

with man, in living relations with His moral creatures, from the very first. Certainly there would be contradiction if Darwinian theory had its way and we had to conceive of man as a slow, gradual ascent from the bestial stage, but I am convinced, and have elsewhere sought to show, that genuine science teaches no such doctrine. Evolution is not to be identified offhand with Darwinianism. Later evolutionary theory may rather be described as a revolt against Darwinianism, and leaves the story open to a conception of man quite in harmony with that of the Bible. Of the Fall, I have already said that if the story of it were not in the Bible we should require to put it there for ourselves in order to explain the condition of the world as it is.

On the question of patriarchial longevity, I would only say that there is here on the one hand the question of interpretation, for, as the most conservative theologians have come gradually to see, the names in these genealogies are not necessarily to be construed as only individuals. But I would add that I am not disposed to question the tradition of the extraordinary longevity in those olden times. Death, as I understand it, is not a necessary part of man's lot at all. Had man not sinned, he would never have died. Death—the separation of soul and body, the two integral parts of his nature—is something for him abnormal, unnatural. It is not strange, then, that in the earliest period life should have been much longer than it became afterward. Even a physiologist like Weissmann tells us that the problem for science to-day is—not why organisms live so long, but why they ever die.

I have referred to the Babylonian story of the Flood, and can only add a word on the alleged contradiction