

" We're talking of the self-same man :  
 The works you praise, I own indeed,  
 Grow from that faith, for which I plead ;  
 And Abraham, whom for faith I quote,  
 For works deserves especial note ;  
 'Tis not enough of faith to talk,  
 A man of God with God must walk :  
 Our doctrines are at last the same,  
 They only differ in the name.  
 The faith I fight for is the root ;  
 The works you value are the fruit :  
 How shall you know my creed's sincere,  
 Unless in works my faith appear ?  
 How shall I know a tree's alive,  
 Unless I see it bear and thrive ?  
 Your works not growing on my root,  
 Would prove they were not genuine fruit.  
 If faith produce no works, I see,  
 That faith is not a living tree,  
 Thus Faith and Works together grow,  
 No separate life they e'er can know ;  
 They're soul and body, hand and heart,  
 What God hath join'd, let no one part."

On this subject the learned Doctor's remarks are so pertinent and good, that I cannot refrain from giving you them in addition. " When we speak of Faith, observes he, in the language of true religion, we mean that lively Faith, which worketh by love and produces habitual holiness and obedience to the will of God. When we speak of works, we understand those works of love, which are founded on Gospel principles, and naturally spring from genuine Faith. When Faith and works are thus considered as inseparably united, it may be said, in the words of St. Paul, " That man is justified by Faith ;" and in those of St. James, " That by Works man is justified." Numberless are the passages of Scripture which enforce the union of Faith and Works. Trust in the Lord and be doing good, says the Psalmist. St. Paul fought a good fight, as well as kept the faith. St. Peter treats those, who had obtained faith, to attach to it the lovely train of Christian graces ; add to your faith virtue, and to virtue knowledge, and to knowledge temperance, and to temperance patience, and to patience godliness, and to godliness brotherly kindness, and to brotherly kindness charity.

The union of faith and works is irresistible. It was by this union, (strongly expressed in the above quoted verses) that Abraham received the promise and became the father of the faithful. Noah's ark may be considered as an emblem of this union. This vessel was built by the direction of the Almighty. Noah employed his labor and exerted his abilities in finishing the work traced by Jehovah ; without the original direction, he could have done nothing ; he placed his faith in the God of mercy, he performed the work under his instruction, and he was saved. It is only when united, that our prayers and ourselves, *i. e.* faith and works, can come up for a memorial before God. We must pray and we must work : we must imitate the joint example of Moses and of Joshua in the battle against Amalec ; Moses stood on the top of the hill, and Joshua in the plain. Moses lifted his hand in prayer, and Joshua raised his sword in battle. By this union of prayer and action, of faith and works, Israel triumphed and Amalec was discomfited.

Hence you will conclude that faith and works, in their proper sense, are inseparable from each other ; that if you divide them, you are tearing off the branches from the tree, you are cutting off the stream from its source, you are taking away the soul from the body. You will cling to faith, as if it were the only necessary part of religion ; and you will practice works, as if you thought them the only requisites for your salvation. In a word, you will consider these two passages of Scripture as the pillars of your creed ; and without faith it is impossible to please God, and without holiness no man shall see the Lord.

Dear Sir,

I beg to wish you all success in your new undertaking. A paper having for its object the extension of religious knowledge and the advancement of morality ought not to want encouragement : to it it is to be hoped that the Protestant part of the community in these Provinces in particular, will see what just claims it has to their contributions both literary and pecuniary.

B.

## CHILDRENS DEPARTMENT.

### THE FLOOD.

" And every living substance was destroyed which was upon the face of the ground ; both man, and cattle, and the creeping things, and the fowls of the heavens : and they were destroyed from the earth : and Noah only remained alive, and they that were with him in the ark."

Men grew worse and worse, so that they were wicked every where. " And there were giants in the earth in those days." This means some very huge tall men, and also some men of great name, like kings ; and they were at the same time tyrants—that is, very cruel

And God who sees everything, " saw the wickedness of man." And the Lord said, I will destroy man, whom I have created, from the face of the earth ; both man, and beast, and the creeping thing, and the fowls of the air ; for 'it repenteth me that I have made them " He that made them had a right to destroy them, if they did not do well after they were made ; for it was for this they were created. And as they used their beasts to work their wicked works, these, too, also perished.

But there was one good man, with his family ; his name was NOAH. It is said, he was " a just man and perfect ;" which means he was a good man ; for no man could be quite perfect after Adam fell, because all his children became sinful like him. And " Noah walked with God "—" What ! did he walk with him as we do with another ?" No, not so. This means, that wherever he went, he always thought upon God ; so that, while the wicked world thought nothing about him, Noah thought as much as if he had him by his side ; and indeed God is everywhere, though bad men do not think it.

Well : God would not let the good Noah perish with the bad world ; so he told him how he might escape. " What ! did God talk with Noah then ! How does God talk !" I will tell you. God does not speak with a voice, as we do, but he has a great many ways in which he can make people hear him ; and, perhaps, he might show Noah in a dream, or impress it upon Noah's mind, that he would drown the world. We know, however, that he who made Noah could easily tell him how he would save him. So he, being taught in some way to do it, built a huge ark, something like a ship without sails ; and, being of wood, it could swim upon the water. And he made different rooms in it, and he put pitch inside and out, to keep out the rain.

And at length he went into the ark, with his wife, and his sons, and their wives ; and God caused some of every living thing to go into the ark. " And all