

sharp, and concise statements of evangelical truth, which were printed in large type and posted by his pupils in different parts of the capital. Pupils and professors were full of hope, the confidence of Protestants in the school was great, when the Revolution of 1848 dealt a death-blow to it by the economic crisis which it brought upon France. Subsequently, Napoleon III. consummated the wreck of the school by his arbitrary and despotic rule. The school and its rudimentary realization passed away, the scheme of evangelization was not put into practice, but the spirit of Christian aggressiveness of Roussel has survived; and God has since raised up other men to carry out, in an enlarged form, the school and work of evangelization which he had conceived and attempted. Leon Pilatte, Pasteur Richard, and Rev. R. W. McAll have entered into the "promised land," of which Roussel had only seen glimpses. His missionary churches were closed, some for four, some for five, some for ten years. Most of them, however, survived, and remain to-day enduring monuments to the courage, the faith and the zeal of Roussel.

Roussel fought three great enemies, Romanism, Infidelity and Indifference. His numerous tracts are masterpieces of the kind, whether they be directed against popes, priests, preachers or infidels. They were so hated by the clergy and so mercilessly pursued by the police that even during the Second Republic, in 1851, a French Protestant bookseller, who unknowingly chanced to have a few thousand of them in an old stock which he had bought, was condemned to three months' imprisonment and fined 500 francs. Our missionary wrote few large books, but his one hundred tracts and booklets have been a great power among French-speaking Romanists. No tract has ever opened the eyes of so many Catholics as his "Why Does Your Priest Forbid Your Reading the Bible?" With all his other work he found time to write on science, history and religion, but always for the masses, with the uncommon talent of bringing the loftier subjects within the reach of popular intelligence. Of him it may be said that he had the rare gift, *populariser sans vulgariser*.

Roussel was particularly fitted for his work and times. While his studies had given him great erudition, his conversion great concern for souls, he was impelled onward by uncommon enthusiasm. Ever watching for opportunities, he grasped them as they appeared above the horizon, and his rich, practical common sense enabled him to make the best use of them. He had all the great gifts that earn for a great preacher a permanent popularity. He was a rapid thinker, had a large modern, concrete, popular vocabulary, and a voice, strong, sonorous and clear. He fascinated his hearers by his originality and simplicity. He was not only a living contrast to Roman Catholic priests, but also to his Protestant brethren, who could not speak without a gown, and who, in the pulpit, used a religious language that was to the French