

as to say that our children should be taught, after a certain age, that Genesis is not history, but a compilation of legendary lore. And Canon Driver declares that none of the historians claim supernatural enlightenment in the Bible for the materials of their narratives.

Another reason for the strain to reach these conclusions lies in the fact that these men are evolutionists. They approach criticism with a firm belief in evolution. They hold that Christianity is the product of evolution, and that it is impossible that such literature, such high conceptions of God and human responsibility should have existed so early in the history of the race. They, therefore, conclude that these writings must be the product of a later and more advanced age.

It is not easy to define evolution. Like Higher Criticism, it has as many phases as the moon and is as constantly changing. It has as many colors as the chameleon, and varies with every change of its surroundings. There is a materialistic evolution which denies everything but matter and motion in the evolutionary processes. There is an agnostic evolution which postulates an unknown and unknowable as the basis and explanation of the process. There is a theistic evolution which assumes a God back of all, working out results along the unalterable line of natural law. These are often confused and confounded together and mixed inextricably with the theory which