

the "man on the job," by organizing similar groups, or at least, by showing an interest in them by his attendance.

And last, but not least, the older boy may, on the spiritual side, be of great service to his Sunday School by living a life of service for "the other fellow;" being always ready to do the decent thing for a companion; by standing for what is right and by not being ashamed to acknowledge Jesus as his friend. For was not Christ's life one of never ceasing service and self-sacrifice. If the fact, that he is a Christian, means anything at all to the older boy, it should mean thinking, not merely of one's self, but of one's neighbor.

Let the older boys be "doers" and not "hearers only," and there is no doubt that the worried look will soon cease to exist on the face of the Sunday School superintendent.

Toronto

Citizenship

By Rev J. W. Macmillan, D.D.

Citizenship is ownership. It is the assertion of the right of public property.

Everybody asserts the right of *private* property. Babies begin it. Try to steal their bottles or their dolls, and you will find how fiercely they will protest against any aggression in that quarter. Boys and girls cherish their own toys and their own clothes. The law courts are full of disputes in which men are claiming or defending their private property.

Back of all generosity lies this idea of possession. You cannot give what you have not got. You cannot lend unless you own. It would be theft, or at least presumption, to give away or to loan what is not yours.

It is right that you should value your private property, being glad of the power and wealth it brings and sensible of the responsibility it confers. It is one of the chief businesses of your life to enjoy, guard, defend, rescue, invest, lend or bestow it as seems to you right and proper.

Now let us think of public property, which is what we own in common. How much of it there is. A great part of any city, town or township is taken up by the

streets and roads. If these were added into acres and sold by auction they would fetch a huge sum of money. Many of them are increased in value by the laying of water-mains, gas-pipes or sewers, the erection of bridges, the planting of boulevards or trees, and perhaps the stringing of wires and laying of street-car tracks. Add the playgrounds, parks and public squares. The citizens own all these.

Then there are the public buildings, such as school houses, town-halls, hospitals, court-houses, libraries, exhibition buildings. And as our citizenship widens the number and magnificence of these structures increase. We must add the vast parliament houses, and all the big prisons and asylums. The citizens own all these.

I might make the list much longer by writing of common carriers, public utilities, and all the overlordship of public rights upon private holdings. But I have mentioned enough to show how vast is the wealth and how stupendous the obligation of public property.

Who are the citizens that own all this wealth? Just ourselves, the men and women, the boys and girls. We are the undisputed owners. We ought to feel ourselves rich. We ought to be sobered by the sense of responsibility. We ought to make it one of the chief businesses of our lives to enjoy, guard, defend, rescue, invest, lend or bestow these possessions as to us seems right and proper.

The curious thing is that we are as lax in asserting our public rights as we are forward in asserting our private rights. It is a rare sight to see an abandoned farm, but nearly all our roads are abandoned, so far as maintenance is concerned. We are particular about our city parlors, but not about city streets. We are not nearly so much interested in the school, or the hospital, or the prison as we are in our own chicken-yard or flower-garden. We are private-spirited, not public-spirited. We make the miser's mistake of thinking that there is pleasure to be found in the property which is all our own and no pleasure to be found in the property we share with others.

Halifax, N. S.