materials at hand. A decided step forward was taken with the discovery of the easily-worked metal, copper, and a still more decided one with the discovery of the method of utilizing iron. Roughly corresponding to these stages in the degree of mechanical skill are three forms of life and society according as men's occupations were predominantly hunting, herding, or farming. All of these stages still survive in certain districts of the world, and the type of primitive man is to be found in the savage tribes that until recently roamed over the wilds of America, and that now occupy the heart of Africa or the more remote islands of the Pacific. The lower down they are in the scale of civilization the more nearly do they approach the very first stage of human development.

As thus presented, the modern evolutionary view of social advancement certainly offers some difficulties to the theologian and the Bible student. Many theologians have been disposed to regard man's original condition as his best and highest condition from which he has everywhere degenerated more or less. The Bible describes both the pastoral life and agriculture as being represented in the very first human family, while the use of both copper and iron is introduced at an early stage, and even city life appears almost from the beginning. Abel is a tiller of the ground, Cain is not a hunter, but a keeper of sheep, and builds a city important enough to have a name. The sixth in descent from him is the "instructor of every artificer in brass and iron." In other words, we have from the outset traces of a civilization which according to the current evolutionary sociology would be reached only after millenniums of experience and effort. By many tribes it has never been reached at all, and they seem almost incapable of attaining it, frequently disappearing before they can be permeated even by a civilization from without.

The antagonism between these two views and the two schools of thought which they represent is very marked, and so far little effort has been made to reconcile them. Their representatives have usually contented themselves with abus-