

cance in the numbers and the personages who were present, in the evident sincerity of those who attended it, and in its solemn impressiveness. As a testimony to the deep religious feeling of all classes in the empire as a whole, in a humbler way, but with not less sincerity, this was but what might be said to be the climax of numberless similar services held in all parts of the empire. It may be hoped that this spirit and feeling will be greatly deepened by the experience which in these days the empire has been passing through, and that its salutary lessons may be learned from King to peasant, from the palace to the cottage. "The bond of human suffering," says one who writes of it, "is one infinitely more to be relied upon than that of joy. Perhaps, who knows? out of the stress, suspense and suffering of the day, a greater peace may come to many, than would have been theirs had the gorgeous ceremonial at Westminster been permitted."

STRONG MEN NEEDED.

Speaking of the recent death of a prominent citizen of Pittsburg, Pa., the Presbyterian Banner of that city says: "Mr. Stephenson was one of the best examples of a class of men, not too large, which were distinguished during the last generation in Pittsburg, and which did much to distinguish Pittsburg throughout the world—that company of Scotch Irish men who were greatly successful in business and at the same time active and consistent members of the Church. To these men and the example they set is largely due the peculiar character of this great community. The strong men that represented the best elements of the city's life were Sabbath-keeping, Bible-reading, church going men—fearless, consistent, unostentatious in their public and private life. To this company, Mr. Stephenson belonged, and in their work he had his part. He was fervent in spirit, diligent in business, serving the Lord."

If we look carefully into the record of almost any business community, it will be found that generally the men who have made—or are making—the most beneficent impress thereon, were "Sabbath-loving, Bible reading, church going men," who maintained their own reputations in their daily lives and by the influence of their examples helped others to do the same. They are remembered for the good they have done, while those whose daily lives were adverse to purity and goodness were usually soon forgotten or only remembered for the harm they had done.

It is well for any community or country when there can be said of the men who are prominent in its business and public life that they are "not slothful in business, fervent in spirit, serving the Lord." The materialistic doctrine which characterizes so much of the social, business and public life of the present day—in Canada as well as in other countries—exalts diligence in business to the position of being the chief end of man, entirely ignoring fervency in spirit in God's service. This is one of the dangers looming

up so prominently in the present age. In the almost insane rush for gold, for the gratification of selfishness, and for the accomplishment of vaulting ambitious projects, the majority of men forget the warning of Scripture that "a man's life consisteth not in the abundance of things he possesseth," and live and act as if there were no life beyond the present—in practice they say "death ends all." It would be well if such men would pause in their rush for wealth and remember the warning: "What shall it profit a man if he should gain the whole world and lose his own soul?" In this materialistic, pleasure seeking, gold hunting age, the "Sabbath keeping, Bible reading, church going men—fearless, consistent, unostentatious in their public and private life," are the back-bone and constitute the safety-valve of any community or country. We cannot have too many of such men in Canada. The development of the great resources Providence has placed at our disposal, and the accumulation of the wealth which flows therefrom, will be a blessing of very doubtful value unless our people make the Word of God the great rule of their lives, protect the Christian Sabbath in its integrity and maintain a high standard of religion and morality in every department of business, in national and social life.

Literary Notes.

The Harper's Bazar for August has a most attractive cover of deep, cool-looking green. Its contents are equally inviting. Miss Mary E. Wilkins has a short story, "The Great Pine," and Margaret Deland writes of "The Passing of Dora," that is, the type of girl depicted by Dickens in David Copperfield's first wife. The various departments are filled with helpful suggestions for home-makers. Harper & Bros., New York.

The Cosmopolitan for July is the Midsummer Fiction Number and contains stories by Thomas A. Janvier, Francis Willing Wharton, Elliott Flower, Edgar Saltus and Richard Le Gallienne. Articles of interest are "The Eruption of Mont Pelee," "How Fashions are Set," "An Experiment in Domesic Finance" and "Cecil Rhodes." The Cosmopolitan, Irvington, N.Y.

The Fortnightly Review for July contains a number of readable articles. "England After War," "The Empire and the Coronation" and "Administration of Social Justice in the Transvaal" are among the most timely. Other articles are "How to Run a Free Trade Nation," "Alfred Milner," "Magersfontein," "Two Sides of Cricket." Along literary lines are "Dumas the Elder," "Anton Tchekhoff" and "Monna Vanna." Leonard Scott Publication Company, New York.

The topics in TABLE TALK are always seasonable, as appears at a glance over the table of contents for July. "The Table in Summer," by Marjorie March, is full of information about the proper food for the summer months and how to prepare it. "A Summer in the Rockies," by Mary Heath, is full of interest and information about camping out in the Rockies. "Children's Vac-

ation Occupations," by Helen Raymond Wells, may be read with benefit by all interested in giving the children healthful pastimes during vacation period. The Housekeeper's Inquiry Department, as usual, is full of timely recipes, menus and decorations for different kinds of social occasions. Table Talk, Philadelphia.

In the July number of the Contemporary Review we find articles on a variety of subjects. The German attitude towards England is discussed from the point of view of Germany and of England in the two articles "A German View of the British Army" and "How the Pot Called the Kettle Black." "An Appeal from Canada," on the well worn theme of annexation, will be of special interest to Canadians. "England and Protection," "Immortality," and "The Education of Officers" are among the other subjects discussed. Leonard Scott Publication Co., New York.

The July number of Blackwood's Edinburgh Magazine opens with the first instalment of a story by Joseph Conrad, "The End of the Tether." "The Conquest of Charlotte" is completed in this number. Most interesting are "Episodes in the Adventures of M. D'Harcour," translated from the French. Among the articles are "My Lord the Buck," "A Day in Chitral," "Lord Howe's Victory" and "The End of the Boer War." In "Musings Without Method" the Coronation is discussed at length. Leonard Scott Publication Company, New York.

The Nineteenth Century and After (June, Leonard Scott Publication Co., New York) deals very largely with present day subjects as the Shipping Combine, Preferential Tariffs, Canada and the Imperial Conference, London University, Possible Amendments to the Education Bill, Some Bygone Coronation Progresses &c., &c.. Literary subjects are also treated, for example "George Eliot" and "Another Aspect of Thackeray" but they also have a bearing on present controversies. It will thus be seen that this periodical is true to its name and reflects the current opinion of the more thoughtful people at the beginning of the twentieth century.

The International Journal of Ethics, (Arch St., Philadelphia, 65c.) This Journal contains in its present issue several important articles as well as the large number of book reviews. "The Problem of Conduct," a criticism by Alfred J. Jenkinson, is a severe examination of a book on "The Phenomenology of Ethics" by A.E. Taylor and the reviewer comes to the conclusion that "we do not want a philosophy 'which finds bad reasons for being what we cannot help being' and then spurns human experience, permitting, if anything, what seem the deepest and truest views of life to be retained merely on scientific sufferance. We want an idealism which, having reached some peak of speculation can tell us the true relations of what we from the valleys are fitfully amid the storm and mist." A very interesting article is contributed by Joseph McCabe, London, on "The Conversion of Augustine" and "A Defence of the Scholars of the Cloister" by Alfred H. Lloyd, University of Michigan.