

Poetry.

ZION'S RIVER.

Ps. xlii.; Isa. xxxviii. 21.

BY DAVID IVES.

There is a river deep and broad,
Whose waters as they flow
Make glad the city of our God,
His dwelling place below.

Among the everlasting hills,
It finds its ample source;
And every land with blessings fills,
Wher'er it takes its course.

There let me bathe, and prove its power
To wash away my sin;
For Jordan's waters cannot cure
The leprosy within.

There let my soul its thirst allay,
Nor tempt the world again;
For there is life without decay,
And pleasure without pain.

Lead me, O heavenly Shepherd, lead,
Besides these waters fair;
There let me in thy pastures feed,
And find salvation there.

London Prim. Ch. Magazine.

The Light-House and Missionary Box.

Nearly sixteen years ago, a gentleman, who loved the cause of missions to the heathen, was on a visit to Margate. Soon after his arrival he was informed that a public Meeting was to be held in the town, to form an Association in aid of missions. He attended, and was much delighted with the whole proceedings; and his mind was, more than ever, impressed with the duty of sending the Gospel throughout the whole world. The next morning, during his rambles in the neighbourhood, he came near a lighthouse, and visited the same. No sooner had he entered the dwelling, than his eye was attracted by the appearance of a missionary-box on the table. He entered into conversation with the inmate, who was a widow, with a family of young children, on the subject of missions. The widow related to him the following circumstance, in connexion with the box. She said, after attending a Missionary Meeting, she was induced to take a box, and place it in her house; but as the main support of her family depended on the gifts of those visiting the lighthouse, a difficulty arose how she could present the box to them without serious injury to her temporal interests. At last, she resolved that all the money that might be given to her before twelve o'clock every Monday morning should be the Lord's, and be put into the missionary-box. The Monday morning returned—the first visitor happened to be a gentleman, who, seeing her in the attire of a widow, kindly felt interested for her, and gave her a sovereign. Her resolve immediately told her that it belonged to the box; but many thoughts crossed her mind. The pressing wants of her family; a bill of three pounds, that she owed the doctor for attending her late husband, agitated her breast. She asked the advice of friends; one advised one way, another the contrary. At last she determined to ask God, in prayer, to point out what she should do with the sovereign. She rose from her knees, convinced it belonged to the missions, and put it at once into the box. God, who is a father of the fatherless, and a husband to the widow, was mindful of her faithfulness. Soon, after, the attention of the family was arrested by seeing some visitors approaching—it was a widow lady of high rank, with her little daughter, and several attendants. During her inspection of the lighthouse, she made many inquiries, of the poor widow, and before she left put a piece of gold into her hand. The next morning one of the pages came with a letter, in which it was stated that if the widow had a son the lady would take the entire charge of him. The widow's answer was that the whole of her family were daughters. However, on the following day, another letter came, kindly stating that the said lady felt much interested for the family, and begged their acceptance of £20, from herself, and £5, from her daughter, who also was concerned for their welfare. The widow's heart was made to rejoice in the faithfulness of that God whom she served; and she was not a little delighted when told that her kind and generous visitors were no other than the Duchess of Kent and her little daughter, our now much-beloved Victoria, Queen of Great Britain.

Why should any Man Swear.

I can conceive of no reason why he should, but of ten reasons why he should not.

It is *mean*. A man of high moral standing would almost as soon steal sheep as swear.

It is *vulgar*; altogether too low for a decent man.

It is *cowardly*; implying a fear either of not being believed or obeyed.

It is *ungentlemanly*. A gentleman according to Webster is a *gentle* man. Well-bred, refined. Such an one will no more swear, than go into the street to throw mud with a clod hopper.

It is *indecent*; offensive to delicacy and extremely unfit for human ears.

It is *foolish*. "A want of decency is want of sense." Pope.

It is *abusive*. To the mind which conceives the oath, to the tongue which utters it, and to the person to which it is aimed.

It is *venomous*; showing a man's heart to be a nest of vipers, and every time he swears, one of them sticks out his head.

It is *contemptible*; forfeiting the respect of all the wise and good.

It is *wicked*; violating the divine law, and provoking the displeasure of Him who will not hold him guiltless who takes his name in vain.

Sound Mind.

A perfectly just and sound mind is a rare and invaluable gift. But it is still much more unusual to see such a mind unbiassed in all its actions. God has given this soundness of mind but to few; and a very small number of those few escape the bias of some predilection, perhaps habitually operating; and none are at all times perfectly free. I once saw this subject forcibly illustrated.

A watchmaker told me that a gentleman had put an exquisite watch into his hands that went irregularly. It was as perfect a piece of work as was ever made. He took it to pieces and put it together again twenty times. No manner of defect was to be discovered, and yet the watch went intolerably. At last it struck him that, possibly, the *balance wheel* might have been near a magnet. On applying a needle to it he found his suspicions true. Here was all the mischief. The steel work in the other parts of the watch had a perpetual influence on its motions, and the watch went as well as possible with a new wheel.—If the soundest mind be magnetized by any predilection, it must act irregularly.—Cecil.

The Farm.

BUTTER MAKING.

Butter ought never to be churned in an apartment where the temperature is above sixty degrees. "At this point," observes an able writer, "butter is obtained in the greatest quantity, and at fifty-two degrees, of the best quality. These facts are of high practical importance to those interested in dairy economy." Another important matter is to be attended to in the manipulation of butter is the freeing it thoroughly from the buttermilk. This should be done by means of a ladle, and not by the hands, which should never come in contact with the butter, especially when the weather is hot.

Dr Anderson's receipt for the preservation of butter has often been published but as many of our readers may not have seen it, we insert it here as affording the best practical directions on a subject eminently deserving the careful consideration of every one.—We give it *verbatim et literatim* :—

"Best common salt, two parts; salt petre one part; sugar, one part; beat them up together, so that they may be completely blended. To every pound or sixteen ounces of butter, add one ounce of the composition.—Mix it well with the mass and close it up for use."

A friend who has long practised this method assures us that he has kept butter prepared in this way for years, perfectly sweet, although there is a disagreeable taste which continues for a fortnight, when the article assumes a most excellent flavor, and never afterwards becomes stale or rancid. A writer in the New England Farmer suggests the following as a better plan than that proposed by Dr. Anderson. Instead of common sugar, he recommends loaf or crushed, and would have the salt dried before weighing it.

Most of the salt sold in the market, is impure, abounding in extraneous matters which operate a bad or deleterious effect upon the butter. The article known in some regions as "butter salt," is not free from this impurity,

and should be invariably cleansed before it is used. One of the best methods of purifying salt for this purpose, with which we are acquainted, is to dissolve, and heat or boil it in an open vessel over a moderately quick fire, the foreign matters which principally prove detrimental to the butter when mixed with it, will thus be separated and rise to the surface, leaving the salt to subside perfectly white and pure. Dr. Anderson remarks that wooden vessels are the most proper for preserving butter when salted. "Oak is said to be better than any other kind of wood.—Iron hoops should not be used, as the rust of them will penetrate the wood, and injure the contents. It is difficult to season new wood, and therefore old vessels should be used as long as they will last. Unslaked lime, salt and water, well boiled, hot water and wood ashes, are used for scouring them. The vessels having been repeatedly scrubbed with some or all these, should afterwards be thrown into some cold water, to remain till wanted."

MILKING COWS.

This is a subject of too much importance to be passed over: and I fear that I must add that it is a subject far too much neglected.—The milking of cows resolves itself naturally into two heads viz: how to milk, and when to milk.

How to MILK.—It is astonishing what difference there is in good and bad milking. 1. If every drop of milk in the cow's udder be not carefully removed at each milking, the secretion will gradually diminish in proportion to the quantity each day left behind. This fact is well established, and is to be well accounted for on philosophic principles, as well as borne out in practice. Nature creates nothing in vain, and the secretion of milk in the cow only suffices to supply that daily lost—the milk left behind in the udder is reabsorbed into the system, and consequently the milking will be so much the less in quantity. But another reason why every drop of milk should be taken away is to be found in the well-known fact that the last milk is doubly as good as the first milk—hence, if not removed, there is not merely equal, but double loss.—2. Milking should be conducted with skill and tenderness—all chucking or plucking at the teats should be avoided. A gentle and expert milker will not only clear the udder with greater ease than a rough and inexperienced person, but will do so with far more comfort to the cow, which will stand pleased and quiet, placidly chewing the cud, and testing by her manner and attitude that she experiences pleasure rather than annoyance from the operation. Cows will not yield their milk to a person they dislike or dread. I have taken some trouble to acquire the art of milking, in order that I might be able to describe it.—You take the teat in your palm, enclosing it gradually in your fingers, tighter below than above; but not absolutely tight anywhere—a portion of the upper part of the hand—the thumb is uppermost—embraces a portion of the udder, and the whole hand is drawn gently downward, toward the extremity of the teat, between the thumb and the forefinger; very little practice enables the milker to do this with ease, rapidity, and tenderness. I need not say let the hands be carefully washed before each milking; but I dare say it is seldom thought necessary to wash the cows' teats.—This nevertheless should be done, and it will then be found that the milk will flow more freely in any teat than if you wet them with the milk; at least, I find it so and think myself an expert milker.

We now require to consider *when the cows are to be milked*—a question again resolving itself into two minor ones, viz: at what hours, and how often? The ordinary practice is, to milk cows twice daily—at about 5 o'clock in the morning, or, in winter, as soon after daylight as possible, and again at the same hour in the afternoon, thus leaving 12 hours interval between each milking. Some recommend milking three times daily during the summer months, stating as their reasons that cows are then after calving, and flush of milk, and that the three milkings are calculated to increase the quantity of the secretion. Some even recommend four milkings during the season.—There can be no question but that, when fed in proportion, such a constant demand would necessarily increase the quantity of milk secreted; but then it is likely that the same causes might produce such a depression in the secretory system—naturally consequent upon unusual excitement as would cause a decrease of milk in autumn and winter, in about equal ratio.—*Ayr. Agriculturist.*

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St. John, Jan. 6, 1849.

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