

ter. It did not accord with the will, or with the wisdom of our Heavenly Father, that one of his children, so richly gifted and honoured, should pass through life without the discipline of tribulation—for whom the Lord loveth he chasteneth. In addition to the losses which he sustained in the death of his parents; of brothers and sisters; of his beloved Buxton, to whom he had said, "from our very early years we have been bound together in the ties of friendship and brotherhood!" and by the death of many others; his own habitation had twice become the house of mourning. His first wife, Jane Birkbeck, died in 1822. His second wife, Mary Fowler, died in 1836. His third wife, Eliza P. Kirkbride, still survives, to cherish his beloved memory, and submissively to lament her loss. Thus over all "the glory," derived from rich intellectual and spiritual endowments, abundant wealth, great labours and usefulness, and the praise of all the churches, there was "the darkness" of dark tribulation, which mercifully prevented the glory from either utterly destroying, or unduly dazzling. How wise, paternal, and sovereign, is the government under which we are placed; how much we owe to the painful, yet profitable discipline of affliction; and when in eternity we look back upon time, what reason shall we have to say "He hath done all things well."

The Saviour was very precious to our departed friend. He delighted in the fullness of his love and the riches of his grace. His divine glory as Emanuel, and his various offices, are dwelt upon by him, in his *Biblical Notes*, and we doubt not, his whole confidence was placed in Him as "made of God unto us wisdom, and righteousness, and sanctification, and redemption."

His literary works were numerous, and testify his Evangelical piety, and have been very acceptable to the public. The following will be found generally and permanently useful:—*Biblical Notes on the Deity of Christ—Evidences of Christianity—Portable Evidences—Remarks on the Sabbath—Lock and Key—Thoughts on Habit and Discipline—Habitual Exercise of Love to God.* He also published several minor things.

Nor were his labours confined to his own country. He went on journeys of benevolence, and for the extension of Evangelical religion, to America and the West Indies, to France, Holland, Belgium, Prussia, Sweden, Denmark, and other countries.

The circumstances connected with his death corresponded to his whole life. At his suggestion a meeting of the Norwich District Visiting Society was held, to make some additional provision for the poor, during the severities of this winter, and a considerable subscription was made. It was in going home from that meeting, that his horse fell and he received his mortal injury. His last speech besought his fellow-Christians to remember the poor. His last sermon was full of Evangelical doctrine. His last public prayer was a devout entreaty that he and all around him might be ready for the coming of the Lord.

The peculiar excellence and unexampled benevolence of his character had put down and silenced much of that opposition which a faithful testimony to the truth ever occasions. His very large living bounties to religious charities have long blessed his own city, as well as the whole Church of Christ. Hence he was very greatly, not to say universally beloved, and his death occasioned a general mourning, and a sorrow almost unprecedented. Till his funeral, multitudes of shops in Norwich were half closed, and on the Lord's-day the ministers, both of Established and Dissenting Churches, generally, alluded to his loss, and the Bishop of Norwich in the Cathedral, and several in other places, preached funeral sermons. The marks of respect on the day of his funeral were universal.

It was a noble testimony to the excellence of Christian principle consistently carried out in all its holy and heavenly, loving and benevolent practice, and in the daily life and conduct. It is the more delightful in some respects, to one who differed from his friend in subordinate truths, to testify thus gladly in him the power of those greater truths in which he was one with his friend, and which were thus mighty in him to produce all "the fruits of righteousness which are by Jesus Christ to the praise and glory of God."

More and more may all Christians see and acknowledge the grace which God gives to their fellow-Christians of other denominations, and rejoice in it as the sure evidence that they belong to Christ, are precious to him, and therefore should be precious to each other,

### CULTIVATION OF THE WINDSOR BEAN.

As I have seen no attempt to cultivate the Windsor Bean, in Canada, I have thought that a short description of the mode in which I have seen it successfully cultivated in England, might be useful to farmers of this country.

Of this species of bean, there are three varieties; all similar in shape, size and appearance, except colour, in which they differ. The Green bean, being of the colour indicated by its name; the Windsor is brownish, and another variety, the name of which I forget, inclines more to white. In shape they are flat; about an inch and one-eighth in length, and half an inch in width. This short description is necessary from the fact that the bean is almost unknown to our native Canadian Farmers.

Even in England they have not been grown to that extent which a wise economy would have dictated. As a general rule, their cultivation is confined rather to the garden than the farm; but I have seen several acres of them grown together in a field, and with careful management, the crop proved exceedingly prolific; the yield per acre, averaging nearly 70 bushels. They are unsuited to a sandy soil; and owing to the largeness and weight of their stalks on which the wind takes great effect, their roots can acquire a sufficiently firm hold in no soil but a pretty strong clay or marl. The time for setting them is as early in the Spring as the ground is ready to receive them. They should be planted in rows two feet apart, and about four inches distant in the row. The method of setting which I have seen practised in England, where they have been grown on a large scale, was this:—The land after having been ploughed and become sufficiently dry, was broken down with a pair of light harrows; then, to ensure regularity, a line was drawn along the ground, and holes were made with a common *dibbling-iron*. Boys or girls then dropped one bean into each hole, and the seed was afterwards covered by again harrowing the land.

When the plants are a few inches high, the crop requires *weeding*, which can be most easily done with a *horse-hoe*, or a Cultivator, for the passing of which between two rows, there will be sufficient space.

This crop will leave the land in a fine state for raising wheat, and when a dead fallow is necessary, it comes in best between a bean and wheat crop.

The Windsor bean, in its green state, is pre-eminently valuable for the table; for which purpose it is to be found for sale at every market throughout England. In its hard state it serves as excellent food for horses, cattle or hogs.—From its flatness it is difficult to grind; and indeed an attempt to grind a quantity of these beans, has rather the effect of bruising them.—Boiling or steaming answers well when they are required as food for cattle or hogs. The best pork I ever saw was fed on these beans.

The adaptation of the Windsor bean to the climate and soil of Canada, might be tested on a scale that would preclude the possibility of loss, and if the result were favourable, great benefit would arise to our farmers from its regular cultivation.

RUSTICUS.

Nelson, Gore District.

—Correspondent of *Canadian Farmer*.

### APPLES OF GOLD.

"I live by the faith of the Son of God."—Gal. ii. 20.

In spiritual things we are too often living upon self; we seek in frames, forms, creatures, and animal life, that inward peace and stability of mind which is only to be found in the Redeemer. Outward duties are well in their places; they are to be performed, but not to be trusted in; they are as the scaffolding to the building, a mean for carrying on the work; but not the work itself. When favoured with the gracious presence of Jesus, they are blessings; without it, they are nothing. The whole dependence must be on Jesus: *He is the way, the truth, and the life; without Him, prayers, praises, rites, and ordinances, are carcases without a soul.* This is the case with every external service that is destitute of the presence and blessing of the Holy Spirit, who alone imparts communion of heart, and a quickening of the soul in faith, and in love to Jesus, and often a delightful view of that which is behind the veil of outward ordinances, (such as no carnal eye can behold,) a purely spiritual discovery of the Lord in his goodness, beauty, grandeur and glory!

Vain are our fancies, airy flights,  
If faith be cold and dead;

None but a living power unites  
To Christ the living head.

'Tis faith that changes all the heart,

'Tis faith that works by love,  
That bids all sinful joys depart,  
And lifts the thoughts above,