

THE
CANADIAN INDEPENDENT.

TORONTO, THURSDAY, OCTOBER 9th, 1879.

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. This 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 makes belief in the doctrine stronger. A man's creed, that which he really believes, greatly determines his conduct. His conduct is the outcome of his creed. It is equally true that the conduct has much to do with the creed. Broadly and generally we may say that a man's conduct has as much to do with the making of his creed as his creed has to do with the shaping of his conduct. There is a reciprocity of influence here. An error of judgment leads to an error of practice. It is equally true that an error of practice leads to an error of judgment. Religion is not faith against works, or faith without works, but faith with works, creed and conduct.

CONGREGATIONAL COLLEGE OF B.N.A.

The forty-first Session of the College was opened on Wednesday evening, 17th ult., by an interesting devotional service in the Lecture Hall of Zion Church. One new applicant had been received on probation by the Board of Directors on the evening preceding. Several of the students have been permitted to remain out for a year for the most part that they may obtain a better preparation for their University course. One has withdrawn promising, according to rule, to repay the College the pecuniary outlay on his account; and another has been removed from the work he loves by failing health. The Theological class at present consists of eight students, the same as last Session. The friends of the College are very earnestly reminded of the long-continued appointment of the second Sabbath in October as a time of special prayer for Professors, students, and the interests of the College generally. It is hoped that all the churches will make special mention before the Lord in their devotional exercises of this important institution. The month of October is in most cases a very good one during which to make the annual contribution. It does not interfere with that for the Missionary Society, and it provides funds at a time when they are specially needful, the work of the Session having commenced. It was a recommendation of the annual meeting of the corporation that the Board should appoint some friend of the College in each district who would by correspondence or personal visitation endeavour to secure an annual contribution by each church, as far as possible in October. The Board has acted on the suggestion and has made the following appointments. Rev. W. H. Allworth, Paris, Western District; Rev. W. H. Warriner, B.A., Yorkville, Central District; Rev. J. N. Jackson, M.D., Kingston, Eastern District; Rev. R. K. Black, Granby, Quebec. An appointment will be made for the Maritime Provinces. We commenced the Session with a debt of \$800.

It should encourage all the friends of the College to learn that by recent gifts the amount has been made up which secures the \$5,000 promised on condition that \$20,000 was raised. I have to acknowledge, as treasurer, the receipt of special donations: Mrs. George Robertson, Sr., of Kingston, \$100; Robert Anderson, Esq., Montreal, \$250; George Hague, Esq., Montreal, \$500; George Robertson, Esq., Kingston, \$100; and a larger sum from Mr. Joseph Jackson of Montreal which meanwhile will yield the College the interest of \$1,000. The endowment agreed upon was \$40,000, half being for a chair of Biblical Criticism and Exegesis. To this we must now address ourselves.

HENRY WILKES.

Montreal, October 3rd, 1879.

CANADA CONGREGATIONAL MISSIONARY SOCIETY.

The one hundred shares of eight dollars each have been subscribed and, with the exception of three amounts not yet received, have all been paid. The three subscribers will doubtless remit immediately. This is matter for thankfulness and congratulation. The effort has proved successful, and has placed the Society in as good a position as it occupied the year previously. Let this year's contributions be sent forward if possible during December. Early and prompt remittance greatly facilitates our work and saves interest which has to be paid for advances.

HENRY WILKES, G. S. T.

Montreal, 2nd Oct., 1879.

THE LABRADOR MISSION.

We have recently been favoured with letters from the Rev. Mr. Butler of Labrador, and trust that the following extracts may not be without interest to the readers of the INDEPENDENT:

"Bonne Esperance, 30th July, 1879. We are daily looking for Captain Blais and Miss Warriner. We had quite a disappointment last Saturday on the arrival of the 'Napoleon' without Miss Warriner, as we supposed she was on board. However, we were glad to have a letter stating that she was soon to be here on the schooner. The weather has been unusually cold this summer, and lately heavy breezes have prevailed. The people about here have done well with their fishing—better than last year. From the westward all along shore we get the same news, but below this to the east very little, comparatively, has been done.

"The attendance of the sailors at our services has not been so large as in some former years; still we have had a few good audiences.

"I made a trip to Forteau not long since, about forty miles from here, and had quite a pleasant time going in my own boat and returning in a vessel. I had six opportunities for holding services at the various places, besides preaching on the Sabbath. I want very much to open a school in Forteau. They have a summer one taught by a Captain's wife, but there are a large number of children, and a mission school would be a grand thing for them, besides opening the way for the effort among the older people in little gatherings on the Sabbath. Miss Hampton is willing to go, and I am anxious to go again and see what the people will do. I send a Sunday school letter, giving an account of my Red Bay trip last winter. I thought it might be interesting to the scholars who have been in the habit of contributing and receiving letters before."

"9th August. Miss Warriner arrived on the 1st inst., and was gladly welcomed by all, after her long and tedious passage on the schooner. She is well and enters on her work with great alacrity.

"Miss Hampton will return soon to Montreal. We shall have to give up the plan for a school at Forteau as Miss Hampton feels that she is required at home just now.

"Nothing has been done on the new church this summer, but I have just found a carpenter to take hold of it, and by next summer we hope to be able to occupy it. I am ordering clapboards for it this fall; next spring I shall order ceiling boards; and then we shall be fitted out as far as buildings are concerned; and the timber bills, which have been something of a drain on the treasury of the Society for the past few years, will cease."

The Sunday school letter above referred to is being prepared for the press and will shortly be printed and distributed.

E. TOLLER.
Secretary Labrador Mission.

A CHRISTIAN convention is to meet in Dublin on the 13th of October. Several distinguished names, representing different communions, are on the programme.

HENRY WARD BEECHER was to occupy the pulpit of Plymouth Church last Sunday for the first time since midsummer. We are glad to learn recently that the second volume of his "Jesus the Christ" is well on the way, and is to be completed shortly.