

cease, a farm or a school, to by far the larger number, becomes a necessity. But let us look higher, and for the same reasons we urged in favor of horticulture, we insist upon the advantage of a familiarity with agriculture, both ancient and modern,—that is, throwing a light upon the passages which otherwise would be dark, if not unmeaning. Here is one, Deut. 11 chapter, 10 verse: “For the land whither thou goest in to possess it, is not as the land of Egypt, from whence you came out, where thou sowedst thy seed and wateredst it with thy foot.” How was this done? It is evident that the venerable lawgiver is referring to some practice in Egypt, of watering with the foot, unknown to us. He is comparing the processes of irrigation in the two countries, and shows that the land to which the Israelites were journeying should not be watered by human labor, but with the rain from heaven, as Egypt was and was not. The annual inundation of the Nile was made available by the Egyptians for the purposes of irrigation. From cisterns filled by the inundation, the water is drawn into channels cut in the ground, which convey it into those places where it is wanted, and when one part of the ground is sufficiently watered, that channel is closed by pressing the earth against it *with the foot*, in the same way was the channel often opened. Thus was Egypt a land watered by the foot, while Palestine was a land of hills and valleys, and drinketh water of the rain of heaven. There is no need of further illustration. If there were, a slight acquaintance with the bible would show, that it is very proper and profitable for the clergy to have a good knowledge of farming and gardening. What little acquaintance I have with these subjects I find of great utility. And as for the garden, I have yet to learn what can approach it in the purity and healthful recreation it affords, or surpass its products when obtained fresh from its borders, and not hours and days after being gathered, and when they have passed through various hands, brought from the market. The garden has further claims upon us, if it be true that in its employments none but a good man will really delight. Yet this is said: it is undeniably the case that these employments grow upon one as he grows in age; and when a man will often turn with disgust from the pleasures outside the garden, he sought in youth and early manhood, those within have an attraction he finds it impossible to resist. Nor need he try; for few sights are more pleasing than to see an old man busy with his shrubs, and flowers, and trees, pruning here and training there as

each of his old friends may seem to need. In conclusion let me add, that to no one who has or would have the great blessing of a sound mind in a sound body, no matter what his profession or condition in life, ought the garden to be an object of indifference. To all it is able to impart the highest and purest delights—delights which leave in the mind no subsequent regrets, but of these we hope hereafter to have something to add, more than, coming at the tail end of an article already too long, we could possibly say.

Yours, CLERICS.

P. J.—I must detain you here a moment to remark, that you will observe that I have not stated, what must be obvious to every reflecting man, that it is a clergyman's business, so far as he can, to promote the well-being of man generally, as well as the safety of his immortal spirit particularly. He cannot, therefore, be indifferent to material, closely connected as they often are with the moral, interests of the people. Yet there are who assume that he has not a deep stake in the welfare of all, in any degree commensurate with that of others; as if when one becomes ordained he ceases to be a man, as if he were sapped of all those warm affections which men are commonly supposed to possess. As if an old bachelor, because he is a layman, can be more concerned for the general good than a man who has six or a dozen sons and daughters, for whose future well being he is gravely anxious, and whose prosperity must be bound up in that of all. And as if the greater the purity and the elevation of a man's affections, the less disinterested he will grow, and the more indifferent to the happiness of those around him. It is simply absurd. But I must stop.

[We are obliged to our clerical friend for this and other contributions, one of which appears in this impression. In our next we propose inserting another article on the subject embraced by our correspondent's communication from one of our American exchanges, with some remarks of our own. It is a matter that will amply repay careful consideration.—Ed.]

WINTER BARLEY.

OTTAWA, 6th Oct., 1859.

To the Editor of the Agriculturist.

DEAR SIR,—This note will accompany a few sample ears of a new variety of Barley,