pp. \$1.25 net.

The author's foreword and treatment of his great subject have the ring of conviction and the illumination of a lofty spiritual aim. His purpose is practical, not speculative, "to aid in the development of an intelligent, sincere and earnest religious life." He is certainly right in the persuasion that there is urgent need of a more marked and dominant note in the spirituality of the day. Popular thought runs largely in other directions. Church activities are chiefly concerned with other aims. But life, if it is to be fruitful in good works for any length of time, must have spiritual roots and the invigoration which such roots convey. Faith, love, obedience and the spirit of devotion and self-sacrifice will not long survive the decay or serious decrease of earnest longing for God, and the continuous reinforcement of strength and moral purpose found in tender and habitual communion with God. The cultivation of such spirituality is urged both for its own sake as a most precious and beautiful achievement, and also in the common interest of our patient continuance and highest efficiency in well doing. There is nothing, after all, so convincing of the truth and reality of the Gospel of Christ as a living disciple whose face is aglow with the radiance caught from the divine face, and whose walk is in the light that shineth more and more unto the perfect day.

The message is delivered with prophetic unction and in a style most persuasive and impressive. Not a chapter shows a trace of anything morbid, but we have instead a healthy, bal-

anced treatment which must make for a robust spirituality and an effective Christianity. The ways and means of attaining such spirituality are discerned with rare insight and set forth with great simplicity and force.

GEO. B. EAGER.

Desert, Pinnacle and Mountain. By George Clarke Peck. New York, The Methodist Book Concern, 1914. 68 pp. 50 cts. net.

This is a charming booklet interpreting the nature of our Lord's three temptations and applying the principles of these temptations to the lives of modern men. The author rightly stresses the fact that these temptations were those of a real "man." He could not have been "tempted in all points as we are" unless he had been "very man." Perhaps, our author over-stresses the humanity of Jesus when he says He was "*all man.*"

Aptly does the author drive home the thought that exaltation means temptation. Jesus had just heard the Father say from the skies, "This is my beloved Son in whom I am well pleased." So it is with men. Some peculiar temptation is sure to follow a brilliant experience or a splendid promotion.

The three temptations are happily characterized as: First, "the temptation of a child"; second, "the temptation of youth"; and third, "the temptation to use power ignobly"; for one's own selfish gratification. The second temptation, in other words, was the "temptation to jump instead of using the stairs," to use the "short cut" to success. "Love of the spectacular," "sense of self-importance" lead many men to yield to this second temptation "to jump." The third temptation "is the temptation to hasten a fine consummation; to move forward the hands of the clock; to quicken the march of a world's remaking." Mozart was tempted thus to change his style for quick popularity; the student is thus tempted when his glow of zeal suggests that he quit the class and take up the role of life's leader.

The book is a gem in literary structure and fine fuel for feeding the fires of devotion in the stress and strain of life's temptations.

C. B. WILLIAMS.