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proceeded, inexorable fate by which/the gods were subject to. As against that the OT and NT teaches there is a God who is above and apart from and separate from all things and who has created all things for His own good purposes. All has been done and is being done in accordance with His holy will.

Actually there are really only two views we can take: God created the universe, God built it up, God controls it. Or there is some strange force, call it fate, call it cosmic force, cosmic power. Call it what you want. Some impersonal thing that blindly rushes on to cause things to happen by purely natural processes.

So the idea of evolution, that is to say of purely natural processes by which things have come into existence, instead of the idea of a God who has created all things is nothing new. Actually there are only two view possible. There is a personal God; or there isn't a personal God. God has created and controls all things, or there are blind forces of nature that move and we are held in their grip and there's nothing we can do about it.

Attempts are made to combine these views to some extent. But in the end we have to choose one view or the other. Many people think evolution began with Darwin. Nothing could be further from the truth. Actually to see the part Darwin played in this we have to know a little bit about the history of England a century and two centuries ago. Three centuries ago England was in the grip of unbelief, and of general wickedness.

Two centuries and a half ago, Blackstone, author of the famous legal commentaries tells how he went to most of the great churches in London and could not tell after hearing the sermon whether the preacher was a follower of Christ, of Mohammed, of Buddah, or of Confucious! Faith was at a very low ebb. Then 200 years ago God raised up John Wesley and Geo. Whitefield. Two great and godly men, who went throughout England and America and stirred people with their message of the grace of God and of the importance of salvation through Jesus.

Wesley was somewhat Arminian in his views. Actually about half-way between Calvinism and Arminianism. Whitefield was a thoroughgoing Calvinist. The two worked together in perfect harmony as long as Whitefield lived. Whitefield preached right here in Philadelphia, and Benj. Franklin tells about the tremendous influence Whitefield had here.

They not only had a part in starting new churches; they affected all the old churches. What we speak of as the Victorian Age--the time when Queen Victoria was ruling, was a period when the effects of the great revival of Wesley and Whitfield had affected all the English-speaking people, and many other countries too. But was beginning to recede. The ethics that are a by-product of the Bible had become widely effective, and moral life was at a standard far higher than it had ever been before in English history. Church going was at its highest point, perhaps, in history 100 years ago, in England. But many of the leaders of the church had become mere formalists. They did not deny any doctrine. They followed and declared the doctrines of Scripture, but it was a profession with many. Not a matter of real heart beliefs. And as over against this you had people who were disgusted at the cold-