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The Canada Presbyterian.

O. BLACKETT ROBINSON, MANAGER.

TORONTO, WEDNESDAY, AUGUST 15TH, 1894.

WRITING about a bishop recently made by Lord Rosebery, Dr. Dale says "he is cordial in his personal relations to individual Nonconformists." A Toronto bishop once put that very much better when he said that he always cultivated a "street acquaintance" with Dissenting ministers.

NARCHISM has been transplanted to America already and perhaps the people of Chicago might be able to express an opinion in regard to its merits. We doubt very much if the men who cheered the orientals in the Parliament of Religions would care to have the oriental systems introduced to their own country.

IN round numbers Japan has a population of about 40 millions, and China of about 400 millions. Korea has a population of about 10 millions. Japan has about sixty warships and China something over a hundred. According to these figures the war should not last long, but the battle is not always for the strong.

SOMEBODY writes that one of the advantages of a holiday to a minister is that he can, while on his vacation, take a side view of his work. True, no doubt, but the work may be all the better done if he takes no view of it at all during vacation. Most men can do much more and better work in eleven months than in twelve if they rest the twelfth.

A GOOD deal of anxiety is felt for the missionaries in Japan and China. In civilized warfare they would no doubt be protected, but nobody can be sure of what might happen in such countries as China, Japan and Korea. The danger of any will be in the interior. British gunboats can easily protect English-speaking missionaries on the coast.

TWO or three of the most prominent public men of Newfoundland have been disqualified for promising money for "improvements" during the recent elections in the island. One of the most common methods of carrying an election in Canada is to promise money for a railroad, or canal, or new post office building or public work of some kind. Are the people of Newfoundland political Puritans or do we Canadians go to the other extreme.

MUSKOKA is having even more than the usual number of distinguished tourists this summer. Sir Oliver Mowat spent a few days in Lake Joseph at the summer home of Mr. Justice McLennan. Principal Grant is at Yoho, the guest of Dr. John Campbell. Sir John Thompson is spending his vacation on Senator Sanford's island in Lake Rosseau. Nature is on the side of Muskoka and in any kind of a contest nature eventually wins.

THE *Review of Reviews* calls the American millionaire a "human pest." Whether that unsavoury description is correct or not depends on what kind of a millionaire he is. The millionaires who endowed such seminaries as Princeton and Union are a long way from being human pests. The millionaires who found and endow hospitals are public benefactors. Undoubtedly the vulgar, coarse, swaggering millionaire who blows about his money, puts on bullying airs and tries to trample over people, is a most odious pest.

DR. TALMAGE is on a tour round the world and gives the following as one of his reasons for taking the nice little trip:

"I want to see what Christianity has accomplished; I want to see how the missionaries have been lied about as living in luxury and idleness; I want to know whether the heathen religions are really, as tolerable and as commendable as they were represented by their adherents in the Parliament of Religions at Chicago; I want to see whether Mohammedanism and Buddhism would be good things for transplantation to America, as has again and again been argued; I want to hear the Brahmins pray."

THE application of the closure in the British House of Commons has again raised the old problem. When is a question sufficiently discussed. We should say any ordinary question is quite sufficiently discussed when further speaking throws no new light upon it and cannot reasonably be expected to contribute anything towards a proper decision. Of course it may be urged that any member of a deliberative body has a right to express his views. Certainly he has, but if every member of the British House of Commons expressed his views on every question the government of the Empire would become an impossibility. If every member of the General Assembly of our church spoke on every question, the Supreme Court might sit all the year round and would not then overtake all the business. Strictly speaking, every member of the General Assembly has a perfect right to discuss the merits of every name on every standing committee. When would such a discussion end. Besides it should always be remembered that the people who hear have rights as well as those who speak and the church as a whole has a right to protest against being spoken to death.

GOOD CITIZENSHIP.

CHRISTIAN citizenship, or as we have called it, good citizenship, is one of the lines of work to which the Christian Endeavor Society is paying special attention. We hope the Christian Endeavor may not weaken its power for good by directing its strength to too many objects at once. This simply by way of caution. There can be no question of the great importance in every way of good citizenship, and still more of truly Christian citizenship. It is hinted in the excellent communication which we published last week on the C. E. Cleveland Convention as a reason for the society not having done more in this line in Canada than it has, that "the urgent necessity for effort has not existed here that has existed in the United States." We hope and believe that this is true. But no one who has considered the subject will say that we have any accumulated reserve of good works in this respect to fall back upon. It would not do for us to boast or congratulate ourselves very enthusiastically in this regard. It might tempt some one from the other side to inspect our record as to good citizenship, and it will be wise for us not to invite very close inspection if we would preserve our good name. The way to avoid becoming like our naughty, wicked cousins across the border is to take timely warning and precaution. The state of things existing there is indeed serious, and a cause of sorrow and lamentation to all good and patriotic citizens. If as a people we would be strong and wise, contented and happy, we must cultivate good citizenship. To do this we must know or seek to have some clear and correct idea as to what it consists in.

To proceed in this enquiry after the orthodox manner of a sermon, for instance, it may be observed by way of introduction, that good citizenship in a state in the aggregate, must rest upon good citizenship in the individuals who compose the state. A fountain cannot rise higher than the spring which supplies it. Most obviously, then, to be a good citizen one must be law-abiding. Laws are the crystallized or formulated beliefs or convictions of the majority in the state of what course of conduct or action or state of things will be for the good of the state. No one, speaking of things in their normal condition, can claim to be a good citizen who habit-

ually and persistently places himself in opposition to the will of the majority of those among whom he must live, that is, to the law of the land. This must produce perpetual friction and disorder. This law-abiding, however, means more than individual keeping of the law; it must include encouraging and upholding the keeping and enforcing the law by the constituted authorities of the country. One may believe certain laws to be bad, but there is a legitimate and proper method of obtaining the repeal or amendment of what one believes to be bad laws other than violation of them on one's own part or encouraging it in others. This is one of the very first conditions of good citizenship.

Good citizenship must also evidently include the taking of interest by the citizen and promoting everything that can tend to advance the good of the state, the private, social, civil and political well-being of the people who compose the state. Under this head we might include all means of education, whether secular or sacred, the purity and happiness of the home, schools and colleges, the press, the morals and religion of the people, the right exercise of the franchise and intelligent interest in all public affairs. As man cannot live by bread alone, so to be a good citizen it is imperative that one should feel an interest in, keep one's self informed about, and lend countenance and aid to everything that tends to promote a pure, vigorous, healthy life, as regards morals, religion and general intelligence in the home, the township, the village, town, city and state. And here is just where many fail, many especially of those who above all others should take a deep interest and exert a powerful influence for good in the state. We refer to a very large body of professedly and really Christian people, many perhaps not so, but intelligent, modest, quiet and most peaceful in their tastes, habits and pursuits, who, because there is a certain amount of turmoil, of conflict perhaps, of publicity, of contact with men uncongenial and undesirable, of exposure to public criticism, keep aloof altogether or take only the smallest part in the life of the state.

Not to speak of never letting their voice be heard in local gatherings for public purposes, or those of still wider interest, how many are there, perhaps it might be said especially among the clergy, who do not even exercise the franchise. It is not for us to say how far any should go in these particulars, but sure we are of this, that no greater mistake could be made, no more unpatriotic thing could be done, it is next to a crime for such men as we have referred to, for fear of criticism, because it will interfere with their quiet life, bring them into contact with undesirable or uncongenial associates, to stand aloof from and take no part in the civil, or social, or political life of the nation. What is thought of such a course by many may be gathered from the fact that, so far as the franchise is concerned, it has been suggested from time to time that voting be made compulsory. Good citizenship is certainly not exhibited by those who stand aside and take little or no interest in life beyond the range of their own home, or church, or school section, or township. Hardly could there be a greater failure in good citizenship, hardly could a greater disaster befall a people, there could scarcely be a swifter and surer way of consigning a nation to disgrace and ruin, than by good men, such as we have spoken of standing aside and leaving the nation's highest life in the hands only of the selfish, the unprincipled, the ignorant, the grasping, the ambitious. If the national life is less noble than it might be in a free country like our own, should its very existence ever become endangered, it will not be owing so much to this latter class, as to the supine, the criminal, the fatal indifference and neglect of good men, who have failed to discharge constantly, with fidelity and a due sense of responsibility to God and their fellow-men, the duties of good citizenship.

Every man is his brother's keeper, and one most important means of doing our duty in this respect is by an intelligent idea of what good citizenship requires of us, and faithfully as in God's sight coming up to that requirement. If the state of things in the neighboring country is less favorable as regards its national life in some respects than with us, it is, intelligent men and its press say, very largely because the moral, the virtuous, and religious part of its population do not discharge to the extent, they ought to do, the duties of good citizenship by taking an active, efficient part in the nation's affairs. This is evident, because when in its past history a sufficiently grave crisis has arisen to rouse into activity this part of the people, it has always hitherto been of sufficient strength to determine the balance unmistakably on the right side. But it may not be always so. A course of indifference followed too