

burned during the 16th and 17th centuries, where temples were many times alternately built by Protestants and destroyed by Catholics, had, at this time, neither temple, school, nor religious services. In 1845 Roussel laid the foundation of a temple, while he preached to kindly-disposed audiences. After his two-fold ministry of edification in this city, he went to Mansle, and from Mansle to Angoulême. Everywhere he drew large audiences of Catholics. The people became greatly interested in the Bible, and Protestant books became so popular that at a fair a Roman Catholic book-seller tried to sell his own books as Protestant ones. Village after village called for laborers. In a village called Ambazac the people at once collected money to rent a house, which they used as a temple. In most places the services took place in large barns. At Mansle, the Catholic authorities, seeing that at least two thousand people attended the meetings, again tried to stop the work, and brought Roussel before the courts, where he was fined in the first instance and acquitted in the second.

In 1847 Roussel returned to Paris, his heart overflowing with hope. In six years he had not only established twelve churches and twelve Protestant day schools, and built several temples, but he had seen many souls turned to God. The times seemed to him auspicious. The need of the hour was unquestionably that of men able to do popular missionary work. He tried to meet that want by establishing a school of evangelization.

Paris seemed the best city of France for that purpose. The predominance of Paris at that time, its influence in the domain of politics, of thought, of science, of fashion, was paramount. To Roussel, Paris seemed the strategic point whence the gospel could be most easily spread through France. His school was to be an institution "where devoted Christians would find in prayer and the study of the Bible the strength and wisdom necessary to enable them to visit and pray with those willing to receive them." Moreover, this would be a place of worship where those who had been evangelized during the week by the students would be addressed on Sunday by the pastor. It was thought that after two years of such a life the students would be prepared to carry the "Good News" into different parts of France. It was also hoped that a large number of earnest Christians would join the movement to evangelize their neighbors. It was to be a sort of French "Mildmay" for men.

In 1847 the school was opened. Adolphe Monod and Dr. de Pressensé were among the five professors of the institution. Roussel opened his own home to the students, who came in larger numbers than could be admitted. They were immediately set to the systematic study of the Bible, and to practical work for souls, chiefly through visitation and the distribution of tracts. Roussel composed able,