

During the period of their minister's imprisonment, the church and congregation met regularly for worship on the Lord's Day—sermons were read, and devotional exercises appropriately conducted. At his request they wrote to Great Britain for another minister to succeed him. It should be remembered to the lasting honour of the then members of the Church, who during that period of "trouble, and rebuke, and blasphemy," were persecuted as the "offscouring of all things," that they displayed all fraternal regard for Mr. Bentom, and by their unceasing kindness, and visits to him in prison, alleviated his sorrows and fully shared in his designed disgrace. Amid the obloquy which ignorance and power both leagued to heap upon him and them, they developed a highly exemplary firmness of principle and consistency of conduct, which were of considerable influence upon the ungodly among whom they shined "as lights in the world." The Chief Justice Sewell, twenty-five years afterwards, virtually admitted, that the proceedings in Bentom's case were altogether contrary to the inalienable rights of conscience, an inequitable stretch of civil jurisdiction adverse to the command of Christ concerning the administration of evangelical ordinances and the worship of God, and a dangerous precedent which could not be justified. Nevertheless the act of the Canadian Parliament respecting the Congregational Registers, which act had been approved by the British Government from the commencement of the Provincial Administration, was directly and ever nullified and particularly set aside during the subsequent thirty years by that arbitrary decision of the Court of Law, and any effort to obtain the registers was unsuccessful until the Act 6th William IVth Chap. 19th, set the matter permanently at rest, and gave to Congregational Clergymen a *status* equal to any others; much to the chagrin of high-church bigots.

The Rev. Francis Dick, who still lives, a much loved minister in Scotland, succeeded Mr. Bentom, commencing his labours in the year 1805. He remained three years preaching faithfully "the glorious Gospel of the blessed God," without, however, that success for which his heart panted. The cause of his comparative failure lay obviously in those untoward circumstances by which he was surrounded. The complex opposition to "True Christianity," sanctioned indirectly by the adjudication of the Civil Court, became a barrier to the progress of the "truth as it is in Jesus," which unwearied efforts and zeal, failed at the time to surmount; and notwithstanding the urgent wishes of the people that he should remain, Mr. Dick withdrew from a scene where immediate prospect of doing good seemed to be extinct; and where in addition to these evils he suffered from ill health.

It should be stated in this connexion, that about the year 1804, this infant congregation originated and organized the Quebec Auxiliary Bible Society, which has never since ceased to exist, although at intervals so far dormant as to be little more than nominal. A further fact, which will be new to the friends of Sunday Schools, and which removes from Montreal to Quebec the honour of establishing the first Sunday School in Canada, must be here introduced. In the year 1806, speedily after Mr. Dick's arrival at Quebec, a Sunday School was organized in connexion with this Independent or Congregational Church, and continued for many years in successful operation. Indeed, amidst all the privations of the Church respecting the stated Ministry, that Sunday School was sustained; and during the latter five years especially, immediately prior to the final change in the relations of the congregation, by its alliance with the Kirk of Scotland, that school, with a branch of it which