Miscellaueous.

THE INSOLUBLE PROBLEM OF AGRI-OULTURE.

God's servant, rebukes the pride, the presumption, the arrogant littleness and feebleness of man. We never tire of boasting of the achievements of it seemed probable we should have to science, and are apt to look contempt. pay. Baron Liebig, one of the first auuously upon those devout generations thorities on the subject in Europe, vewhich contemplated with wonder and homently declared that the soil, deprivadoration the mysterious works of the ed of the aliment intended for it by Almighty, and owned that human skill nature, would in time be exhausted. and human wisdom can penetrate be. The statement applies more or less to neath no more than a thin film on the every country in Europe, but to none surface of things. Here is this British does it apply more emphatically than of those who esteem themselves good nation, in the second half of the nine-to Great Britain. Our population has men, and in some cases possibly are! nation, in the second half of the nine to Great Britain. Our population has men, and in some cases possed within sixty years. On a small Well may we ask, is it not a divine won-sucking child by the lifeless remains der, a miracle in attestation of the truth of its mother. We have at least 10,000 at its command, brought to a standstill beings have to be maintained. The of Christianity, that it has maintained in the performance of what nature ef | earth groans under so vast a popula | itself in the world for eighteen centuries fects constantly in every field of grass, and what is, in reality, the initial opera-tion of agriculture. Take agriculture at as early a stage as you please, what, we ask, is the very principle which renders it possible, what is the grand fact which calls it into existence? Is it not this, that nature receives from man all refuse, all rubbish, all foul and excrementitious matter, silently folds it up in the lap of the earth, converts it into the richness of fruit, the strength of grain, the beauty of foliage and flowers, and returns it to man for his nurture and enjoyment? One thing only is required of man, that he will commit to the earth what, if not committed to the well known, must soon fail, and me earth what, if not committed to the earth, becomes poison. And the problem which at this moment defies the most civilized of nations is neither more nor less than this, how to restore its refuse to the earth, in order that, by the annual miracle of Divine beneficence, it may be transmuted into food!

It would, of course, be absurd to say that we have been ignorant of the first principle of agriculture—a principle familiar to man before one stone was laid to build the Pyramids, or one province of plants searching for food. The drain-was occupied of what is now the world age of a house or a farm-yard pollutes was occupied of what is now the world of China. But there are Englishmen a river, but the drainage of a corn-field who would be confirmed in their persuasion of the utility of rain, if rain were pronounced useful by a Parliamentary Commission, and therefore it must be deemed satisfactory that a finite. What we have to do with our Commission of the House of Commons, after fully investigating the subject, have declared that the refuse of our habitations and our cities may be utilized in the culture of our fields. Practically we had denied this fact, and have long been suffering the consequences. Nature, with all her bounty, is both stern and precise. She meets us half way, but unless we do our part unless we accept her terms-she will punish, instead of rewarding us. The condition on which she converts refuse into food is that it be laid in the earth. The ground is her mint, from which issues gold; if we put our refuse elsewhere, her avenging ministers, pestilence and famine, will remind us of our blunder and our crime.

For at least a quarter of a century we have been obstinately attempting to put it elsewhere. First we tried the ing the entire basins of rivers from air. Rising in malarious steam from But we became too civilized for such horrors. Our finer feelings were revolted. We determined that, at worst, the sepulcbre should be whited, and the outside of the cup and platter be clean. We would still waste what nature intended for use; but as the air would not hide it from us, we would fling it into the water, to be washed away. So we looked upon the crystal brooks and the bright fresh rivers, perfect emblems of power married to beauty, sweeteners and purifiers of the atmosphere, seeming, in the glow of summer air, to bring down blue stripes of heaven to bind the breast of earth, and asked them to bury for us the dead matter which we would not decently inter in the fields, to wait the resurrections of spring! The brooks became house-drains; the rivers became main-sowers; but, as the foulness had disappeared from gutters and lanes, we of a good man, a thousand times more thought for a time that we had got than even the eloquent eulogies of vice over the difficulty, and reflected with from the lips of a bad one, because more complacency what wonderful people we powerful and effective. They never exwere. If, however, the waste of our ult as they do when they see that good refuse in the air had been offensive, the man stumble. His fall, is the fall of that waste of it in the water was almost majestic statue of holy example that has equally loathsome and more deadly. looked upon them with a withering frown Noxious emanations, passing into the and when it lies prostrated itsethe fallen air, are borne about by winds, are dis | Dagon on the threshold of his own temsipated through measureless expanses of sky, and have comparatively slight power to hurt. But we drink water; of every kind of food water is the largest component; poisoned or putrescent water corrupts the blood and ulcerates the stomach; and horrible forms of animal life which come into existence in prophesieth not good of me but evil." tainted water, entering into our bodies Example is indeed a prophet. It may with our drink, produce hideous and even make the devil stand abashed and painful diseases. It is hardly possible for us to imagine the atmosphere taint are not satisfied with themselves, who glad to aid in giving an impulse to this ed to such an extent that birds should feel that they are doing wrong, seek an work of Christian benevolence. You die in it, but it is notorious that fish die excuse for themselves in the weakness are aware that the emigration comin our rivers.

public eagerly listened. Resolute that tent with the principles of a perverted nature should not be obeyed, resolute morality, with any verbal apology for that her sublime thrift should not be their sin, however well expressed; they imitated, we still tried to waste, but to want an example that they can quote. waste pleasantly and harmlessly. It Frequently they are only too successful would not do. The chemists were baffled. in their search. Good men are often Water, once dead and rotting, science | weak, and blindly cling to an error that | Turkish coast, crowded to its utmost could not restore to it the sweetness and thus becomes a stumbling block to capacity with human beings, with wholesomeness of life. "No efficientarti- others. ficial method," say the Commissioners in their report, "has been discovered to their report, "has been discovered to purify, for drinking and culinary purpopurify, for drinking and culinary purpopurify. ses, water which has been once infected meeting and related his experience in athletic forms landed there so emaciated by town sewage. By no known me- regard to the influence of temperate and feeble that they could not walk a chanical or chemical means can such drinkers of respectable standing upon step, and they all told him the same water be more than partially cleansed; the habits of the drunkard. cesses of filtering and deodorization to Captain Johnson's tavern and waited May, I saw about 45,000 of these people

cannot, therefore, be relied upon to do for half an hour or an hour for some on the shore, lying about in mud and is sufficient, under certain conditions. to breed serious epidemics in the population which drinks it." All our expedi-It is profitable for instruction, reproof, ents had proved vain; we had sinned and correction, to observe how nature, against one of God's natural ordinances: against one of God's natural ordinances; we were punished.

Nor was the poisoning of our rivers the whole extent of the penalty which the mighty mother threaten to run dry. As yet, indeed, the decline in the fertility of our soil is a matter of speculation rather than of fact. Agriculturists have obtained so much advantage within the present century from mechanical appliances, from guano, from artificial manures, that they have contrived to repair the waste of the substance of the soil without restoring to it what is abducted by man. But the ship which has long ridden out the tempest founders in a moment, and we may learn suddenly, and there is no strength in the ground to To avert all risk, or to postpone it to

an indefinately distant day, we must do as nature bids us. We must restore the sewage to the ground. What we cannot do by our chemistry is done by the filtration of the soil, and by the tendrils does it no harm. The amount of liquid manure which would be required to impart a sensible odor to a few square miles of growing grass is practically insewage, therefore, it to dilute it sufficiently in water, and pour the water on our fields. Carriage by suspension in a liquid is, the Commissioners inform us, the cheapest mode of transport. "In many towns of Lancashire," they add. there are to this day numerous cesspits. This is the case with Manchester, where the local authorities expend about 20,000l. a year, for emptying them and removing the contents to the land and receive back 50 per cent. by the sale of the material. A system of sewerage, and the necessary works to remove all the refuse in a liquid state to the adjacent fields would, in Mr. Rawlinson's opinion, cause a saving to the town.' The closing advice of the Commissioners deserve earnest attention and has our cordial approval: "We recommend that the important object of freepollution should be rendered possible a provision for compelling local boards of one whose duty it has been at some to render the sewage of their districts innocuous by application to the land sought by the expenditure of enormous sums, is, to a considerable extent; counteracted by the increased discharge of sewage from towns higher up the stream) requires special and immediate attention."—Weekly Review.

FAILINGS OF THE GOOD.

HOW ABUSED BY THE GUILTY.

[From "Life-Lessons in the School of Christian Duty," a forthcoming work by a minister of our church.

Guilt and sin love to quote the failings ple, mutilated and broken, they regard this misfortune to virtue as a personal triumph for themselves. That example has been to them what the prophet Micaish was to Ahab, and if their lips were bridled, their hearts said as plainly as that wicked king, "I hate him, for he feel "how awful goodness is." Men who

"Many a time," said he, "have I gone

more than mitigate the evil. Water respectable man to come in and go to wretchedness, and they were dying at which appears perfectly pure to the eye | the bar and call for liquor. After a while, | the rate of 500 to 700 per day. At the Deacon Barnes would come and call for same time a vessel lay in the harbor, some spirit and water. Then I could go up to the bar and do as he did." Deacon Barnes hearing of this asked him if it was so. "It is," said the man. "Well," about over hill and valley, some in said the Deacon, "you shall hang on me no longer. I joined the Temperance Society yesterday." "Did you?" "Yes!" "Well, then I will join to-day, for I can do without liquor as long as Deacon Barnes can."

How vain to cherish the hope of being able to demolish the arguments of the Sabbath breaker, of the theatre goer, of the intemperate man, of the votary of fashion, while they are fortified by the example tion, and even the teeming breasts of and made progress when domestic traitors have so often stabbed at its vitals with poisoned daggers, when they have kissed, with the lips of profession, a cause they betrayed by example?

But what if many do sin; what if the majority do cast off the fear of God; what if it is fashionable to travel the broad road; will you therefore be the they are scattered throughout the vilsuicide of your soul? Will fashion take away the sting of the undying worm? Will fashion put out the flames of the quenchless fire? Will it be delightful to be damned in company? What if efforts always wisely directed. If the many would laugh at you for being odd; Russian Government cannot be induced is their ridicule worse than God's frown? Is your own conscience such a torpid chanics can do little for the farmer if thing, that sin may trample on it by mere force of numbers? Are your conbe brought out by pulverising, and no victions to be voted down by majorities? crop upon it to be cut by the reaping Have you enrolled yourself in that democracy of darkness, where numbers are instead of God.

There are good men who err and set a bad example; there are great men | Many of them have no money, and when whose intellectual eminence flings a they are in need they sell the children flood of splendor over the ruinous vices of their slaves, both male and female, or the contemptible follies in which they and thus supply their necessities. The ndulge; there are men whose names we Musselmen readily purchase; but it is a would utter with a certain degree of pitiable sight to see boys and girls sold reverence against whose example we like cattle in the streets. They fetch must put you on your guard; for the £20 and under; little ones, two years splendor of genius cannot atone for its old, have been sold for 10s each. Any errors, and, if it did, good sense should attempt to reach their case after they warn you of the presumption of supposing that because you have the errors you also have the genius. Great men, and even good men, have been characterized by gross weakness. They have shown themselves unsafe guides. The fraity of Solomon is as memorable as his wisdom: and the same pages that record Peter's devoted attachment, tell us how he denied his Lord. None of us has any right to adopt a human standard. There is an emphatic meaning in that declaration of the apostle, that they 'who measure themselves by themselves and compare themselves among themselves, are not wise." On the principle that another's example may sanction your course, there is nothing left which you may not do. You may quote examples for everything. If you wish to join in the gay dance, you may find some has had time to go far, and blessings professedly Christian partner; if you will come down upon Old England for wish to visit the theatre, some renegade her deed of Christian benevolence. Nor Christian can show you the way; if you should time be lost. Winter is coming wish to share the whirl of nonsense and on, when suffering will be increased unemptied cesspools, offending the senses in gutters and lanes, filling our streets with abomnation and our houses with stench, it tainted the atmosphere.

Description saided be rendered possible by general legislative enactment, enabling the inhabitants of such entire districts to adopt some controlling power for that purpose; but it should include you may possibly find a seat by the side vanity, there are Demas-professors in ten fold .- Weekly Review. the world to keep you in countenance; time to enforce the commandments; if the love of the world attracts you more for agricultural purposes. The case of than the place of prayer, there are certhe valley of the Thames (where the purification of the river, which has been you in your tastes. There is scarcely purification of the river, which has been you in your tastes. than the place of prayer, there are ceranything you can wish to do but you can find a pretext or apology for it in the disgraceful failings of such as are presumed to be good men; but shun the principle. There is only one example for you, and that is the Master's The multitude can furnish no substitute. A multiplicity of criminals cannot sanctify crime; a host of evil examples cannot change the nature of sin. Bear this in mind when you are tempted to go with a multitude to do evil. The curse will not be the less because they share it. You sin and you must bear it. If you could sin by proxy, you cannot be judged by proxy. You will stand at the bar of God to answer for yourself. Keep, then, one thing your own; part with all else if you please, but be the owner of an independent conscience. Let not your destiny lie at the pleasure of your neighbor or the risk of his example. You are not called on to gratify him to such an extent as to become an outcast from God to keep him company.

THE CIRCASSIAN EXODUS.

The following is an extract from a private letter, dated Tocat, July 16: I am glad to see by the papers which have just come to hand that there is a movement in generous England for the relief of the Circassian emigrants. Having seen a good deal of this people and of their extreme sufferings, I should be of another. If a good man errs, they menced some five years ago, and up to What, then, was to be done? Try deem themselves privileged. They will three years ago it was computed that deodorization, exclaimed a company of wrap themselves up in the cloak of his about 100,000 souls had come into chemists—first pollute, and then purify failings, and so lay the flattering unction. Turkey. But the movement was then your water; and to the chemists the to their souls. They could not rest convoluntary, and on a moderate scale. try the emigration has assumed a very different character. The Russian authorities forcibly charter every vessel they can lay hold of, and send it across the sea to the nearest ports on the wholly inadequate provisions for the voyage. I have it from the Italian While in that city, in the middle of last

tents, but many without any kind of shelter. Some of them work on the new road for a trifle, but the greater part are forwarded to the interior as fast as possible, beasts and carts being impressed for the purpose, but they die in great numbers as they go, and their rude graves are scattered all along the road. Some of the survivors have told me that they have buried all their relatives, wives and children along the road and are now left alone. I heard of one or 20,000 in town here on the move for other places. They die in large numbers, apparently without disease. The town is surrounded with their fresh graves, and the emaciated forms of the living stalk about our streets, exciting pity in the hardest hearts. The Turkish Government are nobly and generously doing all in their power for their relief. Land is given them gratis, and lages, where the wholesome mountain air enables them to repair their constitutions. But the authorities cannot do all that needs to be done, nor are their to carry on this business in a more Christian way, we ought to await every arrival on the Turkish shore with good doctors, medicine, provisions and clothing, and, by restoring their physical energies, prepare them for the battles yet in store for them before they can settle down as farmers, and obtain from the soil the supply of their wants. produce any good or adequate results. Your agents would not know the language or the people; they would be easily imposed upon, if they did not themselves impose upon you. As for our missionaries, I do not think they would be suitable agents, most of them not knowing Turkish, and when they do, not having sufficient experience in matters of this sort to keep them from imposition. Your (British) Consular agents might do, and would be the best agents where they have been settled for some time. I believe the sure course is the one I mentioned above. Let good physicians be stationed at all the landings, wholesome quarters, food and clothing be furnished with a liberal hand; it will arrest the evil before it

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