

given a better account of all these places than I can. His reports to the Propagation Society, and my own knowledge of some of these parts of the province, convince me that something ought to be done without delay for the spiritual improvement of their inhabitants. And what can be done? Shall we apply to the venerable Society to which we are so much indebted? They have already promised aid. Let churchmen within this province therefore follow their example. Let them send the bread of life to their perishing neighbours, members of their own church;—let them support our infant Diocesan Church Society, by their prayers, by their private and public exertions, and by their liberal contributions. And above all, let pious young men renounce the world, and enter the sacred order of the ministry. Can they be better employed than in working for the good of souls? And are there no young men in these provinces desirous of “coming to the help of the Lord against the mighty?”\* Since a provision is made for their education, could not the clergy seek them among their flocks, and recommend them to the Bishop?

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\*We sincerely hope that these statements of spiritual destitution within our borders (and they are only a *tithe* of what might be offered) may be well weighed by those who are enjoying the privileges of the Church's ordinances. And again we would “blow the trumpet in Zion,” and inquire if no young men can be found willing to enter the service of their Lord, as preachers of glad tidings to their fellow countrymen, on our desolate shores, and in our solitary wilderness? Do all seek their own, and none the things which are Jesus Christ's? Are all panting for earthly honours, or riches, or pleasures, so that none will look upon the honour of being a herald of Christ, and labouring for the salvation of souls; or the rich enjoyment to be found, even here, in the path of missionary duties, and hereafter in the advancement to that crown of glory which the Chief Shepherd will confer at his appearing and his kingdom? Young men of the land! Ye that are entering upon life, and hesitating what field to choose, look upon this field which is spread before you. Thousands who call themselves members of your Church, and other thousands who know not what they are, want of “the words by which they are to be saved.” They want “Christ and the Church!”—Will you not devote yourselves to the supply of their momentous necessities? Will you not first offer yourselves to the Lord, and then present yourselves to His chief minister in this portion of the vineyard, that you may be clothed with that all important commission to PREACH THE GOSPEL?

We are happy to hear that two or three candidates for the ministry are waiting the Bishop's return.—May they be endued with spirit from on high, and be able to answer with sincerity that they “trust they are moved by the Holy Ghost,” to take that ministry upon them!—*Ed. C. C.*

\*REV. WILLIAM FARISH, B. D.

The late Rev. William Farish, B. D., Jacksonian Professor in the University of Cambridge, and rector of St. Giles' in that town—and latterly of Stoneham Parva, in the county of Suffolk—occupied for many years an important sphere, especially in the University, and greatly contributed, in many ways, to promote the cause of his Lord and Master.

In the year 1794 he was elected professor of chemistry in the University of Cambridge; and in 1813, Jacksonian Professor of Natural and Experimental Philosophy, when he resigned the professorship of chemistry. He also served the offices of proctor and Moderator. He held the living of St. Giles, in Cambridge, during a long period, and till his death. For many years he was one of the few who faithfully preached those doctrines of the Gospel which are often emphatically summed up in the expressive phrase “the doctrines of grace;” and which we have abundant reason to be thankful may now be heard in so many of our churches, both in Cambridge

\*We believe this eminent Professor was related to the respectable family of the same name at Yarmouth, N. S.—*Ed. C. C.*

and elsewhere. His religious opinions exposed him to reproach; but it was the reproach of the Gospel, not of the individual; and such was his universally admitted excellence of deportment, his piety, humility, and amiableness, his intellectual ability and moral worth, that, like Daniel, none could find any fault in him except it were concerning the law of his God; and his consistent conduct tended greatly to remove those prejudices with which many regarded his religious principles. He used, for a considerable period, to receive, two or three evenings in the week, such undergraduates as were introduced to him; and these opportunities of friendly intercourse with such a man could not but be highly profitable to those who were privileged to enjoy them. His well-known lectures on the arts and manufactures, which were delivered during a long series of years, were highly instructive; and were also so popular that they assisted in attracting students to Cambridge; so that he was a benefactor to the University. He had a large collection of models, or rather of machines on a reduced scale, exhibiting the principal machinery used for different purposes in this country; all of which were made under his own direction.—The models or machines were not each complete in itself; but the same wheel or other parts often served for various machines; the machine exhibited at one lecture being taken to pieces, and another fitted together in the interval between that and the following lecture. This he contrived by having a large number of wheels, axles, and other gear, made upon the same scale; so that he could build up almost any machine he wanted. In his lecture-room were a small steam-engine and a water-wheel; sometimes the one and sometimes the other of which supplied the moving force to his machines, which often performed, on a reduced scale, the same kind of work as the original. He had, among others, models of cotton-mills, looms, sawing-mills, and machines for rolling iron and for boring canon. His lectures were remarkable for clearness of explanation and extreme simplicity of diction.—They were not confined to machinery, but embraced almost every subject connected with the arts and manufactures of the country. At one time he would explain how mines were worked, and how the minerals were raised; exhibiting drawings of the sections of mines, and models of railroads and machinery used for these purposes. At another time he would show different parts of the process by which raw materials are wrought into articles suited for the purposes of human life: as in the manufacture of gunpowder, pottery, hats, cloth, and other articles. In order to obtain the information necessary for constructing these models and giving his lectures, as well as to cultivate an affectionate intercourse with his friends he had travelled into different parts of the kingdom; and he thus acquired, both as to the subjects on which he lectured, and as to other matters, an extent of minute information which has been rarely equalled, and his talent for communicating to others the information which he possessed was not less remarkable. He was never satisfied with a superficial view of a subject: he did not rest till he thoroughly understood it himself; and then he felt no difficulty in explaining it to others, in a way so familiar, that it seemed to have cost him nothing to acquire it. He was always ready to communicate information, and willingly gave to any who remained after the lecture was over such further explanations as they might wish.

Though his extensive and varied knowledge had acquired for him the name of the “Walking (scientific) Library,” it partook, comparatively, little of book knowledge: it was rather the result of large observation and deep meditation. He must indeed have read much; but he so digested what he read, as to make it completely his own.—An anecdote is current respecting him, that when an undergraduate, he was desired by his tutor to demonstrate a particular problem in Euclid. He complied. “Very right, Mr. Farish,” said the tutor; but it would be as well to give Euclid's demonstration.” Whether he had then read Euclid's demonstration, was matter of doubt; but he had thought out a proof of his own.—*London Chris. Obs.*

MR. O'CONNELL AND TITHES.—It will be remembered by some of our readers, that some months ago a letter from the notorious Agitator of Ireland to the Bishops of the Irish church, appeared in a Halifax paper; in which there was professed an apparent desire for such a settle-

ment of the difficulties arising from the opposition stirred up by himself and his minions, to the payment of the lawful tithes, as might be satisfactory to the clergy, and produce quiet in the land. This letter has been ably answered by the Rev. R. J. McGhee, an Irish clergyman; and we select from the concluding part of his letter, the following just and discriminating statement of the true nature of tithe payments, and the actual advantages which Roman Catholics would reap from even their entire abolition. We commend it to the perusal of our readers, since even in this country attempts have been made by the organ of one portion of the Dissenters to prejudice the public mind against the Church of England on the ground of tithes, and to convey the impression that they are a tax upon the individual, burdensome, odious, and unjust.—How far such impressions are correct let the reader judge from what follows:—*Ed. C. C.*

“The tithe is not only *not* a tax, but it is a part of the rent, part of the intrinsic value of the land, and such a part, that it is totally out of the power of the British parliament to remit one shilling of it, or to relieve one individual rent-payer, except so far as mere existing leases go, of one farthing of the payment of it. Parliament may deprive the clergy of it—they may transfer it, as is your object, to some other purpose than the support of the Protestant religion; they may pay the constabulary; they may appropriate it in whole or in part to education nominally that it may really pass into the pockets of the priests; or they may pass an act to abolish the name and nature of the payment, and thus transfer it to the landlord of Ireland; but as to preventing the man who takes land from paying the ten parts of its value, or pretending, in other words that land shall only be let for nine parts of its real value, or, in other words, that men who are to pay rent for land shall have one acre in every ten rent free—the principle is as thoroughly false and absurd as ever was laid down by man, and you know it to be so, though you pretend to argue on it as a fact. It is an insult to any man who understands the subject to explain it, but as the vast body of men can hardly believe that a man is possessed of such consummate audacity as to be continually asserting, like you, in letters and speeches, what he knows to be universally false, and who really believes that the Roman Catholics of Ireland are taxed to pay the Protestant clergy, I shall briefly state the fact. An Irish landlord has, let us say, 20 acres of land to let; he has many competitors who desire to become his tenants; suppose the land worth 10s. an acre as subject to tithe. If parliament were to pass an act to abolish, as you say, “tithes in name, in nature, in reality,” these twenty acres of land being now by act of parliament freed from this payment of tithe, become worth more to both landlord and tenant than when they were subject to tithe; the landlord will demand more, and the tenant will pay more, and if the tithe of those twenty acres was 1s. per acre, this shilling, and more than this, will be added to the rent, so that the man who bids for the land must offer the same, or more, for the land than when it was subject to tithe or if he does not, he must be outbid by the competitors who will; so that if parliament were to pass an act to abolish “the name, the nature, the reality, of tithe,” the only difference it would make to Irish Roman Catholics would be to raise the rent-roll of Ireland to Protestant landlords by adding the tithe to their rent—nay, by adding, I firmly believe, one-fourth more than they now pay in tithe to Protestant clergy; so that, except to carry into effect your project and that of your priests, namely, to subvert the establishment of the Protestant church—your argument as to relieving the Roman Catholics from paying tithe or abolishing tithe is, as you well know, a mere contemptible trick of shallow and impudent sophistry and falsehood.—*Dublin Rec.*”