

# Our Popular Music

**Condolier's Love Song**  
 WORDS & MUSIC BY ANNIE LOWRY  
 COPYRIGHT ANNIE LOWRY  
 MILWAUKEE WIS

*Moderato dolce.*

*And. Te. the*

*ppc. rit*

*pp*

*Ret. me*

*And. me*

In dy who is wait - ing while her lov - er draw - eth near, Bright - ly  
 low - ly wave - lets mur - mur. Come with me oh come with me, Hear us

shine the stars a - bove, Like the eyes of one I love, And thy  
 sing my har - ca - rille, O pen wide thy heart and soul, Till the

all vry moon - light glist - ens, On the ripp - ling wa - ters bright.  
 all of mine re - flect - ed Fills my heart with hope and joy.

**CHORUS**

Rest thee here, gaze at - ter, Rest be - neath my la - dy's wing. While I

*Con espresione*

sing to thy fair Duet how hear my ar - dent pray'r With thee love me, love, For my

*Rall*

heart is thine. There nev - er lived a - noth - er With a love like mine.

*Rall*

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## GIVE FREELY WHEN YOU RECEIVE FREELY

Sermon by the Rev. Wm. Dobson, Pastor of the First Methodist Church, Charlottetown.

Jesus Christ the Greatest Personality the World Has Ever Known—Advantages Have Been Freely Given to us in the World—We Also Should Freely Give.

(Reported by The Guardian Stenographer.)

Text:—Freely ye have received, freely give. Matt. x. 8.

I was saying last Sunday night that Jesus of Nazareth was the greatest personality the world has ever seen. I said that personality consists in will, self-consciousness and rationality. I want to say to-night that Jesus of Nazareth said some of the most startling things the world has ever heard—so startling that some of them are even to-day tabooed. Listen will you? "Ye have heard that it hath been said, an eye for an eye, and a tooth for a tooth, but I say unto you that ye resist not evil." Oriental rhetoric, we cry, not to be translated into every day life in this world.

But again: "Ye have heard that it hath been said, thou shalt love thy neighbor and hate thine enemy, but I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you." In saying these things Jesus of Nazareth was not uttering some fad of His own, but simply stating the principles on which the universe was made. Nothing he ever uttered is true because He said it, but He said it because it is essentially and eternally true. So in all His sayings, He has only revealed to us the plan of the universe of which we are a part. His sayings are startling, not because of His saying them, but because we are beginning to discover that they lie at the heart of things; and where the trouble comes, to resist His saying is to resist the plan of the universe. The statements of Jesus Christ are not questions of Church rule, or church discipline, they are great principles written everywhere, on the rocks and in the starry heavens, and are gradually being verified by science as time passes. One of those strange sayings of His is found in the text before us. "Freely ye have received, freely give." It is strange, almost revolutionary, because it upsets many of our theories in political economy. Our obligation to our neighbor does not depend upon what we owe him, but on the manner in which we have received ourselves, that is to say, where we have received without it costing us anything, we are to give without it costing those to whom we give. "Freely ye have received, freely give." Perhaps the Sunday School lesson for the day illustrates the principle fully. Five thousand people were hungry. The disciples of Christ felt that they were under no obligation to do anything for them, Jesus who knew the rationale of the universe thought otherwise, and said to the disciples, "They need not go away,

Justice, as we understand it, is quite a modern thing. Those of you who have read Plato's Republic will remember that his theory rests upon the doctrine that slaves have no rights. In India the government rests upon the assumption of caste. An Indian out of his caste has no rights. This is true to a very great extent of China and Persia at the present day. Justice as we understand it has not been a powerful element in the building of nations. I suppose it would be difficult to trace any royal family beyond the origin of "Might and Right." In fact not only royal families but nations have rested and do rest upon the principle of "Might and Right." It is good to get from under this rule that anarchy, socialism, commercial unions and combines are crying so loudly for justice. But will justice meet the case, will justice satisfy the socialist? I am afraid not. The last calculation that I have seen of the wealth of England says that during the last fifty years, five-thirtieths of the wealth has been produced by labor, the other eight-thirtieths by Capital invention, and combine. The socialists of Germany and France have been arguing for years that the greater portion of the world's wealth has been produced by labor; but if it be true that only five thirtieths of the world's wealth has been produced by labor, then apply justice to the case and we laborers will have to pass over the counter to capital, as a matter of mere justice, that which really belongs to it, and which we have been using for years. I am quite satisfied myself, at least, that justice applied to our present day Economics, would make the rich, richer, and the poor, poorer. But justice carried into any department of activity will produce the same results. It is a good thing no doubt for a man to stand up for his rights, to refuse to be crowded to the wall by his stronger brother, but while all this is true, it is well to remember that standing up for rights will not settle our difficulties, will not lighten our burdens. And the reason is very simple. The universe is not built upon that principle, and every attempt to settle private or national affairs on the basis of abstract justice is simply to fail. If you and I could only catch the whisper of that Nazarene "Freely ye have received, freely give," and disseminate it through this Western civilization, it would rid it of its socialism, anarchy and strife.

Justice, debt, credit, pay for all you get and I will pay you. You and I come into the world without having anything to say about it. How much did we pay for what little ability we have? Not a cent. Still we have been using it ever since without paying anyone interest. Pay for all you get and I will pay you. How would it work in this case? Again: Most

Continued on page three.

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