

## POETRY.

## I'M NOT ALONE.

JOHN 8: 29.

I'm not alone! I'm not alone!  
Though strangers walk on every side,  
And faithless friends their faces hide,  
And foes blaspheme, I'm not alone.

My father sent me to atone,  
Bequeathed me stripes, and blood and tears;  
Yet still he bows his head, and hears  
My every sigh; I'm not alone.

O, not the lip of scorn, the heart of stone,  
May spurn and treat me with disdain,  
May pierce me through with sharpest pain  
My father smiles; I'm not alone.

Till all my Father's work is done,  
Through sorrow's night, and days of grief,  
His presence shall afford relief,  
His hand sustain; I'm not alone.

The Father never leaves his own,  
But leads them forth to toil or rest,  
Forever with his presence blest,  
Till gathered home; I'm not alone.

## YOUTH'S DEPARTMENT.

## The African God-Man.

None of my young friends, I suppose, need be informed what an African is, but I seem to hear some of them enquiring, Pray, what is a God-man? This is a term by which the native Africans designate their religious teachers, missionaries or those who tell them of the true God.—The one of whom I am going to tell you was himself a native, and therefore, I have called him the African God-man.

Missionaries who go to heathen lands find the men and women so strongly prejudiced in favor of their old superstitions, that their principal hope of success is in educating the young, and thus early training them in the knowledge and fear of God. But many heathen parents care little or nothing about having their children instructed, at least, to any great extent; having their most promising boys and girls taken from them just as they begin to become interested in their studies. This has been peculiarly true in the African Mission; but through the persevering efforts of their teachers, a great change has now been wrought in many of the native tribes.

About three years after Mr. Crocker commenced his labors among the native youth in Africa, his heart was cheered by receiving letters from two of these lads, expressing a hope that God had forgiven their sins, and given them a disposition to love and serve him. So manifest was the change which from this time was observable in their lives and conversation, that both were afterwards baptized and united to the little Mission church. The elder of these is now laboring as a missionary among his countrymen. The younger, of whom I design more particularly to speak, was a lad named John Mathias. He manifested a great interest in his studies, and gave promise of becoming a very useful and happy man. But in a short time his brother, whose only object in having him instructed was to render him serviceable to himself in the slave trade, sent and took John away. It was a sad day to this poor boy, who loved his teachers, and was now more than ever anxious to be instructed, particularly, in the truths of God's word. But neither he nor his teachers could prevail upon his brother to let him remain, and accordingly, he was forced to go.

I am quite sure that none of my young friends have any correct idea of the horrors of a slave market, where human beings of almost every age, confined hand and foot, are waiting to be bartered away for rum or gunpowder, and then to be carried into a strange land and there sold into irrecoverable bondage. I am sure no one of you could witness the hopeless agony of these poor creatures, who have been cruelly torn from their beloved homes, or the cruel treatment of the hard-hearted slave dealers, without having your own hearts greatly pained, and I will not, therefore, trifle with your feelings enough to attempt any description. Let me only say that it is much more awfully wicked, and, consequently, distressed place than you ever had any conception of.

In such a place John was to act as an interpreter for his brother, in the inhuman traffic of slave selling. The missionaries, of course, lost sight of him; for slave dealers have no wish to hold intercourse with missions stations. And there are no mails in that country as with us,—no post office to which the poor lad could anxiously look for a letter from his Christian in-

structors. They could only commend him to God, and pray that the little light which had begun to shine into his soul might not become wholly obscured by the thick darkness around him. Yet they could hardly expect that grace would triumph in so young a heart, with so small amount of knowledge, and under such a dreadfully corrupt influence.

Years passed away. Worn down with untiring labors, Mr. C. revisited his native land, and after spending two years in America, again embarked for Africa. For several days the vessel in which he sailed lay at anchor off Gallinas, about two hundred miles from the mission station to which he was bound. Here is a great slave market, and many hundreds of slaves were at this time there, ready to be sold to the first slaver which should visit the place. Our missionaries, however, did not see them, as their vessel lay some miles from land, and neither the crew nor passengers were allowed to go on shore. But as the Kroomen, according to their custom, came around the vessel in their canoes, Mr. Crocker, with his usual faithfulness, endeavored to give them some religious instruction, and thus direct their untutored minds to God, their great and glorious Creator. To his great surprise, they told him that they had a God-man on shore,—one who talked true God palaver, who read the Bible, and prayed to God a plenty,—that he was black all like themselves, but that he knew Merica, fash, and always told them it was very wicked to lie, steal or do other sins. Mr. Crocker expressed a strong desire to see this God-man, and, every time the Kroomen came, he enquired more about him. They told him that the God-man wished very much to come to the vessel, but his brother would not let him, and then went on to state many more facts in proof of his being a true God-man.

At length Mr. Crocker became so much interested in their account of this man, that he wrote to him a letter in broken English, such as is used by the natives on the coast, enquiring who he was, and how it could be, that in such a place he could maintain a religious life. Just as their vessel was getting under sail, some Kroomen pushed forward in a canoe, bearing a note for Mr. Crocker. It was from their God-man, who, they said, cried very much when he heard that God-man Crocker was on board, because his brother would not let him come and see him. But what do you suppose were the feelings of this devoted missionary when, on opening the note, he read the name of John Mathias, his own school boy, for whom he had so often wept and prayed? There was no farther opportunity for intercourse.

That teacher will never again communicate with his convert till they meet in the spirit world. But the testimony of the Kroomen satisfied him that God had not forgotten the dear youth,—that, though shut out from intercourse with all Christian society, he was not deprived of the presence of Him who is the only true light of any Christian.

Will not my dear young friends who read this, be grateful to God for all the means of instruction which they enjoy? And, when they think of the effect of the gospel on this heathen lad, will they not love the gospel more, and endeavor to extend its influence to every creature under heaven?

## AGRICULTURE.

**LIQUID MANURE.**—Mr. Heyworth, a Liverpool merchant, in a letter addressed by him to the Secretary of the Health of Towns Association, says:—"From practical observation, I believe that if the noxious matters which, now being left to waste, generate disease and spread desolation over our population, were scientifically collected and transferred to the soil, they would not only remunerate all cost by the abundant fertility they would induce, but would be a mine of wealth to the promoters of any scheme for this purpose, and, thus the promoting of self-interest would therefore be the security of public health. By means of earthen pipes, small covered cesspools, and stench-trays, I convey all the waste water, including that from the water-closets, chambers, scullery, wash-house, &c., and all other feculent matter in a diluted state, from my residence, stables, sheep-pens, &c., into one end of a large excavated dung-pit, which, being always covered with litter, never allows any escape of noxious effluvia; at the other end of the pit I have covered well outside, communicating by small openings with the bottom of this pit, from which the fluid manure is lifted by a pump into a covered water-tight cart, and carried upon the fields. The quantity of this liquid manure from my single establishment, covers annually about 20 acres, and renders them profusely luxuriant. For the rain-water and springs, I have separate

and distinct drains, which is an essential arrangement. What should prevent a scheme so encouragingly profitable from being applied in collecting and distributing the liquid manure of towns generally, if incorporated companies were authorised by acts of Parliament to enter upon such undertakings."

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