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THE HAMMOCK
CRADLE SONG
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Andante con moto

The day is done, and one by one The stars flow 'round their eyes— And soon, ah! soon the all-very-moon— The Queen of the Night!— will

ca - dence slow, The ham - mock drowsi - ly swings, To dream-land go as

to and fro, Good night, — good night, good night!

rise. Each bird, in its nest has gone — to rest. — The breeze the bliss- some

woo — And close — by press'd to moth - er's breast, My babe must slum - ber

too — As to — and fro, in

ca - dence slow, The ham - mock drowsi - ly swings, To dream-land go as

to and fro, Good night, — good night, good night!

sweet and low Her lul - la - by — she sings — Oh, bye — low —

bye — low — Bye — low, ba - by dear! — No dan - ger get fear for

moth - er's near, Let naught my babe — af - fright — Sing sweet and low, Swing

to and fro, Good night, — good night, good night!

to and fro, Good night, — good night, good night!

THE MEANING OF THE WORD "MASTER"

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

The Name is Claimed for a Teacher—But in Our Lord's Case Means Absolute Authority—the Authority and Teaching of Jesus Christ Superior to All Else.

(Reported by The Guardian Stenographer.)

Text:—Ye call me Master and Lord, and ye say well, for so I am. St. John XIII. 13.

I want to say several things to-night, that you know just as much about as I do. I want to say them, not so much for instruction, as for emphasis. The text takes us into an upper room in Jerusalem, time is just before His last supper, and Calvary with all its horrors is throwing its dread shadow over Him. Whatever may have been true of Jesus of Nazareth previously to His baptism, He is certainly conscious now of His full mission. He knows that He came out from God and is about to return to God. It was in the light of this consciousness that He uttered the text, "Ye call me Master and Lord, and ye say well, for so I am."

In the first place then, let us be quite sure just what our Lord meant when He uttered these words. That His disciples used them in a literal sense, as we use "Sir" and "so," or "The Honorable John Brown," I have no doubt; but they were not so used by Jesus. He put into them all the meaning that they would bear. To understand His meaning of the word Master, we shall have to eliminate from the word as we use it, the element of authority. When we speak of the Master of the Rolls or the Master of a School, we think as well of the authority as of the teaching. Master, in the text, translates the Greek word didaskalos, and means simply "one who teaches." When Nicodemus came to Jesus, he said, "Rabbi we know that thou art a teacher sent from God," and when our Lord sent His disciples into the world, He told them to "teach all things whatsoever I have commanded you." In both these cases we have the same word as the one in the text translated Master. Ye call me Teacher, and so I am. So in the text we have our Lord claiming the right to be the teacher of His disciples. But the disciples were the nucleus of the future church, and through them He claims to be the teacher of the church.

into the Father but by Me." That is, by following the Christ by living the truth He taught, we can see God and have fellowship with Him. "Blessed are the pure in heart, for they shall see God." So much then, for our Lord as a Teacher; but He claimed in the text to be more than a Teacher. Ye call me Teacher and Lord, and so I am.

I suppose the word Lord always carries with it the idea of authority. The Russian when addressing his Sovereign would call him Lord, and in such a case the word would be the name for absolute authority. It was used nearly in this sense in the feudal days of England, and so we had Lord Percy, Lord Douglas, and a thousand other Lords; and in some shadowy sense this meaning attaches to it still. But in the case of Christ, the word is freighted with tremendous meaning, with more authority than was ever claimed by an earthly sovereign. On the day on which He gave the great commission to His disciples He said to them, "All authority is given unto Me in heaven and in earth." This is authority without limitation, absolute right to command. Paul who understood Christ's relations to the universe better perhaps than any man who has lived, represents Him as "sitting on the right hand of God in heavenly places, far above all principality and power, and might and dominion, and every name that is named, not only in this world but also in that which is to come, and has put all things under His feet, and gave Him to be the head over all things to the church, which is His body." Ye call me Lord, and ye say well, for so I am. So we see His teaching rests not only upon absolute knowledge, but upon absolute authority. It is His to point the way to His disciples, and to command obedience therein.

The next thing I want to study is about the certainty of Christ's teaching. The question has arisen perhaps in your own minds and may arise again. "Can we be certain that we have the teaching of Christ as our guide?" There are so many difficulties to be explained, and so many of us are not able to see how the New Testament can be the teaching of Jesus Christ. We think He talked to His disciples in the language of His own day, in Palestine, and His teaching was translated into Greek by His disciples, and out of Greek into other tongues, and then into English, and we all know the difficulty there is in conveying exact thought from one language to another. And so of circumstances, as to whether we have the exact thought expressed by the Christ and repeated and developed by His apostles. That the difficulties are great, it is useless to deny, and few of us are able to overcome them for ourselves; but they have been overcome by the scholarship of the church, and so completely overcome that if we can be certain of anything, we are certain that we have in the New Testament, the thought of Christ on all these great subjects to which we have referred—the Fatherhood of God and His relation to the world; Sin and its effects

upon the human soul in time and in eternity; Man's relation to God, to his fellow man and to the world at large; on all these things we know what Christ has taught. But there is another difficulty which we have to face, in all teaching (and this is very true of the teaching of Christ) there is the letter and there is the Spirit of the teaching; and if we should adhere strictly to the letter, the teaching might at times seem harsh and even cruel. In such circumstances it is our duty to catch the great gist stream trend of the teaching, when it will be found that these apparent difficulties will be removed, and everything fall into perfect harmony. He, who will thus treat the New Testament, will not discover anything to which the most cultured intellect need object, but will see in those teachings the eternal harmonies of the universe.

Thus far I have been saying nothing to which we are not all agreed, nothing that you do not know just as well as I do, but I have been reserving them for a purpose, and the purpose may be stated thus. How far ought we to permit the teaching and authority of Jesus Christ to be conditioned by our accidental surroundings, or in other words, how far has expediency a legitimate place in a Christian's life? Or again: Should our Christianity be conditioned by circumstances, or should circumstances be conditioned by our Christianity? These are all questions that are facing the church at the present day. Tonight I am not going to try to answer them, but they are questions that must be answered sooner or later, and I am sure the church can not long continue living a double life, without suffering in her power, her experience and her usefulness. We have felt this difficulty so keenly, it has been pressed upon us with such terrible reality that many of us have been driven to the expedient of formulating for ourselves a dual creed—one for the Christian, which is to be believed and acted upon in our Church relations, the other to be believed and acted upon in our relations as citizens. They told a story of a Lord of the realm who happened to be a Bishop of the church, who becoming angry on a certain occasion, swore violently at his servant. The servant rebuked him by calling his attention to the fact, that his language and conduct were out of keeping with the character of a Bishop of the church. The Bishop replied that he did not swear as a Bishop, he only swore as a Lord. The servant then asked the pertinent question, "When the Lord goes to the Devil, where will the Bishop be?" So in our day this question may be asked of many Christians, "When the citizen goes to the Devil, where will the member of the church be?" Whatever may be the basis of our present civilization, certain it is that much of it is out of harmony with the teachings of Jesus Christ. I should not like to say that our civilization is based wholly upon selfishness, for I do not think such a statement would be correct. Nor do I think that any institution, resting upon such a foundation, could endure for any length of time. But

that it is permeated through and through with selfishness is a fact beyond a doubt. Jesus has said that we should do unto others as we would that others should do unto us, but certainly commerce does not rest upon this axiom. We never profess in business matters to take the other man's welfare into account so much as we do advantage of the ignorance of the other, in order to grow wealthy at his expense. Hence if our neighbor do not know the value of an article, and through his ignorance of its value we can obtain it at half price, we look upon ourselves as doing a clever transaction; and if reproached with being un-Christian, we rise up in all our dignity and say "Business is business." We make corners on wheat and oil, and monopolies on everything we can control, and when met by the teachings of the Christ we answer "Oh you know business," "It is business." We institute clubs, "gamble," and sometimes drink to the accompaniment of "drunkenness," and when met by the statement, "Whether we eat or drink or whatsoever we do, do all to the glory of God," we must have some recreation. The teaching of Christ is far from preferring one another in honors, in order to obtain positions in Government or in the Empire, we deceive, we bribe, we slander our opponent, and apologize for it by saying, "It is political life." In the church we are truthful, honest, humane; on the battle-field we deceive like Satan and cover the villainess by calling it strategy, we burn villages, make widows and orphans, and apologize for it by saying "We are doing it at the command of the State." I am sure if something rotten in the state of Denmark, there must be something putrid in our Christianity here. "Ye call me Teacher and Lord, and ye say well for so I am." Surely Christ never commanded these things, and there is no name man, but knows that from one end of Christ's teaching to the other He opposed them, with all His authority. "Why call ye me Lord, Lord, and do not the things which I command you." Now let us make all allowance for the different opinions held by individuals who have made an honest study of the teachings of Christ. Then the question that requires emphasis is "How far ought these opinions to be carried out into the world's activities," or, "At what point should they be conditioned by our surroundings?" That man is a citizen goes without saying, but his citizenship to lead him into activities contrary to what he believes the Christ has taught, so that instead of defending his action by the teaching of Christ he is compelled to defend it by expediency or a civilization, much of which he knows to be opposed to the teaching of Christ? That much of our civilization is in harmony with Christ goes without saying. On this point there is no discussion. Where the two are parallel there arise no conflicts between the two and the Christian life can be the same in the

church as it is in the state. Here the Christ can be our Lord and Teacher in both cases; here the Christian can, how to Christ's precepts without feeling any difficulty; but where the precepts of Christ and civilization are manifestly opposed, how far is a man justified in accepting the commands of the state as superior to the commands of the Christ? Perhaps we could study the principle better by taking a concrete case. A young man who was a citizen, a member of the church, a member of society, in his study of Christ and His teaching, came to what, for him, was an honest conviction, that in some respects the church was wrong, the state opposed to Christ's teachings, and that society was out of harmony with the same teachings. From the time that that conviction seized him, he determined to bring his whole being into harmony with Christ. He accepted Him as his Lord and Teacher. This became publicly known. He was summoned to a council at Worms, where the state, the church and society were in many respects opposed to him. In his position and expressed it in these words: "Hier stehe Ich, Ich kann nicht anders, Gott hilf mich." Here I stand, I can not otherwise, God help me. Now was Luther justified in taking the authority and teaching of Christ, and throwing them against the church, the state, and social statutes, at the risk of his own life, as well as character and reputation? This is obvious. The authority and teaching of Jesus Christ are superior to every environment which is opposed to them, and Luther is justified in his conduct here, if the course of Knox in Scotland can be justified, and if the course of Moses in Egypt, in forsaking the Egyptian Court and becoming a shepherd in the land of Media, rather than disobey the teachings of his father's God, if these I say can be justified, then I for one see no possibility of the Christian hiding himself under the commands of the state or any of its activities, when any of these are contrary to the teachings of the Christ. There can be no two systems of ethics. The ethics of the simple Christian are the ethics of the statesman, of the merchant, of society, of the soldier; and to be a Christian is to follow Christ through evil as well as good report. "Here I stand, I can not otherwise, God help me." "Ye call me Teacher and Lord, and ye say well, for so I am."

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