

thus, "*Pure religion and undefiled before God and the Father, is this ;—to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.*" Thus we see that, in the best sense in which the word is used in scripture, it applies to nothing beyond the outward walk and conversation of a believer. Yet one of our popular hymn-writers tells us that

'Tis *religion* that can give
Sweetest pleasures while we live :
'Tis *religion* must supply
Solid comfort when we die."

And I cannot but fear that there may have been some persons perhaps many, who having this stanza strongly impressed on their minds, and remembering well the words of St. James, have gathered together, on their death-beds, the remembrance of their alms-deeds, and their unspotted lives, and have thought to pass the dark river leaning on this bundle of reeds.

Thus unquestionable is it, that in the too indiscriminate use of this word, so sparingly employed in scripture, great evil is apparent. Yet let no one suppose that either in this, or in the former case, I am proposing to cast out these terms as unfit for use. It is the *loose* and *unscriptural* use of them which I wish to bring under view. Against this I would ask Christians to be on their guard, not only adhering to more distinct and more scriptural expressions themselves, whenever they can with propriety be substituted ; but also warning others, on all fitting opportunities, not to put 'Nature' and 'Providence'—two expressions which, in fact, often have no Christian meaning—in the place of God ; and not to imagine that 'religion,' or a Christian's outward walk and conversation,—which is the *effect*, not the *cause*, of salvation,—will form even so much as any part of a believer's *title* to "the inheritance of the saints in light."

CHRISTIAN MORALITY.

PARENT AND CHILD.

THE relationship considered in the former number was that of Husband and Wife, the most intimate and permanent known on earth. The next to it, both in permanency and intimacy, is that of Parent and Child, of the giver of human life and the receiver of it.

Mere instinct will teach the young to be subject to the authors of their being, during the helplessness of early years ; the consciousness of weakness, the want of a protector and provider, attach the offspring even of brute beasts to those who gave them existence. But the rules given in the Bible comprehend this relationship as subsisting in all its force long after the period of infancy and youth ; the term *child* is used only in reference to the mutual connexion, and not in