

found it more profitable to cultivate the whole field of Christian learning:

Exegesis and Criticism.—L. Bonnet, Sardinoux, Ed. Reuss, Ch. Bois, Jean Monod, Astié, Wabnitz, Chapuis, Ménégoz, Bruston, Alb. Réville, Colani.

Translation of the Old and New Testaments.—L. Segond, Perret-Gentil, Rillet, Arnaud, Vivien, Ed. Reuss, Edm. Stapfer, the revisors of the Bible, in 1881.

Church History.—Edm. de Pressensé, Merle d'Aubigné, Ch. Coquerel, Benoit, Bonet-Maury, Fr. Puaux, Puaux père, de Félice.

Dogmatics and Apologetics.—Pr. Jalaguier, Arnaud, Ducros, Viguié, Edm. de Pressensé, Greillat, Bovon, Vinet, Ad. Monod, Mather, Thomas, Godet, Guizot.

Practical Theology.—A. Vinet, Ath. Coquerel père.

Homiletics.—Vinet, Viguié, Ath. Coquerel père.

Sermons.—Ad. Monod, Horace Monod, Er. Dhombres, Eug. Bersier, Bastie, Aug. Decoppet, Rognon, Viguié, Ath. Coquerel fils.

Patristics.—Pédézert, Massebiau, Jean Réville.

If you add to original works many translations from German and English, you will find in France a respectable religious literature for a small Protestant population.

Besides books, valuable articles have been published in different Reviews: *Revue chrétienne*, *Revue théologique*, *Revue de théologie et de philosophie*, *Bulletin théologique*.

But science opposed itself more and more to religion. To reconcile for thinkers religious faith and scientific convictions, two things which appear contradictory, has become the very problem of our time. Prof. Sabatier having undertaken to solve it for himself, proposes his solution in his *Esquisse d'une philosophie de la religion, d'après la psychologie et l'histoire* (A sketch of the philosophy of Religion, from the standpoint of psychology and history), a book published about two years ago, with a wonderful success for that kind of work in France. Three editions have been exhausted in a few months. Catholics and Free-thinkers, as well as Protestants,