

fight not only the individual devils, but the combination devil that poisons every community.

"Now, I am not a pessimist, pessimism is either atheism or biliousness. But, frankly—the situation to-day is a trying one, and the deeper you get into it the worse it looks. The trouble is that American politics, and particularly municipal politics, are possessed of the devil, a devil who cannot be exorcised by civic leagues alone. Not brains alone, but personal integrity, is our hope. Our chief obstacle is not iniquity pure and simple." . . . "When you come to deal with people who are fifty per cent. imp and fifty per cent. angel of light, you get to a point where the public intelligence becomes muddled, and you begin to wish that all were thoroughbreds one way or the other.

"My platform is that a civic movement to be a power for good must be religiously inspired. That was what won the battle last year. If we don't whip them this year it will be because the campaign is not laid down on Biblical lines—I wrote this down to-day, and I've considered it carefully—but on lines of political strategy." . . . "It is hard to be shrewd and pious at the same time, but it is, incalculably advantageous if it can be done. I have met with people so full of holiness and innocence that I thought it would be good if a little of their holiness could be exchanged for good sense. There seems to be an impression that if a man is on the Lord's hunting ground he can bag his game without aiming and whether he holds the stock or the muzzle of the gun to his shoulder. We must learn to fight hard and fight intelligently. Don't mix issues."

This is not an appeal to ministers merely, but to the Christian citizens whose duty is to be up and doing to secure, men of ability, experience if possible, but above all men of Christian character returned to all the public elective offices, and to them Dr. Parkhurst's rousing words ought to come as a clear trumpet call to duty.

Rev. Dr. Laidlaw.

While the death of Rev. Dr. Laidlaw did not come unexpectedly the sympathy which the sad fact evoked emphasized the warm place he filled in the hearts of his people and the loss which the church as a whole has sustained by his comparatively early demise. Dr. Laidlaw had made a distinct place for himself in the Church. An able man, a popular preacher, a devoted pastor, and endowed with untiring energy he found scope for his best powers in the varied work of the Church which enlisted his special interest and his services were recognized on all hands. In the courts of the Church, he was respected for his candor, his earnestness in promoting that which he was convinced to be right and necessary and for his breadth of mind. He was of a generous disposition and of enemies he made few or none. He filled several responsible positions on the Committees of the General Assembly, and while his health allowed it, was loyal in attendance upon his duties and loyal to his colleagues whoever they might be.

Outside the limits of congregational work he gave of his counsel and means and experience to the cause of education, public charities, and the larger public movements such as that of 1889 for Equal Rights, in which he figured prominently, but unostentatiously. A native Canadian he graduated at Princeton and served in the ministry at Columbus, Ohio, and at Detroit before settling at Hamilton, Ont., as pastor of St. Paul's church, fifteen years ago. His trouble was consumption and he was practically laid aside for about two years. During this protracted illness he had the loving sympathy not only of his congregation but also of a large

circle of close friends who now mourn his loss with unfeigned sorrow. His wife was a sister of Mr. Angus MacColl of Stewarton, Georgetown, Ont., and predeceased her husband. Dr. Laidlaw was cut down at the comparatively early age of fifty-five, his life work well-done. His funeral was largely attended on Saturday last at Hamilton when the respect in which he was held in life was amply testified to by the concourse of mourners and the unmistakable tributes paid to his memory.

The Two Classes.

The world is divided into two classes: says *The Interior*, the atheist followers of Festus who cry, "Almost thou persuadest me to be a Christian," and the Christians who cry, "Almost thou persuadest me to be a fool and say, 'There is no God.'" We live in the thick of plots. Sin is the author and his tale is incomplete unless he persuades us to live, drink and be merry, for to-morrow we die and there's the end of it. This tendency to doubt lurks in the drawing-room, in the office, the newspaper, the summer vacation. When the body relaxes the soul is apt to do the same. Mortal science can never explain this constitutional belief in another world. But as the right kind of a husband tells his wife from day to day that he loves her although it is no news, only food, so we need to be stimulated from time to time to freshen our belief in the reality of the state to come. Perhaps I may be pardoned for quoting from this symposium the words of one who has thought deeply on immortality. Elizabeth Stuart Phelps says in closing her short article, —and what philosopher can gainsay her words?—"If the Creator has made a planetful of suffering never to be relieved, of mourners never comforted, of love never to be satisfied, of grief never to be assuaged, innocent hope never to be fulfilled, noble power never to be exercised, aspiration never to be realized, evil never to be conquered, and doers of evil never to be either punished or purified—if, in a word, this whole scheme of things is the freak of a malevolent fancy or the accident of a blind force—then we are face to face with difficulties as much greater than the difficulty involved in the doctrine of immortality as madness is sadder than sanity, and despair blacker than blessedness.

Concentration The *N. Y. Observer* in a recent issue called for. gives the following wholesome and timely advice. "Allowing for the vacation season, which commences with June and ends some time in October, and for the time spent in preparing for vacation and in settling down after the return home, the churches in our great cities can hardly count upon more than six months' real co-operative work in a year. In their corporate capacities they must do a year's work in half the time. This fact is a solemn one, and the more so that it is little likely to be changed. It behooves the pastors of our churches to recognize the existence of such a state of affairs and to make every effort to put the church forces into active working order promptly. Much of the church's machinery gets dis-jointed during the season of rest, and efforts to reach the outside world largely cease while the pastor or any considerable portion of his flock is away. The fall and winter months should be crowded with operations wisely directed, warmly pushed, well sustained. With such a serious shortening of the church year a twofold earnestness of purpose and a doubling of personal energy should be manifested by every church member. We are not supposing that all the Christians in our churches have been idle all summer long. Some of them at least have sowed good seed and sowed abundantly, but the work of such persons as members of some particular local church has, of necessity in many instances, been checked and the lack now needs to be made up.