



Our Popular Music



"How'd yer Like ter be a Dorg?"
 WORDS BY GEO. W. DAY
 MUSIC BY DAVE REED JR.
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 BROOKS & DENTON
 NEW YORK

Andante moderato

I hates ter sing dis lit-tle song, Up-on me word I do, But
 Now, Jim, I tell yer what we'll do: We'll take a lit-tle walk, We'll

I won't keep yer ve-ry long, I'll hur-ry an' git t'ro. It's
 give do ol' gal-me an' you— A qui-et game of talk. Yer

all a-bout a yal-ler pup, An' die is him, yer see. De
 mem-ber when me sis-ter's kid Clim'd on de kitch-en shelf, An'

string wot keeps him fast-en'd up, Makes him at-tached to me. He
 got de match-es, yea, he did, An' blame near kill'd his-self. Dere

ust-er have a lot of hair, Wot hung down to his knees; But
 was-n't no-one watch-in' him, An' no-one sees the flame; But

now he ain't got nose to wear, It's all chew'd up wid fleas. Me mudder got her dander up, An'
 you run out and bring me, Jim, An' saved him, just de same! I guess me mudder clear forgot Dat

kicked him out de door! If she won't let me keep dis pup, I ain't goin' home no more! —
 lit-tle job you did! She'll take you back! If she does not, She'll lose both dog an' kid! —

CHORUS

How'd yer like ter be a dorg? A poor ole mutt like Jim!
 How'd yer like ter be a dorg? A ki-yi, just like Jim!

How'd yer like to be a dorg, An' have to live like him? Wid
 How'd yer like to be a dorg, An' die, some day, like him? Dere,

out no place to lay yer head, No home, no frens, no grub, no bed! I'll
 no dog-heav-en, doat yer know; No harp, no wings as white as snow, But

bet ye'd wish dat you was dead, If you was a dorg like Jim —
 you don't have to go be-low, When you are a dorg like Jim —

IN ALL THAT WE DO DO IT FOR GOD'S GLORY

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

Every Man Conditioned by His Surroundings—But Must Not Allow His Personality to be Crushed—This Principle Covers all Things—And is Better Than Rules.

(Reported by The Guardian Stenographer.)

Text:—Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God, 1 Cor. X. 31.

I think it may be taken as true, that a young man by the force of his own personality can so condition his circumstances as to become almost anything he determines to be, provided always that his determination lie within the limits of his natural and acquired ability. I do not mean to say that a young man by any effort that he may put forth, can ever become King of England. The position is hereditary, and therefore open only to a select few. Nor could he become President of the United States, unless born within its boundaries; but, laying all such impossible cases aside, I think the truth holds, that a young man may become anything he determines to be. On the other hand, while struggling never so earnestly toward the goal, he himself is being conditioned every moment by his surroundings. This is why, if a man be born in Madrid of Spain, he will very likely talk Spanish, think and act as the Spaniards do. Because every man is thus conditioned by his surroundings, we have the black man and the white man, the yellow and the copper-colored man; we have as well the

and the American. This I suppose is as it should be, and we would not help it if we were to try. In fact, we are so constituted that circumstances necessarily condition our personalities. But when a man allows his personality to be crushed out by his surroundings, and he himself becomes little more than the resultant of his surroundings, he is going too far; he is becoming of no use to anyone, perhaps an actual harm in the world. It is well for every young man to remember, that the side of his nature through which he receives his greatest enjoyment, is the side that is most exposed to the influence of his surroundings. That is, if a man lives his life upon a low plane, and receives most of his enjoyment through his animal nature, it is this side of his nature that will be conditioned most—dragged down to the level of the animal. The general truth holds however, whether we live our lives on a higher or lower plane, on the intellectual, moral, or spiritual. It is that subtle something in our surroundings, influence, or spirit, or call it what you will, which is continuously acting upon us, that we have ever to guard against. "Take heed," said Christ to His disciples, "and beware of the leaven of the Pharisees and Sadducees Asiatic type of manhood, the European, which is hypocrisy." This may help us to understand to some extent the position of the church in Cornwall, and the reason for the general principle contained in our text. The church had been founded by the Apostle Paul. The converts were drawn from among the Jews and the Greeks. The Jew had brought with him his ritualistic prejudices. The Greek, his heathen superstitions. While the church conditioned its surroundings to some extent, these surroundings were hopelessly conditioning the church. They had turned the sacrament of the Lord's Supper into a bacchanalian feast, where some were drunken and some were hungry. Their meeting together for worship had become a very pandemonium, two or three together at a time on the floor speaking different tongues. The church had become so influenced by its surroundings, that gross immoralities were tolerated within it, and its members took part

in the heathen festivals. It appears that some one had written the Apostle for instructions concerning these things, or rules of action by which they might be governed. The Apostle's reply in the case before us is as follows: "If any man of them that believe not bid you to a feast and ye be disposed to go, whatsoever is set before you eat, asking no questions for conscience sake. But if any man say unto you, this is offered in sacrifice unto idols, eat not for his sake that shewed it and for conscience sake." The case would be something like this. A strong man knowing that there is nothing unclean in itself, that an idol is nothing, and that meat offered in sacrifice to such could be in no wise affected, could eat, having given God thanks with a clear conscience. But a weak man sitting beside him, full of prejudice, whispers to him saying, "This meat has been offered in sacrifice to idols; to eat of it will be for us to participate in idolatry." What then is the strong man to do? Paul tells him not to touch it for the sake of the weak man who believes it to be wrong, then lays down the general principle that whether ye eat or refrain from eating it must be for God's glory. "Whether therefore ye eat or drink or whatsoever ye do, do all to the glory of God."

I think the wisdom of the Apostle's course is very apparent. Instead of laying down rules for their guidance in particular cases, he lays down a general principle that will cover all cases. Rules always have a tendency to make hypocrites, principles worked out in every day life make strong men and women. Rules rest for authority on the man or organization that has formulated them, principles lie in the nature of things. Rules are human interference, deduced by a process of logic, and may be correct or otherwise; principles have their foundation in the nature of God and humanity. Rules always have a tendency to narrow a man; they throw the responsibility of action upon the corporation that has formulated them. The man acting is not responsible for their rightness or their wrongness. Principles throw the responsibility directly upon the man acting, and insist on the actor being true to himself. It is the desire to shun personal responsibility that makes us so anxious to have rules for our guidance in particular cases. No man can be a true man, who does not work out the principles of life on his own responsibility and accept the consequences whatever they may be. Again we see the wisdom of the Apostle in stating a general principle for the government of the Corinthian church, rather than formulating rules for particular cases. All rules lead more or less to hair-splitting, an 'stry, but a principle enunciated as in the present case leaves all disputation out of the question. When a man is called upon to do all things to the glory of God, he then becomes the judge of the moral value of his own action, and if he be false to himself, it is at his own peril. No man can be a judge for another, or become the conscience of another man. No two men are so constituted that they can see things exactly alike. What I might do very conscientiously, might be sin for you. For this reason I could not tell you what would be right or wrong for you in particular cases. If you were to ask me if it be wrong to smoke tobacco, I should have to say I do not know. I am not chemist enough to know all the proper-

MOTHER AND CHILD.

Let the mother take Scott's Emulsion for the two; it never fails to benefit them both. One can eat for two, but nourishing two is a different thing. It calls for a degree of internal strength that the average woman lacks. People of luxury are not very strong by habit; overworked people are weak in some functions from exhaustion or their surroundings. Scott's Emulsion can be depended upon to overcome such conditions. It is a wonderful food for a mother and child.

ties of tobacco, nor am I physiologist enough to know its effect on the human system; but this I do know that every pipe full of tobacco that you smoke, other than for the glory of God, you are committing sin. This is true of all such things about which there is so much dispute. This principle applies to cards, to dancing, ah more than that, to reading the Bible and making sermons; when not done for the glory of God they are sin. These things scarcely require stating, they are patent on their very face. Whatsoever therefore ye do whether ye eat or drink, do all things to the glory of God.

Let us see now if we can understand what meaning the Apostle attaches to the words, glorify God. I think it is the first question in the Presbyterian catechism, "What is the chief end of man?" and the answer is, "To glorify God and enjoy Him forever." If you break up the word glorify into its parts, you find it contains two thoughts, first, honor; second, to make; that is, to make honorable. Anything we do for God's glory is to make Him honorable in the thought of our fellow-man. This is the thought which Christ Himself had when He said, "I have glorified Thee on earth, I have finished the work which Thou gavest Me to do;" and we hear the Apostle saying, "Ye are not your own, ye are bought with a price, therefore glorify God with your bodies and your spirits which are God's." So it is evident that to glorify God is to show forth His inimitable excellencies, Christ glorified the Father by teaching men that back of all His sovereignty was a Father's heart, a heart that loves and sympathizes with suffering, sinful humanity. Christ teaches us that God is yearning over the fallen, and is willing and able to save us and cleanse us from all unrighteousness. To glorify God before men is to reveal His nature and power. So when we are called upon to glorify God in all our actions, we are called upon to manifest God's loving, saving power in us. "Be ye followers of me, even as I am also of Christ." We are to show forth God's glory in our degree, as Christ revealed it in His life and teachings. This must be so, because it has ever been God's method of revealing Himself to man by coming into the human soul, and enabling him to live a true and noble life. So strengthening him with all might in the inner man as to enable him to overcome every temptation and condition those circumstances which would do him harm. Christ in our hearts the hope of glory, is our only hope of ultimate salvation. If we are to meet temptation and fight life's battles in our own strength, we are gone as sure as doom, but with Christ on our side, what need we fear! All authority has been given unto Him in heaven and in earth, and we are assured that "He is able to save unto the uttermost all those who come to God through Christ." Failure in temptation always means that we are trusting our own strength, not the strength of God. We want to learn more fully the secret of trust and confidence in the loving Saviour so that we may go forward day by day, doing the little things of life as well as the great things to the glory of God, so that others seeing our good works may glorify our Father which art in heaven.



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Let us say further that Christianity is a system of principles rather than a system of rules. These principles were not created by Jesus of Nazareth, nor by His Apostles. They were heavenly with age when Adam was created in Eden's garden; they are as old as eternity. They are what they are, because God is what He is, and are as immutable as the divine nature. "As they were in the beginning, are now and ever shall be, world without end." It is well for us to remember this, because we are sometimes disposed to think because we do not profess to be Christians or members of the church, that the principles of the New Testament make no demand upon us, whereas the fact is that their demands are made upon saint and sinner alike. That is to say, I have as much right to swear or be im-pure as any man in Charlottetown. I have as much right to be false and dishonest as the greatest trickster in the town. I am not speaking to a man or woman to-night who is not under a moral obligation as I am to do all things to the glory of God. Of course I know that this statement does not hold in degree, but it does in quality. If a man be in a position to exert greater influence than another, he is under obligation to use that influence to its fullest extent for the glory of God. But this is also true of the man who has not such a commanding influence. He also must use his influence

to its utmost extent. It is written where that whatsoever a man sows that shall he reap. No sower can think this principle is affected by his making a profession or not making one; he will reap what he sows whether in the church or out of it; and so ever man under obligation to do all things to the glory of God, whether he make profession or not. This is worth remembering because we hear it so often. "I made a profession of religion I wouldn't do So-and-so, does, nor would I be seen in this company or that company." We have reached the time brethren when ought to lay aside this nonsense, and face the facts of life squarely. It is no use for us to try to hide our personality behind screens as these, and evade the responsibilities of living. God deals with us as individual men and women, to whom He has revealed Himself as a God ready and willing to help us to bring our lives into harmony with these eternal principles, which we shall be judged in the last day. Let us reach out by faith, take hold of the help offered, and so use it that every power of our being may be directed toward the end of our creation, which is the glory of God and enjoy Him forever."

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