

with their nets, much finer and more expensive than any used in these Provinces, and take them out again Monday morning. Certainly it's equivalent to a loss of two days. But even from a human point of view, a good deal may be said in favour of the practice. Only two other ways are possible. The first is to leave the nets out all the time and take away the fish from them on all days alike. As that is open and avowed Sunday work, few of our readers will advocate it. The other is, to leave the nets out but not visit them on Sundays. Not to speak of the cruelty to the fish caught on Saturday nights, in keeping them twenty-four hours longer in the nets, doesn't this defeat in great measure the very end of the Sabbath rest? Its aim is to free men's minds from the cares and toils of the week, to educate the higher part of their nature, to raise them in thought from earth to heaven. Can this be done while engaged in their usual avocations? For they may be said to be so engaged when their property is. Their minds are with their nets. Consequently they go to bed early on Sunday night, and are out before daylight on Monday morning to gather in the spoil. They "sacrifice unto their net, and burn incense unto their drag."

But how would you have the men live? it will be impatiently asked, for even as it is they find it hard enough. If the answer of faith, "the Lord can give thee more than this," be not enough, perhaps the answer of experience may be allowed to have some weight. What says experience? Certainly not that fishermen who disregard the Sabbath are either more wealthy or more honest than others. Quite the reverse. The fact we have given may appear accidental. But it is also a fact that every year John's catch is at least equal to his neighbours. Our merchants often complain that there is no more risky business than supplying fishermen. It is not so considered in Scotland. Wouldn't it be less risky here if our fishermen had more of the fear and of the love of God in them? Honesty that is not based on religion is not as a rule worth much.

The strongest illustrations that have been drawn against the obligation of the Sunday rest have been usually taken from the fisherman's trade. But even

here we believe than an honest induction of facts would prove that "godliness is profitable unto all things, having promise of the life that now is, and of that which is to come." But even were it not profitable, "how much better is a man than a sheep!" Surely a man is not meant to do nothing but catch fish, or till the ground, or ply the shuttle, unceasingly from day to day. Man is more than an animal, and the Sabbath was made for man.

FRIEND.

Boat-Racing.

Bishop Berkely once asked, as a question that would bear discussion, whether a whole nation had ever gone mad. We would be inclined, merely from our knowledge of contemporaneous history, to answer the question in the affirmative. When told that in this year of grace 1873, two or three hundred thousand French people of both sexes have been making pilgrimages to La Salette where the Blessed Virgin revealed herself as a beautiful lady to the boy Maximin and the girl Melanié, or to the shrine of the nun Mary Margaret Alacoque at Paray-le-Monial, we are reminded of the Flagellants, or of the dancing madness, of the Crusades, or similar phenomena of the Middle Ages. But it seems to us that none of these cases can come up in point of absurdity to the boat-racing mania that has lately developed itself among ourselves. Cities of respectable size, like St. John and Halifax, have acted as if they were only big villages that are turned topsy-turvy by the arrival of a circus or the jokes of a clown. Men and women who have shown tolerable composure when rich relatives were dying, or their sons were plucked at College, have gone wild with excitement on the all-important issue of a boat race between two men they knew nothing of, and one of whom at least is universally acknowledged to be the very reverse of a desirable acquaintance.

What can be the meaning of all this? We like to treat popular manifestations fairly, and have therefore asked for some explanation. The most reasonable devotee we met alleged that the object is to encourage healthful sport and athletic exercises. Not a bad object, but is there any necessity for such vehement encour-