

Protestant preachers of this period in the two provinces of Southern France, in which most of them were found, that these volumes deal. They were designed originally as a corrective and supplement to the work of M. O. Douen on the early pastors of "The Church of the Desert," published in 1879. One volume of that work retains its value, while further investigation has shown the inadequacy of the other. The author had the privilege of using the work of M. Fonbrune-Beribinau, and other scholars. He was for years a pastor in the region where the events of the history took place, and has consequently been able to add much local color to his narrative. Moreover he has had access to nearly all the archives involved, and has diligently used most of the published and unpublished sources. The result is a very detailed and yet a very life-like and readable story. The most important preachers whose lives have been treated were Francois Vivent and Claude Brousson. The author, while he is a Protestant and deeply sympathetic with the purposes and the heroic sufferings of his fellow-religionists, has nevertheless not failed to see and relate their weaknesses and mistakes. He has endeavored to see clearly and to tell the story faithfully, and seems to have succeeded remarkably well. Whoever in the future will learn the story of the heroic sufferings of the Protestants of France in the latter half of the seventeenth century cannot neglect this great work.

W. J. McGLATHLIN.

**Studies in the Life of John Wesley.** By E. B. Chappel, S. S. Editor, M. E. Church, South. Pub. House, M. E. Church, S., Nashville. 1911. Pp. 239. Price, \$1.00.

This handy volume is in the "Methodist Founders' Series" which is being issued under the editorial oversight of Bishop Warren A. Candler. There are a number of great "Lives" of John Wesley. This brief hand-book naturally adds nothing to these. Its purpose as stated by the author is not to bring forth any new material, but to present "such an arrangement and interpretation of familiar facts as seemed to the author best suited for making them intelligible and interesting to the younger members of our Church and to such older ones as have not

the time for a more comprehensive study." This purpose of the author has been admirably fulfilled. He has produced a racy, instructive and entertaining volume that must interest and benefit all who take it up, not only in his own Church but in other communions as well, for Wesley is the possession of all evangelical Christendom. It is not a "Life," and yet all important features of the life are so thoroughly treated that no essential matter is neglected and the average reader will find this small volume adequate to all his needs.

W. J. MCGLOTHLIN.

### III. RELIGIONS AND MISSIONS.

**Religion und Soziales Leben bei den Naturvölkern.** Von Dr. H. Visscher, Prof. ord. an der Universität zu Utrecht. Bonn: Johs. Scherrens. 1911.

This work has for its purpose to afford a scientific foundation for Christian Missions. The author exhibits a wide and thorough acquaintance with the voluminous literature descriptive of the institutions, usages and practices of the nature-peoples. He not only has read widely, but has sifted the vast fund of information as to these backward societies and correlated the significant facts so as to give us as clear a picture of the main features of their social organization as is available anywhere, perhaps. No writer with whom I am acquainted has brought out more impressively how very large a part religion plays in the social life of these peoples.

One cannot, I think, speak quite so unqualifiedly as to his success in using this material to establish a scientific basis for the Christian missionary enterprise, though his work unquestionably has value for that purpose. He criticises severely—and with justice—many of the writers on social evolution, because they start out with the theory that human society evolved by natural processes out of animal society, and persistently interpret the facts to fit this theory. To begin with a theory and handle the facts so as to make them support that theory is, as he says, an unscientific procedure. But he proceeds in the same way; though his theory is different. He tells us in his criticism of those theorists that we have really no scientific knowledge of the life of