

good swing, rhythm, and catching melodies, make them pleasant singing, added to which the words are simple and direct, so while the musician and scholar deride the music and words, the people enjoy them, get lusty and warm in singing them, very soon visitors catch the enthusiasm and are made to feel they can listen no longer, but must join heart and soul in the song of thanksgiving. It is seldom one hears religious enthusiasm and musical enjoyment so wonderfully blended, each helping and strengthening the other.

The essentials to good audience singing are: 1. A desire for it. 2. Practice. 3. A knowledge before hand of the hymns and tunes chosen. 4. The use of one tune to a hymn, the words and music being thereby more closely associated. 5. The adoption of a hymn-book common to all. 6. By the occasional teaching from the pulpit as to the duty and privilege of praise.

Interest can be further stimulated by the forming of a choir from the singers of the church and E. Y. P. U., who should sit near the organ, and be always prompt in attendance to lead in the singing.

Music is the art of the prophets, the only art that can calm the agitation of the soul. It is one of the most magnificent and delightful presents God has given us.

Addison tells us "that it is almost all we have of heaven upon earth."

Carlyle says, "See deep enough and you see musically, the heart of nature being everywhere music if you can only reach it."

Upton tells us, "Music gives birth to inspiration. It makes a true man truer; a bad man better."

Although music in its nature is indefinite it is capable of being attached to definite ideas, and of giving them a force and intensity obtainable by no other means.

Two Missionary Conferences in India.

BY W. B. BOGGS.

The Annual Conference of the American Baptist Telugu Mission was held at Ongole, Dec. 28th, 1899, to Jan. 1st, 1900. There were present forty seven missionaries of this mission and seven visitors from the Canadian Baptist Missions, viz., Brethren Crdig, Laflamme, Sanford and Higgins, and Miss Hatch, Miss Clark and Miss Harrison. The spirit of harmony and fellowship which prevailed throughout was very refreshing. The Ongole missionaries and other friends there ministered most successfully to the comfort of all present. Devotional meetings occupied a good place in the Conference; and two Bible Readings of more than ordinary interest were given; one by Mrs. W. B. Boggs, on "Full Salvation," the other by W. Stanton, on "Paul as a Missionary." On the first evening addresses were given by brethren who had just returned from furlough, viz., Messrs. Friesen, Heinrichs and Thomsen. W. Friesen spoke particularly of present deeply-interesting religious movements in Russia, his native land; Brethren Heinrichs and Thomsen as to their experiences and observations in America. There was an address also by Mr. Huizinga, who has recently joined our Mission. He was a missionary of the Reformed Dutch Church of America, and has been in India more than three years, connected with the Arcot mission. His belief as to baptism, both the subjects and the mode, underwent a complete change during the last year, as the result of a faithful and thorough study of the Scriptures on this point, and in consequence he had to leave the church of his fathers and the mission that he loved so much. He came out in the face of no little misjudgment and blame, and at considerable personal sacrifice, and was baptized and joined our church at Nellore, and on sending an application to the Missionary Union in Boston he was accepted and appointed as a missionary of the Union in our Telugu field. He is a man of excellent spirit and character and attainments. For the present he has been appointed to work in our College at Ongole. His wife is in perfect accord with him in his new belief and is about to be baptized at Ongole.

There were two papers, one by Mr. Marsh, the other by Mr. Chute, followed by a spirited discussion, on the question of "Central Boarding Schools," i. e., is it better to have a boarding school at each Mission station, as is usually the case, or to have such schools established in central places, making them more comprehensive and efficient. The advocates of both plans were well furnished with arguments. The result was a Resolution which recognized the need of some such school at most stations, but also advocated the establishment, wherever practicable, of well equipped Central Schools. Mr. Powell spoke with hope and enthusiasm on the question, "How can we best win and train the children of our members for Christian service?" There were two other papers; one by Dr. Downie on "Missionary Furloughs"; the other by W. B. Boggs on "What special work shall we undertake to celebrate the new century?" The annual sermon (English) was preached by Bro. J. A. Curtis, on Fruit-Bearing, John 15: 16, much to our joy and profit.

On Monday morning, January 1st, we almost all left Ongole. The trains of the East Coast Railway, going both north and south, pass there very early in the morning. While a number of us were waiting on the station platform for the train going south, just at the dawn of day, we sang a number of hymns, among which were

"The morning light is breaking," "From Greenland's icy mountains," "O'er the gloomy hills of darkness," "All hail the power of Jesus' name." And then, as the sun arose, we were reminded that forty-six years ago, at daylight on the first day of January, 1854, Dr. and Mrs. Jewett and a few Christian fellow laborers, ascended the hill overlooking Ongole and prayed that prayer which has been so abundantly answered, and which led to the naming of the spot "Prayer meeting hill." At that time there were no Christians in all this region, and how great things our eyes behold today! By request Dr. Clough, whose coming to Ongole was doubtless in answer to that prayer, and who has now been here nearly thirty-four years, led us in prayer, and the occasion was one long to be remembered.

Immediately following the meetings at Ongole came the large South India Missionary Conference, in Madras, January 2nd-5th. This was a united Conference of all Protestant Missions in South India. The last assembly of this kind was held at Bangalore, twenty years ago. But the one just held differed considerably in some features from previous Conferences. It was composed of delegates chosen nearly a year before by the different missions. These delegates, numbering 149, were divided soon after their election, into a number of large committees, on the following subjects: THE NATIVE CHURCH: its self support, self government, and self propagation; NATIVE AGENCY: its selection and training; EDUCATION; Movement among the Panchamas, (out-caste or rather non-caste peoplos); WORK AMONG WOMEN; DISABILITIES OF NATIVE CHRISTIANS; CHRISTIAN LITERATURE; COMMITTEE OF MISSIONS AND CO-OPERATION IN MISSION WORK; THE TRAINING OF MISSIONARIES; EVANGELISTIC WORK, in (1) the vernacular, and (2) English; MEDICAL MISSIONS.

Much preliminary work was done by correspondence, the convenor of each committee sending out circulars, and thus gathering information and the opinions of all the members of his committee. When the Conference met January 2nd, the first day and half of the second were given to meetings of the committees. The Conference was held in the splendid and commodious new building of the Y. M. C. A., where, in its different halls and class rooms, there was ample room for these committees to meet simultaneously. Each of the committees drew up a series of resolutions on the subject assigned to it, and these were carefully considered and thoroughly discussed in committee. Then, when the Conference assembled for united action on the afternoon of the second day, these subjects, of deep interest and importance, were ready to be dealt with. Each committee's report, with its proposed resolutions, was printed and distributed among the delegates. Two days and a half were thus spent in hearing the reports and dealing with the resolutions. The discussions were animated, as all the subjects were practical ones having a direct bearing on our methods and our daily work.

The deliberances of this large and representative body will doubtless carry weight with them both in India and at home. The resolutions adopted are to be published.

W. B. BOGGS.

Ramapatam, January 17th.

What is Divine Service?

People are perpetually squabbling about what will be the best to do, or easiest to do, or adviseablest to do, or profitablest to do; but they never, so far as I hear them talk, ever ask what it is just to do. And it is the law of heaven that you shall not be able to judge what is wise or easy, unless you are first resolved to judge what is just, and to do it. That is the one thing constantly reiterated by our Master—the order of all others: that is given oftenest—"do justice and judgment." That's your Bible order; that's the "Service of God," not praying nor psalm-singing. You are told, indeed, to sing psalms when you are merry, and to pray when you need anything; and, by the perversion of the Evil Spirit, we get to think that praying and psalm-singing are "service." If a child finds itself in want of anything, it runs in and asks its father for it—does it call that doing its father a service? If it begs for a toy or a piece of cake—does it call that serving its father? That, with God, is prayer, and he likes to hear it; he likes you to ask him for cake when you want it; but he doesn't call that "serving him." Begging is not serving; God likes mere beggars as little as you do—he likes honest servants, not beggars. So, when a child loves its father very much, and is very happy, it may sing little songs about him; but it doesn't call that serving its father; neither is singing songs about God, serving God. It is enjoying ourselves, if it's anything; most probably it is nothing; but if it's anything, it is serving ourselves, not God. And yet we are impudent enough to call our beggings and chantings "Divine service;" we say, "Divine service will be 'performed'" (that's our word—the form of it gone through) "at eleven o'clock." Alas!—unless we perform divine service in every willing act of our life, we never perform it at all. The one divine work—the one divine sacrifice—is to do justice; and it is the last we are ever inclined to do. A nothing rather

than that! As much charity as you choose, but no justice. "Nay," you will say, "charity is greater than justice." Yes, it is greater; it is the summit of justice—it is the temple of which justice is the foundation. But you can't have the top without the bottom; you cannot build upon charity.—John Ruskin.

The Question of Motive.

I have never sought wealth, but I have sought work to do for my Master, Mr. Moody said in substance, just before he went home. This expression gives the keynote of his life. Add this motive of his to his natural ability, to his splendid spirit of mastership, and to his divine endowment, and it accounts for his career. He did not seek for himself. He did not regard money. He did not care for fame. He simply wanted to find work to do for Jesus Christ, and that work he sought unremittently from the beginning of his call until he laid down his task. Animated by this motive he stood unabashed in any presence and quailed before no demand.

Such a motive and the lessons to be learned therefrom are very much needed in our times. So many about us are caring for what they can make, in the various positions to which they are called. Much more than it ought to be, this is the bane of modern life. Ian MacLaren tells us that so far as he can discern, the vicious principle among us is mammonism. What is true of us is true of others, for in this respect we are not sinners above all men. Everywhere in the scramble of modern life, men are all too much asking what they can make for themselves, in one form or another. What is there in it for me? is the question, rather than, What can I do for others, in any position which I assume, or in any relationship into which I may be brought?

There can be no comparison between these two lines of life and the motives which influence men thereon. No one, not even the most selfish, in his better moments, will not say the latter is incomparably the greater. It dwarfs the other, as heaven dwarfs the earth. Animated by it let a man enter any relationship, take his place and he cannot, in the highest meaning of the word, fail. Actuated by this spirit, and by this motive, he will make the best of himself. He will fill to his utmost capacity any position to which he is called, leaving out as a main consideration the question of recompense and reward. At a time when so many are dazzled by the prospective profits that may be secured, it is well for us to have our attention summoned back to the work that we may do. The one may pass with the using, the other will be as enduring as eternity.—The Commonwealth.

The Salary Bugbear.

BY GEORGE DARSIE.

That there are preachers who fear to preach on missions and to urge them heartily and sincerely upon their congregations, lest their own salaries suffer, we are compelled, by many well attested instances, to believe. And further, that their fears are really groundless, nay, that they lead them to pursue a course which may end in their having no salary at all, we have equally good grounds for believing.

Such a course must eventuate in the drying up of the benevolence of the church. Experience has shown a hundred times over that liberality in giving is the result of practice. When there is no practice there is no liberality. Our giving churches are the churches that are often called upon to give. I have heard of preachers that were afraid their churches would kill themselves by giving too much and too often. But so far it has never been my lot to see such a church, and I should be willing to travel half across the continent to see "this great sight." Churches are not much in danger from that quarter. They don't kill themselves that way, but they kill themselves the other way. All over this land there are churches that have a name to live and are dead, from nothing else so much as from the fatal disease of covetousness. They have killed themselves by not giving. It is literally true, as can be demonstrated times without number, that "giving is living, and denying is dying," and the preacher who does not know this does not know one of the simplest and most evident facts of church life, and his pursuit of a policy that ignores this fact will speedily show him how suicidal it is. He will find out that by fearing and failing to preach on missions and other great themes that involve the duty of giving by his people, he is drying up the spirit of benevolence among them in a way that will quickly cause his own salary to feel the result of his blind and foolish course. As I once heard Robert Moffat say: "He is cutting the club that will beat his own brain's out." I have yet to know of a single missionary church whose preacher's salary is allowed to suffer. I know of many non-missionary churches where preacher after preacher has had to depart from lack of support. Brother preacher, preach on missions earnestly and regularly, and keep your church up to its duty in this great work, regardless of your salary, and the very habit of unselfish benevolence you are fostering in it will of itself secure you against any possible suffering in this regard.—Christian Courier.