



Our Popular Music



MONKEY MURMERS

THE WHIZZ-FISH SONG
PORTER STEEL
A LITTLETON (GOSPEL) SONG
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Moderno

On the spray-ing limb of a tub-ber tree
Now it chanced one day, that a jam-bo fish with a
mouth-ful of a-way in the banks of the Ho-li Riv-er, in
a-wax feet by mine when chanced I had-die near by, send

There sits a nerv-ous mon-key his
He start-ed down the riv-er, quite

eyes with fear a-gleam. His tail a-dang-ling gait-ly with-
an - con-cern-ed - ly. While the mon-key scream'd and chattered and

in the limp-id stream. Just ev-ry nine-teen min-utes he
clung to the tub-ber tree. The tree stretch'd like a gat-ter, a

jerks it thro' the air, With a South A-mer-i-can whizz-fish
daz-en tales or so. Till the fish let go, and the monkey flew like an

hop-ping help-less there. But the teeth of a hun-gry
ar-row from a bow. They say he's still a

whizz-fish are hard on a ten-den tail, So you
fly-ing, and if you care to try. You can

while he sits a fish-in' you can hear the mon-key wail: Oh!
Near him soft-ly murmur, as he whiz-zles thro' the sky: Oh!

CHORUS.

shades of I-zak Wal-ton, was that an-oth-er bite? It is

did-n't feel so hun-try, I'd quit this job to-night: But I love a roasted

whizz-fish, tho' his bite drives me in-sane: And I do so wish to

catch the fish that I manage to stand the pain. Oh! pain.

THE RISEN CHRIST THE FIRST FRUITS

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

The Birth, Life, and the Resurrection of Jesus Christ
—The Story of Christ out of the Region of Doubt
Conception of Character of Jesus Lies Beyond
Human Genius.

(Reported by The Guardian Stenographer.)

Text.—But now is Christ risen from the dead, and become the first fruits of them that sleep. I Cor. XV. 20.

He who studies carefully the story of the life of Jesus of Nazareth will find to contain three essential miracles, first the Birth, second His Life, and third, the Resurrection. The Birth of Jesus of Nazareth we have to take on simple faith. If any man ask you for proof of Christ's mysterious Birth, you had better say, "I have none that will produce certainty in the human intellect." But the Life of Jesus as well as the Resurrection is as amenable to historic criticism and logic as any other historical event. While

this is neither the time nor the place to follow out the method by which the certainty is reached, yet I am just as certain when reading the Sermon on the Mount, that I am reading the exact words which fell from the lips of Jesus, as I am reading the exact words of Cicero or Caesar when reading the "Oration against Catiline" or the "Commentaries on the Gallic War." It seems to me you might press it even further than that and say that the facts of Christ's Life are more indisputable than the great majority of what are assumed to be facts concerning the Battle of Waterloo. Cicero's oration was delivered some thirty-six years before the Birth of Christ. We read it in the College over here, and inspire our boys with the thought that they are reading the words, mastering the style, and catching the enthusiasm of the great Roman orator. If the boy doubt this let him ask the head teacher of the College, and he will lead the student through the whole process of criticism, until he arrives at the certainty that every word is the word of the orator. But he who reads the account of the Battle of Waterloo as it may be found in fifty different authors, will soon discover that every page is more or less blurred with national prejudices and in many cases unwarrantable imagination. We are only to-day beginning to discredit Wellington's "Would to God that night or Blucher would come" or his "Up guards, and at them." All that historic criticism could do, has been done for the Gospel narratives, and with but a few exceptions every word stands as authentic and certain. What-ever certainty criticism may have produced for the candid student of the New Testament, it seems to me there are other reasons for our faith, that lift the story of the Christ above every other literary production, and take it wholly out of the region of doubt. The central character of the story is Jesus, a char-

acter utterly inconceivable by human intellect or human genius. It is conceded on all hands that Plato was the flower and fruit of long ages of Grecian culture. When she produced Plato, she exhausted herself, she could do no more; and yet Plato was utterly incapable of conceiving such a character as you find in the Gospel of John. His "Republic" is easily the best thing he ever wrote, and when compared with John's conception of the Kingdom of God, it is as moonlight is to sunlight, or as water is to wine. No sane man thinks of comparing them. Put, if you will, John's conception of that Man of Nazareth, with His absolute sinlessness, universal love for mankind, as well as the humiliation, which while proclaiming Himself One with the Eternal God, stoops to wash the feet of His meanest disciple,—lay such a conception, if you will, beside Homer's Achilles, Hector or Ajax, and you at once not only feel the shock but the profundity. Or take the greatest creative genius that England has ever produced, stand his Hamlet, his Othello or even his Spirits that dissolved in air, beside the Man of Nazareth and they shrink at once into pygmies. If Homer, Shakespeare, Dante, with all their varied knowledge of men and things, were utterly incapable of conceiving such a character as Jesus, of such a state as the Kingdom of God, where did these three Galileans get their conception, or who furnished them with materials for such a creation? Two of them were certainly unlettered fishermen, one of them a Roman tax-gatherer, and Luke, though not a Galilean, seems to have been no more brilliant than the other three. Be this as it may, they all were untravelled men, and yet they threw out upon the canvas a character which has claimed the admiration, and in many cases, the adoration of the strongest and

most brilliant minds the world has seen during the two-thousand years. Where did they get this conception? To me there is but one answer, the simple statement that they described accurately what they saw. John gives the answer in detail when he says, "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon and our hands have handled of the Word of life, that which we have seen and heard, and as water is to wine." It may be conceded that the Illiad, Dante's Inferno, and Shakespeare's Tempest and Hamlet all lie within the limits of human genius, but I submit that the conception of the Kingdom of God and the character of Jesus lie absolutely beyond the power of human genius. If the disciples were not able to create these things, but simply declared what they saw and heard, then my faith accepts their report without hesitation.

Assuming this report to be true, it sets Jesus forth as a man, the Son of man, with all the powers and possibilities of human nature, with a body, soul and spirit, and all that these contain; but a man plus something else—plus what member the apostles are not reporting heresy, they are stating what they themselves saw. It certainly would have been a fearful risk for the Apostle Paul to tell the Corinthians, if it were not true, that there were still living some five hundred men who had seen the risen Christ, but he makes the statement, boldly and apparently without fear of contradiction. So boldly does he make the statement, that one feels while reading it, that Paul himself believed he was speaking the truth. We have the written record then, assuring us that Jesus Christ has been raised from the dead. But this is not all. We have, besides, the Gospel record, another proof of the truthfulness of the record that no other literature can furnish. Let us try for a few moments to lay emphasis upon this other proof. A careful study of the Gospels leaves the impression upon every candid mind that Jesus of Nazareth was the greatest per-

son that ever lived. The record assures us we may find in Jesus Christ. This brings us face to face with another thought. If Jesus Christ be the union of human nature and divinity so that He could redeem, sanctify and glorify human nature, why should it be thought a thing impossible for that human nature to be raised from the dead? I see no intellectual difficulty in it. It lies upon the same plane as the Birth and Life as given in the story by the Apostles. The Birth and Life and Resurrection seem to me to belong to the very essence of the conception of Christ as given in the narratives. If historic criticism were to discover that Jesus never did turn water into wine, I for one, should not be the least shocked. I should answer, "Well, that may be so, but if His Birth and Life and Resurrection be facts, I know He could turn water into wine, or still a Galilean tempter, if He wished to do so." While these three essential miracles stand, it is simply child's play to cavil at these accidental miracles. All hostile criticism has felt this, and has used every effort to destroy the truthfulness of the record of the Resurrection, but it stands to-day as the Gibraltar of the Christian faith.

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