

Lord's Day, and Christian people encouraged specially to pray for its better observance.

2. Some special reference is made in Sunday School urging upon the children the claims of the Lord's Day, its sacredness or its benefits.

3. The same is done in Y. P. S's., Y. M. C. A.'s., W. C. T. U.'s., etc.

4. Lord's Day Alliance Executives arrange for union meetings in their centre or vicinity.

5. Labor Councils or Unions arrange for meetings for the discussion of the question from the labor viewpoint and for the emphasizing of the Workingman's special interest in the Weekly Rest Day.

There is no better time in the year than just before the summer season with its special temptations to Sabbath desertion.

Anyone desiring to speak on the present state of the Lord's Day question in Canada can obtain information on application to The Lord's Day Alliance, 133 Confederation Life Building, Toronto.

### The Bible and Politics.

BY REV. R. G. MACBETH, M. A.

It may be a bad thing to bring party politics into religious work, but there is no doubt about the advisability of projecting religion into politics. Nothing more calamitous could happen to a state than to have religious men withdraw from active participation in its life. The state is not intended to be an irreligious and godless organization. Atheism is the seed of anarchy and we are not prepared to give up well ordered government for social and political chaos. Well ordered government is impossible without men of high character and men of high character are practically impossible without religion. For such men to withdraw from politics is to consign the state to the steep down-grade without any brakes on the flying wheels.

The Bible is intensely direct in its position upon this matter. Nothing can be plainer than the saying of God recorded in Isaiah: "The nation or kingdom that will not serve Me shall perish." We recognize the righteousness of this decree. The God who made, and who sustains the world, has a right to say how it shall be governed, and the man who has not read in history the outworking of this decree is on a par with the fool who says there is no God. The world is a vast graveyard of the nations that have gone because they defied the power of the Almighty. Their towers are prostrate, their high places are desolate, and upon their dust God has reared the fabric of other powers. Whether these shall stand or not depends on the degree in which they obey the will of the Creator.

The Bible declares plainly that God commands His servants to warn their city or community or nation against the inevitable result of disobedience. The prophets of the olden time denounced national sins with the most fiery and impenitent candor. They faced kings and courtiers with the most undaunted courage. They refused to be silenced by threats or bribes and before their burning eloquence the haughtiest monarchs quailed and trembled. And God still commands His servants to speak for Him. The prophet belongs to an order that is perpetual. Some may well think that the minister who speaks a warning note to a city or state is not likely to know enough about the matter to make it worth while to listen to him. So the sailors bawled when Paul warned them of the dangers of the voyage. What did a landsman know about ships and voyages? But these men were glad enough to give

Paul the command when the storm he had prophesied actually came. The world has often had to call some man of God to the helm after it had despised his warnings.

The lesson is that the city or the state must take the advice of those who have the faculty of knowing by revelation, the man of God. And the man who thinks he can disregard God and found a permanent state or city on a foundation of moral rottenness is to be pitied. His mind has not even kindergarten capacity since he cannot learn the lessons that are taught by the pictures and object lessons of human history.—Ex. Vancouver, B. C.

### What the Parable of the Good Samaritan Teaches Us.

Sun., Apr. 5. Luke 10 : 30-37.

#### What Our Scripture Suggests.

Our neighbour is the man who needs us, whoever he may be.

Loving our neighbour is doing for him what he needs, without regard to cost.

We sin against our neighbour when we pass him by in his need.

#### Christ's Clue to Brotherhood.

One who had done some work among the poor gave it up, and her reason was, "I found no one who was grateful." She had hold of the wrong clue. Christ's clue is different. If she could have said, "I found no one who has need of me," then she would have been free from the gospel claim of brotherhood.

The good Samaritan did not stop to inquire whether the wounded man was likely to be grateful. All he saw was the sufferer's need. That made the link of brotherhood between them. Any one who can help is our neighbour. This makes our neighborhood very populous, indeed. Many people prefer comparative solitude. They pick and choose their neighbors, taking in very few. They do not feel that the rest "have any claim upon them," to use a favorite phrase.

But that is the spirit of the priest and Levite, not of the good Samaritan. The need of the wounded man was a claim upon every one who passed by. Christ leaves no doubt as to which of the three passers-by was approved by him.

#### A Practical Pictv.

Christ taught the most sublime truth the world ever has heard. His wisdom is higher than all human philosophy. Yet he brought the highest and most mystical pictv down to the simplest tests of common life.

We cannot escape from Christ's practical tests of discipleship. We must walk among men, and do loving deeds as we go. We must forget self and think of others. We must remember others and forget ourselves, even as Christ "pleased not himself," but lived and died to help save others.

If our religion does not make us kind, sympathetic and loving, it lacks something. It cannot be the religion of Christ. Christ's religion is neighborly, helpful, practical. He went about doing good, and by his example his followers must always be tested.

#### What the Samaritan Clave.

It was not only money, though he was generous with that, too. He stopped in his journey, bound up the sufferer's wounds with his own hands, carried him on his own breast, and kept caring for him after he reached the

inn, instead of shifting him off upon others. He assumed responsibility for him even after he had to leave him.

Some of us think that we can discharge neighborly obligations by a cash payment. We can pay some one to love the poor for us, to love the prisoner and the outcast. We would not touch them ourselves; our dollar does our loving for us. We need to read the parable of the Good Samaritan until we learn a truer view of love to our neighbor.

### For Daily Reading.

- M., Mar. 30. Samaritans that got good. John 4 : 39-42  
T., Mar. 31. Jews and Samaritans. Luke 9 : 51-55  
W., Apr. 1. What we owe neighbors. Ex. 20 : 12-17  
T., Apr. 2. Practical love for neighbors. Lev. 19 : 13-18  
F., Apr. 3. Helping our neighbor. Prov. 3 : 27-29  
S., Apr. 4. Love fulfilling the law. Rom. 13 : 8-10  
Sun., Apr. 5. Topic—What the parable of the Good Samaritan teaches us. Luke 10 : 30-37

### The Culture of the Heart.

Knowledge, thought, common sense—these are the equipment of the head. Affection, sentiment, sympathy—these are the equipment of the heart. We call the man without the equipment of the head a fool. What shall we call the man without the equipment of the heart? We give years of time and great care and attention to the training of the head. Are we, in ourselves or in our children, to let the heart go all untrained? After all, which does the world need most, the culture of the head or the rich culture of the heart? Which is the best for a man or a woman, which will send us on most happily and helpfully in life, a sufficient equipment of knowledge, which is the power of the head, or a sufficient equipment of sympathy, which is the power of the heart?

It is sad to see the fool of a withered head, but it is pitiful to see the fool of a withered heart. And it is well that we receive with high honor the names of men of genius and of wisdom, but the name that is above every other name that is named is the name of him who came unto men with the divinest gift of a tender and loving human heart.—Great Thoughts.

Lutheran Observer: It is upon a basis of absolute equality that men stand in the house of God. Deeper than their differences of worldly condition, there is a radical oneness in the common fact of sin and the common need of a Saviour in all his offices of love and grace. Here the rich and the poor stand together in the presence of the Maker of them all. It is the elemental needs of the nature which they share with each other and draw them to the house of God, and their concern there is with these common needs that make them all akin, not with their differences that are merely circumstantial. It is an association in which earthly distinctions vanish, where there is neither bond nor free, but Christ is all and in all, and where "the same Lord over all is rich unto all that call upon him."

How did the early Church show the spirit of brotherhood?