

## THE BIBLE AND EVOLUTION.

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### IV.—ORIGIN OF CIVILIZATION.

The theory of evolution claims to explain not only the origin of man, but also the progress of human society from its earliest stage to its latest attainments. As we look backward over the written history of the world we find that there has been advance along certain lines, especially in the mechanical arts, in social organization, and in ethical ideals. That advance has not, of course, been equally characteristic of every nation. Some have remained stationary or have even gone backward to a lower state of civilization than that which they enjoyed two or three thousand years ago. But there has been advance on the whole, and certain nationalities may now fairly enough lay claim to a higher civilization than was to be found anywhere at the earlier period. It is argued, not unnaturally, that what is true of the historic period must be also true of the prehistoric, and that the civilization found existing when authentic history opens must in its turn have been an advance on that of an earlier age still. By pursuing this backward path far enough we at length reach the starting point of the race when the mechanical arts were almost unknown, when social organization was of the simplest character, and moral ideals could hardly be said to exist at all, when, in fact, man was only one degree above the anthropoid ape from which he had sprung. Archaeologists find from the remains of pre-historic peoples that certain periods and certain localities are characterized by the use of stone implements, while others are marked by bronze tools, and still others by those of iron. The evolutionist supposes these to represent three successive stages in the advance of mankind, the earliest being that in which men made rude implements out of stone, the commonest