

October, 1815, and shall not be found such as "light us if beating the air" (1 Cor. ix. 26); and only in union with you all, can we meet the advances of brethren of another confession, and that in such particulars only as do not on the one hand involve any denial or concealment of the truth, or, on the other, frustrate our hopes of recognition and protection from the state. In short, we have merely desired reciprocally to acknowledge each other, as such as do not stand so very far from one another in faith as the differences of confession made at first to appear. We rest our faith on Christ, the Son of the living God, who was manifested in the flesh. (1 Tim. iii. 16.) They also. For Dr. Theiner, in his sermon before a numerous auditory in Rawick (and at which we also were present) preached Christ and Him only, the Son of the living God. And Tonge himself assured us, that at the next synod, he would be the first to urge the completion of the Leipzig Confession. We preach Christ, the crucified and risen again, who is now seated at the right hand of the Father as our Advocate, and the propitiation for our sins and for the sins of the whole world. (1 John ii. 1, 2.) They also. We confess and testify that no other foundation of truth can be laid than that which is laid in Christ Jesus; neither is there salvation in any other; for "there is none other name under heaven given among men whereby we can be saved." They confess the same. We teach that man cannot be justified before God through the merit of his own works, but solely through the divine grace in Christ Jesus, and that we can attain to justification before God only by faith in Jesus Christ, that living faith which works by love. (Romans iii. 24, 26; ibid. v. 1; ibid. ix. 32; ib. x. 10; Gal. iii. 2, compare with James ii. 17.) They teach the same. We teach that love to God and the brethren is the bond of perfectness, and that the command to love one another comprehends the whole divine law. (Col. iii. 14, and Gal. v. 14.) They teach the same. We teach that the Christian ought to show his reverence to God by obedience and fidelity to the higher powers, since they are ordained of God (Rom. xiii. 1, et seq.), and we therefore exhort that supplication be made for all men, &c. (1 Tim. ii. 1, 2.) They teach so also. We regard the Church of Christ as a voluntary association of believers in which no human power can command in matters of faith and conscience, or prescribe respecting the confession and testimony of faith and love, but that the Church must strive after a true union of human souls in that faith which worketh by love, and that all her appointments and statutes must be directed to this end. They regard the Church of Christ in the same light. We abjure all unity towards those who differ from us in faith; and although we are zealous against falsehood, and in defence of truth, yet we do not judge and condemn the erring but the error, remembering the words of the apostle (Rom. xiv. 4), and those of the Saviour (John viii. 15, 16.)

The Berean.

QUEBEC, THURSDAY, JULY 2, 1846.

So far as we can see our way to a satisfactory adjustment of the question of provision for supporting the ministry—and we do not profess to have formed any very decided view on the subject—it strikes us that a mixture of voluntariness with endowment would be found to work least injuriously. Many of the District Churches erected of late years in populous parishes in England are so situated that an endowment secures to the incumbent the bare means of living; and the proceeds of pew-rents—which depend in a great measure upon the character of his pastoral services, but never bring him into direct money-dealing with individual parishioners, the affair being managed by the Church-wardens,—may render his situation very comfortable, without any probability of his revenue becoming excessive. In theory, it is very well to assume that the falling off in revenue could never become a motive with a worthy Clergyman—but in practice the Church of England has found many, holding richly endowed benefices, to become very unconcerned about the flock whose fleece the law shears for them, who, notwithstanding, show no unworthiness for which they could be brought under discipline and deprived of their cures. It is idle to talk of the Clergy as if their body would not always include a number of men exposed, like others, to the temptation of becoming remiss in duty when their temporal interests are in no wise affected by their remissness. Let it be remembered that a Clergyman, once instituted in a benefice, has an exceedingly secure position in his freedom; episcopal censure does not reach him for any thing short of gross misconduct; and his flock may be fatally neglected without any remedy—unless it be counted a remedy for them to forsake, as in many instances they have done, the parish-church for the dissenters' meeting. On the other hand, the Curate's position in the mother Church is by far too insecure, in our opinion, though it is not on the people that he is dependent. We cannot but admit, therefore, that it were a question requiring grave consideration, whether, in countries where matters have to be newly arranged, it would be preferable to introduce the system of support to the ministry as it exists in the Established Church of England, or a scheme of voluntary support, similar to what obtains in the American Protestant Episcopal Church.

Perhaps a general fund, arising from endowment or from voluntary contributions, and destined to assign moderate stipends to the different Pastors in the Diocese, leaving a sufficient demand upon the people to contribute towards their Minister's support in some shape or other, would place matters on a desirable foundation. That fund should be under the management of a well constituted body in which the Clergy and Laity could place willing confidence—which consequently both should help to constitute; and in which no party should have an overruling influence. It is not enough always, for the well-being of bodies composed of many individuals, that things should be well done; but it is desirable also that many men should feel that they help towards the well-doing of them. We frankly confess that we are not friendly to the endowment of particular churches, without some limitation to

prevent their becoming, in course of time, "prizes" in the Church, and giving direct encouragement to one of the greatest calamities that can befall her: the introduction, into her ministry, of men who do not seek souls but a rich living. The perplexing question which the Church of England will some day or other have to deal with, the adjustment of her parochial revenues, we should be glad to bar out at an early period.

We have now said so much in favour of encouragement to voluntary liberality, and of the adoption of measures which shall afford to the Pastor some efficient indicator of the sentiments of his people towards him, that we may venture upon the insertion of a paragraph, descriptive of a state of things which has to be deprecated to the full as strongly as that of a congregation's being "saddled"—as a Correspondent of ours calls it—with an inefficient Clergyman. If the source from which we draw were connected with an endowed Church, we should probably shrink from making use of the authority, because it would be suspected: but it is one which the advocates of the voluntary principle and lay-influence cannot gainsay: one of the speakers at the last meeting of the General Assembly of the Free Church in Scotland, describing "in his usual felicitous way" as the Montreal Witness, to whom we are indebted for the article, calls it, the state of things as he himself found it among his own community in this Province of Canada, delivered himself thus:

"They have still to learn the duty of maintaining the cause of Christ, without looking across the water to us, to see whether we will entirely maintain it for them. I heard a story which will illustrate this; and for which I can vouch, for the minister told it to me. He was in the lamentable predicament of having been promised £120 for the year, and of having received instead only £30. In the course of his lecturing he had occasion to speak in regard to the Christian duty of contributing to the support of their pastors. When he came down from the pulpit, one of the very men who neglected him, and were starving his family, came up to him and said, 'You shall not speak on such a subject. This is not a subject for the pulpit. You should preach the Gospel.'"

This is not the only instance of a man's reluctance to have the subject brought into the pulpit which reproves his own besetting sin. If, then, the Laity are really desirous of having their besetting sin reprov'd and rooted out, it is their interest as much as that of the Clergy, to provide that their Pastor should not be told, at the pulpit-stairs, "You shall not speak on such a subject."

We must add one more extract from the same source, in which the speaker illustrates his position—so similar to what we introduced into our last remarks—that in Canada "the idea of contributing towards the support of ministers requires almost to be created."

"There was a close-fisted canny old Scotchman in another congregation—a true specimen of the old Moderate school. He refused to give anything for the support of the Gospel, on the pretence that he had bought a piece of land, which he must pay; and he justified himself in neglecting a plain and urgent duty by saying, 'Ye ken we must be just before we are generous.' By-and-by the land was all paid for; and the minister thought his time was coming now; but the man thought that, having got a farm for himself, it would be just as well to get one next for his son; that, of course, must now be paid for; and the old adage was as good as ever; the minister's share was neglected: 'Ye ken we must be just before we are generous.'"

Let our readers, not descended from a stock north of the Tweed, should think this case peculiar to the people of that region and to seceders from the Kirk, we submit our aversment that we have seen the very counterpart of the close-fisted Free-church Scotchman in the person of a New Englander in the ranks of the Protestant Episcopal Church on the fertile plains of Ohio. And the case acted as unfavourably on the interests of the Gospel there as it will in the British Colonies.

The article on our first page, under the head "The Protestant Church in France, in the time of Napoleon" acknowledges, towards the close, that "since the revolution of July," that is since the expulsion of the Bourbons, sixteen years ago, "legal protection has been secured" to the Protestants. This has probably to be taken with some limitation. The legal protection is upon the parchment, we suppose, but in practice there seem to be attempts, not rare, at narrowing it. A pious and bold-hearted nobleman, Count Agenor de Gasparin, has brought the wrongs, to which Protestants are subjected, before the Chamber of Deputies with great force; we give a specimen of his appeals to the representatives of the people:

"We always have had, and we now have, men who traverse the kingdom selling Bibles, tracts for edification, and works of controversy. Do not imagine that the obstacles they meet with can arrest them for a moment. Do you know what is the power of faith? (Zumult.) I will not cite the Protestant missionaries, who reply to calumnies by their Christian heroism; but cast your eyes around you, to the right and to the left,—to Scotland, and to the Canton de Yaud. See the multitudes of pastors, of fathers of families who, for an idea,—a principle,—the independence of the Church, have cast away from them their daily bread and the subsistence of their families. Such is the power of faith. The colporteurs are poor—are humble,—have nothing to give them *edat*. They offer no violent resistance; yet these men are strong, because they believe,—because they look above our little horizon of politics. They have a higher ambition than ours,—an ambition so high that our vulgar ambition is lost and disappears before it. Do not proceed gratuitously without necessity; to wound such belief,—to affront such courage. Consider this, when I tell you with calmness and seriousness, because I express a resolution, which has been well weighed; if you do not grant us what we seek; if you oppose new obstacles to the exercise of a necessary right, well then, we ourselves will take upon our back the bundle of the colporteur, and proceed to subject ourselves to your refusal of authorization, and to your civil process." (Applause and murmurs.)

GERMAN CATHOLIC CHURCH.—The circular which the reformed priest Czieski led his friends to expect, in explanation of his conduct at the meeting held between him and Ronge at Rawick, has been printed in the *Continental Echo*, and we have given, on our first page, an extract from it which contains the essential portion of that paper. We are sorry to confess that we cannot derive entire satisfaction from it, though, like the Correspondent of the *Echo*, by whom the document is transmitted, we would be far from throwing the first stone at him. He has probably been betrayed, by a hope of great good to the common cause against Rome, into concessions which he thought lawful at the time, but the real character of which he comes to see when he perceives what interpretation is put upon them; and he may resume his former standing of resolute protest against infidel tendencies.

Czieski has had an invitation to pay a visit to England, and seems disposed to accept it, if he be furnished with means.

CONVERTS FROM ROME.—Thirteen persons publicly renounced the errors of the Church of Rome, in St. Audeon's Church, Dublin, on the 2nd of May last.

On the same day fifteen persons did the same in the church of the missionary settlement in Achill Island. One of these was cousin-german of the Parish Priest, who was designed for the Priesthood, and had spent two years at St. Jarlath's College, Tuam. That individual had addressed to the people of Achill a statement of his reasons for the step which he had taken, at the close of which he subjoins the form of the solemn service by which the converts were received into the Protestant Church; in order to disprove the assertion which had been made that all converts were obliged to take an oath in which a term, too bad to be mentioned, is applied to the Virgin Mary. This young man having been cast off by his relations, in consequence of his secession from the Church of Rome, has been admitted into the Priest's Asylum.

The *London Times* says: Yesterday (Whit-Sunday), a most interesting scene took place in the French Protestant Church in St. Martin's-le-Grand, where two (formerly) Roman Catholic ladies, firmly convinced of the truth of the Protestant faith, and converted under the pastoral guidance and instruction of the ministers of the church, presented themselves for the purpose of publicly renouncing the errors and superstitions of the Church of Rome. The converts who were simply attired in snow-white robes and lace veils, joined in the morning service, and listened to an eloquent discourse, appropriate to the occasion, on the influences of the Holy Spirit, which was preached by the Rev. François Martin, senior minister of the Church. Since the opening of the new Church in St. Martin's-le-Grand, three years ago, no less than six persons have been thus converted from Popery to Protestantism.

We submit the remark that we do not profess to give a record of all the cases of conversion or perversion which we find mentioned in the periodicals we read; our object is just to show, now and then, that if Rome boasts of numerical gain by secessions from Protestantism, we on our part, might show numbers who have come over to our communion. But in truth, numbers tell very little in this matter for BEREAN purposes. Souls are not counted but weighed.

TACTICS OF THE CHURCH OF ROME.—In our numbers of April 30th and May 14th, we mentioned the case of Priest Walsh, who had to pay damages for cursing, at public worship (as he would call it) a man for reading and teaching the Irish Bible. The *Achill Herald* gives the following information respecting this same individual:

"A Popish deputation travelled some time ago through Scotland, to assure our Protestant brethren in that country that the reported circulation of the Irish Bible among the Roman Catholics of Ulster was a fabrication, fraudulently got up by interested parties—that the returns of persons said to be reading the Irish Scriptures were all false—that, in fact, no such work was going on in the country. The object of this deputation was, to induce the Protestants of Scotland to withhold the pecuniary aid, which enabled their brethren in Ireland to carry on the good work of distributing the Irish Bible and teaching our countrymen to read it. PRIEST WALSH WAS ONE OF THIS DEPUTATION. He assured the Protestants of Scotland that the Irish Bible was not being circulated and taught in Ireland, and then he comes home and curses some of his own flock for doing what he had stated was not being done at all. We request particular attention to this fact, as a good illustration of the unprincipled ingenuity with which the unholders of Popery shape their course according to circumstances. Here are lies for the Protestants of Scotland, and curses for the Papists of Ulster, and all to cramp the circulation of that great foe of Popery, THE HOLY SCRIPTURES."

THE BISHOP ELECT OF JERUSALEM.—To our friend who inquires respecting the orders of this Clergyman, we answer that the Rev. S. Gobat was admitted to Deacon's orders by the Bishop of London last year. His book, which shows how he acted with discretion in discussions with the Abyssinians, declining questions which were not likely to tend to edification, and leading them to considerations upon which depends the salvation of the soul; had been out then for years; and his Lordship must have been satisfied that the Candidate was fit to be admitted to the ministry in our Church. We had purposed to wait the arrival of the next mail or the following, which will probably bring us accounts of his admission to the orders of a Presbyter, and to the Episcopate, but we deviate from our intention at our friend's suggestion.

Mr. Gobat had been in Lutheran orders for missionary service for about twenty years, and applied for orders in the Church of England when it was thought that his sphere of usefulness in the capacity of Vice-Principal of the Maltese Protestant College would be extended thereby. We venture to affirm that the question whether he thought his former orders valid or not was asked no more of him than it was of several others who have been admitted to English orders under similar circumstances. The Bishop of London is none of those "fantastic" persons, as Lord Ashley calls them (see our last number but one) lately engaged in efforts against Mr. Gobat, "many of which are wicked, and all of them foolish." If we, on this side the Atlantic, had any suspicions about that individual (not proofs against him), we should at all events keep them to ourselves, and wait the decision of those whose place it is to invest him with the full authority for which he is nominated, or to withhold it.

LORD'S DAY OBSERVANCE.—The following letter, coming from a man of extensive experience in business, is of considerable value, in favour of the attempts now making in many parts, to prevent the

delivery of letters on the Sunday. It is cut from the *London Times*.

"Sir,—The observations in Mr. Grantley Berkeley's letter, published in your Saturday's paper, have reference to the attempt now making in Bath and its vicinity to prevent the delivery of letters on a Sunday, and, I believe, to the pamphlet of Mr. J. R. Pears, who is making the attempt; but, acknowledging myself convinced by that pamphlet, and being anxious to see the recommendations of Mr. Pears introduced here, I trust that I do not improperly thrust myself before the public in giving some reply to it.

"The ground on which we are anxious to close the post-office on Sunday, is, as Mr. Berkeley says, 'out of regard to the divine command.' (Gen. ii. verse 3.) The Legislature, in obedience to that command, has directed us to keep holy the seventh day; it has closed the post-office in London, and we are only seeking to make use of the increased facility which railroad travelling has given to us, to introduce the same regulations here. Mr. Berkeley's argument is this:—If we do so, we are inflicting a great hardship on the poor? But what does this amount to? Is it not telling us that man's laws are wiser than God's? If, on this account, we are not to close the country post-offices on Sunday, why are we to close the Post-office in London? If we are not to close the post-offices on Sunday out of regard to the convenience and comfort of the poor, why do we not, on the same ground, open the shops and do away with the observance of the Sabbath altogether?

"I think that I shall best promote the happiness and well-being of the poor by teaching them to revere the laws of God. Mr. Berkeley, I have no doubt, is equally anxious for their good; but, disagreeing from him as I do in the way he seeks to attain it, I protest against his being considered the 'friend of the poor,' because he would allow them to travel by train on Sunday—to have a hot dinner on Sunday—to have the freedom of locks on canals and of rivers continued to them on the Sabbath-day; and 'the use of their dogs in barrows.' With regard to the remarks which Mr. Berkeley has made on 'feverish religionists' and 'cant,' your readers are capable of judging for themselves. I would only just remind him, that cant is not always confined to matters of religion.

"I have the honour to be, Sir,
Your most obedient servant,
DAVID RICARDO.

"Gatcombe, Minchinhampton, June 1."
The letter from Mr. Berkeley to which the above refers is long, and is worth little unless it were as an article of painful curiosity: we cut from it the two passages to which Mr. Ricardo alludes in the closing paragraph; they are sufficient to show the animus of the writer:

"The leisure hours of the poor are circumscribed, their correspondence few and far between, and usually when received blackened with a quaint intelligence, crossed and crowded, to convey as much for the penny as possible. The scantily taught scholar must have time to decipher the homely characters conveying the news of many months, or he will neither understand their meaning nor enjoy their worth. Then, I say, take not this innocent comfort from the poor; for if you close the Post-office on Sunday, you shut from the hand of toil the only day which affords him power to appreciate his letter, or time for its perusal. Don't, under the shallow semblance of a good desire, lend yourselves to cant, which is not compassion, or sully the useful regulations of office with a severity uncalled for and cruel, the more cruel and widely injurious in that it seeks to sin beneath the cloak of Heaven."

"I say to these feverish religionists, when they begin a crusade under the banner of compassion, take care that you do not, in grasping at a shadowy molehill, affix a mountain of impropriety in your path, from the summit of which your fallacious motives may be daily appreciated and condemned."

HORSE-RACING.—The mind of the *Academical authorities* upon it.—11th May 1846.—The Vice-Chancellor has just called the attention of all persons in *statu pupillari* to the following order, which was issued in the April Term of the year 1840.

"Whereas many students have of late been engaged in riding races and otherwise promoting racing in the neighbourhood of the University,
"We, the Vice-Chancellor and heads of Colleges, hereby order and decree, that if any person in *statu pupillari* be hereafter found guilty of either of the offences above described, he shall be liable to the punishment of rustication or expulsion as the case shall appear to the Vice-Chancellor and heads of colleges to require.
(Signed by the Vice-Chancellor and thirteen Heads of Houses of the University of Cambridge.)

ECCLESIASTICAL.

Diocese of Quebec.

INCORPORATED CHURCH SOCIETY.
PAYMENTS to the Treasurer at Quebec on Account of the Incorporated Church Society, in the Month of June, 1846.

June 4, Andrew, W. 2 years' Subscription to 1st July, parochial,	0 10 0
5, Penney, W. do. Do.	0 10 0
6, Moiety of Collections, District of Three Rivers, per J. W. Ritter,	19 4 0
15, Collections Quinquagesima Sunday, Stoneham & Valcartier, per Rev. E. C. Parkin,	0 15 0
17, Fisher, J. C., LL.D. 1 year's Subscription, to 1st July 1846.	1 5 0
"Smith, D. S., 2 years' annual Subscription, to 1st July, parochial,	0 10 0
	£22 14 0

FUND FOR THE WIDOWS & ORPHANS OF THE CLERGY.
June 15, Collection at Stoneham & Valcartier, per Rev. E. C. Parkin. £0 8 0.

T. THURGER, Treas. C. Socy.
Quebec, 1st July, 1846.

EN. TUM.—The day on which the Lord Bishop of Montreal, left town was by mistake printed Thursday, in our last number, instead of Tuesday.

Diocese of Toronto.
From the Report of the Incorporated Church Society of this Diocese, read at the Annual Meeting held at Toronto on the 3rd of last month, and printed in successive numbers of the *Cobourg Church*, it appears that the Society is now in a position to support from ten to twelve Missionaries; no addition has been made; however, to the number of its Travelling Missionaries during the year, owing

to an impossibility of procuring Clergymen. The Society's income and expenditure are stated as follows:

Balance from last year's account.	£ 589 19 11
Receipts of Society for year ending on March 31st 1846.	3004 7 11
Repaid from Diocesan Press.	150 0 0
	£3741 7 1
Which has been laid out thus:	£2304 3 0
Expenditure.	997 5 9
Invested.	412 18 4
Funds in hand.	£3741 7 1

Independently of the funds contributed to the Church Society, local exertions have gone on throughout the Diocese, as a proof of which it is mentioned that since the erection of the See of Toronto (1839, seventy eight churches have been built, and many are now building; besides the enlargement and repairing of several others. The income of the District Branches, after deducting the amount which they have remitted to the Parent Society, is £1162. 11s. 6d. which, with the £3004. 7s. 11d. found in the above statement, makes a total of £4166. 18s. 6d. as the receipts of the Society and its District Branches, for the year ending 31st March 1849. The issues from the Depository have been to the value of £1027. 3s. 10d. and have consisted of the following publications:

Bibles.	778
Testaments.	748
Prayer-books.	1762
Publications of this Society—Bound.	179
Do. Tracts.	3020
S. P. C. K. bound Books.	1057
Do. Tracts.	11788
Bristol Tracts.	1962
Miscellaneous—Bound.	2317
Tracts.	2039
Total.	25650

At the close of the Report, affectionate mention is made of the death, during the year, of one Clergyman, the Rev. J. G. Beck Lindsay, late Rector of Cornwall, and two Vice Presidents of the Society, Col. Malton Burwell, and D'Arcy Boulton, Esquire. The Society's progress being thankfully acknowledged, perseverance in the work is urged, in order that the ministrations of the Church may be extended to every township in the Province.

DIocese of FREDERICTON.—On Sunday morning last, (7th June) an Ordination was held by the Lord Bishop of the Diocese at St. John's Church in this City, when Mr. W. N. Boyer, and Mr. Joseph Bartholomew were admitted to the order of Deacons. The Church was crowded, at least twelve hundred persons being present. Morning prayers were read by the Rev. A. Stewart, after which, in consequence of his Lordship being unwell, the Sermon was preached by the Rev. the Rector of the Parish. The Ordination Service was then gone through, in a most solemn and impressive manner, by the Lord Bishop; the Epistle was read by the Rector, who also presented the Candidates, and administered the Oath of the Queen's Supremacy. After the Ordination, the Sacrament was administered to a large number of communicants by the Lord Bishop, assisted by the Rector, the Rev. A. Stewart, and the two candidates. Dr. Gray also was present during the administration of the communion.

A collection was made on the occasion in aid of the Diocesan Church Society of this Province which, together with another for the same object, taken up at Trinity Church in the evening, made up the sum of £41 10s. and which would probably have amounted to £50, had all, who were present, been aware that a collection was to be made. The sermon in the evening was preached by the Rev. A. Stewart.

Both Mr. Boyer and Mr. Bartholomew are on the list of Catechists employed by the Colonial Church Society, whose missionaries they now are. Mr. Bartholomew is appointed to the Churches of Hampton and Petersville, where he has been officiating some time as a Lay Reader. Mr. Boyer, who has been officiating as a Catechist at Charlotte Town, Prince Edward Island, will for the present assist Mr. Harrison, at Portland.—*St. John Chron.*

EDUCATION, AT HOME OR AT SCHOOL.—"To breed children at home, is to breed them in a shade; where in a school they have the light and heat of the sun.

"They are used and accustomed to things and men.

"When they come forth to the commonwealth, they find nothing new, or to seek. They have made their friendships and aids, some to last their age. They hear what is commanded to others as well as themselves. Much approved, much corrected: all which they bring to their own store and use, and learn as much as they hear. Eloquence would be but a poor thing, if we should only converse with singulars; speak but man and man together. Therefore I like no private breeding. I would send them where their industry should be daily increased by praise; and that kindled by emulation. It is a good thing to inflame the mind, and though ambition itself be a vice, it is often the cause of great virtue. Give me that wit whom praise excites, glory puts on, or disgrace grieves; he is to be nourished with ambition, pricked forward with honour, checked with reprehension, and never to be suspected of sloth. Though he be given to play, it is a sign of spirit and liveliness, so there be mean had of their sports and relaxations. And from the rod or ferule, I would have them free, as from the menace of them; for it is both deformed and servile."

In reference to a conversation which passed in my presence a short time since, it strikes me, that the above by B. Johnson, may not be unserviceable to some of the BEREAN'S Lady-readers.

A WANDERER.

[Well, well, let it go to the printer; but without any authority from the Editor to go along with it. We cannot recommend the cultivation of the "vice" ambition, with a view that it may become the "cause" of great virtue. Ben Johnson himself was brought up at a great school, and a great scamp he turned out. He killed a person in a duel, and narrowly escaped execution; after this he turned actor, and when he had become Poet Laureate, he was a spendthrift. So he is no good specimen, and not likely to be a competent judge. But neither does his case prove any thing against great schools. Perhaps the Editor ought to say something of his mind on the subject, since he lets the extract go forth. This must suffice: Better let them rough it under rod and ferule abroad, than spoil them by indulgence at home.—*Edron.*]

PAYMENTS RECEIVED.—From Rev. George Mackie, second copy, No. 117 to 168; John W. Ball, Esq., No. 117 to 168; Dr. G. Grasset, No. 116 to 156.