

often collected chips, and light and rotten wood, which usually float on the surface, and are easily turned aside from the main course. And whilst the great current of American sentiment sets so strongly against Popery as the Mississippi or the St. Lawrence to the ocean, yet there have been turned eddies into waves. Lives, having passed through the various mutations from Congregationalism to Puseyism, began to show some affection for the Scarlet Lady. When his tricks were discovered and his mitre was in danger, he turned a Universalist exhorter he could not pull hell out of the Bible, and when as a roaring prophet he could not secure one of the seven loaves, nor a taste of the two small fishes, turned about, and as if in spite, added purgatory to hell and would put the triple crown upon the head of our eagle, and of no possible account any way, have turned in with them. And John Hughes, standing by the eddy, and shutting his eyes to the main current, his sweeping onward in the numbers turning into the eddy, and he hopes for the church because of its "increase from conversions." He forgets that when one turns into the eddy, there are hundreds that pass down the current. Forget, did I say? No, he understands these things entirely. He is a sadly disappointed and deceived man. And all this fuss about the hopes of the church being founded on rotting its present numbers, and on increasing from conversions, is but the whistling of a man slithering with fear when passing a graveyard of a dark night to keep up his spirits.

Let Bishop Hughes try his theory of conversion, any late Sunday, at Saint Patrick's let him turn out of all foreign birth, and let him return within its walls only those of native birth, and those converted from the protestant faith. How many would he have called to witness that miserable pattern, have left the mass? I have no doubt the ceremony would astonish himself, as it would disprove his theory in every particular, and give all his hopes to the winds. If there is to be but little accession hereafter to the Popish church in this country from foreign immigration—if the church hereafter is to be sustained by the increase from conversions, then I venture to predict the extinction of the Popish church in the United States in three generations. If the Bishop's theory is right, then we would advise him to pack up his vestments and to be ready for a move; for as certainly as the foreign streams of immigration flow, he is left high and dry. But where can he go? Not to Italy—not to Spain—not to Sardinia—not to Ireland—not even to Austria, for the concordat is working terribly. His better plan is to make for himself friends from the mammon of unrighteousness collected from "Galvay" money; so that, when his croak and crozier are flushed within empty walls, he may have a comfortable income! This was the course of one unjust steward; why may it not be of another?

MR. WILLIAM HITCHENS.

On the same day (Christmas) we were called to commit to the ground, "earth to earth, ashes to ashes, and dust to dust," an old disciple and exemplary Christian, and faithful Methodist, Mr. WILLIAM HITCHENS, of St. David's. I am not in possession of the particulars of Mr. Hitchens's conversion, but I believe he was one among the many fruits of the ministry of that indefatigable and eminently devoted servant of God, the Rev. Duncan McColl. The good report he had of all men evinced the fact and genuineness of that conversion to God which he professed, and to effect which in the glory and end of the Methodist instrument, he was used. In his last days, I visited him several times, and though his sufferings under the infirmities of old age somewhat enfeebled his mind, yet his faith and hope rested in the God of his salvation. "My heart and my flesh fail, but God is the strength of my heart and my portion for ever." was the confession of his mouth. "The blessed hope of good old Jacob, 'I have waited for thy salvation, O Lord,' formed the subject of a discourse to a large and respectable congregation.

Poetry.

The following tribute to the memory of DECALD BLAIR, Esq., M. D., of whom an obituary notice appears below, is reprinted from the St. Stephen's Patriot, by request of friends of the departed. It is from the pen of the Rev. Dr. Wallace late of that place.

Arise, and be rejoiced again, All ye that now are sad, The time has come when every soul, My triumph and my glad, "The hope of the Eternal hills," Fills all the world with cheer, While east and west, north, and south, Proclaim Emmanuel here.

Why bring to me this mournful tale, This messenger of ill, Flung on my festal days like these, Such grief and gloom and chill, Enough of you is born to me, From out this cold, strange shore— O Herald of a kind word, No more of this—no more.

But no—ah! no—I hear again, Those soulful tidings swell, And in the words that cheer me on, I hear his last farewell, Farewell my friends, I too, must say, Farewell for ever now, I wear a cross and wear, To bind around my brow.

Thou hast a noble tender heart, A brother, and my friend, From which I have a fount of love, That never knew an end, Thou dost not kneel with me, indeed, Before one common shrine, And friendship made me think the same, And friendship made me think the same.

Off thou didst sit at midnight's hour, Beside my fevered bed, And till the golden twilight broke, Uplift my fainting head, Thou often wert the sweetest cheer, That blessed me amidst my pain, I were lonely then and now, Now I am lonely here.

Obituary Notices.

DECALD BLAIR, Esq., M. D. Christmas, the season of sacred joy and social festivity, presented a dark and cheerless aspect, occasioned not chiefly from the cold and piercing storm, but by the unusually large and respectable procession of mourning relatives and friends following to the grave the much beloved, highly and deservedly respected, and deeply regretted Doctor DECALD BLAIR. The Doctor was a native of Scotland, and became a resident in St. Stephens in 1840. He was carefully instructed by a pious mother in the grand rudiments of religion, and though in a far-

off land that same good mother did not forget her son, for many were her religious epistles to him, and more the prayers presented for him. His religious predilections were of the Presbyterian order, but he was no bigot, for his sound judgment forbade that, and his charitable heart spurred it, for he was friendly with all evangelical bodies, and often sat under the Wesleyan Ministry. His professional practice was contracted to fifteen years, and he died at the meridian of 40, leaving a wife and two young children, with many ardent friends his sudden demise and early grave. His funeral was conducted with Masonic honours, to which Society he became allied after he removed to this place. The memory of the Doctor will long survive in the appreciation and affection of many of all classes, not only on account of his skill and success as a physician and surgeon, in which he was not only not a whit behind any, but in the fore-front among the chiefest of his profession, but also for his gentlemanly manners, his friendly courtesies, his sympathetic feelings, and for his generous acts to the poor among his numerous patients, (see the poetic tribute to his memory.) By the Wesleyan ministers who have laboured on this Circuit he was held in high and merited esteem, and will long be gratefully remembered for his unremitting professional attendance upon them and their families, refusing any remuneration on their hands, and not showing in any of his times unmingled pleasure in responding to their calls. His last illness was very brief and very severe, leaving him only a few hours for his change. Alas! how soon and unexpectedly the physician became himself a patient, and he who was so successful in raising up others dead, fell to all that he himself had proclaimed, "are assured" indicating to us the hope that in the eleventh hour he obtained mercy and good hope through the abounding grace of God.

Provincial Wesleyan.

Wesleyanism in Canada. We take up the editorial pen this morning simply to introduce to our readers the following highly esteemed communication from a valuable member of the Wesleyan Conference in Canada. We thank our correspondent for this letter, and are sure that our readers will at any time hail the appearance in our columns of intelligence from his pleasing pen.

DEAR SIR,—It is pleasant, I assure you, to look to the British American Provinces on the Atlantic and see a new Methodist Conference in its infancy, reared by the wisdom of the Rev. Dr. Becham, his first President, and his having for its accomplished associate in power the Rev. Dr. Richey, Co-Delegate. We readily spare you for a month at its formation our able Canada President and Co-Delegate, whose efficient services were warmly acknowledged, and we rejoice to know that its operations are approved and supported by the members and laymen, of whom we know but little in Canada, and should like to know much, but of whose cordial Methodist affection and zeal we have long heard, and whose success in the recent organization will bring out the mainfulness of self-support, and a faith in God that will secure abundant spiritual conquests, and thereby it begets the wish, that soon in other lands Wesleyan Conferences may rise and save many; and believing that this wish is not exclusively my own, the expectation is, that ere long we shall have an opportunity of sending our fraternal greetings from the American continent to a West Indian Wesleyan Conference, an East India Wesleyan Conference, and a Conference in Africa, as we now do to the fresh and flourishing Conferences in France and Australia. Little I suppose, did even Wesley think of such results when he simply in a letter to his more than Spartan Mother, "I try to act as my Lord commands." This subserviency to Christ is Wesleyan glory.

I cannot give you credit for brevity on such stirring connexional topics, and shall therefore, leave them; but the antecedents of your Conference are in my mind,—the Providence that long ago began to prepare its way—the anxieties and policy of Wesley—the solicitudes of Dr. Coke—and the early labours of Garrettson and others, and emotion to send you my warmest wishes for the success of your Conference, and the allabours of WILLIAM BLACK, who was for many years your Atlantic Provinces what Asbury was to the United States. Ye have entered into their labours, and are cheered by answers to prayer which they put up; and it is said with emphasis, the loudly aspired Wesleyan Missionary Committee of Great Britain are roving honours for their integrity and generosity, which rebuke their slanderers, and shall continue to accumulate while Wesleyan doctrines, discipline, and devotedness are perpetuated by your noble Eastern Church.

I have too much to say of Wesleyan Methodism in Canada for your polite assurance, and I long to see you, and to give an indication, however trifling, of the friendly feeling of our Western towards your Eastern Methodism; and as I write for readers partially acquainted with us, connexional and personal speciality may be necessary and acceptable. The Methodist world knows, thank God, that the Wesleyanism of the Canadas and Hudson's Bay is now, owing to the paternal acts of the British Conference, in undisturbed, constitutional union, under the Canadas Conference, and it is a gratifying fact that the beloved Eastern Canadas brethren, ministerial and lay, are becoming more and more our new relation. We are more than ever sure of the genuineness of our principles, and providential character of our proceedings, and want no Eversetism to deform what is lovely, but I am not sure we are satisfied with our solitary Conference system; and I should not be astonished if the native vitality and agility of our cause were to display themselves in a manner characteristic of those hereditary and imperishable principles; and should the Canadas in a few years present three Wesleyan Conferences instead of one; the startling phenomena must be attributed to that vitality, and the example of expansive English Methodism must be accepted as a reason. Of this I am sure, that the athletic Canadian son is not ashamed of the potent British Wesleyan Parent; and this I can promise, that while the same heart beats in both, the Redeemer's dominion will be extended, and the deserved maledictions against mischievous innovations will long be heard from the lips of the true.

You can judge of this position, capabilities, and duties of Methodism here when I inform you that we commenced this Conference year in June with nearly thirty-eight thousand members, two hundred thirty-two hundred, hundreds of Sabbath Schools, two hundred and ten Circuits and Missions, and having three hundred and thirty itinerants in the field; and since then Missions and labourers have increased; and at this moment thirty or forty more men could be employed. All our Connexional funds are in advance yearly, and the allowance to Ministers is throughout the Connection better than it ever was. We have a people industrious, intelligent, enterprising, and are wonderfully developing its resources, magnificent in itself, and happy under the matchless rule of VICTORIA; we have societies whose christian features are prominent; the preservation of Methodist peculiarities is their constant care; their doctrines are uncorrupted; the hymn book they use in all their congregations is the unimpaired Wesleyan hymn book; their itinerant advisers in City Road, Leeds, Liverpool, Derby, where some of our kindred worship; and the blessings of conviction, pardon, and holiness are possessed by them. We have a sensible, liberal, confiding, and energetic laity, whose willing efforts are highly appreciated, and we are up and down the recreation ground and corridors.

It must be admitted that this is a pretty severe regime for young men from nineteen to twenty-seven years of age. The Commissioners say that there is no association whatever between the Superior and students, not even at prayer. Of course there can be neither intimacy, nor any other social intercourse, unless as those words are in the mouths and writings of Romish ecclesiastics. The only association that can awaken the affec-

tions and educate the kindlier sentiments of the heart must be between the students themselves. But here again all is to the spiritual rigidity. Students from the same diocese associate exclusively with one another during the after dinner recreation. Whatever may be the origin of this practice, it has become so much a rule that the willful violation of it would be visited with reprimand—possibly with the penalty of the refusal of orders. Men of the same diocese associate together after dinner; those of the same class after first lecture. After supper and after breakfast they are more free. The Dean has also power to inspect all open papers and letters in the desks of the students, and to inspect their private reading. Newspapers are strictly forbidden texts. The following is no very flattering picture of the religious instruction given to these young men who are being trained for spiritual guides of the people.

"The system of religious instruction is most imperfect. This instruction might almost be said to be confined to the spiritual retreats, which take place at the beginning and end of the academical year. One of these retreats is conducted by the senior Dean, and the other by some stranger, who is not in any way connected with the college. The Deans also give an occasional retreat to the students of the academical year, but so far as my knowledge goes, neither the president, vice president, nor any of the professors, either give religious instruction or ever present while they are given by the Deans. It is manifest that the system is most absurd and defective. All the religious instruction should be obliged to assist in this most essential duty. It would seem to have been devised for the purpose of carrying out the perfect estrangement which exists between professors and students, that not one of those whose duty obliges him to teach the students, has ever been invited to conduct a retreat. This irrational system should be totally abolished. The heads of the college should dine with the students, mingle with them in their hours of prayer and relaxation, and affectionately impart to them religious instruction, not only at the times of spiritual retreat, but for one hour at least during each week of the academical year. Masters should be appointed to attend to the students to be present at these instructions. The time for religious instruction, and the persons to impart it, during the ensuing term, should be appointed at the end of the academical year.

The intellectual training is equally defective. The order of study is rhetoric, which occupies two years, physics, which extends over the third year; logic, which occupies the fourth; and theology, to which the four last are devoted. There are classes of divinity, ecclesiastical history, Scripture and Hebrew. The cycle of the Scriptures extends over three years, during which the Gospels and Epistles are carefully read. The studies are also such as to be unprofitable, and are expected to prevail in presence of the superiors. In fact, however, this amounts to little, as a student is rarely called upon to preach twice during his attendance at College. The whole tenor of the Commissioners' report, though manifestly prepared by no unfriendly hands, indicates that the tuition at Maynooth and the general management of the College are much below what might have been expected from such an institution. The minds of the students received no expansion. It is impossible that they should, under a treatment adapted far better for children than for young men. It was probably never intended that they should. It is well remarked that the worst defects of Maynooth will never be remedied. They are inherent in the system. They are to be traced to that absence of freedom and manliness which Protestants prize, but which the Roman Catholic Church deprecates.

With the report is much valuable information respecting other colleges for the training of Roman Catholic priests, for each Romanist country has its college for the purpose, just on the same plan as Maynooth. The reader is aware that the Pope designs establishing an American priest-training college at Rome, probably fearing to establish one here, lest the prohibited newspaper should find its way within the college walls.—N. Y. Spectator.

Truro Circuit. Mr. Editor,—Agreeably to intimation in my last communication I resume my pen, not however, to impart as much revival intelligence as before; but to give information of events both pleasing and discouraging. Your pious readers will be glad to hear that the good work at Looe is progressing favourably. I think at least forty persons have found the Lord during this revival, and many are yet enquiring the way to Zion. Upwards of twenty are now meeting in class. The class meeting is always a time of refreshing to the persevering Christian. Most of the others have united with the Baptists. We have also commenced a Wesleyan Sabbath School, so that as a branch of the Church of Christ we are in full operation. "Give God the praise."

A word or two concerning the other places in travelling down the Bay of Fundy from Great Village, our next Sabbath preaching place is Economy. Wesleyan Ministers for several years past have been visiting this place monthly, but without much apparent success. Yet the prospect is not encouraging to relinquish the field. Our chapel in course of erection was blown down during one of the tremendous gales of last winter. Yet the few friends are determined to proceed with another; and with the aid of a small, but active, sewing circle, and contemplated bazaar and tea meeting in July next, we have not much doubt about finishing it. We shall doubtless need a little foreign or distant aid to clear of debt,—and we will get it too. I know some people who respond to every just appeal. If any who read this would like to help, without personal solicitation, just send the parcel or remittance, to G. O. H. Truro At Five Islands, still further down the Bay, our people for two or three years past, have worshipped in an unfinished, uncomfortable house. It is now nearly finished, and will be comfortable. I wish I could speak as favourably concerning the religious state of the Society.

I might speak of other places on this Circuit in more progress, but do not like to ask an undue share of your columns. In conclusion, let me say—with thankfulness to God—that the principles of Methodism are extending in this part of the Country, and will extend. Our peculiar doctrines need only to be known to be loved. And yet as people we dwell less upon doctrine than on experience and practice. No church need fear the prevalence of error, while her members live in the enjoyment of vital religion. Experience often rectifies error, but error never rectifies experience.

G. O. HURSTIS. Correspondence of the London Watchman. France.—Prosecution of a Wesleyan Pastor. South of France, 17th March, 1856. GENTLEMEN,—In my last, I gave an account of some late Police interference with the Methodist services at Valreugny, in the Cevennes; and intimated that the matter was likely to lead to a prosecution. (See Watchman of February 27.) It has been seen by the officiating Minister, Mr. Gallienne, and the proprietor of the house, in which services are held, were both summoned to appear before the Criminal Court of the Vigan, on the 8th inst. The summonses were headed, as is customary, with the name of the Emperor, "In the name of the Emperor," and required the parties severally implicated, to answer to the charges preferred against them as members of an unauthorised association.

The town of the Vigan is one of the most beautiful situated places in our picturesque Cevennes. Encircled with mountains; clad with groves of chestnut trees; embedded amid meadows and gardens of living green, and enlivened by running streams and sparkling cascades, it forms a scenery worthy indeed of a tourist's pencil. Some two hundred years since, the population of the town was entirely Protestant; but the swords of dragons and the gold of the Jesuits, in times still fresh in the memory of our Huguenots, have produced a great change. The Protestant population is now a minority; but the State furnishes them, nevertheless, with a church and two Pastors. The villages around are still almost entirely Protestant. For some years past an awakening has taken place in these several localities. The Methodists were the first to labour in this field, and although their labours have been interrupted for some years, the congregations attending their Ministry are the largest after those of the Established Church. The Independents and the Plymouth Brethren have likewise a cause in the country.

These particulars will naturally lead your readers to conclude, that a prosecution involving the question of religious liberty would attract much attention in the town and neighbourhood. And so it did; parties seldom to be met with in a Court-house had secured their places, and a feeling of general interest was easily observable, both at the bar, and amid the auditory. Several minor matters were first all disposed of, various posers and pretty thieves were generally called forward, examined, and condemned; and this done, came the turn of a Minister of the Gospel, cited at the same bar, seated on the same bench, and to be condemned by the same magistrates, as robbers and marauders! Surely there is something painful in the mere mention of such a fact—not on account of those who thus suffer for Christ's name, and in his stead; for they are told by an inspired Apostle, "not to be ashamed if they suffer as Christians," and their divine Master goes farther still, and tells them to "rejoice," on that account, "and be exceeding glad;"—but the painful feelings arise from the fact, that our country has still so much to learn on the subject of true liberty.

The trial now came on. The names of the parties incriminated were first called over by the Court scribe, and they were told to come forward. They were requested to state their names, ages, professions, birth-places, and places of residence. The presiding magistrate then inquired whether they acknowledged the truth of the accusation, and how it came to pass that they had violated the laws? The proprietor of the chapel was first examined; he replied very short and plain. See the simple-hearted Christian, standing before the judge; his garb is that of the peasant, and he is unlettered and untaught; but he lifts up his head fearlessly, though with becoming modesty—"Gentlemen," he says, "you ask me why I lent my house for a meeting, without being previously authorised to do so by the authorities? My reply is simple this: how could I imagine that it was a crime to lend a room in my house for prayer and the reading of God's Word? While others receive in their houses card-players and drunks without being authorised, and without being punished, how could I believe that, in my case, a meeting of quiet religious people would be considered as you say it is? I cannot feel in what respect I am guilty; and that is all I have to say." Of course, what could he say more? It was not for him to understand or to plead points of law and jurisprudence.

The preacher was next interrogated. He had been courteously allowed to leave the seat reserved to culprits, and to sit beside the barrister, to whom had been entrusted the legal defence.—That defence was ably argued, the principal points of which may be briefly stated. The nar-

ture and the necessity of liberty of conscience were first explained, and it was shown that the consequence. Three principles, it was argued, are now permanently and irrevocably established in the constitution, laws, and usage of the French nation. The Protestant religion, in its various forms and requirements, is not only legally recognised, and cannot be interdicted in the peaceable exercise of its various rights of worship. It follows that it is impossible to admit that any administrative measures can be interpreted as to interfere with these fundamental principles, and clearly demonstrated facts. All out to bear upon the case. The Minister then rose to address the Court. He argued that the society under his pastoral care, as supposed by the laws of the French country, is a religious corporation Imperial, as public prosecutor, had appointed its delegates, or officers, to conduct the case; and that gentleman accordingly replied to the defence put forth. His plea was short. The decree of the 25th of March, 1825, required that all meetings of whatever nature, were to obtain the previous authorisation from Government. Whatever explanations might be given in the present instance, one thing was clear, such an authorisation had not been obtained; the law had therefore been violated, and the penalty must be inflicted. That penalty he referred to the Court to determine, and to inflict accordingly.

So far matters had proceeded in a quiet and decorous manner, when an incident occurred, which was likely for a time to give a new turn to the affair. At all events, it threw a new turn into the proceedings, which greatly interested their interest, and was finally overruled, and I have before stated, that the Procureur Imperial had entrusted the leading of the prosecution to his substitute, and had not appeared personally in the matter. But as the gentleman was in the midst of his speech, who should appear in Court but the Procureur himself? He was evidently greatly excited, and after a short colloquy with his subordinates, proceeded to put on his official robes, and to approach the bar. It was declared, by mere chance, that he happened to be in Court, and had been allowed to listen to the defence put forth, he now expressed his indignation. These Praesides expected to be satisfied with propagating their doctrines in secret and unauthorised assemblies, but they were ordered to turn the Court House into a chapel, and the assembled public into a congregation. This could not be borne with. Of what importance was it that they pretended to be religious, to respect and pray for the Government, and to seek, as they said, the good of the country, while all this was a mere pretext for overturning our religious institutions and causing divisions in our families? The people wished to be considered as modern Apostles, commissioned from Heaven to reform our religion. "What would you say, Gentlemen, if some pretended modern literati appeared amongst you, and commenced an assault on the literature of Montaigne and Racine, pretending that their own ballings should be accepted for those of the standards?" This, he said, was a fair illustration in point. Government has recognised Churches and Pastors for the Protestant population, and with such a provision all well intentioned persons, who have no covert and sinister intentions to carry out, will be satisfied. Then turning towards the Minister, he exclaimed—"Take care, Mr. Gallienne, that while pretending to place a light before the people, you do not all the while putting it under a bushel, and leaving yourself and others in deeper darkness!" What was the precise meaning of this last sentence it is difficult to conjecture; it might be merely an oratorical flourish; it might have been intended as a threat.

As soon as the Procureur Imperial had sat down, there was a dead silence in Court, and all eyes were turned towards the Procureur. He felt that, however violent and exaggerated had been the statements of the Crown-solicitor, this partly defeating their intended purpose; yet it became his duty, calmly, but fearlessly, to contradict those statements; and to vindicate his character as a Christian Minister. The substance of his address may be thus stated:—"It would, he said, probably appear strange to the Court, that a Minister of the Gospel, who must be supposed by his teachings and example to inculcate obedience to the laws, should appear at the bar under an accusation of having violated them himself. Such a situation was one of choice, but of necessity. He had not refused the required authorisation, but he had been refused him; and after some delay and much reflection, he had felt it to be his duty to meet the wants of his flock. He had hoped, that although not authorised, he would, at least have been tolerated; and he stated the various reasons on which his hopes were based. He went on to state that the question involved in these proceedings, was of immense importance. It was a struggle between the inalienable right of conscience, and the limited authority of the legislator. But, after all, it could never have been the intention of the present Government to become persecutor. There must be some misunderstanding on the question, which he hoped would soon be solved. The religious denomination to which he belonged was well known, and he briefly explained its character and proceedings. The Procureur Imperial had been evidently misinformed on that subject, and he doubtless already regretted it. He could, therefore, fearlessly appeal to his judges, and throw himself on their sympathy, and on their impartiality.

This address, as the former, was listened to, throughout, both by the bench and the crowd, with great attention; and, probably, from all ages, professions, birth-places, and places of residence. The presiding magistrate then inquired whether they acknowledged the truth of the accusation, and how it came to pass that they had violated the laws? The proprietor of the chapel was first examined; he replied very short and plain. See the simple-hearted Christian, standing before the judge; his garb is that of the peasant, and he is unlettered and untaught; but he lifts up his head fearlessly, though with becoming modesty—"Gentlemen," he says, "you ask me why I lent my house for a meeting, without being previously authorised to do so by the authorities? My reply is simple this: how could I imagine that it was a crime to lend a room in my house for prayer and the reading of God's Word? While others receive in their houses card-players and drunks without being authorised, and without being punished, how could I believe that, in my case, a meeting of quiet religious people would be considered as you say it is? I cannot feel in what respect I am guilty; and that is all I have to say." Of course, what could he say more? It was not for him to understand or to plead points of law and jurisprudence.

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As soon as the Procureur Imperial had sat down, there was a dead silence in Court, and all eyes were turned towards the Procureur. He felt that, however violent and exaggerated had been the statements of the Crown-solicitor, this partly defeating their intended purpose; yet it became his duty, calmly, but fearlessly, to contradict those statements; and to vindicate his character as a Christian Minister. The substance of his address may be thus stated:—"It would, he said, probably appear strange to the Court, that a Minister of the Gospel, who must be supposed by his teachings and example to inculcate obedience to the laws, should appear at the bar under an accusation of having violated them himself. Such a situation was one of choice, but of necessity. He had not refused the required authorisation, but he had been refused him; and after some delay and much reflection, he had felt it to be his duty to meet the wants of his flock. He had hoped, that although not authorised, he would, at least have been tolerated; and he stated the various reasons on which his hopes were based. He went on to state that the question involved in these proceedings, was of immense importance. It was a struggle between the inalienable right of conscience, and the limited authority of the legislator. But, after all, it could never have been the intention of the present Government to become persecutor. There must be some misunderstanding on the question, which he hoped would soon be solved. The religious denomination to which he belonged was well known, and he briefly explained its character and proceedings. The Procureur Imperial had been evidently misinformed on that subject, and he doubtless already regretted it. He could, therefore, fearlessly appeal to his judges, and throw himself on their sympathy, and on their impartiality.

This address, as the former, was listened to, throughout, both by the bench and the crowd, with great attention; and, probably, from all ages, professions, birth-places, and places of residence. The presiding magistrate then inquired whether they acknowledged the truth of the accusation, and how it came to pass that they had violated the laws? The proprietor of the chapel was first examined; he replied very short and plain. See the simple-hearted Christian, standing before the judge; his garb is that of the peasant, and he is unlettered and untaught; but he lifts up his head fearlessly, though with becoming modesty—"Gentlemen," he says, "you ask me why I lent my house for a meeting, without being previously authorised to do so by the authorities? My reply is simple this: how could I imagine that it was a crime to lend a room in my house for prayer and the reading of God's Word? While others receive in their houses card-players and drunks without being authorised, and without being punished, how could I believe that, in my case, a meeting of quiet religious people would be considered as you say it is? I cannot feel in what respect I am guilty; and that is all I have to say." Of course, what could he say more? It was not for him to understand or to plead points of law and jurisprudence.

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