

it is, it can no longer be used for some of the purposes to which they have hitherto applied it.

Let us follow now the lead of these eminent scientists in our study of the evolution which the High Criticism, as expounded by Dr. Toy, postulates for the Christian religion. As Grant Allen has carried the hypothesis of genetic evolution out into the field, and used it to explain existing phenomena as they there presented themselves; and Huxley has taken it into the past to explain the phenomena of geological history—so let us take the hypothesis of the evolution of Christianity out into the world to-day and back into the past, as authentic history makes that past known to us, and use it to explain the facts which present themselves. It may be that we shall find that the hypothesis of the evolution of Christianity will be found to require as serious modifications as that of genetic evolution has.

Turning to the examination of the world, as it exists to-day, we find peoples in every possible condition as to religion, from the half-naked savages of Terra del Fuego, who seem to have little or no idea of God, and no religion, not even the fetishistic, to the highly civilized Christian peoples, who worship the one only true God, himself a spirit, and, therefore, to be worshipped in spirit and in truth. Respecting the Fuegians, Darwin tells us: "These poor wretches were stunted in their growth, their hideous faces bedaubed with white paint, their skins filthy and greasy, their hair entangled, their voices discordant, and their gestures violent. Viewing such men, one can hardly make one's self believe that they are fellow-creatures and inhabitants of the same world." In all this, the Fuegians do not stand alone among the peoples of the world. The Digger Indians of North America, the Weddas of Ceylon, and the natives of Van Diemen's Land, are little, if any, better off than they. How has this state of things come to exist? Have we in the Fuegians a specimen of primeval man? Have they existed as they now are for the many centuries during which man has been an inhabitant of the earth? If these questions be answered in the affirmative, we must modify this hypothesis of the evolution of religion as commonly stated—as Huxley has Darwin's original hypothesis of genetic evolution—and admit that evolution in religion is not a law of universal application—that there is no intrinsic necessity in man's nature by the evolution of religion. And then comes up the perplexing question: What has caused the evolution of religion in some peoples and not in others?

Turning now from our examination of the present to a study of the past, the fact at once arrests our attention, that none of the people of the world appear to remain long stationary. The Anglo-Saxon people of Great Britain and America for several centuries have been steadily advancing in a Christian civilization. This, on the one hand; and on the other, "Nothing in the Natural History of man can be