

out a close guess on most anything you please—vaudeville, song and dance, "Trovatore," old-time ballad or constitutional law. I put in: "Brewer on Government by Injunction," and this chip flew out:

#### SONG OF THE JUDGES.

We're believers in the fiat of Injunction,  
In corporations, money and the pelf;  
Put the dollar o'er the man without com-  
punction,  
And lay the man himself upon the shelf—  
But there's that blamed old charter of King  
John says we mustn't.

But suppose luck ran against the Lord's  
anointed,  
And Democrats and riff-raff should get  
in,  
Impeach the rank and file of the appointed,  
And rob us of our yearly tale of tin—  
There's that blamed old charter of King  
John 'ud back 'em up in it.

Somethin' the matter with the ma-  
chine, I guess—kind o' drags on the  
last line. But honest, I'm goin' to con-  
sult you further on this injunction busi-  
ness. It's a-worryin' me. I wish I  
could appoint a man a good lawyer  
as easy as I can appoint him a  
justice of the Supreme Court of the  
United States. Look at the beauty  
show I've got there now! Smooth as  
eggs, but no earthly good. If they were  
chair-makers the chairs they'd turn out  
would stand on two legs and tip.  
They've got the intellectual rickets.  
See what they did with my Constitution  
—good straight Constitution, too, backed  
by Magna Charta and the old English  
common law—said it didn't apply to  
Manila! What's the result? Why  
now all my foreign territory is a world  
of chance, with Taft floatin' around  
and tryin' to keep on top and save the wreck-  
age. I'm goin' to give the whole Philip-  
pine territory back to the Filipinos some  
day, and stop the disgrace, expense and  
bother. That's what I'm thinkin' of.

UNCLE SAM.

#### WHO IS A CHRISTIAN?

Extract from a sermon preached in St. James Episcopal church, Greenville, Miss., July 5, 1903, by the Rev. Quincy Ewing.

"To this end I was born, and for this cause came I into the world, that I should bear witness unto the truth. Everyone that is of the truth heareth my voice."

It is easy enough, and always has been, to discover whether or not a man has "confessed Christ;" but thousands have "confessed Christ," and remained at heart followers of some other master, between whom and Christ there was fixed an immense gulf. Paganism, heathenism, barbarism, brutelism, do not become Christian because they spell the name of their Messiah or their God with the letters that spell Christ; names may indicate realities, but realities are painfully often belied

by names. From the beginning until now, there have been thousands of varnished, unregenerated pagans, heathen, barbarians, who have been known as professing Christians—some of them prominent laymen; some, priests; some, bishops; some, arch-bishops; some, popes;—varnished, unregenerated pagans, heathen, barbarians, who would have to be severely excluded in making up the roll of citizenry of the Kingdom of Christ to save it from confusion with the kingdom of the Devil!

But the difficulty of determining who are Christians, and who are not, is not due to any lack of simplicity or definiteness on the part of the religion of Jesus Christ. There was never anything more simple or definite than that religion, however jumbled and distorted, however padded or starved, the essential elements of it may appear in this wise man's theology, or that infallible church's creed. The test of Christian discipleship is simple enough; the difficulty is in applying it in the face of ancient prejudices and superstitions. But that difficulty is greatly minimized when, fully accepting the test, we resolve honestly and fearlessly that it ought to be applied.

If we are able to feel that Christianity has to do primarily with realities rather than with names or forms—realities of the heart, mind, soul—then in applying the test of Christian discipleship, we should be bold enough to ask concerning any man, not, Is he a church member? not, Has he "confessed" Christ? but, rather, Does he in the most real thought and purpose of his life reverence those truths that Jesus held supreme? Does he in his inmost heart accept it as the eternal aim and destiny of his being to obey the will of the Father-God, to serve the brother-man?

These are the test questions; and he of whom they are affirmatively answered must be included in the spiritual Kingdom of Jesus Christ, no matter what he is called, no matter what he calls himself. He may be dwelling in a land where churches are many, and the name of Christ a familiar sound; and he may not be called by his fellowmen, or call himself, either a churchman or a Christian. He may be dwelling in some land where no church has ever yet been built, and the name Christ has never yet been heard; but, wherever he may be, and whatever he call himself, or be called by others, the man who strives to worship by obedience the unseen God who made him, to help and uplift the hu-

man brother who needs him—such a man has heard the redemptive Voice, and cannot be rightfully excluded from the spiritual kingdom of Jesus Christ, without ignoring the very vital heart of His religion, without dispiritualizing it, without making it form first and substance afterwards!

The spiritual kingdom of Jesus Christ may exist without any visible church or formal creed, however valuable church and creed may be in witnessing to its truth and power; but the spiritual kingdom of Jesus Christ does not anywhere exist, and cannot, save as human souls claim for their own the spiritual attitude of the Christ Himself toward the invisible Father in Heaven, and the struggling brother on earth.

#### GOD AND LIBERTY.

In Cincinnati, July 19, Herbert S. Bigelow spoke on the above subject, at the Vine Street Congregational Church.

It is told of Voltaire that when an old man a friend brought to him his son for a blessing. Voltaire put his hands on the lad's head and said: "My son, God and Liberty — remember these words."

Are they not indeed the greatest words in the vocabulary of man? God and Liberty. The dark hours in the history of the race have been the times when these words were forgotten.

These words mean nothing apart from each other. They are but different sides of the one mighty thought.

I have heard men argue that there is no God. I have attended some of these "anti-God" meetings, and have read the literature of unbelief. They think they are fighting the idea of God. In reality it is only some caricature of God. The essence of the idea is seldom questioned even by professed atheists. They are fighting the God of theology and not the living God.

I should say that every man believes in God who believes in liberty. He has in him the essence of faith in God who believes that liberty is always and at all times practicable.

Faith in God means faith in this universe. It means faith in the rationality of this universe. It means faith in the morality of this universe. It means that such is the nature of the universe that truth must prevail here, that right must triumph. It means faith in the eternal harmonies. It means a boundless hope for the future. It means confidence in the destiny of the race; that unconquerable spirit of optimism which inspired the words of Whittier:

But life shall on and upward go;  
Th' eternal step of progress beats