

I shall not attempt to analyze and discuss it. A general view of its contents suffices to my purpose.

"This volume," so says the writer in his preface, "includes three parts, which are in the same relation as the three stories of the same edifice. The first treats of religion and its origin; the second of Christianity and its essence; the third of Dogma and its nature."

Religion is "heart prayer" (*la prière du cœur*); it is so inherent to man that he cannot tear it off his heart without being condemned to disjoin himself and destroy that which in him properly constitutes humanity."

Christianity is "the end (*terme*) and the crowning (*couronnement*) of the religious evolution of mankind. It has its germ in the spiritual (*intérieure*) life, in the conscience of Jesus."

Dogma, that is to say, "a doctrinal proposition regarded as an object of faith and a rule of belief and manners," is both a necessity and an inadequate symbol of an external truth.

Prof. Ménégoz has reached identical conclusions by another way. As a Lutheran he has chiefly unfolded the notion of faith. Faith for him is simply trust. Thus he writes in his *Théologie de l'épître aux Hébreux* (1894): "We are saved by faith independently of belief."

The name of Symbolo-fidéisme has, therefore, been given by critics to that "new conception," and accepted by Profs. Sabatier and Ménégoz. They call that system "new" in so far as it gives an exclusive predominance to symbolism in dogma, and to trust in faith.

On the whole we find in France at the present time three distinct classes of theologians.

The first includes those who maintain with some variety of opinion on secondary matters the truth of the Gospel. By far the largest, it is represented to-day by Professors Emile Doumergue, Henri Bois, Wabnitz, Bruston, Jean Monod, Pédézert, and Pastors Ch. Babut, Hollard, Lacheret, Soulier, Sauter. It might be called the Montauban School.

The second class embraces those who, denying a supernat-