

of the Church of Christ connected with this sect; but the fact that their Church has an earthly Sovereign for its Head, and its affairs conducted according to acts of Parliament, reduces it to a secular institution and one of the cities of nations—destined to fall with Babylon the great. The Roman Catholic Church is, at least, in one point more consistent than the Church of England;—the former has professedly at all times a spiritual head,—the latter has always a layman, or a laywoman for its head. In either case, however, the supremacy claimed over the church is an invasion of Christ's royal prerogative; consequently, all such churches clearly rank with the denomination called Antichrist.

To be continued.

STATE OF RELIGIOUS LIBERTY IN FRANCE.

FREQUENT attempts are made to depress religious liberty in France. One judicial trial is scarcely ended when another is begun. The constitutional charter promises equal protection to all sects in religion, but this fundamental law is either constantly violated or evaded in practice. The courts of law are chiefly composed of Roman Catholics, and are influenced by the ambition of popery, and the intrigues of priests.

Two public prosecutions have lately been instituted:—one against the Protestants of Serres, a village in the department of Ariège, the other against those of Senneville, a village near Paris. Mr. Maurette, the curate of Serres, and several of his parishioners, abandoned the Church of Rome, embraced the doctrines of the Reformation, and formed a Protestant congregation. Others designed to imitate their example. The bishop, and his subordinates, were enraged, and complained to the civil magistrate, and demanded that the church should be shut up. The matter was carried before the civil court of Foix. The counsel for the Protestants in vain appealed to the great principles of liberty of conscience guaranteed by the charter. The court directed, that the church be shut up, and imposed a fine upon these poor people. The church court interfered; but were told, that these persons, were not under their jurisdiction. These peaceable and respectable converts to Protestantism, were moreover traduced as immoral, and unworthy of regard. Before they submit, they are resolved to exhaust all the forms of law. They still hope to obtain justice. An appeal has been made to the Royal Court at Toulouse.

The Protestants of Senneville—whose pastor Mr. Roussel had been forbidden the exercise of any of his pastoral duties—prevented from conducting religious ordinances, or even entering his church, by soldiers guarding the doors—employed as their council, the celebrated Mr. Odilon Barrot, leader of the Opposition in the Chamber of Deputies. The cause was pleaded at Mantes on the 24th November last. The accused at the bar claimed, in the name of the Charter, the sacred right of performing the worship of God, in the manner which they believe to be agreeable to His word.

The complaint of the King's attorney consisted chiefly in ridiculing the Protestants of Senneville, for capriciously changing their religion; taunting them with silly pride, or hatred to the Romish Church. He appealed to articles 291 and 292, of the penal code, which forbid more than twenty