

# The Berean.

THEY RECEIVED THE WORD WITH ALL READINESS OF MIND, AND SEARCHED THE SCRIPTURES DAILY, WHETHER THOSE THINGS WERE SO.—ACTS XVII. 11.

VOLUME V.—No. 15.]

QUEBEC, THURSDAY, JULY 6, 1848.

[WHOLE NUMBER 233

## STAY THY WEeping.

Weep not, then downcast child of sadness,  
Although thy path seem lone and drear;  
Lift up thine eye and see with gladness  
Thy Saviour ever near.

Weep not, although hope's fairest flowers  
Blossomed but to die;  
Thou'lt see the sunshine in the darkest hours,  
When Jesus' smile is nigh.

Weep not, though earthly friendships prove  
Changeful and false, an empty name;  
Thy Saviour's love, unbounded love,  
Will always be the same.

Weep not, though friends beloved are gone  
From this cold world, so sad and dear;  
Thou never canst be left alone,  
No! Christ is always near.

Weep not, because stern death's rude hand  
Has snatched away these forms so dear;  
Thou shalt with them in glory stand,  
When Jesus shall appear.

Weep not, whatever may befall,  
While yet a sinner thou art;  
Let Christ to thee be all in all,  
Then cease in need to mourn.

## THE LATE REV. WILLIAM THOMPSON.

A SERMON  
by the Rev. CHARLES LANSFORD, A. M.  
Rector of St. John's,  
preached in Trinity Church, Christchurch,  
on the morning of Sunday the 25th of  
June, 1848.

### PSALM XXXIII. 37.

Mark the perfect man, and behold the upright:  
for the end of that man is peace.

How little did we think when we followed to the grave our beloved friend and brother of St. John's, that we should so soon be called to perform the same mournful duty at Christchurch! How little did we anticipate the stroke which has brought our congregations together to-day! How and afflicted brethren, upon whom the blow has fallen most heavily, we sympathize with you from our hearts. But, oh, is it not a Father's hand? Though you may not yet be able fully to realize it, is it not the doing of Infinite Wisdom? Has not God but re-called the blessing you for a season? Let me beseech you, therefore, that, instead of indulging in unavailing grief, you will rather endeavour to profit by this trying dispensation. Let us, now that your beloved Pastor is removed, hear the voice of God saying of him, in the text: "Mark the perfect man, and behold the upright: for the end of that man is peace." I have selected these words for our meditation, because of their adaptation to the character of our deceased friend. He was, in the Scriptural sense of the term, a perfect man, and upright, and his end was in the highest degree peaceful. May God give us grace so to profit by his example that we may be sharers of his happiness!

We shall endeavour

I. to unfold the meaning of the text, and

II. to apply it to the case before us.

I. The whole scope of the Psalm is to portray the different estate of the wicked and of the godly, and to show that, however evil-doers may prosper for a time, real and abiding peace is the portion of those only who are the faithful servants of God. "I have seen," says the Psalmist in the verses immediately preceding the text, "the wicked in great power, and spreading himself like a green bay-tree. Yet he passed away, and lo, he was not; yea, I sought him, but he could not be found." How significant and how true! To those who understand not the secret dealings of God with his people, it is often a matter of surprise that they are depressed, while worldly men are exalted. But the exaltation of the wicked is short, while the depression of the godly is but the preparation for endless joy. The righteous only are worthy of imitation; for their portion is never ending happiness. Hence the exhortation "Mark" that is, diligently consider and follow "the perfect man, and behold the upright: for the end of that man is peace." It is evident that by the terms perfect and upright it is not designed to convey any idea of a sinless perfection. The Psalmist does not intend to direct attention to a man upon earth who has never, during a protracted religious career, been betrayed into sin, or who is conscious of no sinful shortcomings and infirmities in the discharge of duty—since none such could be found. Job is described as a man perfect and upright, one that feared God and eschewed evil, and yet it might not be said of him that he had attained to a sinless perfection. What was his language to the Almighty from whom "no thought can be withholden?"—"I have heard of thee by the hearing of the ear; but now mine eyes see thee: wherefore I abhor myself, and repent in dust and ashes."—Noah who walked with God, was subject to sin and infirmity. Abraham possessed an extraordinary faith, David was the man after God's own heart, Peter one of the chosen disciples, Paul the great apostle of the Gentiles;—yet none of these were in the strictest sense perfect in the sight of God. No—then only when death has been swallowed up in victory; then only when the flesh is wholly subdued to the Spirit, when in another and better world we are forever removed from sin and temptation, when corruption shall have put on incorruption—this mortal shall have put on immortality—will the soul, washed in the precious blood of Christ, and sanctified by the power of the Holy Ghost, dwell forever in a state of sinless perfection. In the text the terms are relative: "Mark the

perfect man, and behold the upright:—that is

1. The man who has made an unequalled surrender of the heart to God. Through the corruption of our own hearts, coupled with the temptations of evil spirits, we have, since the fall, been in a state of bondage. We are born in sin, and the ruling principle of the unconverted heart is evil. We are the slaves of the world, the flesh, and the devil; these hold entire sway over our perverted wills and affections. The perfect man and the upright is one who has, through the assistance of divine grace, become sensible of this soul-destroying thralldom. He has seen that he was in the road which leads to death. He has felt the burden of sin to be exceedingly grievous. He has repented: he has renounced sin; he has asked, with all the earnestness of one who felt himself to be on the verge of perdition, "What must I do to be saved?" He has inquired, in the language of the prophet Micah, "Where with shall I come before the Lord, and how myself before the high God? Shall I come before him with burnt offerings, with calves of a year old? Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil? Shall I give my first-born for my transgression, the fruit of my body, for the sin of my soul?" And he has seen the vanity of such offerings. He has learned that, through the blood of Christ only, could an atonement be made for sin; that, by a Divine Saviour alone, could a perfect righteousness be wrought out. Pointed to Jesus as the Lamb of God, the crucified Saviour of the world, he has exclaimed in entire confidence, "my Lord and my God!" "Lord, I believe, help thou mine unbelief!" Yes, he has cast aside all self-righteousness, and given to Christ all the glory of salvation. "Mark the perfect man," once the slave of Satan, now the servant of Christ; once puffed up with self-righteousness, now the humble follower of the meek and lowly Jesus.

2. The perfect and upright man is one whose holiness is found in religion. His mind is now at rest, for he has discovered in Jesus Christ the Saviour and Friend that he needs. The course which he is now pursuing is one of deliberate choice. In his unconverted state he had many masters; they were difficult to please, and his mind was, in their service, like the troubled sea. But now he enjoys a comparative calm. Enough, it is true, occurs to teach him that he still lives in an imperfect state, and that the evil principle is not yet wholly eradicated. But with the support of religion now, and the prospect of eternal and unalloyed happiness hereafter, he can fulfil the apostolic injunction, and "rejoice always."

3. The perfect and upright man is, thirdly, one whose life shows the sincerity of his devotion to Christ. The testimony of those most intimately acquainted with him, is, that he walks with Jesus. The principle of love to God is seen in lively and vigorous exercise in his daily walk and conversation, while his devotion to his fellow creatures extends even from an enemy the confession: "see how these Christians love one another."

4. Such an one as the text describes is, fourthly, devoted to his calling. Religion, far from making him inattentive to the care of his lawful business or profession, provides the strongest incentives to diligence. "See that thou man diligent in his business; he shall stand before kings; he shall not stand before mean men." In the Old Testament he is told: "Whoever thy hand findeth to do, do it with thy might"; and the apostolic injunction is: "Be not slothful in business." He is not listless and inactive in all matters; but those of a directly religious character; but in every lawful enterprise he engages with spirit and earnestness, only being careful that all things be made subservient to the great end of life. He seeks first the Kingdom of God and his righteousness.

5. And lastly, the perfect and upright man is ever watchful for the approach of death. He lives as if it were with one foot already in the grave. His light is kept trimmed and burning, ready for the arrival of his master. His life is one of repentance and faith; daily, hourly, is application made by him to Christ for pardon, continually is he drawing fresh supplies of grace from the heavenly fountain. He walks with God in a life of prayer, examination, study of the Scriptures, use of the ordinances of religion, and offices of charity and love; whilst in temporal things he is careful that his house shall ever be in order: knowing neither the day nor the hour when the Son of man may come, he exerts diligence that he may leave behind him no ground of reproach against the cause he had espoused.

Such is the character described in the text: not sinlessly perfect, but entirely devoted to God in his life and in his death. Now what is the injunction given in the text? That we should "mark him." Such an one, wherever he is found, dear brethren, is to be attentively marked. We are to consider him as a bright example of Christian character—we are to imitate him. He is precious in the sight of God:—Hast thou considered my servant Job, that there is none like him in all the earth? He is destined to shine as a star in the firmament of heaven. We are to take encouragement from his end—"The end of that man is peace." He is at peace with himself, at peace with God and man. He falls asleep in Jesus. How striking the

contrast: "the wicked is driven away in his wickedness: but the righteous hath hope in his death." "He shall enter into peace; they shall rest in their beds, each one walking in his uprightness."

Such a character, most emphatically, was our dear friend and brother whose loss is so deeply felt by us all. And we are here to day, that, to the ordinary worship of the sanctuary, we may add the grateful recollection of what he was in the service of God:—"Mark the perfect man"—this was the second head proposed for our discourse; an application of the text to the case of our departed friend.

II. The Rev. William Thompson was born in England in the year 1788, as is ascertained from a passport found among his papers, making him, at his decease, fifty years of age. He was, if I am correctly informed, one of nine brothers, with the exception of him, are, I believe, still living. I have not been able to glean many particulars concerning his early life. He was for some time a Midshipman in the English Navy, in which capacity he passed through exciting scenes. For instance, he was an officer on board the *Baltic*, when Buonaparte was carried as an exile to St. Helena. "This day, so many years ago," he said in substance to a friend, "was I coating off the mouth of the Chesapeake, then a messenger of war, but now by the grace of God, a messenger of peace." For a number of years he had the command of an *East Indiaman*.

He was blessed in his marriage with a pious and excellent lady, whose remains lie in the church-yard in Montreal, along with those of three of their children, another having died abroad, one only being left, the survivor of his parents. It is much to be regretted that no record has been kept of his early history. We here therefore speak of his life as having been one of thrilling interest; but never yielded to the solicitation of his friends to commit the particulars to paper.

It appears that, being on a tour with the object of reuniting the health of his family, he was detained, during the winter, at a town in the south of France. One evening he passed with an English family, probably in religious exercises, for it was in consequence of waiting on with the request that he would consent to conduct a religious service during his stay at the place, which was destitute of a Protestant place of worship. Not less than fifty persons attended the meetings which he instituted, with great profit, we doubt not, to their souls. It was here that an English gentleman of loose, infidel principles, was, through his instrumentality brought, to see the error of his ways, and to become an exemplary Christian. And—so wonderful is the working of Providence!—it was through the agency and influence of this same individual our deceased friend was introduced to the patronage of a religious Society in England, and was sent out to Canada, where he has since laboured so successfully in the cause of his Divine Master. He came with letters to the Rev. Mark Willoughby, by whom he was introduced to the Bishop of the Diocese; and, at a proper interval, he was ordained to the work of the ministry. In this post character, his first field of labour was Montreal, where he was employed as a Missionary at large by the Church Pastoral Aid Society, and laboured with great diligence and success. Subsequently, his efforts were directed more especially to Georgetown, but he became instrumental also in commencing the formation of a new congregation in the Quebec suburbs, since known as that of St. Thomas's Church, over which he presided with ability and success, for three years.

In the year 1845 he exchanged this last sphere of labour for the incumbency of Trinity Church, Christchurch, where he expected to live and labour until God should take him to his rest. Ready, however, to do his part in every service of love, whether within or without the limits of his own congregation, he offered his services to his Diocese in the enterprise which proved fatal to his life. It was his desire that he might be the first Clergyman to proceed to Grosse Ile for a season this year, as he was expecting his only surviving child by an early arrival, and wished to be at home to receive him. It might have been hoped that he would visit the island with less danger and more comfort than at a later stage of the immigration. But the disease fixed upon him as its victim, in spite of every precaution. Adequate arrangements had not yet been made for the convenience of the Clergy, so that he suffered greatly from that early period in the season which ought to have afforded him an advantage. On Sunday the 4th day of June, after performing three public services, he retired early to bed. About 10 o'clock he was seized with violent shiverings, and other symptoms of the disease. Yet was he enabled to continue the discharge of his duty during his appointed time. He left the island on Thursday of the same week; and on Friday he arrived at St. John's, so feeble that he required a vehicle to his own residence, where he immediately retired to the couch from which he was never to rise. The most skillful and assiduous medical treatment was employed, but in vain, to arrest the

progress of the disease. His shattered constitution sunk almost without resistance. Prayer was offered, without ceasing, unto God; but Infinite Wisdom had better things in store for our dear friend, and he was taken to his rest at precisely ten minutes before 12 o'clock on Thursday night, the 13th day of the present month.

And now, brethren, without asking how the disease which proved so fatal was contracted, let us remember that this trial of our faith and patience has been permitted for some wise end. Let us bow submissively to the will of God; and let us ask, wherefore he is contending with us? It may be that we have not sufficiently prized the blessing now taken away from us. Perhaps we have not marked him in his life. There are those who never profited by his teaching. Some in this congregation are still unconverted—example and precept have been vain. Oh, let us consider him even now, with profit to our souls!

How full the surrender which he had made of himself to God! How simply and entirely did he rest upon the merits of the atoning blood of Christ! How fully did he acknowledge the Divine power and agency of the Holy Spirit who had preserved him from innumerable snares and pitfalls, and enabled him to find peace in religion. And yet, there are some here who have not made this surrender. Why are you delaying this important duty? Are you waiting God's time? In so doing do you not charge the Almighty with sin? He commands you to repent now—to believe on Christ now. The Holy Spirit whispers now! Will he ever strive!—will the Saviour continue to knock at the door of your hearts? Oh, let our beloved friend, though dead, speak to you this day, by his example, and let the memory of his just instructions persuade you to delay no longer.

Mark how happy he was as a religious man. Did you ever see him sinking under affliction? "Weep not for me," he said to one of his friends; "you do not hurt me, and death is my gain." He felt as keenly as others the loss of friends, but the hope of immortality took away the gloom of death, and enabled him to rejoice, even in tribulation. There was nothing repulsive in the cast of his religion. Who but the Christian can be happy; and with the believer's prospect before him, who can be miserable?

And now did not his life show the sincerity of his devotion to Christ! Ah, brethren, ye are the witnesses! Though subject to like infirmities with other men, was he not one whose whole character had, through the grace of God, undergone a blessed transformation? Any inconsistencies into which he may have been betrayed, when discovered by him, were mourned over with deep humiliation. Oh, tell me, was he not in every place and under every circumstance a follower of Christ! "Mark him," then, in this particular: let your religion be part and parcel of yourselves, not at any time to be set aside. Let all take knowledge of you that at all times your walk is "in Jesus."

And was he not devoted to his calling? Oh, let those who have been blessed by his ministry bear witness—they are not few who, through his instrumentality, are now in heaven;—but there are those still sojourning upon earth to whom he was the messenger of spiritual life,—let them answer. Was he not instant "in season, out of season?" How many death-beds have been cheered by his presence; how many had their wants relieved; how many who were afflicted have through him obtained comfort! Dear brethren, ye are the witnesses—Oh imitate his example, as well as remember his word of exhortation! May God's ministering servants who remain—may those baptized for the dead, who shall preach the everlasting Gospel, tread in the footsteps of our dear departed friend! Lord, raise up men after thine own heart, and make us more patient, more devoted in seeking to save lost souls!

And finally, dear brethren, "Mark" how watchful was our dear friend for the approach of death. Each morning he rose, with the resolution of living that day, as if it were his last. Each night he retired with a mind prepared for the approach of the last visitor. He lived a life of prayer—as he walked, as he conversed, as he laboured, it was all with an eye to heaven where his affections were placed. A more spiritually minded man, upon the whole, I never knew. I remember the impression first made upon my mind—never did I enjoy an interview with him from which I did not carry away a heavenly saviour. I saw him, when first rising from affliction: he had outlived a wife and three children; yet how composed, how resigned, how submissively to the will of God! Oh, dear friends, what an example have you—have we all—enjoyed, and what an encouragement to "mark" him, to follow him, do we find in his death. I asked him, when first he had taken to his bed, whether he had settled his affairs and was prepared for a fatal issue, should it be God's will. He said that, in temporal matters, he thought he had made every arrangement, and as far as his soul was concerned, he had given his heart to Christ more than twenty-two years ago. It had been his expressed desire, that, if consistent with God's will, he might not die of the Typhus fever. When attacked with that disease, it was his prayer that he might not be delirious, fearing lest something should escape his lips which would seem to bring dishonour upon religion. This prayer was answered. His reason continued with him until he sunk into insensibility. To his attending physician he said, "Remem-

ber, I do not fear dying"—and then remarked that he had experienced more of the presence of God during his stay at Grosse Ile than ever before. When laid on the bed from which he was never to rise, he clasped his hands in gratitude to God for conducting him in safety to his home. His predominant feeling seemed then to be, as ever through his Christian career, gratitude for mercies. The same physician particularly remarked the Christian temper, manifested by this faithful servant of God, during the whole of his sickness. We assembled to witness the dying struggle. Not a sound, scarcely a breath was heard, so gently and so sweetly did his soul pass into the hands of him who gave it. For a season we were in doubt whether life had really passed away. "Let me die the death of the righteous," was the involuntary exclamation, "and let my last end be like his." "Mark the perfect man, and behold the upright, for the end of that man is peace."

Thus lived and thus died your late dear Pastor. We cannot grieve for him, we can only lament for ourselves and the Church. He has gone to swell out the throng of faithful Ministers who have been taken to heaven. There is he walking hand in hand with those blessed ones whom he loved and so loved, and to be with that Saviour whom he delighted to glorify. He has gone to hear from the lips of Christ the cheering salutation, "Well done, good and faithful servant, enter thou into the joy of thy Lord."

WANT OF MINISTERIAL SUCCESS.  
From a Sermon on Lev. xiii. 22. "As there is no healing in Gilead?" Sermon preached by the Rev. William Curtis Wilson, M. A., Rector of St. Andrew's, in the parish church of Lew-cestre, at the invitation of the Lord Bishop of Chester, 1844; published at the request of His Lordship and the Clergy.  
Continued.

And the first inquiry which naturally suggests itself is this:

I. Do we, as the constituted depositories of Gospel truth, and the pastoral guides and directors of our people, really set before them the glorious Gospel of our salvation in all its fulness and freedom; and, fully convinced, ourselves, that neither is there salvation in any other, do we continually warn our people against all other dependencies? For if the trumpet give an uncertain sound, who shall prepare himself for the battle? and if men's hurt is healed slightly, and human depravity is regarded as partial, rather than universal, and the malignity of sin is softened down to mean comparatively little, and thus men fall to be driven to apply to the grand remedy from a sense of perishing need, how can we wonder that they only fail to discover the real truth of their condition, and their inability then to apply a remedy? No; from the pulpit, and from house to house, there must be only one uniform tale told, one cry re-echoed from the mouth of God—"Thou hast destroyed thyself, but in me is thy help." It is not that morality is not to be preached—we still strongly urge our duty, if we do not inculcate every thing that is lovely and of good report, both towards God and man. But while we carry on to perfection those who have believed, through grace, we must not overlook the sad truth, that the mass of our people need, in the first instance, the communication of a spiritual existence. Every faculty is spiritually paralyzed—the whole head is sick, the whole heart faint; and it were folly to expect the functions of life, if life be not there. The dead cannot walk, cannot see, cannot hear, cannot feel. And man, in his natural state, is dead in trespasses and sins. Till life be imparted, and health recovered, in vain do we press upon men's adoption the duties of religion and morality.

And for this purpose we must send them to the Great Physician. We must say to them, "Jesus Christ maketh thee whole—arise, and walk." We must allure men to the Great Physician. We must tell them what he has done for the sick. We must exhort of his skill. We must enlarge upon his tenderness and compassion—we must speak of him, and that continually, as *mighty to save*. We must assure them, that all they want they will find in Christ. Do they want life? He is their resurrection. Do they want pardon? He is ready to give it. Forgiveness of sins? It is his gift. To him we must send them as "miserable and wretched, and poor, and blind, and naked, that they may buy of him gold tried in the fire, and white raiment that the stains of their nakedness do not appear, and amend their eyes with eye-salve, that they may see."

Now, beloved brethren, are we all verily clear of our brother's blood in this respect? Can we say, that we have not stammered to declare the whole counsel of God? Have we determined to know nothing amongst our flock but Jesus Christ, and him crucified? If there has been a failure here, we cannot wonder that many are sickly, amongst those for whom we shall hereafter have to give an account. If we have failed to point to the Lamb of God as the sinners' All—as God made unto us wisdom, an righteousness, and sanctification, and redemption, we cannot wonder that they still continue in the gall of bitterness and the bond of iniquity. We leave the manslayer without his eye of refuge—the Israelite without the sprinkled blood, exposed to the destroyer.

I do not believe that any amongst us, my brethren, have been misled by the soul-destroying heresy of the day, and would for a moment allow, upon principle and system, of a reversion in proclaiming the grand doctrine of

Redemption in the fulness of its blessings; but we shall do well to examine, and that with much prayer and self-distrust, whether our pastoral instruction has been free from all harmful leaven, and pointed and full in holding forth the grand truth of an all-sufficient and all-willing Saviour for needy and ruined sinners.

II. Bear with me while I suggest, further, whether we have held forth the great Physician to the people with the feeling and the heartiness of those who have themselves experienced his skill.

It is very possible for a Minister to preach a sermon to the profit of which he is himself a stranger. He may borrow from another quarter that which is sound and faithful, and an impression may be produced, and under the influence of strong conviction a hearer may come to his pastor to be instructed in the way of God more perfectly. And what if, instead of deepening those convictions, and thus leading to Christ, the Minister only seeks to allay them as superfluous, and tells the inquirer, not of his remedy, but his little need of it. Will not in such cases, and we have known them,—will not the simplest and the most faithful sermon be nullified and belied, and the flock be left unmoved, still strangers to the efficacy of the Gospel?

Now the Minister, to be successful, must be one that is not of another's sin, without making it evident that he knows and laments the plague of his own heart. He must be one who has himself been with Jesus: who has known what it is to take the burden of discovered guilt to the cross of his Redeemer, and leave it there in faith. He must be one who has tested that the Lord is gracious—on who feels and knows Christ to be precious. Christ must be to him the pearl of great price, for the sake of which he has gladly parted with all his other goodly pearls. And thus out of the abundance of the heart the mouth will speak effectually.

God may be pleased to bless his own truth by whatever channel it is made known: but the advantage of its coming out of the mouth of those who have tested its value for themselves is manifest. We cannot read his epistles without seeing how this formed the grand strength and interest of the Apostle's ministry. He could tell of the wicked and unworthy members of a professed Christian Church with weeping, because he had discovered himself to be chief of sinners. And he could resolve to know nothing save Jesus Christ and him crucified, because that Saviour had been revealed in his own soul in all his transcendent excellency.

A minister, to be successful, must not only be like the guide-post directing to the city of refuge, but like an angel of mercy, laying hold of the lingerer, and dragging him out of the city of destruction into the place of safety.

To be concluded in our next.

TOLERATION IN ITALY.  
Before us lies the Assembly's Shorter Catechism, fairly printed in Italian; and what is better, printed in Italy! The work was first subjected to the censorship, and is therefore an approved book. We have before us also a volume of excellent sermons, translated from the French of Monod, Malan, Andeubert and others, fresh from the Florence press. Also numerous valuable little works, of from 30 to 100 pages, among which is one entitled "the reading of the Holy Scriptures, commended by the Fathers,"—a compilation of strong passages from the writings of the Greek and Roman Fathers, arranged in chronological order. These have all passed through the censorship at Florence, and are being put into circulation as fast as means can be obtained for the purpose. Last and best, we have "the epistle of Paul to the Colossians, translated into the Tuscan language by Father Zacharia of Florence, of the order of preachers of Saint Mark. The Confession of Faith is in progress of translation, and there is reason to believe that its publication will be allowed. Controversial works against the Church of Rome will not be tolerated; and perhaps it is best they should not be. These excellent treatises, of a pure and warm Christian spirit, now tolerated by the Catholic States, will do immense good in the Papal Church and out of it. As long as Romanists and Protestants can walk together in a measure like this for elevating and Christianizing the people, let us by all means await the legitimate results of the measure. The great thing to be done now is, to restore the moral tone of the nation. A taste for religious reading must first be created, and then, with the Bible in hand, the people will come gradually to the truth. A dash right off into the arena of theological strife, would disgust all enlightened and charitable Catholics, and discourage the most useful Protestants in Italy.

The evidences of toleration to which we have referred are peculiarly interesting, because unexpected to Protestants here; and the relaxation of the censorship of the press arises from a sense of justice, which is extending itself in the Roman communion, and not from the force of any Protestant interest which claims the concession. Moreover, intelligent men who have recently visited the Waldenses, to learn from them the full extent of the privileges granted them, agree in attributing the emancipation of that oppressed people to the influence of Romish statesmen in Piedmont, who are earnest to have complete religious toleration. It is not, indeed, the Papal Church as such, which assumes this enlightened policy toward non-conformists, for the pride of its clergy is sorely offended by many features of this tolerant legislation. Heretofore in Italy a Romish priest was amenable only to an ecclesiastical court, where, however guilty, he was almost invariably shielded from the claims of outraged justice. Redress for injury done by a priest was scarcely dreamed of. But the priest, on the other hand, could drag a Protestant minister (one of the Vaudois, for example) before the civil tribunal on the most frivolous pretences, and wield against him a code of laws framed expressly for the extermination, if possible, both of himself and flock. Now the