

DEAD CITIES.

The spell of ruined cities. Who shall see
Even in dreams their glory? In mine ear
Their names are great and strange to hear,
A sound of ancientness and majesty;
Ninus and Shushan, Carthage, Meroe;
Troja, long vanished in Achæan flame,
Crowned with dead prowess and the poet's fame;
On and Cyrene perished utterly.

Things old and dim and strange to dream upon;
Cumæ and Sardes, cities waste and gone;
And that pale river by whose ghostly strand
Thebes' monstrous tombs and desolate altars stand;
Baalbec and Tyre, and burned Babylon,
And ruined Tadmor in the desert sand.

—A Lampman, in *Scribner's Magazine*.

DR. ABBOTT ON THE CANE.

Meantime, greatly though we may dislike inflicting corporal punishment, it is our duty to inflict it if it is for the good of the school as a whole. From an interesting report of Mr. Fitch on American schools, published last year, I learn that "in most of the state and city regulations, teachers are absolutely forbidden to inflict it;" and that is a point well worth considering. One would like to know what punishments are reserved for graver offences; whether the teachers themselves acquiesce in this restriction; whether they are satisfied with the tone and morality of their pupils, as well as with the outward order and discipline which favourably impress Mr. Fitch; and whether there is, owing to national character and circumstances, an earlier seriousness and sense of responsibility among boys at school and young men at the Universities in the United States. It may be we can learn something from a fuller knowledge of what is done elsewhere. But meantime I hope none of my fellow-teachers will be deterred from their duty by mere abstract arguments apart from facts. "Caning brutalizes a boy," people say. I do not believe it does, unless a brute holds the cane. But if it did, bullying, falsehood, dishonesty and indecency do worse than brutalize him; and not only him, but also the innocent companions among whom he is spreading the infection of his evil habits. Under proper regulations and in the hands of experienced and responsible teachers the cane seems to me an instrument for good in English schools as at present constituted; and if, as I believe, this is the general opinion, not only of school teachers but also of school managers, it seems time that some pressure should be brought to bear upon those magistrates who set their faces against caning under any circumstances. The magistrate's son, if he went to a public school, would be freely birched in some schools, or caned in others, and if the father dared to utter a word of remonstrance against an ordinary caning he would be ridiculed by his old school-fellows and friends, repudiated by his own son, and rebuffed in any appeal to the laws. In the elementary schools the work of maintaining discipline and morality is, or ought to be, infinitely more laborious than in the schools of the wealthy; surely, therefore, it is monstrous that a punishment freely allowed in the latter should be denied to the former—and this not by any recognized interpretation of the laws, but by an eccentric and capricious abuse of the power of a local magistrate. In the infliction of all punishments, corporal or otherwise, the old and humane caution of Deuteronomy is ever to be present with us. There is to be a limit to the number of stripes, "that thy brother may not seem vile unto thee." The young teacher should bear this in mind in the infliction of metaphorical as well as literal stripes.

CITY JURIES.

A paper called the *Bulletin* makes a furious attack upon our jury system. We believe it is perfectly true, as the writer states:—"Juries, in the city especially, are simply farcical. As a rule, they consist of a dozen men brought together from every quarter of the E.C. district, not one of them in the slightest degree understanding the business or case to be tried, and simply hoping to get away from the court as soon as possible. . . . As a rule, a strong-minded jurymen will decide any case as he pleases, and very likely he may be a friend of or biased by acquaintance with the plaintiff or defendant. It is quite a common enough affair for a jurymen, on entering the box, to make up his mind that he will not listen to a word of the case, simply determining to vote with the majority, never mind which way this may go. Many others snooze through the case. We have come across many instances where, as we say, the verdict has been determined by one man, who from the first made up his mind, and who forced conviction into the mouths, if not minds, of his companions in misery." Juries are not what they were; but, nevertheless, all the most important cases are carried by the parties themselves before juries in preference to a single judge. The non-jury list has been proved to be largely composed of undefended cases.—*Law Times*.

A MODERN RAILWAY.

The Burlington Route, C., B & Q. R. R., operates 7,000 miles of road, with termini in Chicago, St. Louis, St. Paul, Omaha, Kansas City and Denver. For speed, safety, comfort, equipment, track and efficient service it has no equal. The Burlington gains new patrons, but loses none.

THE MISSIONARY WORLD.

MISSIONS IN BRAZIL—ITATIBA.

The traveller in the interior of the province of Sao Paulo, who until within a few years made his journeys from place to place on mule back, or, if the roads permitted, in a trolly (a rough vehicle somewhat resembling a Pennsylvania buckboard), from time to time was cheered by the gleam of white walls crowning a distant hill.

As he wound in and out among the hills and valleys, measuring the weary leagues, he would be cheered by the thought that at last shelter and food awaited him. As he drew nearer, and the outlines became more distinct, the confused mass would resolve itself into the white walls of a church with its towers, surrounded by its "pateo;" grouped around it, the houses of the better class of inhabitants, surrounded in their turn by the humble clay-coloured dwellings of the poor, clinging often to the steep sides of the hill.

Each road leading into the town would be guarded by a rough chapel, sometimes not more than five or six feet square, with its "santa cruz" garlanded with dead flowers, and the invariable towel suspended from it. The walls would be decorated with rude drawings representing miracles which had been performed by the holy symbol. No malign influence of Protestantism would be suspected or allowed in its well-guarded limits, where Romanism and ignorance reigned supreme.

Such was the sight which met the eyes of the weary missionary of the Southern Church, who, returning from a journey to the outlying towns, approached the little town of Itatiba some ten or eleven years ago.

A Bible long hidden away in a chest, and the faithful words of an humble Christian, whose business led him that way, had prepared the way, the Spirit of the Lord quickened the seed sown in a few hearts.

The minister left the place encouraged, and repeated visits and preaching in the humble farm-house of one of the faithful souls who had received the truth, led to the establishment of regular preaching once a month in the town. But the "strong man" does not allow his house to be broken open without resistance, and after a short period of growth Satan entered in once and again, and shook the little church to its foundations. But the Stronger than he sustained the faith and courage of His own true followers, and, in spite of trial and faithlessness on the part of some, the church grew. Tried in the fire, it was not consumed. To-day the small beginning has grown into a church of forty members and thirty-one baptized children, and the seed has been sown, only needing faithful ingathering to double its numbers in a few years.

The people themselves have bought land and paid for their neat hall for public worship. Their earnest desire for more knowledge and instruction in the Word of God would put to shame many in Christian lands. Their desire to bring others to the light which they have received is most touching. It is, as usual, in the quiet homes hidden away among the hills that the good news comes with most power, as something new and sweet, to brighten the lonely and empty lives. It is here that the faithful old elder is busiest. His family has received instruction, and grown in the knowledge of the truth, and all of them have sweet voices, and have learned to sing hundreds of hymns which tell the sweet old story. This is one of the surest ways to the hearts of those who are ignorant of the Gospel. Once heard, the hymns have a strange fascination, and they cannot resist the desire to hear them again. So he takes his children and grandchildren with him to the houses where they consent to hear them, and they sing and he reads and prays.

To the lady missionary who dwelt among them for nearly two years, he says: "Whenever you can come, no matter how busy I am, I will let everything go, and spend a week or ten days in visiting from house to house to carry the Gospel to the people. We will provide horses for any ladies who come with you, and I will go with you." Messages are always sent on such occasions, asking for visits; almost always there are such requests from new families. It is wonderful what power the Gospel has when it enters a family. When one member is caught in the gospel net, there may be, and generally is, bitter and long opposition, but the result is sure. One true conversion makes way for many others. One often hears the saying quoted, "You must not shake hands with a Protestant, or you will become one."

During a late visit a message was received from the friends of a woman who had professed her faith a year ago. They had been very hard and bitter, and she was very anxious that they should be visited at their own request. The elder was in the midst of his busy work of coffee-gathering, but called his grown son from the coffee-orchard to accompany his sister son foot, to a house a league away, while he accompanied the ladies on horseback to visit a more distant family, and afterward all joined them for singing and prayer. We often wonder how many of our own trained elders would stop their business for an entire day for such a purpose.—*Miss Henderson*.

STUDY OF MISSIONARY LITERATURE.

This large and growing literature is calculated to fire the enthusiasm of the Church and arouse it to its duty to the perishing. In the hopes that it may induce many more to buy and read this literature, I give the following as some of the reasons why every church member, and especially every pastor, should keep himself informed as to the progress of the kingdom of Christ in the world:

1. Missionary literature should be read for the sake of the information. Missionary magazines contain a vast amount of

reliable and interesting foreign news. They have correspondents in every part of the world, who have unusual opportunities for studying the people among whom they live. They give concise and accurate information of the current history of foreign nations, and especially their religious history, in which the Christian is most interested. The same is true of missionary books. They contain so much information in regard to foreign lands, their geography, their climate, their resources, and their people, their history, their civilization, and their religion, that they should be read for the sake of their stores of information.

2. The literature of missions should be read because it is useful. Some of the best of our devotional books are missionary biographies, and this whole literature is a stimulus to holy living. It lifts the soul of a Christian out of the little cares and annoyances of daily life and gives him a view of how God is ruling and overruling in this great world of ours. Andrew Fuller said that he could find no permanent relief from melancholy in his early religious life till his heart outgrew the pettiness of his own sorrows through his zeal in the work of foreign missions. Foreign missions not only serve these ends, but they are also the best conservers of a pure theology; the grandest apology for the Christian religion, and the most interesting church history written since the Acts of the Apostles.

If the study of the literature is useful to the church member it is doubly useful to the pastor. It will lead to a greater personal interest in the work of Christ, and the missionary spirit it imparts will manifest itself in his sermons. A pastor who is filled with this spirit will no more think of preaching only once a year upon the subject of foreign missions than he would of preaching only an "annual sermon" upon the doctrines of grace. The one, like the other, will pervade all his preaching. He will preach as though he felt that "the chief end for which the Church ought to exist, the chief end for which individual church-members ought to live, is the evangelization or conversion of the world." The monthly concert will become pleasant and profitable, both to himself and his congregation; his own soul will catch a fresh spiritual impulse; his sympathies will widen, and he will do more and lead others to do more to give the Gospel of Christ to the world. There is no doubt about it, it would greatly enhance the usefulness of many a pastor to become headful and heartful of foreign missions.

3. Missionary literature should be studied for the honour of it. The follower of Christ should be ashamed to be ignorant of the progress of his kingdom in the world. The soldiers in the Lord's army should have that *esprit de corps* which would give them an interest in the movements and successes of all parts of the army. But, alas! there are too many pastors as well as members, who will confess their ignorance of foreign missions with as much nonchalance as they confess ignorance of Sanskrit. Where is their love of their Church? Where is their love for the perishing? Where is their love for the Captain of their salvation, who is contending for His cause and kingdom in heathen lands? Nothing should be a matter of indifference to the Christian which pertains in any way to the progress of Christianity. The disciple is bound by duty to the Master, by love for His kingdom, and by every sentiment of honour to be as well informed as possible in regard to the work of his Church in all the world.—*A Missionary*.

LETTER FROM SANTO, NEW HEBRIDES.

Mrs. Annand, of the Santo Mission, writes: It seems strange for us to be getting a mail ready at this time of the year with the expectation of sending it away in a week's time, and to think that we are to receive a visit from a steamer every month for a whole year! It is almost too good to be true. We must be catching up with the rest of the world. Your letter, dated November 4, came to hand four nights ago. We rejoiced to hear the good news you sent us in regard to forming new associations in Cape Breton. May this year be a marked one in the history of missions. May it be put into the hearts of many to go out to heathen lands, and more who cannot go be inclined to give time and means for the spread of Christ's kingdom. Souls are going down to death without any one to point them to a Saviour, while thousands of Christians at home are looking on with folded hands. Our work is moving on slowly but hopefully. Since I last wrote you the women have commenced to attend church, but not school; the men say that there is no time for them to go to school, they have too much work to do, which we think is partly true as they are just slaves. However, we are thankful that they are allowed to come on Sabbaths, and hope as we gain influence over the men to induce them to allow the women to learn to read, etc. We had our usual entertainment for the natives at Christmas. The day was beautiful, but rather warm for comfort. They commenced with canoe races, then foot, sack and wheelbarrow races, rope climbing and walking, throwing a large stone, picking up beans, walking blindfolded around a tree, and returning to the point of departure and finding a prize. The greased pole is a never-failing source of amusement to them, and especially as Mr. Annand always puts something of some value at the top. We had a Christmas tree in the school-house for those who had attended school punctually. The chief gained a prize for attendance. He is using glasses to learn to read. In the evening we had the magic lantern classes for the benefit of the bushmen who were present and had not seen anything of the kind before. All seemed to enjoy the day. Mr. and Mrs. Landels and baby from Malo, were with us spending six days at that time. We took them home in our boat and spent New Year's day with them, on which day they had a similar entertainment for their natives. All passed off nicely at both stations, and we trust may be the means of furthering the cause by taking the thoughts of the natives from heathenism. You may be sure that we missionaries enjoy social life together for a few days. It is seldom we can see each other. Our school and other work has been going on as usual. Mr. Annand has opened an afternoon class on Tuesdays and Thursdays for writing, etc. As yet he only has six scholars. Our four Santo lads are with us still, and doing well, and seem happy and cheerful. We should miss them should they leave us now. Do not forget them and us at a throne of Grace. You at home have been enjoying the week of prayer. Our thoughts have been with you often during the week, and we feel sure that we have been remembered by many in prayer.