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## WALKING WITH GOD.

Running our eye down the pages of a most ancient biographical record the other day, our attention was suddenly arrested by the following very brief but comprehensive sketch—"Enoch walked with God; and he was not; for God took him." Had we met with it any where else, we should have suspected that, like a good many other sketches of departed worth, it was the too partial estimate of loving and sorrowing survivors. But the record is as faithful as it is honourable, for the biographer was divinely inspired, and it must therefore be accepted as the testimony of Him that "seeth not as man seeth." It is all the more remarkable, moreover, because, while the sacred writer mentions the names of a number of others in the same godly lineage, all that we learn of them is that they lived so many years, begot children, and died. Here, however, was a character of rare excellence and beauty, and the inspired historian rescues it from oblivion by the brief but most suggestive notice referred to.

We cannot, for a moment, suppose the distinction to imply that Enoch was the only godly man of that generation. The descendants of Cain had doubtless by this time become grievously corrupt and violent, but there must have been many "sons of God" among the race of Seth besides the one so signalized by the sacred writer. Piety of the type of that of Enoch, however, has always been comparatively rare, and is so still; and there is a growing danger that, amid the pressure of worldly engagement, and the many calls to Christian activity in the present day, too little attention will be given to the cultivation of the heart, and the maintenance of that daily walk with God, which is the hidden spring of all spiritual life.

True piety is a thing, not of external activities only, but of the affec-