



# Our Popular Music



## WHY DO I LOVE THEE ?

Words by **JAMES CLARENCE HARVEY**  
 Music by **ROBERT A. KEISER**  
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Moderato con moto.

Why do I love thee? Ask the flow'r That nods by the wood-land stream Why it loves the light of the morn - ing sun, And

kiss - es each gold - en beam, Ask of the blush - ing

clo - ver - bloom, to the light of the dawn - ing day, why it

press - es the dew - drop close to its breast, And droops when it steals a -

way

Ask why the moon - beams kiss the sea, Why the li - ly loves the

rain. Why the morn - ing - glo - ry bares its breast, When the

sun - shine comes a - gain. Ask why the song - bird

loves its mate, Why the dai - sies love the sea, And

learn from them, they'll tell thee true, Why thou art dear to

me

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## "COMPASSED ABOUT WITH WITNESSES"

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

We are Being Watched by God and the Angels—And by Those Who Have Fought the Good Fight Themselves—This Thought Should Stimulate Our Life.

(Reported by The Guardian Stenographer.)

Text.—Wherefore seeing we are compassed about with so great a cloud of witnesses let us lay aside every weight and the sin which doth so easily beset us and let us run with patience the race that is set before us looking unto Jesus the author and finisher of our faith. Heb. XII. 1, 2.

I want us to study this text together this morning for the sake of its practical lessons for every day life. In order to catch the full force of its teaching, we shall have to remember that the Epistle was written to men and women who had been brought up in the Jewish faith and had renounced the faith of their childhood for Christianity. But Christianity was spoken against on all hands by Hebrew and heathen, and those who had left the faith of their childhood began to feel that they had made a mistake in converting themselves with a party so spoken against and persecuted as the sect of the Nazarenes. Even more, in some cases, they were beginning to feel that the origin of Christianity was not quite so surely divine as the origin of the Jewish religion, and they felt, in going back from Christianity to Judaism, they were only going back from a faith which was doubtful to that which was certain. The Jews held that their religion (both the law and the ritual) had been given by the disposition of angels, and administered by such men as Moses and Aaron, Joshua and David. So the object of the Epistle to the Hebrews was to convince these wavering Jews that Jesus the Teacher of Christianity was infinitely superior to angels by whom their fathers had received the law, superior to Moses as a son is superior to a servant in the household, superior to the Aaronic priesthood and the gorgeous ritual through which their fathers worshipped; to convince them that He was the fulfillment of all the types and shadows that made the Jewish religion what it was, and to go back from faith in Him after having tasted of the good Word of God and the powers of the world to come, on their part would be to crucify to themselves the Son of God afresh and put Him to an open shame.

The next thing we shall have to understand, in order to appreciate the teaching of the text, is that the author of the Epistle to the Hebrews does not use the word faith in the same sense as it is used by Paul in the Epistle to the Romans and his other Epistles. Paul uses it as meaning that state of the human soul which places a man in such relation to God that God can be just and the justifier of him that

are great in the praise of the excellency of the virtue and the nobleness of honor. They think if they pay their debts, visit the sick and distribute alms to the poor, they have met all the requirements of the religion of Jesus Christ. The fact however, is that the justification that doesn't work itself out in ethical righteousness and true holiness is not Christianity at all and the alms-giving and works of charity that have not lying at their basis, pardon for sin and peace with God will not count much in the day of reckoning. The Christianity taught by Jesus and His Apostles, is that union with God must be the fountain from which springs all good works, and even a cup of old water given in the name of Christ shall have its reward.

Now let us go back to the text where the Christian life is likened to a race-course where a prize is to be lost or won. The prize, in the text, is the personal goodness of Jesus and His passion for the world's salvation. So far from turning back to the types and shadows of the Jewish dispensation. The writer is urging the Hebrews to set before them the character and manhood of Jesus and put forth every effort to win this prize. To them that they are surrounded by a great cloud of witnesses. The word witness as used here, may be taken in two senses. It may mean one who has passed through a similar experience and can testify to its reality. If we take the word in this sense, then the Hebrews were compassed

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CONTINUED ON PAGE THREE.