

polity, we would extend all that toleration which we claim for Protestant doctrine and order. But to the Romish church *as a political power*, teaching the constructive treason of allegiance to a foreign temporal sovereign on the part of subjects of the English Queen or the American Republic; to the Romish church *as a Jesuitical cabal*, manœuvring to get possession of common schools, public institutions and state funds; to the Romish church *as a persecuting despotism*, making it a crime for men to think, to read, to talk, to obey conscience or to encourage progress, we are opposed, and against *that* we proclaim eternal war.

But we have no need to fight with carnal weapons. We have only to scatter bibles, gather the children into schools, send the preacher of a pure gospel; help the people to think for themselves and read for themselves, and hear for themselves, and we may safely leave the issue with the human mind and the light-giving, life-giving truth. The perverse policy of the Papacy belongs to the dead past. It cannot stand against the living present. Even putrification has an end; decay gives place to new life. There is a remedy also for petrification—the hammer can break and the fire can melt, even stone. Better than all, there is a gospel of grace and a Spirit of grace, that can change stone even into flesh. No marvels of modern missions exceed in fascinating interest the story of the gospel in Papal lands. Matteo Prochet, in Italy, and Robert McAll, in Paris, and Pastor Fliedner, in Spain, can write new chapters in the acts of the apostles. This is a desperate foe, and a war of Armageddon. But one weapon is omnipotent: “The sword of the Spirit, which is the word of God!”

A PIONEER OF THE GOSPEL IN FRANCE.

By REV J. C. BRACQ, OF THE McALL MISSION, PARIS.

In our enthusiasm for the men who are laboring so efficiently to spread the gospel in France, we are apt to forget those who, in former days, toiled nobly and suffered greatly for the same end. There are, in many parts of France, churches that owe their existence to those fearless pioneers of the gospel, men who did not achieve what they had hoped, but who did what could be done with limited resources and without liberty. Foremost among them was Napoleon Roussel, whose labors were of such moment to French Protestantism.

Napoleon Roussel was born at Sauvre, a small city in the south of France, in 1805. His parents belonged to the Protestant church, the church of martyrs, then disorganized, disintegrated and lifeless. Some of his ancestors had died for their faith, but his father was more interested in the victories of Napoleon than in those of Christianity. The childhood of Roussel—named Napoleon for the Emperor—was uneventful. His school days have left nothing on record in any way exceptional. At the age of fourteen he began to learn a trade; but