

they refused to submit to the Catholic hierarchy. They wrote to the king, asking permission to change their religion, but their respectful petition remained unnoticed. At last they urged the Protestants of Paris to come. Roussel set out at once to visit them. He informed them of the demands of evangelical religion on their faith and life. They expressed at once their desire to accept Protestantism, with its privileges and responsibilities. On the following Sunday Roussel conducted divine worship in their chapel, but in less than a fortnight he found fifty soldiers in front of the chapel who prevented him entering; and who not only locked and sealed the door, but gave him only ten minutes to leave the town. He was summoned to the court of Mantes together with nine members of his congregation. In spite of the article of the Constitution which granted "freedom of worship" to all, they were each fined sixteen francs, were forbidden to reassemble, and had to pay all costs. Roussel appealed to a higher court. The court session was at Versailles. Barrot, the most eloquent lawyer of the time, pleaded with force the cause of religious liberty; Roussel did better, because, as soon as he had faced the legal aspect of the case, he took the great apostolic stand that has given to Christianity its grandest confessors. "Whether you absolve me or not, I shall return to Senneville. If you condemn me again and send me to prison, leaving the prison, I shall return to Senneville. This I should do because my duty is there, and because as a Christian and a minister of the gospel, it is better that I should obey God rather than men." The court condemned him to pay the amount of the first fine and the cost of appeal. Undaunted by this, Roussel brought the case before the Supreme Court, where it met the same fate. It was not the spirit of mere opposition that led him to continue the struggle, but the feeling that it was the cause of French religious liberty that was at stake, and the highest interest of immortal souls. Senneville suffered, but did not yield. Missionaries and pastors paid frequent visits to the people, and later on their church was re-opened.

Not far from the City of Limoges is the town of Villefavard. Freed from the Roman Catholic church since the French Revolution, its people had called among them a Gallican priest. In 1843 this priest received from a friendly hand a book of controversy by the celebrated Protestant minister, Drelincourt. He read it, changed his convictions, and told his people that he was a Protestant. "We will be Protestants also," said all but four of them. They forthwith wrote to the Bible Society to send them a colporteur. One was sent, and he met with such encouragement that he wrote to Paris for a pastor. Roussel offered to go, and on the next Sunday he was in Villefavard, surrounded by an audience of more than 400 hearers—nearly the whole population of the village. Here again he was pursued by the government, although he had carefully submitted to all the formalities of the