

as they did the shameful cause, that the majority of the inhabitants broke off all communication, they and their families, with the cure and with the Church, saying and feeling intensely, that "a religion which makes use of perjury and lies cannot be a religion of truth." What ensued is very piquant. If not the renewal of a Cælebs in search of a wife, in reminds me of another title, "An Irish gentleman in search of a religion;" for literally some of the principal personages of this village (removed from all means of information as to the existence of Protestantism) were deputed to make inquiry in a large town, if there was no other better religion than a religion of lies. Happily they were directed to good quarters; and eventually the "Societe Centrale," having been made acquainted with the case, instituted an inquiry, in consequence of which I repaired to the village. A colleague accompanied me. We went from house to house, spoke to the people, read and prayed with them, distributing Testaments and tracts, which were eagerly received. But here we meet again the perpetual obstacle in our way,—the want of religious liberty. While the people would tell us that the whole village wished to hear us, and would gladly do so even in the open air, we were obliged to multiply little groups under 20 persons, the number designated by our parsimonious code of spiritual slavery. The consequence was, that after serious and nature deliberation, a petition for a Protestant minister was signed by upwards of 150 heads of families.

Nor is M—— the only place where the spirit of inquiry has been awakened. As we were returning, we had to pass through V——, distant two miles from M——; we were obliged to stop our cabriolet on seeing some people that wished to speak to us.

"Are you not," said they (and here we saw they did not know by what title to designate us), "the gentlemen—the Protestant cures that have been to M——?" "We are ministers of the Word of God," was the reply. "That is it; precisely the thing we want.—Will you be so kind as to come to our house and speak to us?"

We alighted, and went to a house where some people gathered around us. They told us if we were coming to M——, "those of V——" would like very much to know about the new religion. Then a respectable looking elderly woman said it would not be altogether new to them; in confirmation of which she related what follows.

Ten years ago an itinerant shepherd was located for a time in the neighbourhood; he was a Protestant. During his sojourn there, he had a child whom he wished to have baptized, and applied for a pastor who resided at a considerable distance, to come and perform the ceremony. This being made known to the cure, he used such invectives against the Protestants and their religion, that all the parish became very curious to see what sort

of people they were, and to know some more, so that when the pastor arrived to baptize the child, the house, stairs, yard, where the baptism was performed, were crowded. The pastor had been apprised of attack made from the pulpit by the cure; the people were very much struck, first, the pastor prayed in French, whereas he had never heard before any but Latin pray; and secondly, that he prayed for everybody present, for all the village, and then for the cure who had said so much ill of him. This concluded by saying, "Sir, we thought it might be a right religion which returned good for bad, and which prayed for those who were treated—and you are sure to be welcome here."

On my return to Paris, your Committee resolved, notwithstanding an overwhelming deficiency in their treasury, to send, as far as possible, both a minister and a schoolmaster to these interesting localities.

I must reserve for my next communication a fact of most thrilling interest, and quite new on the continent, nothing less than the preaching of the Gospel in a theatre of a large manufacturing town, in the absence of any other accessible locals.—Yours, &c.,

PH. B.

ECCLESIASTICAL ITEMS.

The Rev. Archibald Scott is ordained minister of the East Church, Perth, and the Rev. Walter Waddel, minister of Borthwick, Dalkeith.

A call has been sustained in favor of the Rev. C. F. Stevenson, assistant to the Rev. Dr. Wallace Dumfries, to Stobhall, Dalkeith.

The Rev. John Thomsom, Over-Roxburgh has been elected minister of Saint Mary's, *quod sacra* Hawick.

The Dundee Stipend case has been compromised by the Town Council, with expense paid—a very, very heavy sum indeed.

Inverness—third charge. A list of three persons, Revds. Wm. Stewart, Carronsboro, Mr. Bain, late of Duthill, and Mr. McKenzie, Strathcommon, have been submitted to the Home Secretary, by the congregation, for the appointment to the charge.

The Rev. Robert Edgar, Glencairn, is appointed assistant and successor to the Rev. Mr. Roddick, Graitney.

CHURCH IN NOVA SCOTIA.

HALIFAX, 3rd May, 1860.

Which day the Presbytery of Halifax met according to appointment, and was constituted with prayer by the Moderator.

Sederunt: Rev. John Martin, Moderator.