Desultory.

A LESSON IN ITSELF SUBLIMI

BY MRS. SARAH T. BOLTON. A lesson in itself sublime, A lesson worth enshrining, Is this: "I take no note of time, Save when the sun is shining." These motto words a dial bore, And wisdom never preaches To humam hearts a better lore Than this short sentence teaches: As life is sometimes bright and fair, And sometimes dark and lonely, Let us forget its pain and care,

And note its bright hours only. There is no grove on earth's broad chart But has some bird to cheer it, So hope sings on in every heart, Although we may not hear it; And if to-day the heavy wing Of sorrow is oppressing, Perchance to-morrow's sun will bring The weary heart a blessing. For life is sometimes bright and fair, And sometimes dark and lonely; Then let's forget its toil and care,

And'note its bright hours only.

We bid the joyous moments haste, And then forget their glitter: We take the cup of life and taste No portion but the bitter ! But we should teach our hearts to deem Its sweetest drops and strongest; And pleasant hours should ever seem To linger round us longest: As life is sometimes bright and fair, And sometimes dark and lonely Let us forget its toil and care, And note its bright hours only.

The darkest shadows of the night Are just before the morning: Then let us wait the coming light, All bodeless phantom scorning: And while we're pasing on the tide Of Time's fast ebbing river, Let's pluck the blossom by its side, And bless the gracious Giver : As life is sometimes bright and fair, And sometimes dark and lonely, We should forget its pain and care, And note its bright hours only.

from girlhood to maidenhood. At length there came the light and the sunshine of heaven in the eastern a time to me, as there comes to all, when I was in world, and that they end in 1821, at which date love. Edward Payson was a youth whom any lady Mahometanism as a power in Europe was shaken to might be proud to love. He was gentle and kind, its centre, and began to cross the Bosphorus, and to and for a time I was able to control my laughing fall back upon its ancient channels in Asia, and to genius when with him. My parents really hoped cease to be a dominant, triumphant, and advancing that I had begun to improve. One evening be was fanaticism. But this writer thinks that the proper unusually sober, I unusually gay. He wanted to date is 433 B. c.; and if so, then they would termiconverse soberly. I would not, and tried to prevent | nate in 1867, when, according to him, Mahometanhim from doing so. The more sober and grave he ism will be utterly expunged, and the cross will became, the higher my spirits rose, till at length I shine where the crescent now waves in triumph. was above the earth-the clouds dancing about in But more than this; this writer thinks also that the the broad expanse of air. I leaped from one air expression "time, times, and half a time," which castle to another, till at length my lover, tired, and all commentators admit to bo 360 years, twice 360 no doubt disgusted, said- Amelia, I had hoped years and 180 years, making altogether 1,260 years, that you were the one to control my destinies, one called in the Apocalypse 42 prophetic months, which who would be my companion through life's thick is the same thing-called also 1,260 prophetic days, maze—a friend, a wife: but I see my mistake. I -start from A. D. 607. Mr. Elliot, and Newton, am friendless and alone, and must remain so. For- and Mede, think that the 1,260 years, descriptive of

Farewell; hereafter we meet but as friends.

"I was amazed-thunderstruck; but he had gone. I often met him afterwards, but he was reserved, and I was always gay and trivial in his presence .- the Apostasy was invested with supreme civil and Oh, woman! thou art an enigma! When thou ecclesiastical power, and therefore, with its permafeelest most deeply thou seemest most gay! when thou lovest most thou seemest most scornful! Then writer differs from them; he says that the 1,260 came another lover light headed as myself. He was always joking, always gay. People said: what a good match," and looked upon the thing as settled. constituted Pope Boniface III. the universal head Gne evening he came to me with a very solemn countenance and said : "Amelia, I have an idea in my head." "Don't it feel funny?" said I, which so frightened the poor man that he was not able to finish. In like manner I have stopped two other to the same period at which his 2,300 years termiconfessions. Thus you see my propensity for making fun has made me what I am-a lone old maid. I have not mourned my flesh off on account of it, however, but on the contrary have laughed and grown fat." But still if some machine could be inanother declaration I would be most happy to re- c pated from the incubus that has crushed and darkceive both the machine and the declaration."

to pray, is an object at once the most sublime and impress is the remarkable fact that both interpretatender that the imagination can conceive. Elevated tions land us in 1867, as a great dominant era, above earthly things, she seems like one of those characterized by stupendous events, and involving guardian angels, the companions of our earthly pil- mighty changes in the present constitution of things. grimage, through whose ministration we are incited The theory adopted by the interpreters I prefer is, to good and restrained from evil. The image of the that the 1,260 years which were to mete out the mother becomes associatied in his mind with the in- dominant power of the great Western Apostasy, account of the acidity, and others because of the vocation she taught him to his "Farther who is in began in A. D. 532, when Justinian in his "Pan- large amout of sweetenning it requires to render it heaven." When the seductions of the world assail dects" gave the supreme authority to the Bishop of palatable, consequently making it an expensive arhis youthful mind, that will remembered prayer to Rome. If you add 1,260 years to 542, it brings you ticle for pies. This can be obviated by adding about his "Father who is in heaven," will strengthen him down to 1750. Accordingly, at the exhaustion of one teaspoonful of soda to three common-sized pies. Where will be found, at all times, all kinds of choice Conto resist evil. When in riper years he mingles with the 1,260 years, in 1792, the Papacy, according to This will neutralize a part of the acid, and still mankind and encounters fraud under the mask of the description in the Word of God, was to come leave enough to make a good pie, after adding sugar ding Cake, &c., &c. Likewise, a large and well selected honesty; when he sees confiding goodness betrayed, under the judgment of Heaven, and gradually to be to your taste. The soda may be sprinkled on the generosity ridiculed as weakness, unbridled hatred, exhausted. Read "Alison's History," or any other tops of the rhubarb after it is put in the pie-plate and the coolness of interested friendship, he may authentic history, and you will find that the great |-care being taken not to use too much soda as it | indeed be tempted to despise his fellow-men; but he outburst of the French Revolution in 1792 commen- will make it taste flat and insipid will remember his "Father who is in heaven."

Should he, on the contrary, abandon himself to the world and allow the seed of self-love to spring up to this, Romanism has been a dying system, ex- it is cheap and healthful food. One cupful, when and flourish in his heart, he will, notwithstanding, hausted of its chiefest vitality, and struggling for a boiled in water with a teaspoonful of salt until tensometimes hear a warning voice in the depths of his foothold in any land to which it can have access; der, will make three eups of rice; this, with suffisoul, severely tender as those maternal lips which instructed him to his "Father who is in heaven." But when the trials of life are over, and he may be extended on the bed of death, with no other consola- ism or Hindooism gaining supremacy. tion but the peace of an approving conscience, he will recall the scenes of his infancy, the image of his mother, and with tranquil confidence will resign his unhappy one, I must candidly confess, is that the soul to Him who died that we might live—the Re- only nation upon earth where it is gaining power deemer of the world.

which teaches me to love God above all things and religion is losing every day. Among the middle slippers, smoking coffee, round arms, red lips, kind my neighbor as myself! Religion is benevolence classes it never had a footing; but among the higher words, shirts exulting in buttons, redeemed stockincludes every virtue. The benevolent cannot be unclasses it is at this moment daily gaining converts. ings, boot-jacks, happiness, etc. Hurrah! charitable, can not be unfaithful, can not be cen- They serve their apprenticeship to gaudily decorasorious, can not be impure in act or thought, can not be selfish; they love God and their neighbors, opened; and after they have been saturated with heelless socks, coffee sweetened with icicles, guttaand they do as they would be done by. But who is homeopathic doses there, they finally hand themreligious! who is benevolent? who is at all times selves over to the allopathic treatment of Pio Neno, coughs, colics, rhubarb, misery, etc. Ugh! pure in thought or deed? who is at all times free and become members of the Roman Catholic Church. from censoriousness, from uncharitableness? None. It does seem the most inexplicable thing, that the No, not one. The precepts taught us as those on peers of England, illustrious many of them for their another; and this facility of disposition wants but which "hang all the law and the prophets," the love genius, their eloquence, their brilliant antecedents, little aid from philosophy, for health and good huof God and the love of thy neighbor, may be impress- their resistance of tyranny in every form, and their mor are nearly the whole affair. Many run about ed upon the heart and have the whole undivided as- vindication of the noblest rights of our noble land, after felicity, like an absent-minded man hunting HAT, CAP AND FUR STORE, sent of the understanding: while the mind is in this should any of them believe the monstrous fables, for his hat, while it is on his head or in his hand. state, to individual is religious. But the cares of and accept the loud and insolent pretensions of a world and their jarring collisions must at times oc- system that is indeed found in the word of God, but cupy the thoughts, and divert the mind from this with a brand upon its brow, and its doom pronounwholesome state. The passions which have been ced before even it came into existence, But so it is. eherished by bad education—the indulgences that We rejoice that the feet of our nation are in the have become habitual before the beauty of wisdom right way; the head, or the upper classes, is bewilwas perceived by the thousand and ten thousand occurrences which tempt the rich to uncharitable- and true, and you must not judge by the wavering more intelligible one. ness, and the poor to envy and malice, all by turns, banish the truth from the mind. This has led men to the desert and to the monastery; to become hermits and monks; forgetting that religion requires to do as well as to sufier. Truth becomes effective is next to take place, Daniel tells us in this passage, Men who neglect Christ, and try to win heaven rence of its precepts induces practice.

and every leaf is a letter. You have only to learn be augmented by thirty years more; at the end of them—and he is a poor dunce that can not, if he which thirty years there shall be some great event, will, do that-to learn them, and join them, and which we have to ascertain. Now if we add to tend them ever so little, and they come up and want of Turks; the whole force flourish, and show, as I may say, their bright and of propagandism then began it kappy faces to you.

[The following from Dr. Cumming's latest work, back Russia have not kept up Turkey; it is at this contains matter of great interest to all who are inte- moment in the pangs of dissolution. I stated four rested in the prophetical records of the Bible, and we trust no apology is necessary for our introducing prevent Russia from disturbing the balance of power it into our columns .- ED. SENT.]

1867.

BY JOHN CUMMING, D. D.

"And from the time that the daily sacrifices shall taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days. Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days."-Dan. 12: 11, 12. This is a very difficult passage, but we have no right to pass it by; and if the discussion should it, while we accept conclusions only in as far as they seem borne out by data. But my discussion will be less the expression of opinions of my own. and rather what I have been collecting during many years,—the opinions and the interpretations of some of the best, and wisest, and most laborious men who have given their attention to this very important subject. What I shall endeavor to show now is this. -that whatever theories of the fulfilment of these dates are held, whether they fix the commencement at this period, or at that psriod, or at some other period, nearly all concur in one remarkable conclusion, namely, that 1867 is to be the great crisis, the testing crisis in the events of history, in the fulfillment of prophecy, and in the experience of mankind. What I wish to show is, that the best, the wisest, and the most thoughtful of writers on the subject of prophecy, however much they may differ in certain details, -and they do differ, -nearly all coincide in this, that 1867 is to be a great crisis; and that if all that some expect to occur at that period do not occur, we are at least on the eve of events, as Lord Carlisle has expressed it in his work upon Daniel, the most stupendous, if not ushering in the very close of this present christian economy; we must caretully weigh the quotations, that thus we may be able to judge whether the data on which these writers have come to their conclusions be correct or not. Elliot and Mede have shown that the 2,300 years, which Daniel gives as one of the great chronological

epochs, terminate about the year 1821 or 1822; that is, dating them from the march of Xerxes, and the meridian splendor of the Persian Empire. But a very learned and able clergyman of the Church of England, who has written a work called "The Terminal Synchronism of Daniel's Two Periods," differs from Mr. Elliot. He thinks that the 2,300 years. one of Daniel's great epochs, after which, as I showed you, the Eastern Apostasy, or the waters of the river Euphrates that should overflow Europe, that is, the power of Mahomet, should begin to subside began at the autumual equinox of 433, B. C.; and if the 2.300 years began at the autumnal equinox of 433 B. C., then that great period would terminate in the autumnal equinox of 1867. Elliot's opinion was that the 2,300 years measure out the taking away of the daily sacrifice, and the exhaustion of AN OLD MAID'S CONFESSION .- I laughed my way that great eastern eclipse which was to overshadow give me for thinking to tame your wild, free spirit. the great Western Apostasy, began at the year 532, at which era Justinian constituted the Bishop of Rome to have supreme civil, ecclesiastical, and spiritual jurisdiction; they consider that at that period nent form as a politico-sacerdotal system. But this years do not begin at 532 after Christ, but that they begin at the year 607, when the Emperor Phocas of the universal church, and the supreme and chief

If you take this latter opinion, then you add the 1,260 years to the year 607, and it brings you down nate, namely, 1867; and according, therefore, to this theory, not only will Mahometanism totally cease at that period, but the Papacy also, with its pope and its cardinals, and its whole ecclesiastical despotism, will sink like a millstone into the depths of the ocean; and the world, east and west, emanened it, shall reflect the beams of an unsetting sun, and form a portion of that great empire which constitutes the kingdom of our God and of his Christ. BEAUTIFUL PICTURE.—A mother teaching her child I must say I prefer Elliot's; but what I wish to ced so overwhelming an onslaught on the Papal RICE PIE. - A cheap pie can be made of rice. Ev-

bishop, priest and prelate of Christendom.

The Pope is on his last legs, struggling for existence; and the only unhappy feature, and the most amid the population, is in this land of ours. Among the lowest classes, I know, from statistics which I dered: but the heart of Old England beats sound though a far less efficient power than worth is a far tail, by

mal, its Protestant and Christian one. Assuming that 532 began the 1,260 years, what decline. - Curran to which I specially ask attention, as confirmatory through moralities, are like sailors at sea in a storm. of the theory I am trying to uphold, that first of all who pull, some at the bowsprit, and some at the Wholesale and Retail Importer and Manufacturer of every there shall be time, times, and a half of time, or mainmast, but never touch the helm. THE LESSON OF THE GARDEN.—A garden is a beuti- 1,260 years, and then there shall be 1,290 years. ful book, written by the finger of God; every flower In other words, Daniel says that 1,260 years shall then go on reading, and reading, and you will find 1792, when the 1,260 years terminated, an additional yourself carried away from the earth to the skies by thirty years, it brings us down to 1822. But 1822 object, to which to direct its energies; it brings tracters, supplied on liberal terms. the beautiful story you are going through. You do is the terminating period of the 2,300 years also, out hidden strength; and we can battle life's severest not know what beautiful thoughts-for they are according to Elliot's interpretation. Well, did any storms if that aim ever be ours, in pursuit of its atnothing short-grow out of the ground, and seem thing take place in 1822 that would justify that tainment. to talk to a man; and then there are some flowers- period as a terminating epoch? We find that Tur- Habits influence the character pretty much as the her always seem to be like over-dutiful children- key, in the language of Lamartine bean to die for undercurrents influence a vessel; and whether they

and from that day to this, even

or five years ago that it would be so; and however justified we were, and we were justified in trying to of Europe; yet, as I then said, our efforts to preserve Turkey would be vain. Russia has still a sign- in the best style. Prices low. board near Petersburg, on which is written: "The way to Constantinople," and in the lapse of years Row, Main Street. Constantinople will be hers, and Russia will yet play a part in the history of the world probably un-

precedented for a thousand years. But Daniel says: "Blessed is he that waiteth and cometh to the thousand three hundred and five and thirty days." Here is still an additional period. He adds 75 years to the 1,260, or 45 years to the seem uninteresting we must pardon the necessity of 1,290. He mentions three periods, you observe, all beginning, we here assume, at 532; first 1,260, ending in 1792; then 1,290, ending in 1822; and then 1.335, ending in 1867; so that, according to this theory, Daniel's period, when he shall be blessed or happy that waiteth and cometh to the close of the 1.335 years, that period assumed by Elliot to be the millenial rest, would begin at the year 1867, and last for a thousand years of uninterrupted felicity, and blessedness, and peace. But what I wish to impress is that, according to both theories, 1867 again evolves as the year of stupendous changes. And it is very remarkable, too, what will confirm Boots and Shoes, Shoe Findings, Harness this, and what I shall quote passages to prove that Fines Clinton, the ablest chronologist of the age, has shown, and I think with irresistible force, that our era at present, namely, 1859, is not the correct and real era in the chronology of the world. His idea is that Christ came about the year of the world 4,138; and that in the course of a few years more we shall have arrived at the close of the sixth thousand, and at the commencement of the seventh thousand year of the world. What it is interesting to show in connection with this, is the universal belief among Jews and Gentiles. Rabbinists, Talmudists, and Fathers, that the seventh thousand year of the world is to correspond to the seventh day of the week; six days the working week, and the seventh day the Sabbath-day rest; 6,000 years for the working-world week, and the 7,000th year to be what the apostles describe as the rest, or the sabbatismos that remaineth for the people of God. To be concluded.

> A REMARKABLE EXPERIENCE.—A few well-authenticated instances are recorded of criminals who have been restored ta consciousness after liaving suffered at the hands of the hangman. One of the most interesting of these cases occurred in Paris, in 1766. In that year, a young girl of very prepossessiag appearance, from one of the interior provinces of France, was placed at Paris, in the service of a man depraved by all the vices of that corrupt metropolis. Smitten with her charms, he attempted her ruin, but was unsuccessful. Incensed at his defeat, he determined on revenge, and in furtherance of his design, secretly placed in her trunk articles belonging to him and marked with his name. He then denounced her to a magistrate, who caused her to be arrested, and the articles being found in her possession, she was brought to trial. In defence she could only assert her ignorance of the manner in which the property came into her trunk, and protest tence of death was pronounced upon her. The hangman's office was inefficiently performed, it being the first attempt of the executioner's son. The dy was delivered into the hands of a surgeon, by whom it had been purchased. He immediately conveyed it home, and was proceeding to dissect it, when perceived a slight warmth about the heart. By the prompt use of the proper remedies, he restored the suspended animation. In the meantime he sent for a trustworthy priest, and when the unfortunate girl opened her eyes she supposed herself in another world, and, addressing the priest, (who was a man of marked and majestic countenance,) exclaimed: "Eternal Father! you know my innocence; have ity on me!" In her innocent simplicity, believing All of which they offer to the traders at the LOWEST e beheld her Maker, she continued to sue for merand it was some time before she realized she was the land of the living. The surgeon and priest! being fully convinced of her innocence, she retired sing elsewhere. to a village far distant from the scene of her unjust bunishment. The community subsequently became acquainted with her story, and the author of her isery became an object of reproach and contempt, Hardware in all variety hough it does not appear that any attempt was made to bring him to justice.

Domestic Economy.—The following are from our exchanges; some have good vouchers, others appeal to one's common sense for indorsement

TO KEEP MILK FOR USE.—A. B. Dickinson is authority for the following: I have frequently found people who did not know how to prepare milk for family use; I never argue the question with man or woman, if they do not know that milk can be kept with all the cream on it, as it is when first drawn from the cow; but I will tell you how it is D. K.C. is agent for W. Adams and Co's Celebrated cream from rising, the milk will be more palatable & Co's Powder Manufactory. with the particles of cream mixed throught it, than skim-milk, or than milk from the cow, with the fresh taste and odor.

To prepare milk in this way, take it while warm tinually until all the animal heat is out, and no see how much it will be improved for family use. RHUBARB PIES.—Many object to the Pie Plant on

power, with all its dependencies, that from that day ery one ought to keep rice on hand all the time, as so much so, that I have repeated again and again cient milk, a teacup of sugar, two eggs and a little the conviction, than I have no more fear of Popery seasoning, will make three large pies, which are gaining the upper hand, that I have of Mahometan- good enough for those who have a good appetite. Add a few raisins and they will create an appetite. Buns.—Three cups of milk, one cup of yeast, one cup of sugar, and flour to make it sponge; let it rise over night, then add another cup of sugar and constantly on handone of butter: mould them into small biscuit.

MATRIMONY VS. SINGLE-BLESSEDNESS .- Matrimony GENUINE RELIGION. - How beautiful is that religion could quote, did time permit, the Roman Catholic is: Hot buckwheat cakes, warm beds, comfortable Single-blessedness, is: Sheet iron quilts, blue noses, percha biscuit, flabby steak, dull razors, corns,

> If you cannot be happy in one way, be happy in Libraries are as the shrines where all the relics of ancient saints, full of true virtue, and that without delusion or imposture, are preserved and reposed. Gross and vulgar minds will always pay a higher

pulse at the wrist of the few, that the beat of Eng- I am satisfied that while a man is suffered to live, MANUFACTURER AND IMPORTER land's heart is in any other condition than its nor- it is an intimation from Providence that he has some duty to discharge, which it is mean and criminal to

exactly what they are not. We know a rich man

ract with his mark. It is well for the soul to have some aim, some

great system speed us on the way of our wishes, or retard our ustion; progress, their effect is not the less important bekeep cause imperceptible.

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is a constitutional disease, a corruption of the blood by which this fluid becomes vitiated, weak, and poor. Being in the circulation, it pervades the whole body, and may burst out in disease on any part of it. No organ is free from its attacks, nor is there one which it may not destroy. The scrofulous taint is variously caused by morcurial disease, low living, disordered or unhealthy food, impure air, filth and filthy habits, the depressing vices, and, above all, by the venereal infection. Whatever be its origin, it is hereditary in the constitution, descending "from parents to children unto the third and fourth generation;" indeed, it seems to be the rod of Him who says, "I will visit the iniquities of the fathers upon their children."

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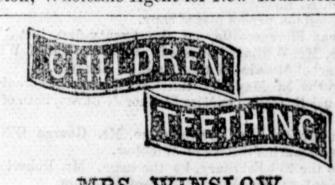
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