



# Our Popular Music



## WHEN VIOLETS ARE THERE

WORDS & MUSIC BY CHARLES FLOYD MCCLURE  
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111 WATKINS ST.

Tempo di Valse.

Allegro Moderato.

Tempo di Valse.

There you'll find in fall 'ry spring time, near the flow'rs, breathe the Sum-mer comes with all her flow'rs, breathe the To my eyes springtime of mem'ry seem-eth.

soft-ly rip-pling tide, Next-ling in their leaf-y spot with in-cense rare, But the sweet-est dear-est of me so fair, All my soul yearns to be

shel-ter, pure and sweet blue vio-lets hide fra-quence when the vi-o-lets are there hold her, when the vi-o-lets are there

When vi-o-lets are there, when their per-fume ris-es, sweet head, Where the air is all ways fra-grant, where sweet dream, Hon-ey suck-les and wild ros-es, bloo-sons, In my heart crowd-fad-ing fan-cies, of a

How my heart with a in-me yearns, For the dear I hold so dear.

How my soul with in-me thrills, As their

fra-quence fills the air, Ah could I but see her, When vi-o-lets are there

## SAVE HIS PEOPLE FROM THEIR SINS

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

The Spiritual Nature of Christ's Office—The Vastness of Meaning in the Word Save—Sin is Unsoundness—Jesus the Great Physician—We are Saved by the Name of Jesus.

Text:—And thou shalt call His name Jesus, for He shall save His people from their sins. Matt. 1. 21.

It is somewhat remarkable that on the very threshold of this Gospel, we should find so definite a statement of the spiritual nature of Christ's office. Unless I am very much mistaken, St. Matthew has nowhere said anything so clear and comprehensive regarding the deliverance to be wrought by Christ for his people. "And thou shalt call his name Jesus, for He shall save His people from their sins." I want in the first place to help you to see the vastness of meaning contained in this word save. In its etymology, it is a term of healing, and belongs really to the vocabulary of the physician. It had to do wholly with the physical nature of man. If man were well, it was to keep him well, save him from becoming sick; if he were sick, it was to restore him to health, make him sound again. In olden times when a man was sound physically, the Romans called him sane, if he were sick they called him insane. When a German was well, they said he was gesund, that is sound, when he was sick, they said he was ungesund. When we Anglo-Saxons are well, we are sound, when sick we are diseased. To save, then, is to bring back the insane to sanity, the unsound to soundness, the diseased to health. This is a new demand to make upon the word save when applied only to the physical man. Perhaps we may see this more clearly by fully appreciating the meaning of the

word disease. It will help us to do this if we break the word up into its parts. Dis is a negative prefix, ease the principal word. We all know full well what ease means. It is enjoyment, quiet, comfort, rest, relief, and the like. Now add the prefix dis, and you negative all these, and have to supply their places by such words as anxiety, unquiet, anguish, pain, agony, and such words. Disease is simply the manifestation of constitutional trouble. The trouble may exist in one or more functions of the constitution, but wherever it is, disease is always its manifestation. Ease is the natural outcome of a normal constitution; disease, the outcome of an abnormal constitution. Whether it be treated in its symptoms as the allopathic physicians do, or in its cause as the allopatic physicians, one thing is certain, that the cause must be removed before the disease will disappear and perfect rest and ease be restored to the patient. To do this is to save from pain, from anguish, and to this extent you may call the physician a saviour. We often say in popular language, "The doctor saved me from a severe attack of sickness," or "By the doctor's skill I am saved from death." Now we are clear on this, that to save from disease is to bring back to soundness or health, so that the body is free from pain, from disease. It is quite possible to carry this thought into wider fields, and say of a nation when its constitution is corrupt, that it is diseased, that is, there is trouble, anxiety, friction, pain. It was this thought that led the London Times, about a month ago, to say that Witte the Prime Minister of Russia, may yet be the Saviour of the nation. I think it was Carlyle who said that Mirabeau might have been the saviour of France before the revolution. He had sufficient ability and knew enough, but was so debauched that he could not rise to the occasion. So you see to save a nation is to restore harmony in its constitution so that unrest, irritation and suffering may be removed, and peace, rest and enjoyment be restored. So if Christ is to save his people from their sins, He must be a Saviour who can remove the causes of sinfulness and restore to wholeness and health.

Now I wonder if it would be too much to say that the world's unrest-to-day, directly or indirectly springs from that abnormal state in man which we call sin. I think it is true of Russia to-day that some form of selfishness, which is mostly

sinful, accounts for the fearful unrest. This undue selfishness coupled with ambition, to me at least, is sufficient to account for all the unrest we find in this Western civilization; and if this be true, to remove the disease by removing the causes lies far beyond the ability of statecraft. Sin and selfishness can only be reached by One who can touch the deepest depth of human nature, and restore man to his normal state, thus bringing him into harmony with himself and his fellow-man. But leaving nations for the time, and dealing with our own personal experience, how much unrest, how much disease we find. So wearied with life that it loaves us, chafes and frets us, and hangs heavily on our hands. The word pasture, as Trench in his book on the study of Words, has put it, "How solemn the testimony the word pasture compels the world, out of its own use of the word, to render against itself, obliging it to own that its amusements and pleasures do not really satisfy the mind, and fill it with an abiding sense of satisfaction and joy. They are only pastime, they serve only, as the word confesses, to pass away the time, to prevent it from hanging on an intolerable burden on men's hands. All they can do at the best is to prevent man from discovering and attending to their own internal poverty and dissatisfaction and want." Trench further says that the word diversion has sprung from the same source. "It means nothing more than that which diverts or turns us aside from ourselves, and in this way helps us to forget ourselves, for a little; and it would appear that even according to the world's own confession all which it proposes is not to make us happy, but a little to prevent us from remembering that we are unhappy, to pass away our time, to divert us from ourselves." This is certainly a sad commentary on the origin of words, teaching us that the diseased state of society has compelled us to create that which will pass away the time, and divert our attention from ourselves. It is this diseased state, this restlessness and lack of peace that account for a hundred silly things that we are practising to-day. I have more than a suspicion that the secret of nine-tenths of the drunkenness has its origin in the restlessness, diseased state of the soul; and rather than take time to look into ourselves, we hurry from place to place seeking peace

and rest. By-and-by we bring up in the bar-room or in the social club where the liquor is, not at all with the intention of becoming drunkards, but simply to pass away the time and divert our attention from our own troubles and anxieties. We soon become acclimated to our surroundings, and while passing away the time learn to love taste of liquor, and instead of it producing ease and rest, another disease is contracted, and then—ah then! I was crossing in the "Minto" the other day, and from the time we left the outside buoy in Pictou Harbor till the whistle blew for the Block house, four men sat around the table in the saloon playing cards. At the close of the play, I said to one of the players, "You seem to enjoy card-playing very much." "No," he said, "I do not like it so much, but I play them simply to pass away the time." I suspect this explains much of the social card-playing in Charlottetown. If this be so, it certainly is a sad comment on the diseased state of society. The old Romans would call it, insane state of society. You remember too how last summer in our restlessness and feverishness, we used to try to pass away the time and divert our own and the attention of the city by spectacular displays upon the street. We would don regalia, secure a brass band and close the parade by entering some church in order to have a clergyman pronounce a blessing upon our Sabbath desecration. Card playing and dancing are bad enough to pass away the time, but Sunday-parading is even worse. The motive is generally display and advertising, but

worse than all it is a deliberate violation of the fourth commandment. Whatever may be the meaning of the fourth commandment, in all the churches in Charlottetown, the children are taught to "remember the Sabbath day to keep it holy;" and can you imagine anything more ludicrous than a Sabbath school-teacher, teaching his class this commandment, and impressing it upon them with all the authority of God, and then leaving the class, donning his regalia and helping to set the whole town in an uproar with a band and a parade that is a clear violation of what he taught an hour before in his class. Of course it is fair to say a rule that men who sell the Sunday papers are not often church workers; they are not the men you can send to pray with the dying, nor depend upon for a spiritual uplift in the church. They are generally those who do not go to church at all, or mere hangers on of the church. Oh this pastime! What a sad comment it is upon the diseased state of society.

We are perhaps now in a position to see the mighty sweep of this word save. "Thou shalt call His name Jesus for He shall save His people," bring them back from unsoundness to soundness, from abnormal to the normal so that they may have as rest, peace—peace with themselves and peace with God. "Therefore being justified by faith we have peace with God through our Lord Jesus Christ." Or again, "Come unto me all ye that labour and are heavy-laden and I will give you rest. Take my yoke upon you and learn of me, for I am meek and lowly in heart and ye shall find rest unto your souls, for my yoke is easy and my burden is light."

But there is another phase of this subject that I want to discuss with you to-night. Sin is unsoundness, sin is insanity, using these words in their etymological sense. Jesus Christ is the great Physician, who undertakes to reconstruct our constitutions, so that we may become sound and the disease as symptoms may disappear. We can readily see the necessity of this work upon the part of Christ, our great Physician. The standard set for you and me to live by is the first and greatest commandment, "Thou shalt love the Lord thy God with all thy heart and thy neighbor as thyself." This obligation rests upon every man and every woman in Charlottetown, irrespective of creed or condition. It does not relieve the obligation in the least to say, "I make no profession of Christianity." That first commandment does not rest upon your profession and mine. It lies in the essential nature of things and is enforced by all the oughts of the universe. If a foreigner were to kill a man in Charlottetown, it would avail him little on the day of trial to plead that he was not a British subject, that he did not profess to observe British law. Nevertheless he would be judged by British law and hanged by it. So it is of no avail for you and me to say we do profess to be Christians. It is the Christian law, as we have just stated it, by which we shall be judged on the day of judgment. This is what makes life so serious. This is what makes pastimes such useless shams. Now it is clear that no ungodly person can measure up to this standard. He is diseased and therefore incapacitated. What then is to be done? Suppose the supreme authority in the state were to pass a law commanding each man in the province to do a sound man's work, eight hours every day. This would seem unjust to the sick and the cripple. But suppose again, that the government were to supply physicians

who had power to cure with absolute certainty every diseased and crippled man. Then every sick man would at once become responsible for not applying to the physician in order to fulfill the commands of the government. If he refused to comply, his violation of the law would be his own fault, and no one would be responsible but himself. This is just the case with Christ the great Physician, whom the government of God has supplied. God knows that we cannot reach up to the demands of the moral, because we are sick and unsound, and He has sent Christ His only begotten Son so that He may create us anew, save us from our sins, and unsound, and He has sent Christ His only begotten Son so that He may create us anew, save us from our sins, and enable us to love God with all our hearts and our neighbors as ourselves.

It is this restoring of men to health, this wholeness of constitution that some have called the Sanctification. It was what Wesley meant by holiness. It is by dealing thus with individuals through the ages that the world's disease, unrest, and insanity are to be removed. If these things be so, what a mighty sweep there is in the meaning of the word save. Think what a salvation it is for the world to be saved from anarchy, socialism, and the craze that exists for wealth in some countries to-day; and this shall yet come to pass for the mouth of the Lord hath spoken it, "For He must reign till He hath put all enemies under His feet; and destroyed the work of the devil."

Now let me say in closing that this litigation, this unrest in you, and me, this fear of dying, this dread of judgment have their cause in the simple state of our nature, and if they are ever to be taken away, the cause must be removed, the soul must be created anew in Christ, Jesus, and there is only one Physician who can do this. "There is one name given under heaven or among men whereby we may be saved by the name of Jesus," and He is able to save unto the uttermost all that come unto God by Him. "Thou shalt call His name Jesus, for He shall save His people from their sins."

### That Whoop!

Have you had it in your house? It's cough and cough, and then that terrible whoop! Don't upset the stomach more by giving nauseous medicine. Just let the child breathe in the soothing vapor of Vapo-Cresolene. It goes right to the spot that's diseased. Relief is immediate, and in a very few days the cure is complete. You can't say the same of any other treatment. For asthma, catarrh, and colds it's equally good.

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### BARGAINS IN MEDICINE.

A woman once wrote us that she was not going to buy Scott's Emulsion any more because it cost too much. Said she could get some other emulsion for less money. Penny wise and pound foolish. Scott's Emulsion costs more because it is worth more—costs more to make. We could make Scott's Emulsion cost less by using less oil. Could take less care in making it, too. If we did, however, Scott's Emulsion wouldn't be the standard preparation of cod liver oil as it is to-day.

SCOTT & BOWNE, Toronto, Ont.

## IF WOMEN ONLY KNEW

Thousands of women suffer untold miseries every day with aching backs that really have no business to ache. A woman's back wasn't made to ache. Under ordinary conditions it ought to be strong and ready to help her bear the burdens of life.

It is hard to do housework with an aching back. Hours of misery at leisure or at work. If women only knew the cause. Backache comes from sick kidneys, and what a lot of trouble sick kidneys cause in the world.

But they can't help it. If mere work is put on them than they can stand it's not to be wondered that they get out of order. Backache is simply their cry for help.

## DOAN'S KIDNEY PILLS

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"I hurt my back and strained my kidneys and for 18 years I suffered on and off intense agony. I was subject to attacks of Rheumatism and Lumbago. My joints were stiff, my muscles cramped. I lost my appetite, my flesh began to fall away, my nerves were shaken. I could not rest or sleep at night and I was sinking into a deplorable condition when I was advised to try Dodd's Kidney Pills. I used six boxes and I am now as strong and healthy as ever I was. I am certain I owe my cure wholly to Dodd's Kidney Pills."

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### A Warning to Ladies who Use Package Dyes.

THE WELLS & RICHARDSON CO. LIMITED of Montreal, manufacturers of the world famed DIAMOND DYES, would specially warn all users of DIAMOND DYES as well as retail merchants, that they have not the slightest connection with any firm or combination of people who are now putting up weak and adulterated package dyes for home use.

The manufacturers of DIAMOND DYES for their own interests, and for the welfare and protection of tens of thousands of Canadian women, find it necessary to denounce the report circulated by manufacturers of certain crude dyes that their products are put up according to the formula of the DIAMOND DYES.

The adulterated dyes manufactured by speculators (jealous of the success of DIAMOND DYES), are not in the same class with the popular DIAMOND DYES.

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Dear Sirs,—I have used your Empire Liniment, and it has done wonders for me, I had catarrh of the worst kind and your liniment removed it. I also used your liniment for corns and puffs of the soles of my feet (which kept me from going about) and today I walked to Bridgewater, a distance of two miles. You may use this testimonial so that others may be benefited as I have been, and I can truthfully say [that there is no liniment on earth like the Empire Liniment.

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