

the answer is, I know we ought to have them but it seems impossible now to get our household together for family worship. Which all goes to show that, in this respect, no household should ever be allowed to scatter, but that from the first, even though the number were only two met together there should be the family altar, and the daily family incense, and the daily sacrifice of family praise and thanksgiving. It is said that some years ago when a number of men who had been led into the Christian ministry were relating the causes which had operated most powerfully in bringing them to that decision, they attributed, almost without exception, their position to the Christian homes in which they had spent their earlier years, homes where the Christian father and mother had knelt with them day after day before the throne of grace, and had so surrounded them from their childhood with the sacred influences of godliness.

How many, on the other hand, if they could give their testimony, would have to admit that the want of such privileges in childhood had been the beginning of all their wanderings from the way of truth and righteousness.

#### THE ORDER OF GOD.

"Seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you."—Matt. vi. 33.

How is this to be done?

1. By admitting the supremacy of the claim. We are here to urge men to put in their claim, to avail themselves of this franchise. The Kingdom needs you. You need the Kingdom.

2. By regarding its superlative value. First in time, order, worth, duty.

3. By recognizing the eminence of its dignity. In this Kingdom men are kings and priests unto God. What shall a man give in exchange for his soul? God must have no competitors. Christ must have the throne of the heart, or He will go away.

4. By the proper enjoyment of the earthly overflow. Here only is the true adjustment. They only can truly enjoy this life who are well prepared to enter upon the

other. Earthly good is "added." It is only the selva of the garment, the small change on the counter, the balance of a greater bargain, the remnant, the leavings, the remainder. Think of the greater; take no thought for the less.

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#### THE TWO WAYS: A PARABLE.

The pure and happy town of Innocency is never marked upon the map. Few grown-up people in these days are able even to come near its streets. Adam and Eve at first found joy and peace within it, but only very little children live there now. No matter how sweet their play may be, they leave it very soon, following the mysterious road of life, trodden by the feet of countless millions, that leads all from it. Just as the little travellers leave the town, the road divides. The straight road is narrow and rough, over great rocks, on which dark clouds are always hovering. The other road looks smooth and green, without a stone, leading gently downward. Here many go astray, for each must choose for himself. Yet no wrong choice is necessary, for at the parting of the ways, though many try to push the traveller on the downward road, a safe guide is always standing. None can mistake this guide. On His head are many crowns. His face is full of power and full of love. His hands and feet have been torn with nails, and there is a spear wound in His side.

Two little children, many years ago, with the bright light of the city they had come from still on their faces, stood where the two paths separate forever, thinking which way to take. As they stood there wondering at the difference in the roads, the Royal Guide met them. His looks spoke to them of power and mighty love. Yet even He could only show the right, not force them to it. They did not need to ask Him anything, for He read their thoughts. He pointed straight on, then slowly climbed the cliffs before them, saying as He did so, "Follow me." Something in the children's hearts told them to follow, and on the road was written so

that they could not be mistaken, in bright, shining letters, "To the Kingdom of God." But it was such a road! Up a great rock that made one dizzy looking at it. On it only briars and thistles seemed to grow. Under foot the stones were sharp, and the great sun beat upon the pathway, drying up all water. At the very top dark clouds rested, hiding all beyond.

The other road, winding round to the left, and missing the hill, looked very, very lovely. It sloped very gently downwards, and every stone had been removed. The scenery on the way was constantly changing, and the path sparkled through a green meadow and now glided into the cool, peaceful woods. All along, bright flowers bloomed and birds sang, and little brooklets tinkled everywhere. Everywhere, too, upon the broad road, throngs of people could be seen hastening to a golden palace far in the distance. And their peals of laughter were borne to the children as they stood not quite decided.

One said, at last, "I must follow the man with the wounded hands and feet, whatever comes, because I love Him."

The other laughed. "That rock is too dry and steep for me. I will take the pretty and easy road, through the flowers and woods."

And so they parted, to meet again in the Valley of Death.

Long after, the two travellers met, no longer children, but feeble, old men, round whom the shadows of death's valley are closing fast. Each wishes to hear the other's story. The one who chose the pleasant road speaks first.

"After I left you, I sometimes felt sorry for my choice, and sometimes tried to scramble up the rocks to the straight road, but I always slipped back, and, as the flowery road is easy, I was half content. I hastened to the palace, because I had been told that in it all the joys that earth can give are stored. In it King Mammon lives. Through him I tasted every kind of earthly pleasure. I was dressed in golden clothes and decked in jewels, till even Solomon in all his glory would have seemed poor beside me. Like him, I tasted all the joy that human love can give. Fame is what men