

dangerous and arduous duties to visit the dying and attend the funeral of Protestants in Toulon. There few examples of greater zeal in such trying circumstances.

In 1839, Roussel was invited to become the chief editor of *l'Espérance*, a paper representing the interests of Protestant orthodoxy. He accepted, and went to live in Paris. We can hardly speak of his work as an editor; still, in this capacity, he uttered no uncertain sound. Ever ready to defend the great truths of evangelical Christianity against the Rationalists, to stir up his brethren to missionary activity, to vindicate the rights of Protestantism in the face of the audacious intolerance and shameless proceedings of the Catholic clergy, he used a ready, humorous and witty pen, which seemed to play with sarcasm and irony as with a whip, under which all concerned smarted; although we do not know of any case where his charity was seriously at fault. His task was almost beyond any man's power for he wished to make his paper a political one, whose politics would be absolutely guided by the gospel—a lofty journalistic ideal for France or America, but where has such an ideal been realized? After four years of noble struggles to maintain *l'Espérance* on such a basis, it passed into other hands to become a strictly religious paper.

At the very outset of the *Réveil* the churches of France and of Switzerland were seized with a remarkable missionary spirit. The Swiss began their missionary work at home, then went over into Italy. The Evangelical Society of Geneva was soon founded, and began to evangelize France in 1832. They looked toward America, sent their missionaries to Canada, where they established the *Grande Ligne Mission* and the *Pointe aux Trembles Mission*, while French Protestants organized the *Société Evangélique* in 1833, whose work was the evangelization of France. Roussel was ever an enthusiastic friend of Home Missions; to them he consecrated the best of his life. No one saw better than he that French Protestantism must become missionary or die. He hailed with delight the first efforts in France of the Evangelical Society of Geneva, and those of the Evangelical Society of France. Moreover, he felt that, compared with former times, this period was most favorable to the principles of the gospel. Were not the most cultivated people of Paris drawn to the Christian socialism of St. Simon? and was not the picture of Jesus in the rooms of the socialists? Was not the thirst for something that neither Catholicism nor infidelity could give apparent? The time for action had come, and soon after Roussel was in the thickest of the fray.

In 1830 the people of the little town of Senneville, about forty miles south of Paris, called a priest who had broken away from Romanism to be their pastor. They built for him a church and paid his salary, but the church was soon closed by the authorities. For seven years