

that a fact worthy of being chronicled has come to our notice. One of our villages suffered even more than most. It was reported that barns, fish stores, unfinished houses and churches were blown down, wharves demolished, and all the boats, nets and seines of the place destroyed. This was told to a group of men about the wharf of a city not a hundred miles away, when one of the group spoke up, "Well, my brother John lives there, but I am sure that he's all right." "How so?" was asked. "Because he never leaves his nets out over Sunday." A few days after, fuller intelligence came, and it proved to be as had been so confidently asserted. John lost neither net nor boat, no—not a cent's worth of property. All the other fishermen lost everything. This is a fact. Make what you like of it. Of course, we have thought it unnecessary to explain that the storm was on Sunday.

But do you mean to argue, it may be asked, that fishermen should lift their nets every Saturday, take them home, stretch them on their flakes or grass plots, and set them again on Monday mornings? That, at any rate, is done in Scotland, and fishermen prosper there. Fourteen hundred boats, with an average of five men to each, go out from the town of Wick. Every Saturday, these sail in with their nets, much finer and more expensive than any used in these Provinces, and take them out again Monday morning. Certainly it is 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.

Christian Duty in Relation to Intemperance.

A Committee of the United Presbyterian Synod has issued an address to the members of the Church on the subject of Temperance. Much of what they say is sadly applicable within our own bounds. The Committee tell us that the MONEY EXPENDED IN THE CHURCH ON INTOXICATING LIQUOR, calls for consideration. Many a workman expends more each visit he pays to the tavern, than he contributes in an entire year for Missions; and many will expend upon liquor for a single entertainment more than a whole year's contributions to the same object. What are the £50,000 given by the United Presbyterian Church yearly, for extending the gospel, when she spends, according to the opinion of a late Moderator of her Synod, six times as much upon intoxicating liquors?

It is a sad and most significant fact, that the greatly increased incomes of the people, during the past few years of unexampled