

to countless millions of civilized men for long centuries. It must go to them, too, not in a proud nor a merely proselytizing spirit; but in the genial, sympathizing spirit that admits that we have something to learn as well as something to teach. We can learn from the mild Hindoo and the brave Sikh, from the conservative Chinaman and the rationalistic Japanese. A visit to China and Japan will teach every man who keeps his eyes open,

LESSONS OF FILIAL PIETY;

of duty to poor relations; of respect for the aged, and kindred virtues, that he will be the better for as long as he lives. And thus, as we get wider conceptions of God's providence we shall the better understand Scripture and our own religion, and we shall distinguish the spirit of Jesus from forms and traditions that often obscure while they profess to represent it, or even to be indispensable to its existence in the world. But, you ask, is there no way of having the spirit of Jesus except through the study of universal history? Oh, yes, there is a better way, a way so plain that the wayfaring man, even though a fool, need not err therein; so broad that a little child can lead us therein. The spirit of Jesus is the spirit of love. He that loveth is born of God. We become filled with His spirit as we cultivate a personal knowledge of Him; as we sit at His feet and learn of Him; as we follow Him like dear children, putting aside the spirit of self-assertion and pride, putting aside self in all its forms, and uniting in daily life prayer and Christ-like service of humanity.—*Daily Globe*.

WALKING WITH GOD.

Why is it so difficult to find and maintain a close walk with God? We think the answer to this is found in the fact that it is not so much that we want to walk with God, as it is that we want God to walk with us. We are fond of our own way, even when it is not pleasing to God. We are not willing to give it up. But to walk in our own way, which at the same time is not God's way, is to lose His company.

But to lose companionship with God is to fill our souls with darkness and trouble. Our souls cry out for God, for the living God; but God will not walk with us when our way is not His way. If, therefore, we would resume our walk with God, we must abandon our way and go over to His way again. The whole trouble is in our indisposition to leave our way and always walk in God's way. This is to fear the Lord, to walk in His way. It is not that God ever parts company with

us, but that we part company with Him. It is not said that God walked with Enoch, but that "Enoch walked with God."

God has His walk in this world. It is open and plain to any one who chooses to walk in it. He is not far from any one of us. Whosoever will may come and walk with Him. "Master, where dwellest thou?" was asked by two of the disciples of Jesus. His answer was, "Come and see." When He was on earth He was easily found. In the highway, in the Temple, by the well, in the house of the Pharisee, eating with publicans and sinners, by the sea-shore—everywhere where the need of man called Him. If we have never found Him, He is within hearing of our call. If we already know Him, and are walking with Him in the way of His commandments, He is with us; for to such He says, "Lo, I am with you always." "If any man will be My disciple, let him take up his cross, and come after Me." This is the way to walk with God. But to do this we must deny ourselves; and this is where the pinch comes. We would all be glad to have God walk with us in our way, and so indorse and sanctify it, but are not anxious to walk in His way, even for the sake of walking with Him.

It must not be supposed that walking with God will make ascetics of men. This was the mistake of some of the earlier Christians, who fled to the desert and the mountains, thinking that in this way only could they maintain a walk with God. But His delights are with the sons of men, not apart from them. To mingle with men for their good, to leave with them a testimony for God, is the Christian's high calling. To mingle with men, leaving God out of companionship, is the sure way of becoming corrupt. So jealous was Moses for the presence of God with him, that he prayed that, if God went not up with him into the promised land he might not be sent. And again, we find Him praying, "Show me Thy way." A close walk with God is easy and practical to those who want God's way rather than their own. If in all our ways we will acknowledge Him, He will direct our paths, and thus we shall "walk with God."—*Independent*.

UH, UH, UH.—There are people not a few, who have the bad habit-uh, of uh-uh-ing the end of many of their words-uh, when engaged in prayer-uh, and speaking in meeting-uh. It is a bad and needless habit-uh. Now if you are one of the number-uh, please-uh, take yourself in hand-uh, and reform-uh. You can and ought to do it.