

tile to Persia. The result of this combination of circumstances was a long and destructive persecution of the Christians which almost destroyed them and finally severed them completely from the Christianity of the Roman Empire and made of them a distinct Christian type.

The story of these eastern Christians up to 640 is very well told in this volume. The author is quite conscious that he is dealing with a Church and the distinctly ecclesiastical affairs interest him most, as is usual with high churchmen. But one can obtain a good account of early Christianity in Persia in this volume.

W. J. McGLATHLIN.

The Armenian Church. By Archdeacon Dowling. London. Society for the Promotion of Christian Knowledge. 1910. Price 3/6. Pp. 160.

This small volume is not a history of the Armenian Church as its name might lead one to expect. It is rather a collection of disconnected notes, some of which are historical, while the majority are descriptive of the organization, doctrine, ritual, dress, and other practices of the Armenian Church at the present time. A good deal of material, interesting and otherwise, is presented.

W. J. McGLATHLIN.

Les Pridécants Protestants des Cévennes et du Bas-Languedoc 1684-1700; par Charles Bost. 2 vols. Champion, Paris. 1912.

The sixteen years treated in these two volumes constitute one of the most distressing and terrible periods in the history of France. For fifty years the Protestants had been suffering terrible persecutions in violation of the Edict of Nantes. Then in 1685 the Edict was formally abolished and the government undertook the extermination of Protestantism within the entire realm. In this bloody business it had the hearty support of the Catholic Church. The cruelties and hardships suffered by the Protestants are almost indescribable. Hosts fled from the country, many yielded and entered the Catholic Church, many suffered the severest penalties of the law. The years immediately after the Revocation were naturally the worst, and it is with the

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