



Our Popular Music



MA BABY SUE
 WORDS BY E. T. GRANBERY
 MUSIC BY CHAS. L. VAN BAAR
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 NEW YORK
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Moderato.

1. Float-in down the riv-er in my lit-tle red canoe. -
 2. Su-sie, don't you tease me, for you know I loves yo' dear. -

7/8

Honey-suckles bloomin' on the vine, Thinkin' of my la-dy-love, my
 Honey-suckles bloomin' on the vine, Hast-en to me, Su-sie, I'm so

lit-tle gal of you. - Hon-ey-suck-les bloomin' on the vine!
 hap-py when you're near. - Hon-ey-suck-les bloomin' on the vine!

Sil-ry moon a-glist-nin on the sea-ty rip-ple tide,
 You're the sweet-est col-ord queen that ev-er lived, it's true.

Lit-tle bird a-cud-dlin in its nest,
 When you're near, I'm hap-py as can be.

Long-in' for yo' hon-ey gal, I want you by my side
 Think-in' of you night and day, I'm pin-in' Sue, for you.

Deed yo' are the one I love the best,
 Deed yo' are the on-ly gal for me.

CHORUS

To you, to you, I ev-er will be true!
 Say you'll be my col-ord queen, oh do, oh do, oh do!

I'll al-ways love yo', honey. E-ven if I have no money.
 For you are ma ba-by, Sue!

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CLOSE CONNECTION OF OBEDIENCE AND FAITH

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

The Faith of the Roman Centurion—Where there is no Obedience there is no Faith—He who Obeys not the Church has no Respect for God.

(Reported by the Guardian Stenographer.)

Text:—I have not found so great faith, no not in Israel—Luke 7, 9.

The text is in one of those beautiful stories that go to make up the Gospel according to St. Luke. There are five actors in the scene, Jesus, Himself, the multitude following Him, a deputation from a Roman officer, a sick boy or slave, and a Roman centurion. The people had been stirred by the teaching of Our Lord, and the miracles He had wrought. He had returned to Capernaum from one of His missionary tours in Galilee, and a multitude had gathered about Him. A Roman officer whose servant was sick, sent a deputation to Jesus to wait upon Him and urge Him to heal his servant. Before He reached the house, another deputation from the Centurion met Him, urging Him not to trouble Himself by coming down, but to speak the word and the sick man would be healed. When Jesus heard this, He turned to the multitude, saying, "I have not found so great faith, no, not in Israel." Such is the simple setting of the text.

It is not necessary that we study all these characters to understand the full force of the words of Jesus, but the more knowledge we have of the Centurion, the more light will be thrown upon the text. He was evidently an officer in the Roman garrison at Capernaum, and as such was probably an Italian, certainly a heathen, born and nurtured amid the deepest shades of superstition; but his conduct with the Jewish people and the Jewish church while in garrison in Galilee, had led him to respect the Jewish and love the Jewish people. The deputation sent by him to Christ, urged as a reason why Christ should heal his servant, "He is worthy," said they, "for whom Thou shouldst do this, for he loveth our nation and hath built us a synagogue." Perhaps it was this respect for the Jewish church and ritual that led him to say he was not worthy that Christ should come under his roof, because he knew it would make Our Lord ritually impure until the evening. Whether this be so or not, one thing is clear, he believed Christ could heal his servant without personal contact, "for I also," said he, "am a man set under authority, having under me soldiers, and I say unto one, Go, and he goeth, and to another, Come, and he cometh, and to my servant, Do this, and he doeth it." As a soldier he understood the rights of lawfully

than most of us realize; and because of this, to learn obedience is to learn one of the greatest lessons of life. And it may be this necessity of our nature, which in the economy of God, has made necessary the organization of the family. It is in the family that we first learn obedience to lawfully constituted authority. It is here where "line upon it" and precept upon precept" are necessary. Where there is no obedience to parents, there is discord in the family. But worse than this, the child who will not obey his parents, has little or no faith in them. It may be that this is also the reason for civil government. Obedience developed in the family may be carried forward into society. Obedience to legally constituted authority is one of the most difficult lessons we have to learn; and it may be that God is teaching us by these things, temporal and seen, the great lesson of obedience to things unseen and eternal. All this may be sheer speculation, and you must take it for what it is worth; but as a matter of experience, the boy who is disobedient to his parents is the boy who is generally disobedient to the state; and the man who has no respect for the lawfully constituted authority of the state, has little or no respect for authority in the church; and he who has no respect for the constituted authority, which lies back of, and commands all things. Who ever heard tell of a smuggler or a general law-breaker having any respect for the rules and regulations of the church to which he belongs? Who ever knew the man that treated the authority of his church with contempt, having any respect for God? The Centurion had learned the great secret of obedience, and it taught him to believe that if Christ uttered the command, all things under Him would yield implicit obedience. This was the faith at which Our Lord marvelled.

But another question presents itself. Does it not strike you as strange that a Roman soldier, probably born a heathen and brought up in idolatry, could see in Jesus of Nazareth what the religious, church-going Jew failed to see? But this is really the fact. The Jewish people believed in a God of power, infinitely superior to the gods of Rome. They had been carefully trained in the Jewish religion; to them pertained the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; "these things were taught and studied in the synagogues whence the Jews always resorted. Still, with all this, in His own city, they attempted to destroy Jesus by pressing Him over the brow of the hill on which the city was built. His own brethren could see nothing in Him, for

"Of the few followers whom He led One sold Him, all forsook and fled."

And the leaders of the Jewish church thought Him only worthy of death upon a Roman cross. It seems to me that these things reveal to us a principle of vital importance, and one which should claim our earnest attention. The principle is this, that every moral truth, known to consciousness but unpractised in life, is not only no good but becomes a positive injury. Its tendency is to sophisticate and harden the soul, to shut it against the influences of the Spirit, and put it as far as possible beyond the pale of salvation. He who knows the truth, but allows it to have no influence over his daily life, he who prays in the morning and does wrong all day, is in a worse position morally, than he who is a heathen born. Brethren, either act as you pray or stop praying. To continue both is to imperil the soul. Cease to do evil, shun every species of it, but continue to pray. But if you have determined to do wrong, remember that the prayers of the wicked are an abomination in the spirit of God, and such exercises are only treasuring up wrath against the day of wrath. It is not to the double dealer that God reveals Himself, but to him that willeth to do His will. The soul of such an one lies open to the revealing, saving power of God's spirit. What I have been trying to say is fully illustrated by Our Lord in the parable of the sower. Some seed fell upon the way-side; it could find no entrance, the earth was closed against it, and the fowls of the air gathered it up. Here we have a soul shut against God's spirit—He can find no entrance there. And some fell on stony places where the seed had not much earth, and after coming up they withered away because they had no root in themselves. Some fell upon good ground and brought forth fruit. But in each case the result of the sowing is conditioned by the nature of the soil into which the seed fell, teaching us that the grace of God is, conditioned by the nature of the soul upon which that grace is operating, and the soul itself conditioned by its relation to truth or falsehood. "If any man wills to

do His will, he shall know of the doctrine whether it be of God." Now returning to the Centurion; he seems to us to have been one of these simple, child-like natures, always willing to believe what he felt to be true, thus keeping his soul open to the influence of the Christ as he had seen Him about the streets of Capernaum; and judging from all He had seen and heard of Jesus, he believed that He had supreme authority over the forces that were tormenting his boy. His faith when further. He believed that the moment Christ commanded these forces, they would yield implicit obedience. "Lord trouble not thyself, for I am not worthy that Thou shouldst enter under my roof, but speak the word and my servant shall be healed." It was this manifestation of simple faith on the part of the Roman officer that astonished Jesus, and led Him to say to the multitude that followed Him, "I say unto you, I have not found so great faith, no not in Israel."

If the Centurion had such unflinching faith in the power and authority of Christ, from a knowledge of Our Lord's work and teaching for two or three months at most, what should our faith be at the

CONTINUED ON PAGE THREE.

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