A Spiritual View of the World
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PHILOSOPHY of life may be defined as a comprehensive view of God and the world and my relation to them. Evolution, as it is taught, is an attempt at such a philosophy. If it has remained in the field of science where Darwin employed it, there might have been little discussion of the theory outside of the classroom. But instead of remaining a convenient hypothesis for certain fields of scientific study, it is seeking to dominate every field of thought from the origin of life to the character of God. For even the Almighty is known, by some of its exponents, within the evolutionary process.

It is the belief of the writer that evolution as it is taught in the schools can not be reconciled with Genesis; and with this conclusion most evolutionists agree. But just as certainly it cannot be reconciled with the Gospel of John. The exponent of evolution must in some way answer the question of Pilate, “What shall I do then with Jesus who is called the Christ?” If he says, “good man,” he denies John; if he says “God-man,” he denies evolution. God Himself cannot reconcile these answers with each other.

But if we reject the philosophy of the world that evolution offers, what shall we put in its
This is the conclusion of the Creation. To prove that the Creation is as it is, let us consider the following points:

1. The Creation is as it is because it is the product of God's creative act. God, the Creator, is the only one who can bring something into existence.

2. The Creation is as it is because it is the result of God's will. God's will is sovereign and cannot be hindered by anything else.

3. The Creation is as it is because it is the expression of God's wisdom. God's wisdom is infinite and cannot be compared to anything else.

In conclusion, the Creation is as it is because it is the product of God's creative act, the result of God's will, and the expression of God's wisdom. The Creation is in perfect harmony with the eternal plan of God.
world who does not understand his purpose in
the world. Revelation tells us that in the be-
ginning there was neither form nor organiza-
tion in the created mass. So we may conclude
from science that as yet there were no mol-
eules, since that means organization. There-
fore there could have been as yet no molecular
action, therefore no light.

The Holy Spirit the Organizer of the World.

Jesus Christ creates; the Holy Spirit organ-
izes and vivifies. These two agencies, Jesus
Christ and the Holy Spirit, are found working
together in all God's dealings with the world
and man. This is alike true in Genesis and John.


Genesis 1:2 reads, "The Spirit of God moved
(brooded) on the face of the waters." The
word "brooded" suggests all that follows in
the first chapter of Genesis. And in this brief
account we have a suggestion of the whole
world-process. Through the will of God it be-
gan. Through His will, as expressed by the
Holy Spirit, it is sustained. Jesus Christ as
personal and transcendent created the world;
the Holy Spirit, as personal and imminent, sus-
tains the world.

Darwin based evolution on the survival of the
fittest; but he could not explain the greater
mystery of the arrival of the fittest. That is
the work of the Holy Spirit in material as in
spiritual things. The marvel is not that the
sun stood still at the word of Joshua, but that
it keeps going at the word of God. There is
required not only creation, but continual re-

creation, to account for a world that is being
fitted for the Kingdom of God.

The Origin of Light and Life.

At the dawn of creation there was no motion,
no order, no light, no life. Taking science at
its word, the universe was a mass of energy.
There was a time when science reduced the ma-
terial world to molecules, and these it stopped.
Then it analyzed the molecules into atoms as
the ultimate form of matter. But in these lat-
ter days science has gone beyond that and has
destroyed the materialist with all his works. It
claims now, with an insistence that it is dem-
strated, that atoms are made up of electrons.
It claims to have proved that there is a nucleus
within the atom around which certain particles
called electrons revolve and that both nucleus
and satellites are electricity. It is even claimed
that, while every particle of the world is in its
ultimate analysis electricity in motion, the more
rapid the motion the harder the substance.
Whether the substance is rock or ray or steel,
it reduces to electricity and electricity in motion.

When the Holy Spirit that was breathing over
the formless mass in creation's morning said,
"Let there be light," there was the beginning of
order and motion that produced light.

So, according to the science of today, all mat-
ter is electricity. What is electricity? Energy.
What is energy? Science does not know, but
the writer of Genesis knew; it is the power of
the Holy Spirit who was making over the mass
so that it might express the goodness and the
wisdom of God to men.

Then, how is it that, out of the single thing
that we call energy or electricity, we get all the substances known to chemistry? How do we get four-score substances out of the one original thing that is unseen, impalpable, endless, mysterious? Science has no answer to the mystery. More electrons revolving around the nucleus seem to change the atomic weight and the character of the substance. There is no explanation except this: the Holy Spirit, breathing over the world, has so ordered it. "He made everything beautiful in its time."

Henry Drummond stated this fact years ago when he said that life was always born from above, never from below. The soil would die without growth through all the ages except for the seed that falls into it, and the seed comes from above. Soil does not produce a blade of grass of itself by its resident power, and there is no evidence that it ever did. There is no evidence, scientific or otherwise, that life ever came except from the living. It was told by a professor in the University of Chicago twenty-one years ago that life would be produced in the laboratory in six months. But not yet! There is only one cause for the origin of life, and that is the breathing Spirit of God.

Three Gaps for the Evolutionists to Cross.

There are three gaps in the evolutionary process across which the evolutionist has shown no scientific bridge. One of these gaps is that between non-life and life. The next is that between animal life and human personality. The third is that between the man who has been once-born and the one who is twice-born. There is still a fourth gap that might be added and which is the final cross of evolution, and that is, the derivation of Jesus Christ. Of none of these gaps has science built a bridge. Science has not as yet produced a single instance of life except from life. As far as modern science is concerned, there seems to be no confidence in spontaneous generation as a means of life. But for him who studies the Bible as his guide the explanation is easy and conclusive. Life has been begotten by the power of the Holy Spirit. Without life the universe could not be an expression of the living God.

It is at the second gap that science is making the greatest effort to show that a bridge exists. Man is made up of body and soul. In the animals are found some likenesses, which the evolutionist mistakes for identities, to the human body. But even the most reckless evolutionist has not yet discovered the soul of the ape. For some scientists this presents little difficulty, as they do not believe that they have souls. But the Christain Church still believes that there is a soul to give or lose.

Fosdick says that he believes in the soul and in immortality, but he does not know where the soul comes into the evolutionary process. I do not know any evolutionist who goes any farther or gives a better answer than Dr. Fosdick has done. Now it seems beyond question that, when one believes in a thing for which he can offer no reason that fits his theory, he accepts it on faith. But science, to observe the same, must rest not on faith, but on demonstrations. In all the fragments of bone, be they animal or human, from the Pliocenean to the present, there has been found no evidence...
of a soul. So for the evolutionist the unsolved problem is, "Whence comes the human soul?" And until this is answered, or the fact of the soul disproved, the gulf between the animal and man remains unbridged.

But for the one who accepts Genesis the answer is plain: "The Lord God breathed into his nostrils the breath of life, and man became a living soul." That was the work of the Holy Spirit.

The next gulf is one that science has never crossed. It is the birth of the new man, the twice-born man, whom Jesus described to Nicodemus: "Except a man be born from above, he cannot see the Kingdom of God." In no stage of the process from the animal to Paul is there any demonstration that life is ever produced except from above. I cannot prove this statement, nor can science disprove it, for both Christianity and evolution rest, not on demonstration, but on faith. Birge admits that when he stated that the derivation of species is "a mystery." No evolutionist can give an adequate explanation of what took place in the life of Paul at Damascus. Evolution must drop regeneration or cease to be evolution. But for the man who accepts the New Testament, the answer is easy: It is the work of the Holy Spirit in "applying the redemption purchased by Christ."