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OTTAWA, WEDNESDAY, DEC. 4, 1907

Less beer—More boots, more blankets, more buggies, more books.

The rallying cry of the temperance people in the Southern States is: "The saloon must go." This would be an excellent rallying cry for the temperance people of Canada.

The "men's movement," for more active personal work by laymen, will be welcomed by pastors everywhere. It was never intended that ministers should have to do it all, or attempt to do it all. An active laity would do much also to blow away mistiness from theology. By doing His will they will come to know of His doctrine.

The Rev. Hilton Pedley, speaking before the Toronto Ministerial Association the other day, said he was in favour of bringing as many Japanese to this country as possible. He had spent eighteen years in Japan, he understood the Asiatics and knew what their qualifications were. The Rev. A. B. Winchester, who had spent some years in China, and was acquainted with conditions in Japan, also spoke in favour of encouraging Japanese immigration as much as possible.

The Presbyterian Y.P.S. manual, 1908. This little hand-book, prepared by Rev. W. S. MacTavish, B.D., Kingston, Conventer Young People's Societies, contains much information in small space. A copy should be in the hands of every member. The price is 5 cents per copy, or 40 cents per dozen. To indicate the scope of the work we may mention a few of its features: Prayer Topics and Daily Readings for the year 1908; Model Constitution for Presbyterian Guilds, with Topics for the Year. Then there are suggestions for those who desire to make a speciality of literary work, and several subjects for debate are mentioned. It is stated that there are now 894 societies with a total membership of 28,902.

BOARD WITHOUT WHISKY.

"Country Storekeeper" writes a letter to the Toronto News, sharply criticizing the recent manifesto of the Western Ontario Commercial Travelers' Association calling for better accommodation in local option towns. Says "Country Storekeeper":

"For appearance sake, I presume, and as an afterthought, they mention places under license also. One would almost imagine that this resolution was the work of travelers for breweries and liquor dealers, at the request of their employers. It looks as if it was published for the express purpose of putting a damper upon the Local Option movement, which is under way in nearly a hundred municipalities. It is strange that this Association did not long ago thunder out its denunciation against licensed houses, many of which are, and have for years been, as poor as any temperance house could possibly be. How many of the voters for that resolution would care to take their wives into some of the licensed houses in the country, where they would be compelled to listen to the profanity and obscenity and endure the odor of whisky, beer, and tobacco which the building is not big enough to provide a refuge from."

"Country Storekeeper" does not seem to stand in dread of the Travelers' Association, judging from the following lively paragraph:

"The resolution infers that the members of the Association are prepared to pay for their accommodation. Allow me to inform them that a man can get anything in this world that he is prepared to pay for, and conversely, that he gets nothing for or some one else does not pay for. The trouble with the commercial travelers is that they are not willing to pay for what they get. They want reduced rates on railways, reduced rates at livery stables, and for their hotel accommodation they are willing to let some poor wretch pay the fearful price of the drink curse, to let his wife be clothed in rags, his children be starved, so long as they can eat a good meal and sleep in a comfortable bed for less than they actually cost."

"Country Storekeeper" reasonably remarks that in local option towns things relating to accommodation will adjust themselves in time, so that there is no ground for people getting unduly excited.

A GOOD RECORD.

The Young Men's Christian Association has just concluded a great annual occasion at Washington. The following is the creditable history in a nutshell of the organization founded sixty years ago in London, England, by George Williams. Present membership, 415,000. Its field—the world. Value of its buildings and funds, \$42,000,000. Men in gymnasium classes, 161,000. Educational class fees paid last year by students \$236,103. Weekly attendance at men's meetings, 128,000. Enrollment in Bible classes, 81,157. President Roosevelt says: "The Y. M. C. A. is one of the great, potent forces which must be continually built up if we wish to overcome the forces of evil."

"The Return of the Emigrant," by Lydia Miller Meokay, the serial story which is now running in *The Living Age*, recalls Ian Maclaren at his best, though without any suggestion of imitation.

CREED AND CONDUCT.

There is a tendency in these times to separate these two elements of a religious life. One is exalted above the other, one is put in antagonism to the other. The contestants take sides. One party emphasize the necessity of a correct religious belief. They insist that a man be sound in the faith. A perfect system of religious truth understood and believed is the great desideratum in religion.

On the other side we hear much said concerning the necessity of right conduct. Duty is exalted above doctrine. Creeds are condemned. Orthodoxy—meaning correct religious belief—is spoken of lightly if not sneeringly. Conduct is the one thing needful. The separation of creed and conduct is observed in criticisms passed on men's lives. It is not uncommon to hear it said of a man that he is better than his creed. And of another it is remarked that he is sound enough in the doctrine but is sadly defective in conduct and character.

One result of this state of things is that men are in danger of concluding that there is no vital relation between creed and conduct, between belief and character.

Thus some have held that if a man accepted all the doctrines of the Church he would be most surely accepted of God, even though his conduct was below the average. The fact that he believed the doctrines of the Gospel absolved him from obedience to the ethics of the Gospel—religion becoming in their estimation a substitute for right living. And on the other hand men have argued that conformity to the outward moralities of life, obedience to the great laws of honesty, industry, etc., was all that was required of man. This is the practical outcome of the theory that a man's belief has nothing to do with his acceptance with God, or with the shaping of his life and character. The best expression of this view of religious life and character is Pope's familiar couplet:

"For modes of faith let graceless zealots fight,
He can't be wrong whose life is in the right."

Both of these views are unscriptural and therefore wrong. They both alike fail to produce a full Christian manhood.

Religion, as taught in the Bible, demands that the man be right in his thinking as well as in his acting, and in his acting as well as in his thinking. The Bible emphasizes the necessity of a correct religious belief, it also emphasizes the necessity of a correct religious life. It teaches doctrines to be believed and duties to be performed. It as plainly tells us what we are to do as what we are to believe. It concerns itself with creed and conduct. And if we would live "soberly, righteously, godly, in this present world" we must give due attention to both doctrine and duty, to creed and conduct, to faith and obedience. These two must not be separated; they are vitally connected; the one influences the other.

Faith strengthens us to obedience and obedience leads us to fuller faith. The doctrine believed gives power to perform the duty. The duty performed