

have turned the world upside down, have come hither also," and the enemies of the truth were determined, if it were practicable, to expel it from Quebec. The treatment to which he was exposed being not only unchristian, but unquestionably illegal, was resented by Mr. Bentom, who, finding it impossible to get redress, determined to try the power of the press on his persecutors. He took a journey, therefore, to the United States, and there printed a pamphlet which he had written entitled "Law and Facts," designed to expose the great injustice he had suffered.

Copies of this pamphlet were soon circulated in Quebec, and the author, Mr Bentom, was arrested and prosecuted for libel. The late Chief Justice Sewell, then Attorney General, appeared on behalf of the prosecution,—but no advocate had independence enough to undertake the case of the defendant. Mr. Bentom nothing daunted, argued his own cause. The trial which was by special jury, lasted from 10 A. M. to 5 P. M., and resulted in a verdict of guilty. The sentence was *six months' imprisonment* and a fine of *fifty pounds sterling*. For six months therefore was this good man shut up in prison, under cover of the law, in reality for the crime of non-conformity, though nominally for libel. Certain christian friends at Glasgow, Scotland, contributed and sent over the amount of the fine.

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 Mr. Benton'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 Clergy men 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 conti-