

described is the starting point in the development of a Christian citizen; but he needs for his life growth, and for his life work, certain distinctly Christian principles. These beliefs are the tools for the building of the kingdom, without which it can never be established.

The first belief is that it is a Christian duty to despise money for its own sake. There is nothing more needed in the world to-day than the power to despise selfish money. Have you ever stopped to think what a change would be produced in this world if Christians were true at this point? If I repeated this thought a thousand times it would not be too often in view of its importance. Again, a Christian man must be a free man. To be so, he must believe in the king-

the best mayors our City of Toronto ever had. When fighting with the beasts of prey that sought to plunder the corporation chest, he said: "I love the hatred of bad men."

To sustain this kind of a life the Christian citizen must be a man of faith and vision. What we need to-day is not so much more intense consecration, but a larger outlook and capacity in our consecration. The world is no longer a kindergarten, but a university, so complex have its problems become; and it will not do to go on preaching kindergarten sermons and living a kindergarten Christian life.

But while he is a man of vision, he must not be visionary. The world needs men who are not carried away by "isms," but are inspired with a spirit of humble social service. As an



A GROUP OF KANSAS DELEGATES

dom of God above everything else. He cannot be master of himself unless he does this. If he does so, then God will add all he needs to him. If a man seeks first the things of the world, he is added to them; they possess him and they swing him. If you would occupy a higher and more dignified position than a dog's tail, you must seek the kingdom first, and have the goods of life added.

The kind of a citizen we need must believe in the value of men as Christ did. He taught that one man was worth more than the whole world. "What shall it profit a man if he shall gain the whole world and not be a man?" In the Authorized Version the translation is, "Lose his own soul"; in the Revised Version it is "Forfeit his life." What Christ means is, to fail in the development of himself. To the mind of Christ one man was worth more than all the material resources of the earth, and if we are Christian, we believe that if we believe nothing else. Abraham Lincoln used to say "that when it comes to be a question between a man and a dollar, I stand by the man every time." In that saying he showed that he looked into the very heart of Christian ethics, and that he was, indeed, a Christian.

Then we must have men who can love and live the Golden Rule. This includes and interprets all the law and the prophets. We may have Christian tendencies, but we cannot have Christianity where the Golden Rule is unobserved.

A Christian citizen is one who can endure the cross and despise the shame that comes in making our Master, King of Kings and Lord of Lords. Revolutions are not made with rose water. We wrestle not against flesh and blood, but against principalities and powers, against the rulers of the darkness of this world, against spiritual wickedness in high places; and the man who can't stand the test of obloquy and scorn that comes in crowning the Nazarene the world's King had better stay out of the conflict. He needs to be inspired with something of the feeling that is in the heart of one of

"ism" Socialism has no more power to help society than any other "ism" as such. We have no right to connect Christ with any programme of reform. He has not endorsed, but we have a right to make His name an inspiration for all righteousness. We fool ourselves with utopias. We go around bowing down before utopian idols when we should stand up and promote practical reforms. It is significant that while Christ was gifted with the most universal vision of righteousness, he went about doing good and satisfying the commonest needs of men. We must not only dream the dreams, but live the life of Christ over again. A desire to lead in a great reform and a vision, as we think, of what should be done, does not confer the right to lead. That is found in passion, sympathy, sacrifice and sanity.

Upon the Epworth Leagues of this North American continent God has devolved this vast responsibility. It is ours to turn the world upside down by believing heartily in the teachings of Christ and practising them. It is ours to show that we are in the world, not to get first and then give, but to give first and then get. "Give, and it shall be given unto you"; pressed down, shaken together and running over shall men heap into your bosom. Patriotism conceived of in this spirit will lead to the highest public service and the most perfect type of Christian. Such patriotism is the most convincing manifestation of religion. It makes not only ideal citizens, but altruistic members of society and satisfactory units of the family. I covet for our Epworth Leagues the honor of leading in the great movements of Christian citizenship which are so insistent in their call upon us in the opening years of this twentieth century, and I am persuaded that the strenuous life to which I exhort the young manhood of this western hemisphere will not be considered by them as repulsive, but as attractive, and full of the grandest inspiration, because it has in it the ring of true conflict. "If Christ be lifted up, he will draw all men unto him."