



# Our Popular Music



## I LOVE YOU MY LOVE, I DO.

WORDS & MUSIC BY DAVE REED JR.  
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*Allegro Moderato.*

It is in love, And my dove, Is de  
She's my rose, And I goes, For to  
Now she's sweet, And she's neat, And her

sweet est gal you's ev er seen, We'll be  
court her when de moon shines bright, But I  
col or's no dis grace I know, For she's

wed, So she said, Just as  
shy, Migh ty shy, And she  
pure, And I'm sure, Dat her

oon y as she be comes nias p r teen, But dar's  
shames me most to deaf each night, Case she  
lit tle heart's as white as snow, Oh it

one lit tle nig ger in de neigh bor hood, He's my  
frowns bofe her chub by arms a round my neck, Then v she  
Just got de nice st, lit tle wed din ring, Fo' to

riv al de on ly one I dread, But "a"  
hugs and she kins es me so sweet, Then I  
give to my yal ler gal some day, For she's

she smile laughed at me, When one  
gwine for a while, And I  
to be mine, Then I

af ter noon I went to her and I said, Oh I  
know these words she wants me to re peat, Oh I  
know dat she'll be pleased to hear me say, Oh I

**CHORUS.**  
love you my love, I do, And you  
know that what I say is true, Now you  
wouldn't doubt me would you, Could n't live with out me could you, For I  
love you my love I do, Oh I do.

### Your Throat.

Gargles can't go back far enough, sprays don't reach deep enough; but the air you breathe touches every part. Then why not put some healing medicine in the air and let them go along together? That is what Vapo-Cresolene is for. It puts the healing medicine right on the places that most need it. You now see why it so quickly cures sore throat, bronchitis, hoarseness, whooping-cough and asthma.

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### Beaver Flour

Makes More Bread

because it is made of the finest wheat, made in Ontario. Beaver Flour has strength - takes water readily - and the dough stands up in the oven.

Beaver Flour has flavor - very good bread, pie and pastry maker knows just what that means.

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DEPARTMENT OF PUBLIC WORKS, Charlottetown, May 14th, '06.

Scaled tenders will be received at this office until noon on **FRIDAY, MAY 25th, 1906**

From any person or persons willing to contract to supply and deliver at the Hospital for Insane, Wharf, Falconwood, two cords of poles and a quantity of round timber, in accordance with specification to be seen at this office.

The names of two responsible persons willing to become bound for the faithful performance of the contract, must accompany each tender.

The Department is not bound itself to accept the lowest or any tender. Tenders to be marked "Tenders for Poles."

L. B. McMILLAN,  
Sec'y of Public Works.

## THE OBSERVANCE OF THE LORD'S DAY

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

Questions Difficult to Deal With Raised by Discussing this Subject—The Sermon Confined Wholly to the Moral Side of the Question.

(Reported by The Guardian Stenographer.)

Text:—Let no man therefore judge you in meat, or in drink, or in respect of an holy day, or of the new moon, or of the sabbath days: which are a shadow of things to come; but the body is of Christ. Col. II, 16, 17.

I have been asked several times since coming to Charlottetown, to preach on the subject of the Sabbath or the Lord's Day, but till the present have refrained from doing so principally because I thought, and think now, that I do not know enough about it to discuss it intelligently. It raises questions that lie far beyond my knowledge—questions which must be dealt with if we are to understand it in all its bearings. It has an economical side, which it seems to me can only be handled intelligently by an expert in political economy and a master of moral law. It raises a physiological question, which can only be discussed intelligently by a doctor in physiology. Perhaps my Business will help you to understand what I mean. When a boy at school I was talking with an old man, who for years had been manager of the stage-coach line between St. John and Halifax, and who in his long experience had handled and driven thousands of horses. He told me that his experience had taught him that the average horse would work on a stage coach every day of the year, keep in good condition, and live out his natural life, if he were driven fifteen miles a day, at the gait of six miles an hour, and carry six hundred pounds as a load. To increase the distance one mile each day, the speed and load being the same, would be to make a draft upon the horse's capital and shorten his life; or to increase the speed, the distance and load being the same, would have the same effect. The same would be true by increasing the load, while the distance and speed remained the same. The question that has been raised as to the necessity of the day of rest, in order to keep man at his best physically, and enable him to live his natural life, it is quite clear that a man may not be able to work twelve hours a day for six days and yet live out his natural life, with out resting upon the seventh. But to me it does not follow because this

is so, that a man cannot work six hours a day without resting upon the seventh. I may be wrong in this, for it is not a question of morals, but a question of political economy and physiology; yet it is one of the questions that has to be settled. There are many other questions equally as far-reaching and as subtle that I do not profess to know anything about, which may be settled by those who do profess to know. Knowing this, I shall confine myself to-night, wholly to the moral side of the question.

In the first place then, the Church for four thousand years, (that is, if you call the Jewish Dispensation the Church) has sought the origin and authority of the Jewish Sabbath and the Christian's Lord's Day, in moral law, and has positively refused to take it out of that category. On this point there is no discussion as to the Jewish Church, and from the days of Constantine till the present, with some individual exceptions the Christian Church has declared the origin and authority of the Lord's Day to be found in moral law. Moses placed it in the Decalogue which we are in the habit of calling the moral law; and as the fourth commandment in the Protestant Church it reads: "Remember the Sabbath day to keep it holy." So far as I know there is no discussion in any of the Churches as to the moral value of any of the other nine commandments and this one stands among the rest. It is so taught in our Sunday-schools, in all the churches of Charlottetown. In the Catholic Cathedral it is taught as a moral law; in the Church of England it is so taught, and the worshippers are instructed at the close of its reading to pray that God may incline their hearts to keep His law. The same is true of all the other churches in Charlottetown. What I want you to understand from this statement is simply this. The fourth commandment in the Decalogue is held by all the churches and taught to be a moral law. Now we connect our Day of Rest with the fourth commandment in this way. Christ changed the day from the seventh to the first, but by no means changed its moral value. The history of the Sabbath is briefly

this. God Himself rested upon the seventh day, and blessed that day and sanctified it: "because that in it He rested from all His work which God created and made;" and man being created in God's image, this law of rest has been wrought in the very constitution of his being in virtue of his creation. I know it has been said that there is no mention in the Scriptures of the Day of Rest until the time of Moses, but I am not just clear on that. If this seventh day of rest has not been taken knowledge of by the race, as a race, it is difficult to understand how time has been thus divided wherever man is found. It is not difficult to understand how time was divided into months and years. The sun and moon account for this. Now is it clear why Noah sent the dove from the ark in the same order as time is divided into weeks. I have more than a suspicion that the division of time into weeks is more than an accident, whatever the cause may be. When we come to the times of Moses, the whole matter becomes clear. On the seventh day the Manna ceased to fall, and Moses was commanded to remember "not to create or institute" the Sabbath Day to keep it holy. The spirit of the law as understood by Israel in the days of the Prophets is given by Isaiah in the fifty-eighth chapter, and the thirteenth

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