

save him to nurse them. He waited on them tenderly through the day, but as night fell on the iron-bound coast, he hastened to his vigil in the turret, doing his duty to the Canadian Government and to humanity with unflinching devotion. In the second season his daughter, who had lived through the fever, took turns with him in the light-room. This man may have saved a thousand lives. He died in 1872, and his deed has never until this day been chronicled, for of the heroes of Anticosti, as of the long roll of her victims, the world knows nothing.

OBSERVATION.

The famous Thurlow, Lord Chancellor of England, was on one occasion complimented on his extraordinary memory. He said, in reply: "He had no merit in having a good memory, for memory was only a result of attention." By this he meant close observation of what is seen, heard or read. The answer was only part of the truth. To have a good memory, there must, in the first place, be a natural or acquired capacity for observing and treasuring up observations. No doubt, the good memory demonstrated by Thurlow and other clever men, has been greatly owing to a strict attention to what they have heard or read, or has passed before their eyes. The brain may be defined as a kind of photographic apparatus, which retains the impression made on it through the eyes or ears. But then the apparatus must be of the right sort to begin with, and, at all events, it must be kept in good order by exercise. The great thing is to begin young. One boy, for example, will notice all that takes place. He observes the look of the people, their mode of speaking, their style of dress, the houses they live in, the anecdotes and stories they relate. Another boy, going through the same routine, takes no heed of anything to be afterward useful. He is thinking only of trivial amusements, what he is to have for dinner, his new suit of clothes, or something equally paltry and evanescent. His education is little better than thrown away, and he but dimly remembers anything that fell under his attention in youth.—*Chambers' Journal*.

CRUCIFIXION PENANCE IN MEXICO.

An occasional contributor to the "Field," who is engaged in mining operations at Silver San Juan, Mexico, "10,800 feet above the tide water on the Pacific Slope of the Great Snowy Range," thus describes the extraordinary "penance" of the inhabitants of a Mexican village in his immediate neighbourhood: "Twice a year they (the villagers) have what is called 'penitence day'—one about Christmas and the other in early Spring. They meet at an appointed place, where a procession is formed, and they march off, led by one of their number blowing a sort of sife. After him come the 'penitentes,' two and two, wearing nothing but drawers and slippers, and armed with a wisp of cactus, soapweed (yucca plant), or a cudgel, with which they inflict wounds on themselves as they walk, striking themselves alternately over the left and right shoulders. Some put shot and gravel in their shoes. The chief 'penitente, who is to be crucified,' brings up the rear, carrying his cross, which is preserved from year to year. It is made of hewn timbers, the beam being about ten feet high, and the cross-piece about six in length. This man falls heir to his horrible fate in some way, and is never crucified in his own locality; he travels a long distance to some other Mexican settlement, and makes himself known to one family only, who feed him and house him till the day arrives, when, after the procession already described, he is nailed to the cross till he dies. Before being crucified he issues to those present a lot of little card checks, as tokens that he died to save them, and that their sins are all forgiven. It seems wonderful that such atrocious proceedings should be permitted within reach of civilized districts; but somehow no one seems to think it worth while to interfere with them. In Tierra Amarilla, New Mexico, I once saw one of these processions wading through snow a foot deep, some of the men having heavy logging chains round their ankles, and carrying ponderous crosses. The modern

Mexicans, Christianity notwithstanding, would thus seem to perpetuate the human sacrifices of the ancient heathen inhabitants of the days of Pizarro."

WORKS OF NECESSITY.

When Mr Hartshorn began in business he determined that his works, as well as his family and himself, should rest upon the Lord's day.

It was not long before the foreman came to say there was something wrong about the machinery, and that it would be necessary to have it repaired upon the coming Sabbath. Mr. Hartshorn asked if the work could not be done after hours, or if a night couldn't be taken for it.

"No, that would be impossible," replied the foreman.

"Then we must use a day. We will have no Sabbath work here," said Mr. Hartshorn.

The foreman looked astonished. "Take a day for it!" he gasped. "Stop the works! and with such a press of orders as we have on hand?"

"Certainly, if there is no other way," said Mr. Hartshorn, decidedly.

The foreman went off, and somehow another way was found. The works were not stopped, and the repairing was not done on the Sabbath.

In connexion with his bleachery, Mr. Hartshorn had something like a mile of shed-room where the cloth was spread to dry, and when it was not ready to take down on Saturday, several men were needed to look after it during the Sabbath.

"This will not do," said Mr. Hartshorn. "Everybody and everything belonging to me shall have rest upon the Lord's day."

"It can't be helped," said the men. "Thousands of yards of cloth will be mildewed and spoiled if they are not looked after. Any one can see that this is a work of necessity. There is not one week in four when the cloth is all fit to be taken down on Saturday night. And look at the Globe Bleacheries over here. Isn't Deacon Green one of your Sabbath men! Deacon of the Baptist church; should think he ought to be as particular as anybody; and he'll tell you it is impossible to carry on the bleaching business and not have some looking after it done on a Sabbath now and then."

"We will try it, however," said Mr. Hartshorn. "We won't have any cloth put out later than Thursday if the weather seems doubtful."

It is twenty years since Mr. Hartshorn began work on this plan. His bleachery has prospered, and he is a rich man, and to-day stands at the head of his business. And in all these years he has never found Sabbath work to be a work of necessity, nor, as I have it from his own lips, that his business has suffered in the end from resting on the Lord's day.—*London Congregationalist*.

Vick's Illustrated Monthly.

Rochester, N.Y.: James Vick.

The March number of this publication has a gorgeous group of geraniums for a frontispiece, and contains a large number of useful and interesting articles on subjects connected with horticulture.

A YEAR of pleasures passes like a fleeting breeze, but a moment of misfortune seems an age of pain.

WE read of a town in the West which has no police or constables, and in two years has spent but seven dollars of its poor fund. It has a population of three thousand. The cause of this happy condition is in the fact that it has no liquor shops.

YOU are to find Christian joy in your duties in the family, and in your duties outside of the family; in your every-day life at home and in society. The great truths of God's love, of the redeeming power of the Holy Ghost, of the watchfulness of God over men, and of his helpfulness toward them, are to have such an effect on your mind that when you enter upon your daily tasks you shall have power of hope in you so that you can extract joy from common things. There is where you must get your joy—in nature; in society; in social intercourse; in all things. Paul said he rejoiced even in infirmities.

Official Notices.

CANADA CONGREGATIONAL MISSIONARY SOCIETY.
The friends of this Society throughout the country are reminded that the date for closing the accounts for the year is April 1st, and that the amount of the grant of the Colonial Missionary Society in England is based upon the report rendered about that date of the amount contributed by those friends. It has been stated more than once that the English Society makes a grant for the following missionary year of twenty per cent. of the sum contributed during the current year. It is a matter of regret that up to date the sum sent forward to the treasury does not exceed eleven hundred dollars, being much less than one-fourth the amount already expended and required for the payment of the last quarter. This includes the Maritime Provinces. HENRY WILKES,

General Secretary-Treasurer.

Montreal, 9th March, 1879.

ANCIENT PLAGUES.

By comparing the mortality of ancient plagues with those of the present day, it is evident that the latter have been much less destructive, and that there has been a general sanitary improvement through the civilized world in modern times. The "Popular Science Monthly" mentions some of the most destructive ancient plagues in the following:

The black death that ravaged Asia and Southern Europe in the fourteenth century spared the Mohammedan countries—Persia, Turkistan, Morocco and Southern Spain—whose inhabitants generally abstained from pork and intoxicating drinks. In the Byzantine Empire, Russia, Germany, Northern Spain (inhabited by the Christian Visigoths) and in Italy, 4,000,000 died between 1373 and 1375, but the monasteries of the stricter orders and the frugal peasants of Calabria and Sicily enjoyed their usual health (which they, of course, ascribed to the favour of their tutelary saints); but among the cities which suffered were Barcelona, Lyons, Florence and Moscow, the first three situated on rocky mountain slopes, with no lack of drainage and pure water, while the steppes of the upper Volga are generally dry and salubrious.

The pestilence of 1720 swept away 50,000, or more than two-thirds of the 75,000 inhabitants of Marseilles, in less than five weeks; but of the 6,000 astemious Spaniards that inhabited the "Suburbs of the Catalans" only 200 died, or less than four per cent.

The most destructive epidemic recorded in authentic history, was the four years' plague that commenced at Alexandria, Egypt, A. D. 542, and raged through the dominions of Chosroes the Great, the Byzantine Empire, Northern Africa and South-western Europe. It commenced in Egypt, spread to the east over Syria, Persia and the Indies, and penetrated to the west along the coast of Africa, and over the continent of Europe, Asia Minor, with its plethoric cities, Constantinople, Northern Italy and France, suffered fearfully; entire provinces were abandoned, cities died out and remained vacant for many years and during three months 5,000, and at last 10,000 persons died at Constantinople *each day*. ("Gibbons's History") and the total number of victims in the three continents is variously estimated at from 75,000,000 to 120,000,000. But in Sicily, Morocco and Albania, the disease was confined to a few seaport towns and the Caucasus, and Arabia escaped entirely.

This dreadful plague made its first appearance in Alexandria, Egypt, then a luxurious city of 800,000 inhabitants, and Paulus Diaconus, a contemporary historian, speaks of the "reckless gluttony by which the inhabitants of the great capitol incurred yearly fevers and dangerous indigestions, and at last brought this terrible judgment upon themselves and their innocent neighbours." Alexandria lost 500,000 of her inhabitants in 542, and 80,000 in the following year, and for miles around the city the fields were covered with unburied corpses; but the monks of the Nitrian Desert (3,000 of them had devoted themselves to the task of collecting and burying the dead) lost only fifty of their fraternity, who, with a few exceptions, confessed that they had secretly violated the ascetic rules of the order.

READER, let me advise you to wear no armour for your back when you have determined to follow the track of truth. Receive upon your breastplate of righteousness the sword cuts of your adversaries; the stern metal shall turn the edges of your foeman's weapon. Follow the truth for her own sake; follow her in evil report; let not many waters quench your love to her. Leave consequences to God, but do right. If foemen surround thee, do the right. Be genuine, real, sincere, true, upright, Godlike.

THE stairways of temptation are very numerous. Fashion carpets some of them gorgeously and claims that they are safe. But we pastors know how often young converts venture on the slippery places only to catch wounding falls. The moment that a Christian goes where he cannot take Christ with him he is in danger. The Master will not keep His hand under our arms when we go on forbidden ground. Presumptuous Peter needed a sharp lesson, and he got it. That bitter cry at the foot of the stairs bespoke an awful fall. How many such are rising daily into Christ's listening ears!—*Dr. Cuyler*.