

appear contradictory, and be destitute of continuity. In certain moods it seemed to afford him unbounded delight to exaggerate and to hold up to ridicule the foibles of Puritan practice, and to distort Puritan theology. His unqualified acceptance of Darwinianism made no addition to his stature as a preacher of Christianity, and evidences are not abundant that he thereby exerted any irenic influence in the controversy between science and theology. He has founded no school. He has given shape to no distinctive theological tendency. He has not even moulded to an appreciable extent the thought of his time. Few, if any, could excel him in making an impression on the public mind when some burning question was up for decision. An instance of this was seen when he threw himself into the contest during the last presidential campaign. He was carried away by the excitement, and in his haste made certain regrettable statements, but there is no question that his eloquence helped Grover Cleveland's election. He has written no work that will survive as a worthy memorial of his power and ability. His "Life of Christ" is only a fragment; his effort in the realm of fiction, "Norwood," if not a failure was certainly not a success. He will doubtless be remembered by his sermons. These will find numerous readers for many years to come.

As one of the powerful champions of the Abolition movement, Henry Ward Beecher's name will be inscribed on the page of history side by side with the names of William Lloyd Garrison, Wendell Phillips and Abraham Lincoln. He was ever the friend of freedom and the foe of tyranny. He was large-hearted, generous and noble in his aspirations. When his heart ceased to beat the American nation lost one of the most illustrious and devoted of her sons.

THE ONTARIO ALLIANCE.

THE Ontario Branch of the Dominion Alliance, perhaps the most powerful and influential representative of the Temperance movement in the country, held its annual session in Toronto last week. The attendance of members was good. The delegates in many instances were of marked ability and earnestness. The discussions were lively and good tempered, though the fullest freedom of speech was used. This is as it should be. If real opinion is to be ascertained, it can only be by direct and unreserved speech, from which evasion and restraint are absent. Prominent professional men took an active part in the debates; old and experienced workers in the Temperance cause, both men and women, and the rising talent of the Young Men's Prohibition Club had free opportunity to express their minds, which they succeeded in doing with vigour and effect.

Much useful work of an immediately practical nature was accomplished. The report respecting the working of the Scott Act in the constituencies that have adopted it showed that, where fairly and honestly enforced, it was productive of real and palpable good; where laxity of enforcement prevailed the results were as manifestly evil. It seemed to be the unanimous conviction of the Alliance that in order to remove this most unsatisfactory condition of things men in sympathy with the law ought to be appointed to secure its enforcement. A motion by Mr. William Houston proposed a very direct and practical method of carrying out the Act by making the Collector of Inland Revenue, and not a private party, the prosecutor for violations of the Temperance law. On account of constitutional objections being urged, the proposal was shelved. Nevertheless practical conclusions were reached, with a view to having the defects in the law remedied, and its enforcement made more complete.

Once more the advisability of forming a third or Temperance party came up for discussion. As might have been anticipated, this caused the liveliest and most prolonged of all the debates during the session. Those who favoured the formation of a third party presented their arguments with great vigour and determination. Several of the third party advocates were able and prominent public men, but they did not succeed in convincing the majority of the delegates present that such a political party would be eminently helpful to the Temperance cause. In the Alliance and out of it, however, the decision reached—the same by the way come to in England, where a similar question was recently discussed—will in the interest of Temperance be generally viewed as wise and judicious.

Men of tried experience in both of the existing political parties were of opinion that more would be gained by leavening political life with the principles of Temperance, and giving support to candidates whose convictions on the evils of the drink traffic were deeper than a mere device to secure votes at election time. It might turn out that those most eager for the formation of a third party would be the most surprised at its results after a fair experiment had been made. The most rapid progress in Temperance legislation, and therefore the most effective and abiding, will come from the earnest, steady and unflinching effort in rousing the public conscience, in enlightening the public mind on this the most vital social and moral question of the time. The vantage ground already gained must be maintained. There must be no retrogression. On the same lines advances must be made, so that restrictive legislation may be rendered more complete and effective. Temperance truth must be taught in the schools, so that the coming generation may be instructed in the virtue of Temperance, and in the appalling effects produced by intoxicants. The good work is perceptibly advancing in all progressive lands, and with accelerating pace it will continue to advance.

Books and Magazines.

CHOICE DIALOGUES FOR SCHOOLS AND SOCIAL ENTERTAINMENT. HOW TO BECOME A PUBLIC SPEAKER. (Philadelphia: The National School of Elocution and Oratory.)—These are two little works intended to help young people in acquiring the art of public speaking.

THE BROOKLYN MAGAZINE. (New York: 130 Pearl Street.)—The contents of the current number of the *Brooklyn* are varied and interesting. Helen Campbell discusses the question, "Is the American Woman Overdressed?" and Mrs. Beecher writes on the "Servant Girl Problem." The number contains four of Henry Ward Beecher's latest sermons, revised for publication by his own hand.

THE PULPIT TREASURY. (New York: E. B. Treat.)—Three excellent sermons appear in full in the March number of the *Treasury*. The subjects treated are of present and permanent interest; the preachers are Revs. Ensign McChesney, Ph.D., Moses D. Hoge, D.D., and Edward J. Hamilton, D.D. The outlined sermons are also rich, and are by well-known divines. The varied contents of the magazine are specially attractive this month.

THE NEW PRINCETON REVIEW. (New York: A. C. Armstrong & Son.)—The March issue of the *New Princeton* is decidedly strong and attractive, as a reference to its contents will indicate. "Napoleon Bonaparte," by Henri Taine, "Some Political and Social Aspects of the Tariff," by E. L. Godkin, "The Essentials of Eloquence," by William M. Taylor, "Victor Hugo," by John Safford Fiske, "Don Finimondone," a Calabrian sketch, by E. Cavazze, will amply repay perusal, not to mention other contributions of great merit. This high-class magazine deserves a foremost place in the ranks of current literature.

THE HOMILETIC REVIEW. (New York: Funk & Wagnalls; Toronto: William Briggs.)—Among questions ably discussed in the review section may be mentioned "How Can the Pulpit Best Counteract the Influence of Modern Scepticism?" by E. G. Robinson, D.D., president of Brown University; "The Positive in Preaching," by William C. Wilkinson, D.D.; "The Best Methods of Getting Church Members to Work," by George R. Leavitt, D.D., and "What Can the Ministry do to Purify Our Politics?" by Howard Crosby, D.D. The sermonic section is copious, varied and suggestive. The other departments are fully up to the mark in interest and usefulness.

RECEIVED:—WORDS AND WEAPONS FOR CHRISTIAN WORKERS, edited by Rev. George F. Pentecost, D.D. (New York: Jos. H. Richards); THE CANADA EDUCATIONAL MONTHLY AND SCHOOL MAGAZINE (Toronto: Canada Educational Monthly Publishing Co.); TREASURE-TROVE, an illustrated magazine for boys and girls (New York: Treasure-Trove Publishing Co.); THE SANITARIAN (New York: 113 Fulton Street); THE SIDEREAL MESSENGER (Northfield, Minn.: Carleton College Observatory) THE WOMAN'S MAGAZINE (Brattleboro', Vt.: Frank E. Housh & Co.).

THE MISSIONARY WORLD.

COUNTRY LIFE IN SHANTUNG PROVINCE, CHINA.

The people all live in villages. Village life not only suits the sociable habits of the people, but is a source of mutual defence against robbers. The people have at different times suffered so much from bands of rebels and robbers that now many of the large villages are protected by high walls and gates. In many places walls are built on mountain peaks or places difficult of access. Here the people flee in times of danger to escape being murdered or carried off as prisoners.

HOUSES.

There is very little variety in the general style of building. The walls are built of sun-dried brick, and the roofs thatched with straw. A few of the better houses are built of stone or brick, and have tiled roofs. The house is seldom more than fifteen feet wide and thirty long. It has one story, with no ceiling and no floor except pounded earth, and no glass in the windows. The house is supposed to be divided into three rooms. The partitions, however, are often only imaginary. The entrance is from the court into the centre room. This room serves as hall, kitchen, dining room, store and general reception room. In this room all the food is cooked in one large iron kettle over which the kitchen god has his picture pasted. Large earthen jars are placed around the room for water and storing of millet, beans and other products of the farm, except sweet potatoes, carrots, etc., which are put in a cave dug under the floor and entered by a trap door (2 Sam. iv. 6). The walls are covered with pegs where farming implements and all manner of articles are suspended. The only other furniture is the portion of every bride's outfit: a trunk and wardrobe. Benches or chairs are seldom seen. A people who are so skilful in sitting on their heels do not require seats. The end rooms are the bed chambers. The chief furniture is the K'ang—a bed built of brick or clay, and often extending the entire length of the room. The bed has flues underneath, so that it can be heated in cold weather. The kitchen kettle is so connected that the smoke and heat pass under the bed. Thus fuel is economized, and a heated bed secured for the grandparents, who sleep nearest the fire, no matter how hot the summer night. A piece of matting is all that is required to make the bed ready for occupancy; mattresses, feather beds, etc., would to a Chinaman be an evidence of a low state of civilization.

The fuel used for cooking or bed-warming is sorghum stalks, straw, pine or willow branches and dried grass. Here is seen the literal fulfilment of "the grass of the field," which to-day is, and to-morrow is cast into the oven" (Matt. vi. 30, and Eccl. vii. 6).

FOOD.

The staple of food in this province is vegetables and millet—a little yellow seed. The millet here corresponds to the white rice of the south, and is cooked and eaten much in the same way. When the food is cooked it is put into one large dish, and placed on the floor, or, in some houses, on a low table. The men and boys assemble around this dish, all squatting on their heels. Each has an empty bowl which is filled from the larger dish, and held to the mouth with the left hand. In the right hand is held a pair of chopsticks with which the food is shoved into the mouth. There is usually one or more other dishes on the table filled with vegetables cut in morsels. From time to time each makes a dive with his chopsticks into this common dish, and puts a bite in his mouth. This is called the relish. The women and girls, if there are no strangers present, usually eat at the same time and in the same way, seated on the bed or wherever there is a vacant spot. Knives, forks and spoons are not used. Butter, milk, pies, cakes, puddings, etc., are discarded. Coffee and cocoa are unknown. Tea is not used at meal time. When drink is wanted it is usually thin millet gruel or merely hot water.

Fowls, mutton, pork, etc., are luxuries which the mass of the people cannot secure except at the new year, weddings or special occasions. Fish are so abundant at certain seasons that all who live near the sea, lakes or rivers can indulge occasionally.—*Rev. Hunter Corbett.*

THE Juvenile Missionary Society of Broughton Place Church, Edinburgh, have sent out a bell to the Church at Ikorofiong, Old Calabar.