

## "Oom Paul's People."\*

BY REV. A. C. CHUTE.

This book, published about the time the war began, is by a shrewd and intelligent American. He has associated with the Boers in the farmhouses on the veldt, in the drawing-rooms in the cities, in the chambers of the Government House, and in the mansion of the Executive. The most of what we are seeing on the questions here discussed is seen through the eyes of British writers, so that it may be well to look a little through the eyes of some others, even though their sympathies run counter to our own. Like everybody else, this author claims to be giving an unprejudiced view. But it is hard for anyone to do that on almost any question.

The history of the Boer race is followed in these pages, from the landing of the few Dutch and Huguenot refugees at the Cape of Good Hope, to the founding of the South African Republic, and a graphic picture is drawn of the Boer of today. The typical Boer is not represented as perfect, but he is defended against the charge of being malicious and worthless. We travel with Rhodes to the Kimberley diamond mines. We go by rail from Durban over the dreary veldt to Johannesburg, the great gold centre, which proves to be a city of surprises, with its 100,000 people from almost all lands; its electric lights and cars; its magnificent buildings; its fine docks, and excellent railways running out into the interior; its mad rush for wealth, so that the place is the paradise of gamblers; its love of display on the part of those who are lavish with the money they get so easily. The story is told of the diligent preparations for war which have been going on in that country ever since the Jameson raid, so that now it is a veritable arsenal. The services of German experts and European artillerymen have been largely employed. Vast quantities of guns and ammunition have been brought from Europe by way of Lorenzo Marques. Every farmer has been supplied with arms and ammunition, so that the volunteer army may be mobilized in a day. Pretoria has been made ready, it is supposed, to withstand a siege of three years. There are at the capital two refrigerators with a capacity of 2000 oxen each. One of the forts near Johannesburg, which took two years for its construction, commands the entire city with its guns. The approaches to Laing's Nek, near the Natal border, have been prepared to resist an invading army from Natal.

The chief recreation of the Boers is the shooting of game, and as marksmen they cannot be surpassed. They are taught to put a bullet through a buzzard's head at a hundred yards. The average height of their men, we are here told, is not less than six feet two inches, and their physique is superbly developed. They are exceedingly hardy, and can subsist without the pangs of hunger from ten to fifteen days, on a five-pound slice of "biltong."

We are brought in these interesting pages, to a very near view of the notorious Stephanus Johannes Paulus Kruger. (If the names of these noble Bible characters are any help to him, he must be a hard customer to put down.) We see also the more liberal, more modern, more pacific Joubert. Amid varied circumstances we get glimpses of John Cecil Rhodes, whom Kruger hates with the crown of his hatred for the British. We see the two Volksraads in the million dollar Government House. We marvel at the absence of local governments, and at the strange sight of the Raads discussing the matter of a five-dollar bridge in an out-of-the-way place in the northern part of the republic. Even in the Golden City on the Rand there is no municipal government.

There is a chapter on the causes of the present dissensions, wherein politicians and speculators are charged with being the bane of South Africa. In anticipation of the conflict which is now going on, this prophetic sentence occurs: "The Boers will be able to resist and to prolong the campaign to perhaps eight months or a year, but they will finally be obliterated from among the nations of the earth. It will cost the British Empire much treasure and many lives, but it will satisfy those who caused it—the politicians and speculators." The fact that the sympathies of Mr. Hillegas go with the Boers will be enough to keep many away from his book. And yet we know not our own side well without knowing the other. At the very same time that we desire to see victory for British arms, and that speedily, we must feel some touch of commiseration for the enemy at the reading of such a passage as this: "The Boer of today is a creature of circumstance. He is outstripped because he has had no opportunities for development. Driven from Cape Colony, where he was rapidly developing a national character, he was compelled to wander into lands that offered no opportunities of any description. He has been cut off for almost a hundred years from an older and more energetic civilization, and even from his neighbors; it is no wonder that he is a century behind the van. No other civilized race on earth has been handicapped in such a manner, and if there had been one it is a matter for conjecture whether it would have

\*"Oom Paul's People," a narrative of the British-Boer troubles in South Africa, with a history of the Boers, the country, and its institutions. By Howard C. Hillegas, New York: D. Appleton & Co. \$1.50.

held its own, as the Boer has done, or whether it would have fallen to the level of the savage. Had the Boer Voortrekkers been fortunate enough to settle in a fertile country bordering on the sea, where they might have had communication with the outer world, their descendants would undoubtedly today be growing cane and wheat, instead of herding cattle and driving transport wagons. Their love of freedom could not have been greater under those circumstances, but they might have averted the conditions which now threaten to erase their nation from the face of the earth."

Dr. Watson (Ian Maclaren) has recently, in a searching sermon, taken his fellow subjects to task for arrogance of heart, love of money, and too little of the fear of God. He believes that Englishmen think too well of themselves, and regards this as a reason why other nations think so ill of them. Whether or not we agree with the two or three sentences which will now be quoted from the stalwart preacher, we ought certainly to be helped by pondering what he says. "Is there any nation which our press has not lectured, or which the ill-mannered and provincial statesmen among us have not irritated, which we have not treated as publicans and sinners, which we have not threatened as if we were a second providence?" "What is certain is that the immediate occasion of this disastrous war, was the desire of a pastoral people to obtain the control of their own country, and the determination of a handful of mine-owning millionaires to seize it for their own ends." "We have sinned in departing from the living God and caring overmuch for this present world, and therefore we are being punished as Israel was punished." "Had we indeed carried everything before us, and finished this war before Christmas, as some gay hearts imagined, then had it been worse for us than a defeat, for it would have filled us with that self-confidence and insolence which would have provoked some more dangerous attack by European nations. We should have been intolerable, both to God and man, and the song of the drunkard would have gone up to heaven."

Doubtless when Dr. Watson spoke as he did at Sefton Park, some of his hearers were exasperated at some of his sayings, as some of his readers have likely been. But exasperation is not evidence that speaker or writer is wholly in error. Indeed, truth is continually making people angry. Our great and beloved nation has some important things yet to learn. Just now we are in the furnace of affliction in order that we may learn. Soon may we emerge therefrom with less of dross than we had when Kruger's ultimatum forced us to the bitter strife. To the promotion of this desirable end the messages of Watson and Hillegas are well suited, even though we cannot accept all they have to say. To get the truth full-orbed is no easy thing, and from many quarters must come correction and enlightenment. Gain to the British Empire, gains to all South Africa, and gain to the world at large—such will ultimately issue from these sorrowful times. This we believe since God is at the helm of affairs.

## The Music for our B. Y. P. U Meetings.

Read by Miss Ida Jamison before the Annapolis County B. Y. P. U. Rally, held at Central Clarence, January 16, 1900, and published by request.

"Of all the liberal arts, music has the greatest influence over the passions, and is that to which the legislature ought to give the greatest encouragement," writes Napoleon I. from St. Helena.

Beethoven tells us: "That mind alone, whose every thought is Rhythm, can embody music, can comprehend its mysteries, its divine inspirations, and can alone speak to the senses of its intellectual revelations."

Mendelssohn says: "Interest is education, and education is the enjoyment of music."

Schurman writes: "A person who is not acquainted with the latest works in literature is considered devoid of culture. But, oh, that in music we were equally advanced."

Let us speak first of the "Power of Music." Life is one great symphony from the cradle to the grave. One finds in music an expression of the highest, richest and divinest life. Music lulls the infant to peaceful slumbers. It heightens the joy of the wedding, stimulates the flagging footsteps of the soldiers in the weary march, is the expression of joy and thankfulness for the harvest season, glides with healing sympathy into the funeral rites, and in death, had we but ears to hear the music from the other world, might roll in upon us and resolve in heavenly harmonies all discords of earth's jangling life.

Music is the humanest of all arts. It brings men together. There is no schism, no heresy, no denominationalism in music. It stirs to worship, and whatever stirs to worship is orthodox. There is no heretical music; the church may question the source of its doctrines but its hymns come from all sources,—Roman Catholic, Protestant, Evangelical or Unitarian.

Music has that unifying power beyond creed or preaching, because it expresses the profoundest experiences and sentiments of the human heart. Sentiments which

nothing else can express, and it is the best of the forms of expression because it goes deepest and gives voice to those feelings common to humanity, hence it is that music has the highest place in the sanctuary.

Lyman Abbott tells us: "That the music of the church or prayer meeting should be the expression of the highest life in the deepest heart of humanity; we should bring awe, love and worship in our hearts to the services in the sanctuary, and thanksgiving should be our expression of the divine life and love to the assembled worshippers."

The ideal song of praise is that by the congregation, when "All the people praise the Lord." In ancient times the service of song was entirely by the "choir of priests, the Levites," and the people voiced their glad praises only by acclamation. In modern days the congregational song not only sets forth God's praise, but illustrates the emancipation of humanity through education and the nurture afforded by all the arts of civilization. Then it was a few who were able to sing, now all may learn to join in the praise of Him whose gospel has brought knowledge and love to humanity. When the heart is softened by the love of God and for one's fellows then the voice is attuned to song, and thus the congregational song invites all hearts in human sympathy and heavenward aspirations. Congregational singing is thus the root foundation of the service of praise, and should be so conducted as to be spontaneous, precise and harmonious. There is in the nature of the case no reason why all these excellences should not be combined in congregational singing. But imperfections exist everywhere, and those in charge are continually striving, according to their knowledge and ability, to eliminate from congregational singing all listlessness, uncertainty and discord. The remedy for this may be expressed by one word—precision. Precision on the part of the leader will arouse the listless, awaken their attention and inspire them with ardour.

Precision must be the watchword of every leader of song. He must have a knowledge of how tune ought to go, and the skill to enforce the proper rendering. Ministers, Sunday School superintendents, presidents, choirists and organists are apt to fall into the error of trying to improve the singing by hurrying the tune or urging the people to sing louder. It is not hurry, but an exact and steady time which will soonest arouse interest and co-operation on the part of those in the audience who otherwise would fail to add their voices. The thing most essential to good, hearty singing is good leadership. People sing best when they are offered a congenial opportunity, when the tide of song is flowing steadily onward, when the tune is familiar and the rhythm is appropriate and swinging. The music in our prayer meeting or B. Y. P. U. is an uplifting exercise, tuning our hearts to devotion in such a way as to make each one's worship a personal matter.

It is not necessary to mention the many passages in the Bible referring to music in relation to religious exercises. Christ put the Seal of Divinity on music when at the last supper he permitted the singing of a hymn. Music is a sacred, a divine, a God-like thing, and was given to man by Christ to lift up our souls to God, and to make us feel something of the glory and beauty of God, and of all that he has made. We learn that Christ and his ministers did not always rely on preaching the Word in order to draw men's souls to God. They knew there were other ways of preaching the gospel besides speaking it from the pulpit. So they tuned their voices and sang together, and when they had sung a hymn they went out unto the Mount of Olives.

When the lesson topic and the songs unite in the service of God then there is the completest fulfilment of that which God intended his church should use in the cause of Christianity. Music, then, is desirable, even necessary, in our B. Y. P. U. meetings. Much, therefore, depends on the quality of the music selected and the manner in which it is performed.

The leader in selecting the hymns should endeavor to make them suit the Scripture lesson. Yet how often this is overlooked. The time should be quite in keeping with the spirit of the text or topic. In range they should be neither too high nor too low. In every collection there are hymns with words and music so admirably adapted to each other, that they become inseparably fixed upon the mind, for instance "Abide with me," to the tune of "Eventide," "Nearer my God to thee," to Bethany. To disunite the words and music of these hymns, which use proclaims as absolutely one, would be to destroy that perfect union which alone carries with it the most powerful religious influence, and we should always bear in mind that reverence is essential to effectual service. "Music is the child of prayer, the companion of religion."

Next to the word of God, music is the ruler of the affections. Man submits to its influence as if forced from within. There is no doubt whatever, that the hearts of lovers of music harbor the germs of many virtues. Those who are left cold on hearing music must have hearts of stone.

The "songs and solos" cannot be too highly recommended for use in our B. Y. P. U., their easy range,

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