

# The Canadian Independent.

"ONE IS YOUR MASTER, EVEN CHRIST, AND ALL YE ARE BRETHREN."

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## THE CANADIAN INDEPENDENT.

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### EDITORIAL DEPARTMENT

All communications for the Editorial, News of Churches, and Correspondence Columns should be addressed to the Managing Editor, the Rev. W. MANCHEE, Box 204, Guelph, Ont. Any article intended for the next issue must be in his hands not later than Monday morning.

### BUSINESS DEPARTMENT.

All Subscriptions and advertisements should be sent to the Business Manager, Rev. J. B. Silcox, 340 Spadina Avenue, Toronto, Ont.

Subscription \$1 per annum, payable in advance. Remit by Money Order, Draft, or Registered Letter. We want an active Agent in each Church. Advertising rates sent on application.

DR. ENOCH POND, of Bangor Seminary, now eighty-seven years old, displays an activity that many a younger man might emulate.

WE see that Lyman Abbott's Commentary on John was to have been out on the 22nd of April. This will be a boon to all Bible students.

DO not forget that we offer the CANADIAN INDEPENDENT on trial for four months for 25 cents. Have you told your neighbour about this? Get up a club of four at least.

THE Congregational Union of England and Wales is to meet in the memorial hall, Christ Church (Newman Hall's), and Union Chapel (Dr. Henry Allon's), on the 12th, 13th and 16th of May.

MR. BEECHER, since the "New York Herald" published that absurd report about his income, has been the recipient of a large number of begging letters in which from \$1,000 to \$4,500 per day is requested of him.

WE have received the May number of the "National Sunday School Teacher." Besides the International Lessons for the month, given with considerable fulness, it contains a large quantity of interesting matter closely connected with Sabbath school work.

THE rumour that Dean Stanley is about to go over to the Church of Rome is one of those absurd ones which sensational newspaper-writers delight in handing around. He would be the last man to take such a step. We fancy it must have been occasioned by his extreme liberality.

WE see that the Synod of the English Presbyterian Church has resolved to appoint Prof. F. L. Patton, of Chicago, to the chair of apologetics in their college in London. This is a good appointment, although Prof. Patton is very conservative in his theology and something of a controversialist withal.

AN English paper thinks that "converted clowns, prize-fighters, singing preachers, converted during an attack of *delirium tremens*, and all that ilk, should have time to clean themselves a little before they are taken up and petted by Christian men, and pushed to the front." All of which is of our way of thinking, too.

THE Boston "Congregationalist" wants a professorship of common sense in every theological seminary. It must be in desperation. But what can such a professorship do? We fear that its work would be

hopeless. And if there was any chance of success who would select the professor? We never knew a man yet who didn't think himself the very incarnation of common sense.

LAST May the Illinois Congregational churches voted to take charge of their Home Missionary work for themselves. And now a financial statement shows that in nine months the State Society has received 6,331 54, and disbursed \$5,272.27, leaving a balance of \$1,059.27. And in addition to this, there has been sent to the American Home Missionary in New York nearly \$3,500.

OUR American exchanges are just now advocating brevity in the pulpit, prayer-meeting, Sunday school, or committee of any kind. The "Christian at Work" offers this suggestion: "The only way for a man to do who 'hasn't time to be brief' is to begin in the middle and stop before he 'gets there.' Then he can 'be short' without taking the indispensable time to consideration." And the "Congregationalist" exclaims: "There's a deal more of talk in this world than it needs."

What next? The African Exploration Committee of the Royal Geographical Society is really planning for a telegraph line to extend down the continent from Egypt in the north to Cape Colony in the south, a distance of 4,000 miles. And the enterprising merchants of Manchester want the interior of the "Dark Continent" opened up to commerce by a railway running from the east coast, 500 miles to Lake Victoria Nyanza, thence 150 miles south to Lake Tanganyika, and on 200 miles to Lake Nyassa.

THEY have a new temperance movement in New York City. An organization has been formed under the title: "The Business Men's Society for the Encouragement of Moderation." Three pledges are presented: the first, a total abstinence one for a term not exceeding one year, but then renewable; the second, a moderation one, not to drink intoxicating beverages during business hours for a specified term, the third, not to treat or be treated for a specified term. At the first public meeting, Dr. Howard Crosby, O. B. Frothingham and Peter Cooper were among the speakers. We shall watch this movement to see what it will accomplish. We fear, however, that it will not do much. At present it seems to us that about the only successful method is the method of entire and perpetual abstinence.

MR. DE COSMOS, "in the interest of common humanity"—remember—has been urging the Dominion Parliament to exclude the Chinese from this continent. He recommends that no Chinamen be employed on our public works, that they be not allowed to buy or lease government lands, that they be not permitted to become naturalized, and if naturalized, that they be disfranchised. Then he would have our Immigration Act so amended that no Chinaman could leave his native land for this FREE country. Now, what has John Chinaman done to deserve all this? His sin is, first, he is not a Christian, as De Cosmos is. Then he is industrious. He will work. If he cannot get a dollar a day he will take fifty cents rather than lie idle and drink whiskey. He is economical, too. He is *pagan* enough to save \$140 out of the \$300 that he earns per annum. So he must not be allowed to come into this Christian country. We sincerely hope that our statesmen in Parliament will speak out against such iniquitous legislation. We do not want any Kearneyism in Canada. De Cosmos, sit down.

## WALKING WITH GOD.

BY REV. JOSEPH BARKER SHEPPARD, N. B.

Walking with God is a Christian duty and the grand characteristic of a Christian life. Let us see what is implied in it.

First, similarity of feeling with God—loving what He loves and hating what He hates. "Can two walk together except they be agreed?" In order to do this we must submit ourselves to God, no longer walk contrary to Him, but give up our will to His. We must receive Jesus Christ as our Saviour from sin, and seek through Him the renewing and transforming power of the Holy Ghost. God will meet the sinner so as to permit him to walk with Him only in Jesus Christ. The sinner cannot walk with God clad in the filthy garments of sin and self-righteousness. He must be stripped of these, and be clothed in the righteousness which comes of being found in Christ. Being justified by faith we have peace with God, through Jesus Christ our Lord. There is therefore, now, no condemnation to them that are in Christ Jesus, who walk not after the flesh, but after the Spirit.

Hence, it is implied, also, that this walk is by faith—faith in the testimony of God concerning Jesus Christ as the way of acceptable walking with Him—faith accompanied by obedience leading us to set the Lord always before us, and striving to please Him always, in all things.

Walking with God implies activity in efforts to do good. Thereby will we be "labourers together with God." So Jesus walked here on earth. "He went about doing good." "He that saith he abideth in Him ought himself also so to walk even as He walked."

It implies, also, that we must be of a forgiving spirit, for such was Christ. Any one who thinks he is walking with God and at the same time holds a grudge against another which he is unwilling to give up, is surely deceiving himself.

Communion with God in the exercises of prayer, praise, and the study of the Scriptures, is implied also, for thereby we converse with God, as those who walk one with another.

With this, there must be Christian communion and fellowship with all whom God receives to walk with Him, conversing with one another of things pertaining to the kingdom of God, praying with and for each other, and, let me add, also, coming together to the table of the Lord to break bread in remembrance of His death as that by which they have the privilege of walking with God, and in the observance of which ordinance, they are strengthened in their walk,—coming together there as Christians of different denominations but all one in Christ Jesus, *there*, certainly, if anywhere, this oneness ought to be manifested. Let no doctrinal differences hinder, so long as the doctrinal opinions which each may hold do not hinder either from walking with God.

God does not require us to make more of what we may think a doctrinal error than He Himself does. A conscientious error in doctrine which does not hinder the soul from communion with God is one which He will overlook; if he would not, who then could walk with Him? But did not Jesus overlook conscientious errors on the part of His disciples? instructing them, indeed, that they might learn better, but not excluding them from following Him and sitting at His table on account of such errors. If we would walk humbly with God we must do the same, remembering that we ourselves are not infallible, and may err in the interpretation of the Scriptures.

Again, walking with God implies progress. In the first stages of it we have but little strength,—can but creep, as it were,—for we are but babes in Christ; but