

FAMILY RELIGION.

A Family around the bed of death.—The death-bed of a father, a mother, a brother, or sister! How awful is death when we see him doing his work upon a stranger, and even upon a christian stranger. But how dreadful when he turns the head of a father, a mother, a child, a brother or sister cold, and stifles the affectionate farewell upon the stiffening lips. Fathers and mothers, would you die in peace? Would you leave your children to your "works follow you"? First of all be truly godly. Live godly lives. If you would bid your dear families farewell in triumph, "bring up your children in the fear of the Lord." Have nothing to reproach yourselves with, on the score of your families, when you come to die. Be able humbly to appeal to Heaven, and to your children, that you have spoken of God, when you have went out and come in, when you have fallen down and risen up. "I have feared the Lord, ye men, that you may have good hope that you will meet them in glory."

Husbands and wives, would you stand mournfully and yet resignedly quiet, and permit death to break to pieces that blessed cord which has bound your hearts in the tenderest and strongest sympathies that earth and nature have known? Your love your Saviour more than you love each other? Would you be left to be bewailed, and yet beloved? "I am," "He is the chief among ten thousand." Be ever ready to say, both with respect to one another, and your children, "The Lord gave and the Lord hath taken away; blessed be the name of the Lord."

Children, if you would bid your parents farewell with tranquillity on the shores of Jordan, love them, obey them; imitate them, if they be followers of Christ. Affectionately pray for them, and warn them if they are in the way of sin.

Brothers and sisters, if you would mingle joy with your tears of separation on the confines of time, be examples to each other, in filial affection, in christian charity, repentance, faith, hope, love and holy living.

The breaking up of a family of this kind, is, but, a translation from earth to heaven, from a state of death to life, from pain to felicity, from the shame and misery of sin, to the triumph and glory of heaven.

A family at the bar of God, and in Heaven.—We have no doubt at the day of judgment, there will be whole families at the right hand of the Judge. "What a moment for parents. It is worth a long lifetime of pain and parental anxiety and prayer. O to be able in the triumphs of that day to say, "Here Lord, we are all before thee, we, our children, and our little ones, glory to God and the Lamb for evermore." Such parents and their children formed one happy, pious, praying family on earth. They were all united in the same Father's house above the tomb is past. They are now to be a happy, glorified family in heaven to all eternity. The parents bless God with the feelings not of earth, but of heaven; first that they themselves have been washed in the blood of the Lamb; next that their children have been cleansed in the same fountain. The children adore God, that in the course of his providence they ever had such parents. And thus heaven begins. And the redeemed from all the families of the earth, meet out one family in the Father's house above.

A family at the bar of God, and in hell.—Dreadful, awful, soul-appalling thought.—Who can think without shuddering, upon the vengeance of God. The vengeance of God poured commingled upon the heads of wicked parents and ruined children; but

May God bless this little sheet, and
bless every person who may read it, and
every family that may think it worth
preserving. AMEN.

LIMERICK :

THURSDAY, JANUARY 17, 1828.

TEN MINUTES REFLECTION.

After devoting two hours to the reading of our religious exchange papers.

It produces much satisfaction to reflect that all those appear to have the same important objects in view, however various the several opinions of each, with respect to the means which shall be derived, and the manner in which those means shall be employed to effect the scheme. That charity, which we wish may always find an easy turn within our breasts, prompts us to believe that the different religious periodicals of the day, which are to be found amongst almost all the christian denominations, were commenced and are conducted with a design to promote the cause of christianity, by aiding to spread a knowledge of the glory of God through the earth, and to build up and enlarge the borders of Zion. (Perhaps, however, there may be exceptions; there possibly may be some, who may not primarily have the cause of the Redeemer in view, but are established from sinister motives. If this is the case, we have nothing to do in making the selection.)

struction, and although we arrive at different conclusions, yet we all are equally conscientious in adopting our sentiments and making up our judgment; therefore, although we have an equal right to vindicate, in meekness and with a christian temper, our sentiments, yet we have no just cause to find fault one with another, merely on account of differing in opinion.

It produces much consolation to our minds to conceive that the uncharitable age, in which different religious denominations have borne down one upon another, merely because it was their unpleasant situation sentimentally to differ, has in a great measure gone by. A much greater degree of christian charity is exercised towards saints of various Communities now than was manifested ten years ago; and this heaven-born grace, be it said to the praise of God, is fast increasing. We would not be understood in these liberal remarks, that we have fellowship with the unfruitful works of darkness; or, that we are disposed to consider every ~~man~~ ^{man} brother in the Lord, who assumes the name of a christian. "Not every one that says Lord, Lord," observes the blessed Saviour, "shall enter into the kingdom of Heaven, but *who doeth the will of my Father who is in heaven.*" "By their fruits," says the same glorious Author, "ye shall know them." That Community whose general course is calculated to reform the vicious, encourage the virtuous, and praise the King of saints, we hail as a sister Society engaged with us in one common cause, and we read accounts of their prosperity with pleasure and delight; and we are determined, by the aid of ^{the} ~~the~~ vine grace, that our good feelings shall not be disturbed in the least, in reading the various arguments which are used in support of doctrines to which we cannot consistently subscribe. We are, with a very rapid march, travelling through the land of petty difference, we trust, to an exceedingly blissful, and far superior clime, where not a single discordant note will be heard in all the heavenly realm, among the innumerable company composed of every nation, and kindred and tongue, and people, during the ceaseless ages of eternity:

Temperance.—The Cumberland Conference of churches at their eleventh annual meeting which was held at Gray on the 8th and 9th inst. among other things which concerned them, took into consideration the subject of temperance. The following resolution was adopted:—That a committee of three be raised to report on what measures the churches (Congregational) in this connection shall pursue for the promotion of temperance. At a subsequent hour the committee reported. Their report was amended and adopted as follows:

1. *Resolved*, as the sense of this Conference, that the subject of promoting temperance deserves the most serious attention of this body and the churches in connection with it.

2. *Resolved*; that it be recommended to the Churches connected with this Conference to make their duty in regard to intoxicating liquors a subject of frequent and earnest prayer, and that each church take such measures as in their opinion will do most to diminish the use of them,

The first resolution was adopted by yeas and nays, each individual being requested, as he affirmed or denied to state any fact or facts, respecting the progress of Temperance. "This," says the account, "was a peculiarly interesting proceeding, and several important facts were stated, illustrating the practicability and benefits of entire abstinence.

GENIUS OF TEMPERANCE AND GENERAL MORALIST.

We have received the first number of a paper bearing this title, published at Hallowell, Me. by Glazer & Co. for P. Cren-dall, Editor and Proprietor. As its name indicates, it is devoted to the promotion of Temperance and the encouragement of Morality in General. The plan of course is similar to that of the National Philanthropist. In size it is similar to our own. It is published semi-monthly. "The annual price will be one dollar, payable within three months after the first number is received, but if not paid within 9 months \$1 25 will be charged."

The cause in which this paper is engaged is praise worthy : it is therefore desi-

able that it should succeed, and become a powerful auxiliary to means already employed for the suppression of intemperance and its kindred vices, and the promotion of morality and rural economy.

It is desirable that all our patrons who may be owing for a year's subscription, or upwards, should endeavor to make payment in the course of the present winter, as the yearly bills against us will be exhibited for payment in about two months.

Most of our Agents will have an opportunity, (and we hope they will improve it,) of paying what is in their hands and what they may be enabled to collect (to Mr. Joseph Mulloy, as mentioned in a former notice. This will be an economical measure, as it will both save the expense of postage, and the trouble of writing a letter, and enclosing money therein. Many individuals, if they are so disposed, can make payment to the said Mulloy; his receipt will be valid.

The Bible Cause advancing.—Within the space of six months the following states have, in whole or in part, determined to supply their destitute with a copy of the sacred volume, viz: New Jersey, Pennsylvania, Vermont, Maine, Maryland, and Connecticut, in whole; New York, Delaware, Kentucky, and North Carolina, in part. Thus have ten of these U. States commenced that work which, it is devoutly hoped, will be a prelude of the latter day glory; for surely the Bible and its divine contents must be extensively known before the introduction of the millennial day on our enriched earth.

The motives are so powerful to a continuance of this most happy work as to induce the belief that, in a short time; every state of the Union will unite with those already engaged, and that the glad tidings will soon be proclaimed that not a family in these states is destitute of that volume which has brought life and immortality to light. And every friend of the human race will join in prayer to God, that in every christian land this holy example may be speedily followed, and then the happy period may soon be expected to arrive, when the knowledge of the Lord shall cover the earth as the waters do the face of the great deep.—*Philadelphian.*

"At a meeting of the trustees of the Massachusetts Bible-Society, Thursday, Dec. 13, 1827, *Voted*, That it is, in the opinion of this board, highly desirable that every family in this commonwealth, destitute of a Bible, be supplied with one; and that measures be taken to supply all the destitute in the county of Suffolk; that they recommend to each existing county society to supply the destitute within its limits; and that societies be formed for this purpose in those counties in which none now exist. *Voted*, That the treasurer and executive committee be and they are authorized to call on the friends and agents of the existing county societies and to influential gentlemen in those counties in which no societies now exist, and take all other suitable measures to carry into effect the objects of the preceding vote.

Connecticut Bible Society.—At a meeting of the directing committee of this society, on the 3d ult., the following resolution was unanimously adopted:—*Resolved*, That, in reliance on the blessing of God and on the active co-operation of ministers and the rest of the christian community, we will endeavor to supply every family in this state, destitute of the Holy Scriptures, with a copy of the same, before the 1st day of January, 1829.—A committee was appointed to carry into effect the foregoing resolution.—*Hampshire Journal.*

A new sect has arisen among the Society of Friends, in the Middle States, whose leader is Elias Hicks of Jericho, L. I. who is about 80 years of age. Their views consist in a denial of the doctrine of the Atonement, and of the Deity of Jesus Christ, and an undervaluing of the Holy Scriptures. They do not insist in every way, with the Unitarians. They own, they say, the divinity of Christ, but yet on pursuing them it is found that they mean merely such a divinity as they apprehend themselves entitled to, and to possess. These views prevail to some extent within the bounds of the New York, Philadelphia and Baltimore Yearly Meetings, but in the other five on this continent they are very limited. — *Waterloo Int.*

Palestine Missionaries.—The situation of the American missionaries in the Turkish dominions excites much solicitude. Those at Smyrna will probably take seasonable refuge on board of our frigates now at that place. With respect to the missionaries at Beyroot, they having had seasonable information of the purposes of the Allied Powers, will, we may reasonably suppose, consult their own safety by embarking for Malta.—*Id.*

Several writers on Scripture prophecy fix the period of the fall of the Ottoman power between 1836 and 1847--four fix upon 1844. Should they be founded in truth

