

tual life. It requires power to seek truth and to propagate truth. Truth does not travel until it finds the moving man. John Wesley got the doctrine of free will from Arminius and the doctrine of the Spirit's witness from the Moravians. He did not preach new doctrines. He made palsied doctrines leap to their feet and praise God. His power came from Christ. Confucius, Plato and Hillel all uttered the Golden Rule, Christ took the same intellectual statement of moral duty and put power into it and into men. He waits for yet other Pauls, Luthers, and Wesleys with intellects consecrated to the highest evangelism.

San Francisco, Cal.

The Enthronement of Christ in Citizenship

BY BISHOP EUGENE RUSSELL HENDRIX, of the Methodist Episcopal Church, South.

Citizenship is so important and is attended by such responsibilities that a man cannot be a citizen of more than one country at a time. He may reside at will in many countries but he owes allegiance to but one and can claim but from one the protection which belongs to citizenship.

Crime may forfeit citizenship as the criminal may forfeit not only his liberty but his citizenship. Even when his liberty is restored, his citizenship may be withheld. He who has shown himself an enemy to organized society may well be put on probation as to his worthiness to be trusted again, and only the highest executive, as representing the sovereign state, can restore the forfeited citizenship.

The two great and distinctive institutions of society are the family and the state, and in primitive conditions the two merge into one. There the family is a little community of those related by ties of marriage or of blood dwelling under one roof and holding property in common. As the family grows property may be divided but blood ties remain and many interests in common which lead to the recognition of the patriarch as chief and his will as law.

Thus the family may become a miniature state. The state doubtless grew out of this family relation and from it has come our most perfectly organized community for purposes of government. There were many families and individuals in the cabin of the "Mayflower" who became a state only by becoming organized for purposes of government and by the election of officers to whom they pledged loyal obedience.

The two ends always sought in the state are public order and public freedom, and each for the sake of the other, for what promotes the one promotes the other.

But citizenship spells more than privilege—it spells responsibility also. It is the responsibility of those who make and enforce laws which admit to the exalted rights and privileges of citizenship, with its rights of suffrage, of office bearing and law making, as well as the responsibility of those new citizens who share such high privileges.

Woe to any so-called statesman who spurns the teachings of the Decalogue or characterizes the sermon on the mount as an iridescent dream. The deepest convictions of our day still centre around those teachings which erected family altars, planted churches in the wilderness, made the collection of debts easier, safeguarded the home, and protected property and human life.

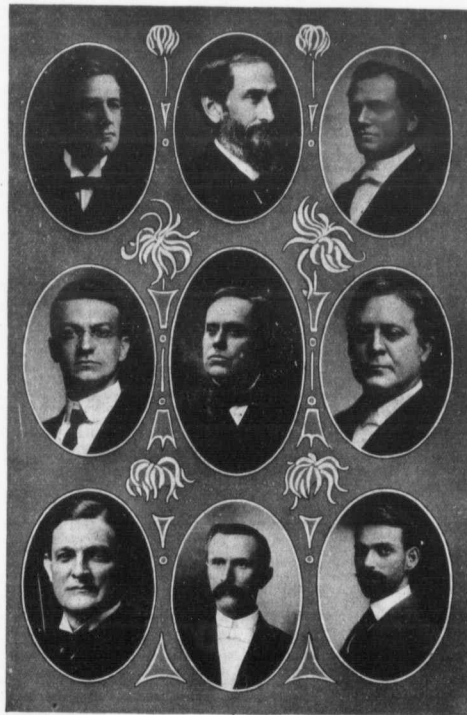
If we at any time cannot respect our rulers, let us so far respect ourselves as to see that we have better rulers. But let us remember that the law is higher than the ruler and that the ruler must obey the law itself. Citizenship forbids evasion of the payment of taxes, in whole or in part, no less than the failure to give moral support to all just efforts to enforce the law. And, bad as war is, there is something

even worse, and that is the decayed state of moral and patriotic feeling that deems nothing worth a war.

Citizenship and the bearing of arms at the country's call are inseparable. The woman who claims the ballot should be handed the musket also and on the drill ground get ready to defend her country's honor. Spartan women are not the most lovely in history but they made up in courage and in muscle what they lacked in charm. The nearest approach to them in our day is the Japanese women who stood ready to give their lives in battle,

be ashamed of this ancestral blood. His American citizenship is his passport to nobility of rank and character whatever penance strain he brought with him from the Old World. "It is not in our stars but in ourselves that we are underlings."

The records of the White House tell us that tailors and canal-bote drivers and rail-splitters have not made bad presidents when they have been trained in poverty to industry and integrity and charity before the cares of state rested all too heavy upon them and drove them to commune with God.



METHODIST EPISCOPAL CHURCH SOUTH.

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and who were unwilling to survive the honor of their homes when husbands or sons ceased to be patriotic.

There can be no high citizenship without the sense of obligation. It is the measure of any man how fully he responds to the call of duty. Indifference to the call of the ballot box is scarce less a crime than indifference to the country's call to arms, which it often makes necessary.

We hear much in our day of "undesirable citizens." This does not mean simply the anarchists and socialists whose avowed purpose is the overthrow of the existing order. Nor are all undesirable citizens of foreign birth.

On the contrary, like our English ancestors, we owe much of our strength to the commingled strains of Aryan blood as we cry, "Saxon and Norman and Dane are we." Let no American citizen

No, foreign birth is but one of God's ways of saving the nations of the earth as new strains of blood enrich our depleted veins grow weak by self-indulgence and indolence which have caused the downfall of most nations from the beginning.

Nor is the undesirable citizen determined by his color but by his worth. Measured by that standard, Booker T. Washington is worth a million Boss Tweeds!

It is the man who knows the meaning of citizenship and who strives honestly and heroically to meet its obligations that is the desirable citizen.

The right of the suffrage needs to be safeguarded by educational and even some measure of property qualifications so that it be not bartered for a mess of pottage. This is a birthright, which, like Roman citizenship, should be the reward of preparation for its sacred duties.