

Daniel Encoutre, Dean of the Faculty of Montauban, and a few others, distinguished themselves as deep thinkers, eminent writers and learned professors. The La Rochelle confession of faith, the old liturgies were still the recognized standards of the Reformed Church; but many pastors, imbued with the philosophical principles of the times, preached a kind of supernatural rationalism. They did not deny any Christian truths, but they ignored some of the most important ones.

Another revival—a revival of life—soon originated in Switzerland, or rather in Geneva, and in the south of France, with Cesar Malan, Ami Bost, Frederic Monod, Guers, Merle d'Aubigné, Robert Haldane. These godly men gave prominence to the doctrines of justification by faith, of gratuitous and certain salvation, thereby intensifying the fervor of the Church.

Later on, Adolphe Monod, and his brothers, Professors Jalagnier and de Félice, pastor Chabrand and many others, preached or taught with power the pure Gospel of Christ.

Thanks to their fidelity and zeal, the Reformed Church, who numbered among her members illustrious laymen, such as Guizot, Baron Delessert, Admiral Verhuell, Baron de Staël, Marquis de Jeaucourt, Ambassador Stapfer, Frank, Louis and Armand Courtois, bankers, established the Bible Society of France, Home and Foreign Missions, Protestant schools, orphan asylums, and other works, which have always been regarded as the thermometer of church life.

In the midst of that beneficial activity, from 1830 to 1850, the destructive theories of Baur, Strauss and various German schools, slowly crept in France. Young and promising students went to Germany for the completion of their theological training. They left France believers, they came back doubters.

About the same time, a famous book, *la Théopneustie*, by Gaussen, caused an outburst of dissent. In 1850, Prof. Edmond Schérer, a colleague of Gaussen in Geneva, sharply criticized the theory of verbal inspiration and providential