

ural revelation, differ but little from philosophers. Their leaders are now gone, or are grown very old, and have resigned any pastoral or professional charges they held. Alb. Réville, F. Buisson, teach in the Collège de France and la Sorbonne. They have few followers in the church.

The third class comprises the adherents of Symbolo-fidéisme. How strong they may be numerically it is as yet impossible to say. Besides Professors Sabatier, Ménégoz, Edm. Stapfer, Lobstein (of Strasbourg), not many have written in its support. We might call them the Paris School.

We thus find in France that which exists everywhere: a positive, a negative and a conciliation party,—or again, the thesis, the antithesis, and the synthesis.

And what of the future? will ask some one. Without claiming any gift of prophecy, I think that the future either in France or elsewhere will not be very different from the past. As Cicero said, *Historia magistra vitæ*. Men who feel deeply the burden of life and are haunted by the mystery of death, will keep attached to the Gospel, even when their speculations are somewhat wild; those who are not conscious of the tragic reality of sin will try old and new paths in philosophical and scientific research, wandering about as lost sheep. Church-going people will generally be found among the first; free-thinkers of every description will lead the rest of civilized mankind,—until Jesus Christ appears in His glory and dispels darkness through His kindly light.

