

ness one to the other. And now I most earnestly call your attention to this plain and obvious view of the case. We are, in our principles and practices an offence to you and yours—whilst you and yours are equally an offence to us.

Permit me then to say that, whilst I deplore the excitement of a judicial trial, and the exacerbation of feeling so apt to grow out of it, yet as you have taken the initiative step, I have no alternative but to meet it, and trust and hope that salutary results will grow out of it in the good providence of God. If it be decided that the principles laid down in your communications to me of the 4th and 9th of this month, are to be enforced, and that that moderation for which this Church has hitherto been distinguished is now to be abandoned,—why, it will follow that the system of ecclesiastical and doctrinal views with which you are identified, must here exclusively prevail, and then, as a certain consequence, it will be manifest that terms of communion of a most extraordinary, if not, as we view them, sinful nature, are presented to us, and a most painful necessity will then be before me, and probably before others also, both of the clergy and laity.

In conclusion, I have only to state, that during a ministry of more than twenty-six years, I have been in the practice of "combining with" other denominations of Christians in various, and some of them consecutive services, conducted under no other authority than the law of love to our common Lord and Saviour. During the meetings of the Diocesan Conventions of Ohio,—and I believe the same custom obtains in Virginia—the pulpits of all the evangelical denominations of Christians are occasionally offered to our clergy, in the same spirit of Christian courtesy with which the Eutaw Street Methodist Episcopal Church pulpit was recently offered to me, and has been occupied by our brethren. I have preached in churches of I know not how many different denominations, and upon one occasion with a Bishop of the Protestant Episcopal Church by my side. I have officiated in steamboats and public hotels—in soldiers' barracks, in almshouses and hospitals, and even in the public streets of our city, a few years since, when the alarming increase of municipal crime seemed, as now, to call for extraordinary efforts to leaven the vast multitudes around us with the truths of the blessed gospel. I have united with my brethren of other denominations, in Bible Societies, and for seven years have been honoured with the office of President of the Maryland Branch of the American Tract Society; in the service of which, its officers and managers, clergy and laity of different denominations of Christians, combine in consecutive religious services—praying together and working together in the diffusion of those truths which are equally dear to us all. I am a life member and director in the "American and Foreign Christian Alliance," an association of clergy and laity of several denominations of Christians, whose chief object is to maintain, defend and promote the distinctive principles of the Protestant Reformation; and I here solemnly declare that I have yet to hear of the first instance in which any injury has ever resulted to the Protestant Episcopal Church in particular, or to religion in general, from such combinations. Of the very moderate usefulness which I may have been permitted to render to my fellow-men, and to my own several congregations, I believe a large share will be found in connection with these associations; nor am I willing to forego them, during the short time which my God and Saviour may permit me, his most unworthy servant, to continue his service. I shall never interfere with others of my respected brethren of the ministry who conscientiously differ with me in these points, but my Christian liberty and obligations must not be abridged by them. Such, Right Reverend and Dear Sir, are my fixed determinations. Proceed, therefore, in the purposes indicated in your letter of the 9th, and with the help of God, I shall endeavour to prepare for the consequences.

Your friend and obedient servant,
H. V. D. JOHNS,
Rector of Christ's Church, Baltimore.
(To be continued.)

For Farmers.

Work in the Garden.

There is no spot in a farm as competent to insure comfort and profit, as in the space allotted to a garden, if that be well tilled—nay, so far as regards profit, it is safe to assert, that half an acre devoted to such purpose, and cultivated, as it ought to be, with skill and industry, will yield more profit than any three acres which may be appropriated to field culture.

Sowing Seeds for Early Use.—It is to be presumed that all our enterprising readers have prepared their gardens with hot bed frames; therefore we take pleasure to remind them that during this month they should sow seeds of the following kinds of vegetables, viz: Cabbages, of early and late kinds—lettuce, cauliflower, broccoli and celery.

Celery seed may be sowed in the open ground as soon as the frost is out of the ground, to raise a crop to succeed that which may be grown from the plants grown in the hot bed.

Spinach.—Whenever the frost is out of the ground, select a good deep loamy, or sandy-loam bed, manure it freely, dig it a spade deep, rake well, so as to thoroughly pulverize the soil, then, with the corner of your hoe, draw drills twelve inches apart, one inch deep, and sow spinach seed therein, thinly, cover with the rake, and put down the ground over the seed with the back of a spade. When the plants are up a few inches, thin them out, so as to stand three or four inches asunder, then keep the earth stirred and the bed clear of weeds, and you cannot fail to be blessed with an early supply of this most excellent vegetable.

Radishes.—If you have a good loamy, warm border, facing the south, and protected on the north and west, you may sow radishes thereon, so soon as the frost is out of the ground. The border must be well manured, dug deep, and thoroughly pulverized by frequent raking. Should frost unexpectedly come after the seed is sown, or the plants up, protect the border by a covering of straw, corn stalks, or pine bushes.

Parsnips, Carrots, Beets.—To secure an early supply of these for family use, you should drill in a few rows of each, so soon as, from the absence of frost, the ground can be dug and put in good order. Manure with eight parts rotten dung and two parts ashes; dig the ground a spade deep, rake well, and then make your drills eighteen inches apart, one inch deep; sow the seed very thickly, cover with the rake, and pat the earth with the back of the spade. When the plants come up, thin the parsnips so as to stand four or five inches asunder, the carrots three or four inches asunder, and the beets ten or twelve inches asunder; stir them frequently with the hoe, and keep them clean, and you will be rewarded with an early supply of these excellent roots.

Peas.—The pea is comparatively a hardy plant, and may be sown as early as the frost is thoroughly out of the ground.

Raspberries.—Prune the vines, tie up the bearing ones, and dig in a compost compound of six parts rotten dung, one part ashes, and one part bone earth. This compost should be thoroughly mixed together, and remain in heap some days before being used, in order that the incipient stage of decomposition may be excited in the bones, before the compost is used.

Strawberry Beds.—Whenever the frost is entirely out of the ground, is the time to clean up your strawberry beds. At this time dig in lightly a pretty free dressing of a compost composed of six parts rotten dung, two parts ashes, then rake finely, and spread straw between the rows, over the straw strew tanner's bark, and sow salt over the bed.

Asparagus Beds.—Thoroughly clean up your beds, then apply a full dressing of the compost advised above for raspberries, dig it in with a hay-fork, taking care not to disturb the crowns of the roots, rake between the rows, and sow salt over the bed with a very free hand.—*American Farmer.*

Leached ashes are considered very valuable to spread on grass land.

Cheese Making.

A person, whose dairy enjoys high reputation, gives the following directions for making cheese:—

"Take a gallon and a half of water, and throw into it a pint and a half of common salt, boil and skim it, and add three or four ounces of rose leaves. After it is sufficiently steeped, let it cool, and put in one ounce of saltpetre and four runnets. A great spoonful of this preparation is enough to turn fifteen gallons, of milk. When the curd is made dip it out carefully, and put it into a cloth that sits in a vessel with its bottom perforated with holes. Let a person on each side of the cloth take up the corners, and raise the curd carefully and turn it from one side to the other in the cloth, in order to better draining off the whey; then lay it as before, in a vessel perforated with holes, and thus turn it once in fifteen or twenty minutes, and in the intervals place a follower upon it, with a stone above; cutting the curd through each time. When the whey is out, season it with salt to suit your palate, while cutting it up in small pieces with a suitable knife; then put it up for pressing. Let it stand under thirty or forty pounds' weight twenty-four hours, and then turn it, and let it stand twenty-four hours more under the same. A severe pressure, which is sometimes given, spoils a rich cheese entirely.

"Set your cheese in closets made for that purpose, which flies cannot enter. The outside may be rubbed with a mixture of butter and Spanish brown which answers very well, but other mixtures may answer equally well. A small quantity of otter, say the size of a kernel of rye, *sowed up in a cloth*, may be put in each curd.

"Never wash out your cheese cloth with soap, but boil it out in whey."—*Complete Farmer.*

Skill in Farming.

The farmer has quite as much need of skill and tact in cultivating the earth, as any other class of citizens. Skill, tact and good management, contribute quite as much to success in farmers as hard work. The head must work as well as the hands, and be mutual helpers. In the article of butter, for instance, the same outlay is required to make a miserable article as a good one. But rancid butter will not sell in market for half as much as that which is pure and sweet, and skilfully put up in yellow balls, and in clean wholesome firkins. It is the skilful dairyman that pockets the most cash, and establishes a good reputation for himself and his butter. Just so it is in all the various departments of agriculture. The man who cultivates his mind and lays up a fund of useful and scientific knowledge, as he cultivates his farm from year to year, is sure to reap a rich reward in the time of harvest.—*Vermont Watchman.*

Mutton.

The following paragraph we recommend to the especial attention of our farmers:

We mean to report at least a thousand times, or till what we say has some effect on our countrymen, that a pound of lean, tender, juicy mutton can be raised for half the cost of the same quantity of fat pork; that it is infinitely healthier food, especially in the summer season; is more agreeable to the palate, when one gets accustomed to it; and that those who eat it become more muscular, and can do more work with greater ease to themselves than those who eat fat pork. We know nothing more delicate than smoked mutton hams of South-down breed of sheep—venison itself is not superior. Sheep can be kept in fine growing order where other domestic animals will scarcely exist, and thousands of acres in the State, under an enlightened system of sheep husbandry, may be made to pay a good interest where now they are nearly dead property in the hands of their present owners.—*American Agriculturist.*

THE HESSIAN FLY.—*Cecidomyia destructor* of Say—is a small midge or gnat—not a large fly, as is commonly supposed. It is destructive in its habits, and one of the most insidious enemies with which the farmer is called to contend.

Obituary Notices.

For the Wesleyan

Mr. William North, of Cornwallis.

MR. EDITOR.—We are constantly being reminded, through the columns of your useful miscellany, of persons quitting the pale of the militant, to join the communion of the triumphant Church. During the past year, many have died in Cornwallis. Other Churches have sent their gems to stud the Redeemer's crown, and their trophies to evidence his triumphs over sin, death and hell. The Wesleyan Church has contributed its quota, and augmented the population of the skies. But while the militant Church is being diminished, and the number of the finally saved multiplied, it is cheering to know, that revivals of religion are constantly taking place, and that thus new recruits are being enlisted within her pale, and under her banner, not only to fill the places of the departed, but to carry forward the victory of the cross, and in their turn to seize the starry crown. So true is it

"The gates of hell can never prevail,
The Church on earth can never fail."

And successive ages shall still establish the truth, while unborn millions shall pray to the Head of the Church—

"Ah! join me to thy secret ones!
Ah! gather all thy living stones!"

While, however, we rejoice that "multitudes shall still be added unto the Lord," and that "the Church shall grow and flourish large and fair," we cannot but mourn, as one after another, departs to see her

"Noiseless band of heavenly soldiery"

disappearing from the field of conflict, and contending with "the swellings of Jordan." We mourn as we witness their strugglings with its cold waters. We mourn their loss; but the struggle ended, they are forever safe—

"Far from a world of grief and sin,
With God eternally shut in."

The first whose exit we have been called to mourn, is Mr. WILLIAM NORTH, an old and respected inhabitant of Cornwallis, North Mountain. Mr. North is one of the few who are saved, and enter the vineyard, at the eleventh hour. For seventy years he "lived according to the course of this world": not imagining that anything more was necessary in order to salvation, than a well ordered life and conversation. Hence he became strictly moral. Honesty, uprightness, and veracity, were his characteristics from youth; and he did not dream but these would entitle him to eternal life, or give him an easy passport to heaven. It is believed, however, that his conscience was somewhat aroused, and that he saw something more than mere morality was necessary, under the preaching of the Rev. Mr. Snowball, many years ago; but he had evidently lost these awakenings, till about ten years since, they were revived under the ministry of Rev. Benjamin Clark, then a Wesleyan Minister stationed on the Cornwallis Circuit. While the Preacher was showing the necessity, and describing the nature, of the new birth, a ray of heavenly light shone into his mind. The Spirit of God was in it! He thought, "What! and must I come to this? Are not my morality and upright living enough? If this change be indeed necessary, then! I am destitute of it—I am deceived." Such was the substance of what he stated to the writer, when speaking of his awakening and conversion a few days before his death.—*And now*

"Faded his virtuous shew,
His form without the power;
The sin-convicting Spirit blew,
And blasted every flower."

He sought until he found regenerating grace, and could testify that "the Son of Man hath power on earth to forgive sins"; and having given himself to God and experienced his grace, he gave himself to the Church according to the will of God. After his conversion he lived ten years. In allusion to this, he remarked to the writer—"I am but a child of ten years. Seventy years of my life were spent to no purpose." Is not this a brand plucked out of the burning? He was born on the 3rd day of September, 1771, and died the 4th day of September, 1851. His mortal remains were conveyed to the Chapel on the North Mountain, where a discourse was delivered to a large and deeply