

ON TIME.

Where time ends, eternity begins.
Time is nothing compared to eternity.
Time is like a serpent with his tail in his mouth;
we see not the end of it.

Time is always passing; eternity is always standing still.

This day is only ours; we are dead to yesterday, and we are not born to the morrow.

The advantage of living does not consist in length of days, but in the right improvement of them.

There is but little need to drive away time by foolish diversions, which flee away so swiftly; and, when once gone, can never be recalled.

No lives in safety that watches his time.

A wise man counts his minutes; he lets none slip; for time is life, which he makes long by good husbandry and a right application.

The time present is the only time we have to serve God, to do good to men, to improve our knowledge, to exercise our graces, and to prepare for a blessed immortality.

Short time hath long wings, and flies away swiftly. Time is a pitiless destroyer, which is daily consuming every thing that is mortal, and by degrees annihilates itself.

Make much of time, while time you have,

If you desire yourself to save:

On swiftest wings it flies away,

And will not for the monarch stay:

Therefore the present hour improve,

If you hope to enjoy the bliss above.

THE LAST ACCOUNT.

A minister preached a sermon a few years since, from this text, "So then every one of us shall give account of himself to God." In a visit to a family in his parish, he met with a fashionable young lady, with whom he conversed upon the subject of the sermon.

"Are you prepared, my dear friend," said he, to give an account of yourself to God?"

"I trust I shall be, Sir, when my account is called for," was her reply.

The clergyman thought that the answer was somewhat rude; he felt that he could weep: it was unkind.

In the course of conversation, he informed her that he should hold a special inquiry meeting that week, and invited her to attend, provided she could ask sincerely what she must do to be saved.

"O," said she "I have engaged to attend Mrs. E.'s ball on that evening."

I know not whether she found an opportunity amidst the gaiety and mirth of the ball room, to seek and obtain an interest in Christ; but on that very evening, she was called to give an account of herself to God!—*N. H. Obs.*

PREPARING FOR ETERNITY.

He who cannot find time to consult his Bible, will find, one day, that he has time to be sick; he who has no time to pray, must find time to die.—He who can find no time to reflect, is most likely to find time to sin: he who cannot find time for repentance, will find an eternity in which repentance will be of no avail.—Let us, then, under the influence of the Divine Spirit, seriously reflect under what law we came into the world! "It is appointed for all men once to die, and after death the Judgment." Is it not obvious, then, that the design of life is to prepare for Judgment; and that in proportion as we employ time well, we make immortality happy?—*Hannah More.*

When one of his fellow-citizens complained to Anaxagoras the philosopher, that he who was so well qualified both by rank and talents for public offices, had shown so little regard for his country, he replied, "My first care is for my country," pointing to the Heavens.

SENTIMENTS AND SIMILIES.

Virtue is the only true support of pleasure, which, when disjoined from it, is like a plant when its fibres are cut, which may still look gay and lovely for awhile, but soon decays and perishes.

The human heart rises against oppression, and is soothed by gentleness, as the wave of the ocean

rises in proportion to the violence of the winds, and sinks with the breeze into mildness and serenity.

The region of passion is a land of despotism, where reason exercises but a mock jurisdiction; and is continually forced to submit to an arbitrary tyrant, who, rejecting her fixed, and temporary laws, is guided only by the dangerous impulse of his own violent and uncontrollable wishes.

HOW TO ACT IN CASES OF DOUBT.

In cases of doubtful morality It is usual to say—Is there any harm in doing this? This question may sometimes be best answered by asking ourselves another—Is there any harm in letting it alone?

As we cannot judge of the motion of the earth, by any thing within the earth, but by some radiant and celestial point that is beyond it, so the wicked by comparing themselves with the wicked, perceive not how far they have advanced in their iniquity; to know precisely what lengths they have gone, they must fix their attention on some bright and exalted character that is not of them, but above them. When all moves equally (says Paschal) nothing seems to move, as in a vessel under sail; and when all run by common consent into vice, none appear to do so. He that stops first, views as from a fixed point the horrible extravagance that transports the rest.

Prayer is called pouring out the heart before God. Is the heart full of sins? pour them out in penitent confessions; full of sorrows? pour them out in humble complaints; full of desires? pour them out in earnest petitions; full of joys? pour them out into rapturous praises.

EXPOSURE OF ISHMAEL.

GEN. xxi. 15.

We shall not be surprised to find that there were shrubs in that part of the wilderness, where Hagar wandered with her son, if we can believe Irwin's report of this desert, who declares that thorn-trees grow there in abundance, with rosemary bushes, and shrubs of considerable fragrance. It appears from comparing Gen. xvi. 16, with chap. xxi. 5, that Ishmael was fourteen years old when Isaac was born, and probably seventeen when Isaac was weaned, for it was the ancient custom in those countries to suckle children till they were three years old: see 2 Mac. vii. 27, and the account given of Samuel, Sam. i. 22. Hagar's casting the fainting youth under a shrub, must mean her gently suffering him to drop within the shade of some bush, where he desired to lie, which indeed is the meaning of the original. *HARMER.*

CUSTOM OF MOURNING FOR THE DEAD.

GEN. xxiii. 2.

Some have supposed, from comparing chap. xxii. 19, with the verse before us, that Abraham came from Beersheba to Hebron, a distance of twenty-four miles to mourn for Sarah; but this is uncertain.

Potter says, that it was a custom among the Greeks to place their dead near their doors, and to attend them there with mourning; and, he thinks, that Abraham came from his own to Sarah's tent, and seated himself upon the ground near the door, where the corpse was laid, in order to perform the ordinary and public rights of mourning. Some passages of the Jewish prophets allude to their stripping themselves of some of their clothes in time of deep humiliation. Micah says, *Therefore I will wail and howl: I will go stript and naked: I will make wailing like the dragons, and mourning as the owls.*—Micah i. 8. Saul's stripping himself, mentioned, 1. Sam. xix. 24, may be understood of his assuming the appearance of those that were deeply engaged in devotional exercises, into which he was unintentionally brought by prophetic influences.

According to Pitts, the ceremony is still practised in the East among the Mahomedan Pilgrims. He says, that on their way to Mecca the male Pilgrims strip themselves at Rabbock, and put on two large white cotton wrappers; one of them they put about the middle, which reaches down to the ankles, and with the other they cover the upper part of the body, except the head, which is left naked; they wear nothing besides, except a pair of sandals, with just leather enough to cover their toes: in this manner, like humble penitents, they approach the temple of Mecca, after having braved the scorching sun for no

less than seven days, 'till the skin is burnt off their backs and arms, and their heads swollen to an amazing degree. *HARMER.*

DESCRIPTION OF EASTERN MONEY.

GEN. xxiii. 16.

Ancient nations have discovered a singular coincidence in the management of their money. The Jews appear to have used their money in lumps, perhaps of various dimensions and weights; and certainly on some occasions at least, impressed with a particular stamp. The primitive race of men being shepherds, and their wealth consisting in their cattle, the earliest coins were stamped with the figure of an ox or a sheep. We are informed, that Jacob bought a parcel of a field for a hundred pieces of money. The original Hebrew translated pieces of money is *Keisith*, which signifies lambs, with the figure of which the metal was doubtless stamped.

Macartney informs us, that there is no silver coin in China, notwithstanding payments are made with that metal, in masses of about ten inches, having the form of the crucibles they are refined in, with the stamp of a single character upon them, denoting their weight. The practice of weighing money is general in Syria, Egypt, and all Turkey, as in the days of Abraham, when he purchased his sepulchre. *CALMET.*

SUPPOSED SIGNIFICATIONS OF NEWLY DISCOVERED STARS.

GEN. ii. 2.

Origen informs us, that the Heathen thought the rise of a new star, or the appearance of a comet, portended the birth of some great person. According to Virgil, it was commonly imagined that the gods sent stars to point out the way to their favorite in difficult and perplexed cases; and the ancients called the globes of fire appearing in the air, stars.

Shuckford says, the ancients had an opinion that their great men and heroes, at their death, migrated into some star; and in consequence of that they deified them. Thus Julius Caesar was canonized, because of a star that appeared at his death into which they supposed he was gone. *BURDER.*

It being generally understood that the King of the world should be born in Judea, they concluded that the star was the sign of his birth; peradventure by Balaam's prophecy.—Numb. xxiv. 17. But the firm persuasion of its being so, could not proceed but from an especial revelation, or the inspiration of God. *DIODATA.*

Soon as the womb of time brings forth

And the blest babe appears,

Lo! a new star through heaven's expanse

His wondrous motion steers. *Brackenbury.*

DOMESTIC ECONOMY.

The American Farmer gives some hints respecting the qualities of flour that are valuable.—Wheat flour consists principally of two substances, starch (*fecula*), and gluten, the latter being somewhat similar to the glue of animals. It is from the gluten that the flour derives its highly nutritive qualities, the starch affording much less nourishment. But all wheat does not contain the same portion of gluten, and it is a matter of great interest to the consumer to be able to test it in this respect. This is done by a sure and simple mode, take a little flour in the hand, and make dough of it with cold water; if the dough after working it a few minutes is tough, and does not become soft and flabby, it contains a proper quantity of gluten, and is good flour. The tougher the dough the better the flour. If the dough be of a dead, puttyish consistence, it contains little gluten, and of course little nourishment in proportion to its weight. There is fully ten per cent. difference in the value of flour arising from the difference in the proportions of the two constituent parts named.—A barrel of the short flour, as the bakers term that which is deficient, will not produce more than 240 lbs. of bread, while the good or glutinous, will produce 265, the loaves being besides larger and really more nutritive. This difference in the quality, is attributed to the soil upon which the wheat is raised. In Baltimore, the flour denominated "Howard street," is considered good; that which is called "wharf flour" is short or deficient in gluten. Where the wheat of either is produced and manufactured is not stated; though it is said that the grain which produces Howard street flour, would, if sown in the Genesee country, produce short flour.