

conclusion that the purification and elevation of public life cannot with hope of success be limited merely to those whose mission it is to serve in a public capacity. "The reformation needs to be general and radical. Acceptable and faithful public men ought to be chosen because of their general fitness and integrity of character, irrespective of political or other affiliations. Intelligence, honourable conduct, blameless lives and competent business qualifications are indispensable to a community that desires to be well governed. To obtain these the average citizen must rise above the petty considerations that too often prevail. When the people generally come to realize that the electoral franchise has to be exercised for the welfare of the commonwealth, not for his own or the selfish ends of any man or section, we may expect to see the manifest abuses now prevailing swept away—not till then. By good legislation the more glaring abuses may be removed, but until the sense of duty is more vividly realized, sinister influences will find plenty of scope wherein to work.

The duty of the hour then for Christian citizens is to vote for the best men who offer—men capable by character, experience, intelligence and integrity—for the places they propose to fill. Moral and social reform can only be secured by such men. Glib talkers, dexterous manipulators, are no longer required. Through general apathy they have found their way into place and power; but surely their day is nearly past. For the control of civic affairs and the management of the public schools the ward politician is surely not the fittest choice that can be made.

It is curious to read the programme of evening classes to be held this winter in connection with the Chinese Y.M.C.A. at Shanghai. The subjects, which would stagger the heart and chill the soul of members of most of our Y.M.C.A.'s include lectures on "Comparative Religion" (by Dr. Timothy Richard), "The Importance of the Search for Truth," "The Existence of God," "The Christian Conception of God" (six lectures), "Christian and Confucian Ethics" (four lectures), and "Christianity and Western Civilisation" (two lectures). This is emphatically "strong meat" for a general Y.M.C.A. audience, and convincing evidence of the Chinese desire for knowledge.

An American religious paper says:—"Our Episcopalians seem strangely unable to understand the reason why Presbyterians do not appreciate more highly their offers to share with other Churches their 'treasure of the Episcopate.' Presbyterians are not so insensible to the ideal of Christian unity that they would yield nothing for the sake of it. If the Episcopalians should approach us talking of the practical usefulness of the bishopric and its convenience as a method of administration, they would find an interested audience in the Presbyterian Church. But telling Presbyterians that Christ Himself instituted the Episcopate and isn't pleased to-day with any Church that hasn't such a form of organisation, kills the interest right off. Nothing sounds to Presbyterian ears more impossible than that."

A MARVELLOUS DOCUMENT.

The Rev. Milton Jack, B.D., of Formosa, sends to the 'Presbyterian Record' the following translation of a remarkable proclamation against idol processions and celebrations. Mr. Jack says: In reading the proclamation it should be borne in mind that the viceroy issuing it is not a Christian, but simply a highly educated Confucian scholar of the progressive type, who rules over a portion of the Chinese Empire, having a population about eight times as great as that of the whole of Canada. The proclamation is as follows:—

Translation of a proclamation against idol processions, by His Excellency Sung Shou, Viceroy of Min-che.

Sung (Sung Shou), the Viceroy of Min-che of the highest 'Buton,' Ex-officio the Governor of Fukien, holding the rank of a President of the Ministry of War, also a Senior Censor, and in charge of Commissariat supplies, Government Salt Monopoly, Imperial Maritime Customs, and the Imperial Arsenal, issues the following prohibitory proclamation:—

Idol processions as well as idol celebrations, of which vagabonds generally avail themselves to cheat people of their money, are really detrimental to the welfare of the populace. 'Idol processions' have generally been used as an excuse for obtaining some evil ends and the joss celebrations have been resorted to for gathering rogues together. Nominally they are doing meritorious deeds, but really they are leading astray the ignorant.

The idol processions and idol celebrations not only lead to waste of treasure and prodigality, but also to encourage heterodoxy and sorcery. This is by no means a matter of insignificance, and a strict law has, therefore, been made, that the leader or leaders are liable to punishment, and so are the village elders if they fail to report the matter as soon as they become aware of it.

Furthermore, as people are being enlightened during the recent years, there is more reason for them to renounce the bigotry in idolism and desert from these useless undertakings.

It has come to my notice that the vagabonds who have no regular occupations to pursue, and wish to raise money for their own benefit, have very often, under the excuse of 'idol processions,' gone round to every house to collect contributions, gathered crowds of people together to burn incense, and devised street revelry and pageants, beating gongs and drums and making clamorous noise day and night, during which period female and male persons are mingled together, idling away their time and neglecting their occupations.

Rascals have often taken advantage of the occasion to commit adultery and kidnapping. Sometimes they have even come to fights, which result in bloodshed or slaughter, and carried the outbreak to such an extent as insurrection. All these various offences committed by them, will really cause great detriment to the peace and order of the country. Excepting strict prohibition, no measure is adequate to stop the bad custom, and preserve peace among the people.

Besides instructing all local authorities, military as well as civil, to be on the alert for the arrest of offenders. I have to issue this proclamation for general information of soldiers and people within my jurisdictions, that they should hereafter regularly pursue their peaceful occupations, and on no occasion engage themselves in any idol processions or joss celebrations, nor should they thereby start any trouble.

Should they be so obstinate in their fanaticism, as to resort to their former practice, they will be severely dealt with according to law, and verily not the least leniency will be shown them. If 'Pa-chia' (local, guards or policemen), constables and yamen runners, should try to encourage or shield the offenders, they will all be brought to strict justice.

Let all parties concerned respect and never profane this proclamation.

The above proclamation is to be promulgated.

Dated this 34th year of Kuang Hsu, 5th moon, and —day (July, 1908).

A Proclamation to be posted up with sufficient paste, at such a place in the ward, where it will not be likely to be damaged or washed away by storms and showers.

Foochow, China, July, 1908.

TORONTO.

There was a pleasing event at the Avenue Road Church last week, when, at the close of choir practice, Mr. W. H. Plant, the retiring choirmaster, was presented with a gold watch and fob, Rev. J. W. Stephen presented the watch in behalf of the congregation as a slight evidence of their appreciation of Mr. Plant's devoted and successful efforts in bringing the choir to its present high state of efficiency. The fob was from the choir, and Mr. Plant, in acknowledging these gifts, had pleasure in remarking that there had never during his term of office been the slightest disagreement or unpleasantness.

Rev. W. B. Findlay, in St. Enoch's Church, has been preaching on the Bar-room as a factor in the civic problem. There was spent last year in the bar-rooms and liquor shops of Toronto. Rev. Mr. Findlay said, not less than \$3,500,000. The only return was a bad taste in the mouth and a dangerous appetite. This vast sum would build a new city hall each year, with a million over for repairs. It would erect university buildings equal to Toronto, Queen's and McGill's combined. It would establish an electric transmission line with full equipment. It equaled the cost of 70,000,000 loaves of bread, or 17,500,000 pounds of meat. Because of the economic and moral waste he was confident that the bylaw to reduce the number of licenses in Toronto would be adopted.

WINNIPEG AND WEST.

The proceeds of the supper, given recently under the auspices of the Ladies Aid of Knox church, amounted to \$124.00.

The Municipal elections at Estevan, Sask., was really a contest between the liquor interest and the "Church party" in which the latter came off victorious. The fight for school trustees was hotter than for the council, owing to the Rev. Mr. Glover, Presbyterian minister, having been nominated. This appeared to have aroused the ire of the Roman Catholic population, who worked tooth and nail to beat Mr. Glover, but without success, Mr. Glover going in by a good majority.

As usual the annual rally of the children attending the various Presbyterian Sunday Schools in the city will be held in Knox church, Friday morning at 10.30. It is expected that there will be a large attendance of the young people and their friends.

As already intimated Rev. D. Strachan, B. A., accepts the all to Rosedale, Toronto, and will preach his farewell sermon in St. John's Brockville, on 7th January.