

no law by which it may bring itself into being, or by which—Mr. Darwin to the contrary notwithstanding—one species may grow, develop, into another. Hence the commencement of every new species involves a miracle, in whatever time or manner the work may have been performed.

It is objected, I know, to the creation of man at the time supposed in the Bible, that his existence may be traced to a much earlier period. This is a recent objection of geologists,* and we have examined all the facts which have been adduced in support of it—the flint instruments, the jawbones and skeletons, the brick and pottery of the Nile, the lake-buildings, etc. We might remark upon them at length, but really they do not deserve so much attention. Scientists may possibly discover the relics of antediluvian men—we wonder they do not find more of them—but they have discovered no remains of pre-Adamite men, and they never will.

HALF-DAY WORSHIPPERS.

BY THE EDITOR.

Roman Catholics are not unfrequently reproached for their punctilious observance of saints' days and *fêtes d'obligation*, and corresponding neglect of the Lord's day, thus making the word of God of none effect, through their traditions. The morning of the day of rest is perhaps moderately well observed, according to their idea of it, while the afternoon is given up to games, and visiting, and pleasure-trips. Practically the Sabbath is reduced to a moiety of its former length. God is robbed of *one-half* of the time he has set apart for Himself.

We are not sure, however, that Protestant church-goers are always in a position to "cast the first stone" at them for their neglect. There is a disposition, in the present day to *shorten everything religious!* Business must have its full swing, from seven in the morning till six or eight or even ten o'clock at night. Parliaments and political caucuses may extend their sittings even into the early hours of the morning, and the ear is never satisfied with hearing the oft-told-tale of our country's rights and wrongs. But the sermon, and the prayer, and the church-meeting, and the prayer-meeting, are all "too long," and are gradually shortening to suit public taste, until, if the process go on much farther, the last refinement of public worship may be expected to be, a very respectful bow at the church door, and a return home to dinner.

Seriously, however, the Divine requirement is, "Remember the Sabbath-day to keep it holy." Not "the Sabbath morning," nor yet "the Sabbath evening," but the whole day of twenty-four hours; and that, not for physical rest only, but for worship and instruction. In both respects "the Sabbath was made for man," and no one can divert it, even partially, from its original intent, without suffering, either in his spiritual or physical being, the evil consequences of his neglect.

There is, we fear, a growing tendency among certain classes of church-goers, to make once a day suffice. They argue that one sermon is enough, if it is a good one, and more than enough if it be not; and so, they go in the morning and remain at home at night, or they "take a rest" in the morning, and compound with their consciences for it by going at night. People in that condition of mind are very apt to hear a poor sermon when they go, for every one knows that the excellence of a discourse depends quite as much upon the quality of the hearing as of the preaching. And thus the evil perpetuates itself,—lack of interest begets a poor sermon, and the poor sermon (so regarded) begets lack of interest. That class of hearers is always the most difficult to please.

*Only a few years ago, Mr. Lyell, the great advocate of pre-Adamite men, was opposed to the progressive development theory, and advocated the recent origin of man on the earth. See *Memoirs of Prof. Silliman*, Vol. ii., p. 63.