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Editorial Jottings.

CAN a good business man be a good Christian? That altogether depends, my friend, on what you mean by your terms. If your "good business man" is one of your keen, sharp men, with an eye to number one above everything else, and who thinks that success in business is the end of life, we say No! But there have been, and are, thank God, men who do not place business first, yet in its proper place follow it with earnestness, yea even enthusiasm; with reference to the affairs of the world, they say: "This one thing I do;" and being in business, they give to it, as to a duty they owe God, thought, attention and active interest. Mr. Binney a good many years ago asked: "Is it possible to make the best of both worlds?" and his conclusion was "It is." Men may shake their heads, but it would be treason to God to doubt it. We are not taught to forsake, but to be "not slothful in business," and we may rest assured that the Spirit of Inspiration would never have given such a command if it carried with it exclusion from a true Christian life. Business, trade, commerce, have difficulties and temptations, but none that the grace of God cannot carry a man safely through.

THE case of Demas is sometimes presented as indicating the difficulties and dangers of a business life; perhaps they do. Demas, so far as the record tells us, had been a Christian man—he had been not simply a disciple, but one who made part of the inmost circle of disciples. Twice only is he mentioned: the first time he is associated with Luke, the beloved physician, in sending greetings from Rome to the Colossian Church. Paul was even then a prisoner, so that Demas was not ashamed of the Apostle's bonds. But in two short years the scene is changed, and the sorrowing

Apostle writes: "Demas hath forsaken me, having loved this present world." We know that Bunyan makes Demas to perish by falling into a silver mine; hence, perhaps, the thought with which we began. But it is far from certain that gain, lucre, was the cause of his apostasy; it is more likely to have been cowardice; he was liable to the same fate as the Apostle, a martyr's death. Paul would doubtless point him to the glorious future, but his faith could not realize that the two were before him, and he chose the present, as thousands of others have done since Demas. Let not these words, however, suggest that we think there is no danger from worldliness; there is, and great danger too. We need but present a few passages, as James i. 27, iv. 4; 1 John ii. 15, v. 4; Titus ii. 12, and so on. The world is a great temptation, but we may be thankful that the divine word tells us that while we are in the world we need not be of the world.

WE are glad to learn that arrangements have at length been made for the conference already referred to in our columns. The appended circular will explain itself. It is understood that the meetings are to be for the free interchange of thought on the subjects discussed, not to be for the general public, but a conference of brethren. We can only hope and pray that the great Head of the Church may vouchsafe His presence, and that the Spirit may be with us in rich abundance.

DEAR SIR,—The committee, composed of representatives of Toronto Congregational Churches, who had in charge the matter of arranging for a conference to deliberate on matters of interest to the Congregational body, passed the following resolutions at their final meeting last evening:

1. That those who have expressed a desire to meet here in conference be invited to convene in this city at the earliest convenient opportunity.
2. That the first meeting be held in Bond Street Church on Tuesday evening, March 22, at eight