

## A Scene in the Pacific Ocean.

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When the islands of the Pacific Ocean were first discovered by Europeans, some of the natives were found very timid and friendly; while others were fierce, treacherous and warlike. For many years after this discovery, these islands were visited only by those who were on voyages of discovery, or who were in the pursuit of gain. The natives were treated with great inhumanity; and drunken seamen, rioting through their villages and trampling upon all laws of right doing, soon introduced all the vices of civilized life, to be added to those of the savage state. The natives generally became exasperated, and were ever watching for opportunities to cut off the ships and massacre the seamen. A Nantucket whale-ship was at one time wrecked upon one of the Feejee Islands. The crew escaped, in their boats, to the shore and before they were discovered by the natives, succeeded in constructing a fort for their defence. The natives, however, soon found them; and after a long and bloody battle all of the sailors were slain, except two little boys who were saved. One after the lapse of many years, escaped on board a whale ship, which stopped at the island. The other has never been heard from.

Such was the condition of these islands when the American missionaries, taking their lives in their hands, went among them to Christianize the inhabitants. The missionaries were ridiculed, opposed and traduced by thousands at home, and they endured every species of hardship and privation from the habitations of cruelty, in the midst of which they took up their abode. God smiled, however, upon their exertions, and soon these wild men and women turned from their idols and their sins, and cultivated the arts of peace.

A few years after the missionaries had commenced their labours, an American whale ship came in sight of an unknown island in the Pacific Ocean. They had been for six months cruising in search of their gigantic game, without having seen any land. Scurvy, that terrible scourge of seamen, had seized one after another of the crew, till there were not enough left in health to navigate the vessel in safety. Scurvy is a disease caused by living a long time upon salted provisions, without any vegetables. And the sufferers are almost immediately restored to health, when they can breathe the fresh air of the land and eat freely of fruits and herbs. Here was this ship, several thousand miles from the South American coast. The crew were emaciated and dying. Before them rose, in all the beauty of tropical luxuriance, one of those islands of the ocean, which appeared to the mariner, weary with gazing for months upon the wide waste of waters, like the garden of Eden. But they dared not approach those shores. A foe more treacherous and dreadful than disease they apprehended there. The club of the savage and the demoniacal revels of the cannibals dancing and shouting around their roasting victims, were more to be dreaded than death by slow and lingering approaches in the ship. They dared not draw near the shore, for they were too feeble to prevent the natives, should they come out in large numbers in their canoes, from climbing up the sides and taking possession of the ship. But with the glass they could distinctly see the clear streams of water foaming down their channels in the mountains. Meadows faded away in the distance, enchanting the eye with their shady groves, and their rich verdure. The cocoanut tree reared its graceful head upon the beach laden with its precious and its life giving treasures. And forests rich with tropical fruits, juicy and luscious, were everywhere spread around. These emaciated and dying men crawled from their berths and gazed with wistful eyes upon this tantalizing scene. Slowly they were borne along by a gentle breeze, and forest, crowned head lands, and luxuriant valleys and groves, bending beneath the burden of fruit, glided by, like the changes of a kaleidoscope, and still no canoe pushed out from the shore, and no hints of the natives were to be seen. They began to cherish the hope that the island might be uninhabited, and cautiously approached it. But ere long saw canoes upon the beach, and smoke here and there ascending from the cocoanut groves. And still, to their astonishment, no natives made their appearance, and no sound of human voices reached them from the shore. As they rounded

a promontory, which opened before them a quiet and lovely bay, a thickly clustered village of the natives burst upon their view, and in the centre of it was reared a Christian church. A simultaneous shout of joy rang through the ship, as the cry passed from stem to stern, *The missionaries are here!* It was the Sabbath, and the natives had learned the Divine command, "Remember the Sabbath day, and keep it holy." And the temptation of a ship entering the bay did not lure a single canoe to leave the shore. The crew were almost crazed with joy at this sudden change in their prospects. They speedily cast anchor, furled their sails, and entering the ship's boats, went on shore. As soon as the natives were informed of their sick and suffering condition, they received them with the utmost hospitality, and supplied them with all the vegetables they could need.

The next day the natives aided the emaciated crew in taking a sail from the ship, and spreading a large tent upon the green grass on the banks of a mountain stream. And here the crew reposed in inexpressible luxury. They bathed their limbs in the pure water, and quaffed it, in its coolness and its freshness, like Elysian nectar. They rolled with childish glee upon the green grass. Cocoa-nuts and bananas, and lemons and oranges, and other luscious fruits of the tropics, were brought to them in great abundance, by the friendly natives. In a few days, the disease which had brought so many of them to the verge of the grave, began to disappear. The missionaries, from their little stock of medicines, administered to their wants, and treated them with fraternal kindness. In the course of two or three weeks, all were restored to health and vigour. They filled their casks with fresh water; laid in stores of vegetables; supplied themselves with pigs and poultry, and then, with invigorating bodies, and rejoicing spirits, they raised their anchors and unfurled their sails, and departed on their adventurous way. Thus is fulfilled the declaration of scripture, that "godliness is profitable unto all things, having promise of the life that now is, and that which is to come." The labours of these missionaries were not only instrumental in promoting the moral elevation, and we hope the final salvation of these uncivilized men, but they almost saved the lives of these seamen, and secured the success of the voyage upon which they had embarked.

What a different world would this be, could the spirit of christian brotherhood pervade the hearts of all its inhabitants? Could wo, injustice, and oppression cease, and every man look upon his fellow man as a friend, the larger portion of the sorrows of humanity would disappear forever. And none are doing more to hasten the advent of this happy day than those who are aiding by their personal influence and their purse, to extend throughout the world the religion of Jesus Christ.

Ye disciples of Voltaire and of Paine, can you show us such a triumph as this? You profess to be humane men, to love your brethren, to desire to promote their happiness here and hereafter. Can you show us an instance in which the adoption of the principles of infidelity has been promotive of the moral or the physical welfare of an individual, or of a village, or of a nation? Have you ever known a young man to become more dissolute by becoming a christian? Have you ever known a village to become less thrifty and prosperous, in consequence of the observance, by its inhabitants, of the precepts of the Bible? Is there, on the surface of this globe, a more intelligent, virtuous, prosperous, and happy community, than is to be found in the dwellings of New England—and is there any other portion of earth's inhabitants, over whom the religion of Jesus Christ has greater supremacy?

Give, then, your influence to aid this cause, and your fellow men shall bless you, and conscience shall reward you, and your heavenly Father shall welcome you as his co-workers and his sons.—*Evangelist.*

## "I Will Give Liberally."

It is a good resolution, founded on good reasons, some of which I will state, in the hope that others may be induced to come to a similar determination.

I will give liberally, for the following reasons, viz:

1. Because the objects for which I am called upon to give are great and noble. It is the cause of letters, and religion, of man and God, for which my donations are wanted. The interests of time and eternity both are involved in it. Now, it is

a shame to give calculatingly and sparingly to such a cause, and for such objects. If one gives at all, he should give liberally. Nothing can justify a person's putting in only two mites, but its being all his living.

2. Liberal donations are needed. The cause not only *deserves*, but *requires* them. It takes a great deal to keep the present operations a going; and we must every year extend the works. Do you not know that we have the world to go over, and the millennium is just at hand? Look, the morning of the day is getting bright. We can almost see the sun peering above the horizon.

3. My means either enable me now to give liberally, or by economy and self denial, may be so increased as to enable me to give liberally. I will give liberally so long as I do not resort to economy and self-denial; and if I do resort to them, that will enable me to give liberally.

4. I will give liberally, because I have received liberally. God has given liberally. He has not only filled my cup, but made it run over. He has given me "good measure, pressed down, and shaken together, and running over." I will imitate him in my gifts to others, and especially in my donations to his cause.

5. I am liberal in my expenditures, and therefore I will be in my donations. Why should I spend much and give little? It is not because spending is much more blessed. No, it is giving that is said to be more blessed. The conduct of a man, whose expenditures are large and his donations small, is literally monstrous. I will not act out of all proportion. If I must retrench, I will retrench from my expenditures, and not from my benefactions.

6. The time for giving is short, and therefore I will give liberally while I have the opportunity of giving at all. Soon I shall be compelled to have done giving.

7. A blessing is promised to liberal giving, and I want it. The liberal soul shall be made fat. Therefore I will be liberal. "And he that watereth, shall be watered also himself. Then I will water." "There is that scattereth and yet increaseth." Therefore I will scatter; and not sparingly, but bountifully; for "he which soweth sparingly, shall reap also sparingly; and he which soweth bountifully, shall reap also bountifully."

8. I will give liberally, because it is not a clear gift, it is a loan. "He that has pity upon the poor lendeth to the Lord; lendeth to the best of paymasters, on the best security, and at the highest rate of interest; for he renders double, aye, a hundred fold in this life, to say nothing of the life to come. I will lend him liberally."

9. I will give liberally, because the times are hard where the Gospel is not. 10. I will give liberally, because there are many who would, but cannot; and many that can, but will not. It is so much the more necessary, therefore, that they should who are both able and inclined. I used to say, "I will not give liberally, because others do not. There is a richer man than I am, who does not give so much as I do." But now, from the same premises, I draw the opposite conclusion. Because others do not give liberally, I will.

11. I have sometimes tried giving liberally, and I do not believe I have ever lost anything by it. I have seen others try it, and they did not seem to lose any thing by it; and on the whole, I think a man is in no great danger of losing, who puts liberally into the treasury of the Lord and possessor of all things, and the giver of every good and perfect gift.

12. And finally, when I ask myself if I shall ever be sorry for giving liberally, I hear from within a prompt and most decided negative, "No, never." Wherefore I conclude that I will give liberally. It is a good resolution, I am certain; and now I will take care that I do not spoil it all by putting an illiberal construction on liberality. I will understand it as meaning *freely, cheerfully, largely*, whether the lexicographers say so or not; or, in other words, as meaning what I ought to give, and a little more. I will tell you how I will do. An object being presented to me, when I have ascertained what justice requires me to give, I will add something, lest, through insidious selfishness, I may have underrated my ability; and that if I err, I may be sure to err on the right side. Then I will add a little to my donation out of *generosity*. And when I have counted out what justice requires, and what generosity of her free will offers, then I will think of Him, what though he was rich, for our sakes became poor, that we, through his poverty, might be rich; and I say not that I will add a little more, but how can I keep back any thing?

"Were the whole realm of nature mine,  
That were a present far too small;  
Love so amazing, so divine,  
Demands my soul, my life, my all."

Nevin

## AGRICULTURAL.

## Knowledge among Farmers.

Those who are connected with agriculture are not inferior in natural intelligence to any other class of the community. And yet it is not denied, that both owners and tenants, as a body, possess less of that acquired knowledge which specially relates to the art by which they live, than those who hold the same station in reference to any of our great manufacturing arts. This is to be ascribed to the small value hitherto placed upon any other than practical instruction in reference to agriculture, and to the consequent absence of nearly all public provision for acquiring it. Notwithstanding the acknowledged importance of the art of culture, no regular course of instruction in connection with it is given in the English or Irish universities. There is indeed a Professor of rural economy at Oxford, but there is no class, and therefore only occasional lectures. In the universities of Edinburgh and Aberdeen, there are chairs of agriculture; but even in Scotland, no provision has yet been made for a systematic agricultural education. The Edinburgh Chair is, however, numerously attended, and has the advantage of an illustrative Museum—*Edin. Review.*

## Economy of Hay.

Hay, under the most favorable modification of circumstances, must be regarded by the economical farmer as a costly product. Every means therefore of economizing it, is of vital importance, as it is much more pleasant to dispose of it at twenty dollars a ton, than to be compelled to purchase it at that price.

The following modes for economizing feed for neat stock, which we extract from an exchange, we would recommend to the attention of our readers generally as deserving of regard.

1. Mix coarse straw and similar coarse materials with about one third the quantity of hay; sprinkle over it a small quantity of brine; pass the whole through a cutting machine, and feed it out in deep troughs, and none of it will be wasted by being trodden under foot. A very large quantity may be prepared at a time, if found convenient to do so.

2. Fill a large tight box with any desired quantity of chopped corn stalks, and with about one twenty-fifth part their bulk of coarsely ground meal mixed equally through them. Let steam pass into them from a boiler for an hour, and they will then form a most nutritious and palatable food for cattle, especially for milch cows. Or the meal may be boiled with a large quantity of water, and then poured, while boiling hot, upon the chopped food, without steaming. In both cases a small quantity of salt should be sprinkled over them.

Every means of saving hay is of vital importance to the farmer, for it is far more pleasant to be able to sell hay for \$16 or \$20 a ton, than to purchase it at that price to keep alive a herd of starving cattle.

Farmers who raise much corn, and have consequently a large quantity of cobs, will find it for their interest to feed cob meal to their stock, instead of pursuing the usual practice of grinding only the grain, and throwing the cob, rich in farinaceous matter, into the compost heap or into the fire. Cobs, soaked in a solution of salt, make an excellent feed for oxen, cows, and young cattle, and, by many, are deemed preferable to marsh hay, especially during winter. This is a matter of importance, and one that should be regarded as such by all.—*German Town Telegraph.*

WATER FOR STOCK.—This is a subject of great importance. In order that stock of all kinds may be comfortable and thrifty, they should have constant access to pure water; and if possible, they should be supplied with water in the barn yard, as much manure is wasted, besides animals, being liable to accidents in going at a distance for water. When it is near, animals will drink often, but when at a distance they often go without, and suffer in consequence, and to the disadvantage of the owner, too; for no animal can be profitable without the requisites to its growth, health, and productiveness. Even sheep, that some farmers think can use snow and ice as a substitute for water, will drink frequently when water is near.

When animals have constant access to water, they usually drink a little and drink often, but when not properly supplied they will often injure themselves by drinking to excess. Some farmers have prepared water works so as to have a constant supply of good water in the barn yard, at an expense of some 25, 50, 75 or 100 dollars, and they would not be deprived of it for the interest, annually, on five times the cost. [*Boston Cultivator.*]