

day we are tired, and the music our life makes is naturally not as sweet as it was in the morning. Night has a blessed ministry in renewing our physical vitality so that our bodies are ready with the new day for its new service. And the songfulness of life is far more dependent on bodily condition than we dream of. It is much easier to be joyous and sweet when we are fresh and strong than when we are jaded and weary.

But the body is not all. We are made for communion with God. We need also to come into his presence at the end of the day to be spiritually renewed. The other day a young woman, whose work is very hard, with long hours and incessant pressure, took a little time from her noon hour to call upon an older friend, saying: 'I felt that if I could see you for five minutes, for an encouraging word, I could get through the afternoon better.' What is true of a human friend is true yet more of God. If we can get a little while with him when we are weary, when our strength is running low, our life will be put in tune so that the music will be sweet again. We cannot afford to live a day without communion with Christ, to get his strength, joy and peace into our hearts.

Another way in which a piano is put out of tune is by disuse. If it is kept closed, its strings will lose their tone. It is the same with our lives. They keep in tune best when they are fully occupied. It is a law of nature that a power not used wastes—at length dies out. This is true of all our faculties. Musicians can maintain their skill only by constant practice. A great pianist said that if he missed his hours at his instrument for three days the public would know it; if for two days, his friends would be aware of it; and that if he failed in his practice even for one day he himself would be conscious of it.

If we would keep our life in tune we must not allow its powers to lie unused. We make the sweetest music when we are living at our best. An idle man is never truly happy, nor is he the best maker of happiness for others. We learn to love more by loving. We get more joyous by rejoicing. If we cease to be kind even for a few days it shows in the tone of our life as others know us. If for only a day we fail in showing kindness, our hand will lose something of its skill in life's sweet ministry.

A piano is put out of tune also by misuse. A skillful musician may spend hours in playing without affecting the tone of any of the strings, while inexperienced and unskilful playing jangles the chords and makes the instrument incapable of producing sweet musical effects. Many people so misuse and abuse their life that they destroy its power to give out sweetness. The consequences of sin are not merely the breaking of divine law; every sin leaves marring and hurt in the life of him who commits it. Every time we violate our conscience or resist the divine will we lower the moral tone of our being. In the song, the bird with the broken wing never soared so high again. If we would keep our life in tune so that it will make sweet music every day, wherever we go, we must shun the things that are wrong and do always the things that are right.

Musicians have a standard pitch by which they tune all their instruments. The standard for our lives is the will of God. The Word of God gives us the keynote. Our lives will make music only when they are in harmony with God. Jesus himself said: 'I do always those things that please him.' As a result, he said that the Father never left him alone. There was never any discordance or disharmony between his life and the Father's. Our lives are in tune just so far as they are in harmony with God's commandments. 'Nearer, my God, to Thee,' is a prayer for the lifting of our spirit into such relations with God that the communion between him and us shall be perfect and unbroken.—'Forward.'

### Victorian India Orphan Society.

We have heard recently some good news from the Orphanage at Dhar, having had the privilege of meeting a lady missionary who is home on furlough. Miss H. is stationed at Mernuch, but occasionally visits Dr. Margaret O'Hara's girls, and on one of these visits taught the girls rugmaking. They proved to be apt pupils, and enjoy the work. Miss H. says there is a spirit of real joy and good

fellowship pervading the atmosphere at the orphanage. A casual visitor becomes infected by it, and the inmates have all come under its influence, with the result that their lives have become broadened and beautified. The love of Christ, the Sun of Righteousness, has indeed arisen with healing in His wings for these children.

They read, write, and sing well, and received special commendation from the examiner this year in the above subjects, and also Bible studies.

Mr. Russell has leased an additional garden, including an old well, to supply water for the gardens, and for bathing and washing clothing. The well is built up of solid stone masonry, is eighty feet deep, and there are seventy steps leading into it.

We glean from Dr. O'Hara's letters that the girls are very busy assisting to clean out this well. Water is very scarce this year, and an extra effort is being made to get the use of it again. Oxen are employed to remove the water during the night, and the girls work in the day time passing the mud on one to another until it reaches the girl on the step at the top. In this way the mud is sent up and placed on a platform to become dry, and afterwards removed and put upon the garden.

Some of the girls go out to work morning and evening—two of them help Dr. O'Hara's hospital assistant, and are paid four rupees a month for their services (a rupee is about thirty-three cents). Suntra assists the matron and receives two rupees a month. The girls also cook and grind for the boys and are paid for their work.

Miss H., in company with Dr. O'Hara, visited some of the homes of the Christian girls, and was delighted to see how they had profited by their training. The cooking utensils were bright and shining, floors clean, everything about the home in good order. The work of our missionaries has been hard, but the toil and self-denial has been amply rewarded, and the leaven has only commenced working. We in the homeland are happy to have had some share in such wonderful work. Contributions addressed to Mrs. A. T. Taylor, 205 Maryland street, Winnipeg, will be welcome.

### Work in Labrador.

DR. GRENFELL ON THE DRINK TRAFFIC.  
The New Institute at St. John's.

When estimating the 'pros' and 'cons' of what can be done to help seafaring people, no sensible person can afford to neglect the terrible consequences to that splendid section of the world's workers by the traffic in intoxicating drinks—it is not too much to say that every seaport everywhere has to deplore the poverty, crime, degradation, and misery that attend it—every centre to which 'those who go down to the sea in ships' resort in any numbers is infested by innumerable saloons and other pesthouses that are almost inseparable from them. The sailor is in a town in which he hasn't a home. He is a man of strong physical passions. He has been 'cooped up' without any relaxation for a long period. He receives his money in bulk, usually on arrival. He is, as a rule, of a simple, generous and confiding nature. He finds it far more difficult than the more wily landsman to resist the blandishment with which the nets are set for his destruction—there is lots of money invested in saloons in seaports, enough to make them gay, flashy, cheerful looking, warm, attractive. The lure of the sparkling liquors in gaudily labelled bottles cleverly displayed with lights dancing on them in innumerable windows has made many of the best intentioned seamen forget the claims of wife and home, to say nothing of his Maker—and enticed him in to where he soon parts with his better senses, his money, his honor, his manhood.

It can no longer be contested that alcohol is essential as a stimulant or food—over 20 years' medical work among seafaring men largely in these Arctic waters has absolutely convinced me that the contrary is the case—and still further that the alluring exhibition of it, so that its material surroundings are made to create a desire for it, and almost a necessity to drink it, is not merely disastrous, but makes it far and away the most serious danger the seaman of this day has to contend with. It may not be wise to nurse our sailors

like milk-fed babes, but it cannot on the other hand be contended that it is wise to assist by law, and to legalize the alluring of them to their destruction. Thus in the port of St. John's, Newfoundland, around the section of that small city with an entire population of 25,000 people, over 50 saloons are 'lawful' sources of the worst dangers to the very men the same law is spending large sums to save. Any man for private gain exposing lights that would lure a ship to destruction would be hounded almost off the face of the earth—but those who expose these dangers ten times more subtle solely to get easily from the sailor his hard-earned money hold their head high in the community. A comparatively large number of our race occasionally pray for God to save the sailor—a still larger number are ready in these days to send prompt pecuniary relief to him in time of distress caused by disaster from rock or shoal from storm and tempest; it is easy enough to satisfy oneself, if one has an unbiased mind, that all these dangers put together are a trifle compared to the dangers of the saloons and their attendant haunts of vice. Personally I have long ago been aware of this fact and have always considered any money or time spent in counteracting this evil is better spent than in say, writing to Lloyd's as one of their agents and giving them the correct bearings of a new sunken rock—well worth while though such work undoubtedly is, and one we have been able to tender more than once.

The best method to counteract them seems to be undoubtedly to supply still more attractions without the alcoholic drinks, as has been so successfully done in England by Miss Weston, that noble friend of our navy, and Miss Robinson, who has done so much for our soldiers and others.

Enterprises for seamen along the lines of the Rowton Houses are sorely needed in many seaports as a solution of this ever recurring problem. They have successfully demonstrated that men will patronize houses where there is no liquor sold, and that their clean surroundings are sobering influences, making them want to be clean and sober—and that they can keep so. We have just raised a sum of \$80,000 to afford in St. John's just such a provision as we think we should like made for ourselves and for our husbands and boys, if we were in their places and obliged to come in after a long voyage on the Labrador coast or on the Grand Banks—a place to play in—a place to rest—to get one's kit washed and mended—a place that shall be a message of affection which is more than many words.

WILFRED T. GRENFELL.

### Religious News.

The Chinese of the Second Presbyterian Church of Pittsburg have paid \$1,000 for a plot of ground in Tirhoi, Canton, China, their home neighborhood, and on it will erect a mission church, to be maintained by them in the interests of Christianity. The Chinese of this Pittsburg church are 300 in number, and among them are the most wealthy of Pittsburg Chinese. For more than thirty years there has been a colony of Chinese in this fashionable church, several of them being teachers in the Sunday-school. One of their number, sent to China some time since, has just completed the deal.

Preaching on the Twenty-third Psalm, Dr. O. P. Gifford remarks thus practically:

Do you know the peril of American Christianity? It is a type of religious life that robs God of the fleece. Last year 150,000,000 Protestants in all the world gave \$17,000,000 to foreign missions, and the liquor dealers in the State of New York, ministering to 8,000,000 people, gave \$17,000,000 for licenses; and that was a part of the first investment. One State investing \$17,000,000 in one year for the privilege of selling liquor, and Christendom giving Jesus Christ \$17,000,000 to evangelize the world!

France has a population of 39,000,000. Of these there are not more than 650,000 Protestants, and allowing for Jews and other non-Christian sects, there remain about 38,000,000 nominal Roman Catholics, but the priests themselves confess that at the outside not more than 4,000,000 can be said to be follow-

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