

among thieves?" Which of these showed by his deeds that he was a neighbor to the maltreated traveller? But one answer could be given, "He that showed mercy." Then came the practical lesson, "Go and do to him likewise," said the Master. He to whom you ought to show mercy in order to become his neighbor is your neighbor, was the substance of the Saviour's reply. In considering this parable, we should not fail to see that Jesus did not teach that mercy is the condition of salvation. Mere kindness does not earn eternal life. "Love thy neighbor as thyself" is only half of the law. The other half condemns us if not fulfilled. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." But who of us has fulfilled either? Lord, have mercy upon us! Christ, have mercy upon us!

THE PARABLE TO-DAY.

If you really belong to the kingdom of heaven on earth, you must possess, and cherish and display the spirit of loving your neighbor as yourself. Your neighbor may not live next door; he may live at the other end of the city among the neglected ones. You are neighbor to the man whose ground joins yours—whether next lot, or underneath, the man on the other side of the globe. Your neighborliness is especially needed by those who are attacked by the great world's robbers—unkindness, poverty, oppression, malice, slander, injustice, and the like. You are to treat the poor, the outcast, the degraded as your neighbors, and give them all possible aid. You are to treat the foreigners, the colored race, the Indians, the ignorant, the neglected, the imprisoned as your neighbors. Every village, town, city, hamlet, countryside in Canada has some portion of this duty in its hands. It can only be performed in the spirit indicated by this parable. "Love your neighbor as yourself."

A POINTED OUTLINE.

Things that prevent us from being neighborly:

1. Pride—for neighbors are often far below us in social position.
2. Business—for we do not always place the first our Father's business.
3. Laziness—for neighborliness requires time and pains.
4. Timidity—for it needs Christian courage to be a good neighbor.

FLASHLIGHTS.

To know about misery, without relieving it, is to map out heaven and never enter it.

A man who cares for others builds his life like a cube. A selfish man has a life like an inverted pyramid.

Men are all the time falling among thieves. Slander, oppression, temptation, infidelity—these are some of the thieves.

We pass by on the other side when we love men without helping them, or help them without loving them, or theorize about them without either loving or helping.

The glory of the Samaritan is that he does what is needed, at the time when it is needed, and in the best way.

A man whose spirit is bruised needs the good Samaritan as much as if his body were bruised.

Evidently Christ thought that the Samaritan, with his imperfect faith, had a better chance of heaven than the priest with his better theory and poorer application.

No man is good enough, nor ever will of himself become good enough to be saved; but Christ is good enough and able to save any man who will give himself to Him to be saved. "This is a faith saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners."—Religious Telescope.

"Nature's Miracles."

An Introduction by J. Malcolm Denyes, B.A.

The human standard of time, of years and centuries, is quite inadequate to express the aeons of geological time during which the Great Creator was bringing forth the world from "the void." It has been computed that it has taken the Niagara river, 30,000 years to carve out its channel on the surface of the earth, and this process is wholly subsequent to the very latest strata of rock formation. The length of time involved in the building of the world is humanly inconceivable. This is not the place to discuss the variance or agreement between theology and science, but it is pertinent to observe that we have no reason to believe that from the beginning God has departed from the principle of law in any of his works. The Bible is not a text-book in geology, but it is geologically true. It is the very simple laws of nature on which we depend every day for the solution of two-thirds of our scientific problems that are predicated of the process of world-building. Pressure solidifies. Nature cannot tolerate a vacuum. Pressure creates heat. Postulate a beginning, and what follows is explicable. Back of the beginning, no man can go. In the beginning was the eternal Logos. Hither the finite mind cannot reach.

The stages of growth on the earth are markedly defined. The Nebular Theory holds the Solar Septem as an original unit of matter of glowing heat. From effect to cause is an easier process of reasoning sometimes than from cause to effect, and many are the proofs which lead us back from solid to liquid, from liquid to gas. We know that the hardest substance may by the application of heat be converted into the liquid, and then into the gaseous state, and that the converse is true if pressure be substituted for heat. The Nebular Theory maintains this principle as explanatory of the present state of our earth. Thrown off while still in a gaseous, or at least partly gaseous, state, from the original unit of created matter, through natural processes it cooled until the gaseous became the liquid and the liquid the solid. The history of the solid earth is the history of the rock and the fossil. Indubitable proofs of the original and still inherent heat of the earth are not wanting. In the famous Artesian well, at Grenelle, near Paris, the water rose from a depth of 1,794 English feet, with a temperature of 82 degrees F. The increase of temperature below a certain depth from the surface is found to be about one degree F. for every 55 feet. This has led some to the conclusion that the heat will be reached towards the centre of the earth where all matter will be molten. But experiments made at Spenberg, near Berlin, go to show that as the depth increases the increase of temperature does not hold its proportion. At a depth of 1,000 feet the increase is found to be one degree F. to 42 feet; one degree F. in 57 feet at 2,000 feet depth; and one degree F. in 95 feet at 3,000 and 4,000 feet. Consequently most geologists agree that the centre of the earth is not molten, but owing to the immense pressure of overlying strata is kept in a solid state.

In this very brief introduction to the geological portion of our text-book, I cannot take space to consider the materials of strata, the pebbles, sands, clays, and limestone. The stratified rocks bear clear evidence of having been laid down in water. The folding of the earth after the period when the whole earth was covered by an ocean of hot and then warm water, due to the contraction of the solid material in cooling, caused intermittent depressions and upheavals, which in time brought certain portions of the solid earth above the waters. These

portions of land then became subject to the action of atmosphere, wind, and rain, and other modifying agents, which by denudation and erosion washed the surface into the adjacent water levels, forming strata. A very common illustration of the process is seen at the foot of a hill after a heavy rain, or at the delta of any large river where the alluvial deposits are seen in regular strata. The fossils contained in the different successions of strata are of the most interest to the geologist and the biologist.

In fact, the rocks are classified and identified according to the kind of life evidenced by the fossils. If the geologist finds 1,000 feet of rocks, one laid down upon the other, and if these contain fossils, he has preserved here a record of some of the organisms that lived while these rocks were being deposited. By a careful study of these fossils it is found that at first, that is, in the oldest rocks, there were no land animals and plants, and that in the sea the only animals were of types lower than the true fishes. Then appear the trilobites, the fishes, reptiles, birds, and mammals in succession. This examination of the fossils from a rock tells pretty accurately to what stage in the earth's history this rock belongs just as by the study of the implements found similarly in the rocks, mark the successive ages of man in his development.

Newburgh, Ont.

The Evening Hour.

For most of us the reward of labor is gathered between six and nine in the evening. The dinner or supper at six and the two hours immediately following it are the seasons in which we have opportunity to enjoy the companionship of those we love and for the amenities and pleasures of life. The enjoyment of having an abundance of money consists principally—for men at least—in the opportunity it may afford for having care-free and pleasant evenings. And yet some of the happiest men in the world have but narrow means, and they find in simple game or conversation all that their richer friends gain from the social rout or brilliant assembly. A woman has gone far toward learning the secret of charm when she saves herself for the evening at home with her husband and older children. Whether the dinner and the hours that follow it are a success will depend principally on her. The men return home fagged from the day's work, but unless she has to do her own work and be her own nurse maid, she should be at her brightest and freshest. "Yes, there you are," says some critical woman, "always laying the responsibility on women. I tell you they have just as much to do during the day as their husbands, and they need entertaining as well as the men." Yes, perhaps so, but they have the option of leaving a good many things undone and, if they are wise, they will take it.—The Watchman.

Impromptu Conversations.

It is a good Christian habit to cultivate the faculty of conversation with strangers when one is journeying or even passing through the streets. With tact one can learn to avoid the appearance of intrusion and can usually secure for himself a kindly response. Such a practice is a good antidote for the constant modern tendency to shut ourselves in with ourselves, and fosters a breadth of human sympathy which is wholesome. Moreover, there are often in such impromptu conversations about nothing and everything, delightful little opportunities to say a modest word for righteousness and the Righteous One. Whoever wishes to sow beside all waters will not refuse the chance of making wayside acquaintances.—Interior.