

swimming bath, which is nearing completion. "The best in England," said my guide; this is for the women.

When I looked down the stream from the cricket ground towards the works, I enquired what became of the water after it left the works. "Do you foul the river?" I said. I was assured, not at all. The river is dammed up to supply the works, but upon request of the villages below the sluices are drawn and the lower reaches of the stream flushed with water.

As I passed by the entrance of the works, my mind full of the pleasantest impressions of all I saw and heard, my eyes fell on a notice in large letters—"No more girls wanted." The next moment, in the street outside, I saw at least a hundred men standing idle, waiting for the chance of being taken on. Here lies the sting of modern industry. It is not hard work that breaks men's hearts, nor even low wages that crushes the spirit, but the uncertainty of employment. How is this difficulty to be met? This question opens up many more. In any case we must avoid multiplying the unfit, and must endeavor to raise the standard of living in the industrial class. It is in its moral influence quite as much as in its economic aspect that the value of the Bournville experiment lies. It does not pretend to solve the whole social problem, but it is a notable contribution to its study, and an awful, because practical, indictment of our existing town life. But one leaves Bournville full of faith in humanity full of hope of the future. One of the last things I noted there was a fine big brick building, nearly completed, which the Ruskin Society of Birmingham is erecting as its headquarters, with a library, lecture room and memorial hall. And I reflected, to my comfort, as I hurried back to my duties in the North, that the resources of human wisdom and of divine guidance are not yet exhausted—*Manchester Guardian*, July 18.

Uncertainties of Chinese Friendship,

How far can Missionaries rely upon Chinese protestations of friendship? That is a question the Missionaries themselves might find difficulty in answering. Of course half a loaf is better than no bread. The friendly calls and gifts of officials, and the kindly attentions of the common people may not mean everything, but they mean something, and are to be taken for what they are worth.

The following experience of Mr. and Mrs. Goforth is a reminder of the uncertainties of Chinese enthusiasm. Having arrived at Chu Wang by boat, they started by cart for Chang Te, and then Mrs. Goforth writes:—"We came to a large village at the further end of which a Chinese theatrical was in full swing. It was held in the open, quite close to the road, and the crowd of spectators were partly on one side and partly on the other side of the road. I was in the first cart with the carter, Chinese boy, Helen and baby, and Mr. Goforth was in the second cart with Ruth and Wallace. Every one was so engaged in watching the performance that my cart was almost through the crowd before the cry was raised; "The foreign devils!" My carter whipped up his animals the instant he saw the people making a rush towards us, but some managed to run ahead for quite a distance. Fortunately I never once thought of any danger. I only thought the people were curious, and both Helen and I laughed to see how they tumbled over each other in their haste to catch a glimpse of us. We had been going at a pretty quick pace for a quarter of a mile when we reached the bridge, a very shaky thing at best, made of

stalks and mud, and I was surprised to find the carter still keeping up his pace in crossing the bridge and for some distance beyond. Then it was that Mr. Goforth caught up and came to my cart to tell what had happened. It seems the crowd disappointed at failing to get at my cart, turned to surround Mr. Goforth's. In a moment clouds of dirt were being pelted freely at them, and things became serious. More than one attempt was made to drag Mr. Goforth off the cart. At this juncture the carter lashed his animals, the crowd parted, and they galloped away. The crowd followed crying "Kill Kill!" and "Run them into the river!" This was the greatest danger because of the frightened mules and narrow bridge. The bridge was crossed in safety. You can imagine how grateful we were to a Merciful Father for another deliverance."

When it is remembered that this took place on the road between Chu Wang and Changte the field of operation for years, it is not reassuring. Nevertheless, on the whole, conditions have improved, and China is yielding to outside forces. It may be a long time before these influences will reach the remote village life, but even then is only a question of time.

Rev. W. Hurvey Grant writes 29th September:

"We have had several interesting inquiries come to us lately. Two days ago four young men from around the city 18 miles north of here came. One of them had heard the Gospel five years ago, and had quite an intelligent grip of the truth. The others came for the first time. They were all able to read and bought a considerable number of books. I shall visit them in their home as soon as possible.

We lately had an interesting case of a doctor and his family who live about fifteen miles south of here. They heard the Gospel at the Hui Hsien fair last spring and were impressed, bought a New Testament and several other books, and when the Helper visited the village a month ago, the doctor bore a splendid testimony for Christ before his fellow villagers. There are several other encouraging cases. The work is surely being blessed."

R. P. MACAV.

Sparks from Other Anvils.

Presbyterian Standard: Not long ago a young man resigned his seat on the New York Stock Exchange. As he said that his own success was predicated on the misfortunes of others, "he could not see that there was any very general gain to society." The young man will find a good many to agree with him. His remark is a pretty severe indictment of the whole stock-gambling business. If one gains only by the losses of another, there is not so great a moral distinction after all between the methods of the Stock Exchange and piracy.

Christian Observer: In olden days, there was no bribery. Legislators would have scorned the offer of a bribe. Men were poorer then, and had greater need of money. Why should they scorn it then, and not reject it now? It is because the public conscience is becoming depraved? In 1862, when the Credit Mobilier, connected with the building of the Pacific railroads, was unearthed, public contempt fell upon the men who had disgraced themselves by participation in it. At the present day the like dis-

honest management of public trusts brings upon the man who does it not any public censure. He is rather characterized as smart. Until this lack of public conscience as to wrong-doing can be cured, no other remedy will avail.

Herald and Presbyterian: General Roberts, of Great Britain, believes in the Sabbath day. When urged to have volunteers drill on the Sabbath day, he replied that it is neither practicable nor desirable to establish a system of Sunday parades. Proper observance of the Sabbath is good both for soldiers and for the country.

Epworth Era: Rev. R. J. Campbell, of London, England, sees signs of a revival of religious fervor, zeal and power in England. One of the indications, to his mind, is that the intellectual sermon is giving way to a more spiritual form of address which, without ceasing to be thoughtful, appeals to the spiritual instincts of the hearer and quickens the moral sense.

United Presbyterian: The time to show our love for our dear ones is while we have them with us. Daily kindnesses are better than post-mortem tributes. Little good our eulogies will do them when they are gone; little consolation it will bring to us. Even if our loving words could reach their ears in heaven they do not need them there, with all the glory of God round about them. It is here where there is so much to make us sad and weary, so much to try us and test us, that we need the gentle word and the hope which love and tenderness can inspire.

Literary Notes.

We are in receipt of the little booklet called *The Presbyterian Y.P.S. Manual for 1904*. This Manual is published for the Committee on Young People's Societies and contains in compact form a large amount of useful information in regard to the organization, etc., of Young People's Societies, as well as the list of Prayer Meeting Topics and Daily Readings for the year. The various sections of the Manual may be had separately at prices as follows: Model Constitution, 20c. per doz.; \$1.50 per 100; Y.P.S.C.E. Booklets, \$1.50 per 100; Studies, \$1.00 per 100. Address all orders and remittances to Rev. R. Douglas Fraser, Confederation Life Building, Toronto; and all general correspondence to Rev. Dr. W. S. MacTavish, Convener, Deseronto, Ont.

The Way of the Sea, by Norman Duncan. Price \$1.25 Fleming H. Revell Co., Toronto. Norman Duncan, in the ten short stories that make up this volume, has presented more vitally and more sympathetically, than it has ever been presented before, the relentless might of the sea. He has also pictured with unusual realism the quaint life of the Newfoundland fisher-folk, portraying its sad phases sometimes, but not overlooking the humor that arises from the quaint simplicity and homely philosophy of the people. Mr. Duncan's book takes its interest not only from its subject matter but also from its distinctly fine literary quality. It is epic, and the great mystery of the ocean is expressed with rare and subtle understanding.