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NO CREATION WITHOUT A CREATOR.

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IN the June number of *Pearson's Magazine* there is an article entitled "Was there a Creation?" by John Langdon-Davies, the author of *Man and the Universe*. It is a curious mixture of sarcasm, spectroscopic science and atheism. At the outset this scientist frankly states that his creed is the creed of Topsy, "Nobody made me, specs I growed." He thinks that the universe was not born, but "it just growed." Creation, he avers, was a series of explosions. Nobody knows the how or the why, but we do know, he states very confidently, that creation meant "the explosion of the universe at the moment it was born." Again he states very confidently: "This was about 10,000,000,000,000 years ago." We can set this definite time "the date of creation." It has been checked up by mathematics through the laws of mechanics and the telescope and spectroscope, and all the calculations give the same answer. "We can calculate within a few million years when this happened. We know that Creation began about ten million million years ago." So creation was an explosion. It took place ten million million years ago. That's sure; that's settled!

But when we come to the most important of all the questions, the cause of the Creation, John Langdon-Davies is not quite so cocksure. We must admit, he says, that "the actual cause of the Creation of the universe is a mystery. It is an incredible mystery." However, when he comes to the creation of the earth, he seems to tread on solid ground again. It was an accident. An accident? Yes. An accident. It was "the accidental approach of a wandering star which set up such a tidal wave upon our sun as to turn it into a cigar-shaped object which broke up into separate pieces, and our earth was formed out of one of these pieces."

And this is the last and up-to-date dictum of most modern science: Creation a series of explosions, and the solar system an accident. It is the simplest thing in the world, and accurately calculated within five million or ten million years! We don't know very much but we are certain of that, says John Langdon-Davies. Now against all this almost omniscient infallibility our reason, our heart, and a consensus of all true scientists cries out aloud. Creation an explosion? No. No. We have read of explosions, and seen explosions. The results are invariably the same; chaos, ruin, a mass of dishevelled debris, confusion worse confounded; shapeless masses of scattered fragments as at the Halifax or Hellgate explosions. An explosion, or a myriad explosions (for according to John Langdon-Davies the universe is still going on exploding), would ever produce chaos, chaos, chaos. And we say no with a negative as defiant as his positive cocksureness. For this universe of ours, this infinite of nebulae and stellar worlds is the most marvel-

lous piece of order and mathematical accuracy that the mind can conceive. The greatest of scientific thinkers, men like Newton, and Herschel, and Kelvin, and others are unanimous with regard to the symmetry of the revolutions, the exactitude of the timing of the days and hours and seconds, so that the transit of Venus, to use a well-known illustration, can be calculated to an hour for centuries before. Everything that modern science has revealed tells of an order, a symmetry, a mysterious harmony that dispels from thought the idea of a universe beginning with an explosion ten billion years ago and still going on exploding.

And further. For this is really the important thing, the heart of it all, the appeal to reason that is final and irresistible—creation involves a Creator. There is and can be no creation without a creator. There can be nothing made without a maker. Nothing is or can be builded without an architect and builder. Explosion and accident will ever give chaos, but the construction of a Cathedral or of a world, or worlds, demands the mind of a designer and the power to design. This is a self-evident proposition. It is the basic category of thought. And this is just where the Truth comes in with its authoritative explanation of the origin of all things by Divine revelation. Instead of the old heathen theory that the world and the stars are just the result of a fortuitous concourse of atoms, or the fantastic theory of modern atheism, that they are the result of the accidental jostling of protons and electrons and evolved by chemical combinations from star dust or the Almighty Atom derided by Marie Corelli, or the still more fantastic view of John Langdon-Davies, the view of Topsy the poor black ignoramus, that “the universe just growed,” it brings us back to common sense and reason. “I had rather believe,” said Lord Bacon (*Essay on Atheism*), “all the fables in the legend, and the Talmud, and the Alcoran than that this universal frame is without a mind.”

We stand with Paul as he faced that agnostic world of science and philosophy in Athens, and with such splendid audacity declared that the universe and everything in it, the Cosmos, the material universe of perfect order and beauty was made by God, the Lord of heaven and earth, and that man too is the creation of God (Acts xvii. 18, 24, 26).

We stand with Paul as he uses that remarkable illustration of the architect in the designing and constructing of an edifice, planning the plan, preparing the form. “Every house,” he says, “is builded by some one,” or, every house has a builder (Weymouth). (Heb. iii. 4.) It is a self-evident proposition. It needs no proof. And from that premise unassailable he proceeds to his sublime deduction, glorious in its logic and revelation. “But he that built all things”—as the Great Architect conceived the plan and as the Great Builder performed the work—“is God”!

We stand with Paul in that profound revelation of Hebrews xi. 3, and with the insight which faith brings we also declare: we know the universe (the word he uses is the aeons, an Aramaism for the visible universe) did not come into being or was made as

by any mechanical or materialistic evolution from things visible, but by the Word of God. It is a parallel perhaps to that marvellous statement of John i. 3: "All things were made by Him (that is, the Word, Christ Jesus); and without Him was not anything made that was made." Or to that equally glorious declaration of Psalm xxxiii. 6: "By the word of the Lord were the heavens made; and all the host of them by the breath of His mouth."

We stand with David in that majestic revelation of Psalm xix. 1: "The heavens declare the glory of God; and the firmament showeth His handywork," so finely paraphrased by Addison:

"The spacious firmament on high,
And all the blue ethereal sky
The spangled heavens, a shining frame,
Their great Original proclaim.

In Reason's ear they all rejoice
And utter forth a glorious voice
Forever singing as they shine
The Hand that made us is Divine."

We stand with Isaiah in that matchless appeal (Isaiah xl. 26-28): "Lift up your eyes on high, and behold who hath created these things, that bringeth out their host by number; He calleth them all by names by the greatness of His might, for that He is strong in power; not one faileth. Hast thou not known? hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? there is no searching of His understanding;" and with the Apostle in the light of the later revelation of the Holy Spirit, Colossians i. 16: "For by Him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by Him, and for Him."

We stand with St. John in that sublime revelation of the Enthroned Lord in Revelation iv. 10-11, when the great ascription of glory by the leaders of the heavenly hosts and the downcasting of their crowns before the throne is to God as the *Creator*: "Thou art worthy, O Lord, to receive glory and honour and power: for Thou hast *created* all things, and for Thy pleasure they are and were *created*."

No. No. I would rather believe and receive the first verse of the Bible in its majesty of brevity and verity, "In the beginning God created the heaven and the earth," than follow a thousand disagreeing scientists whose jostling theories are mutually destructive. I would rather take the first three verses of St. John with its monosyllabic simplicity and profundity: "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him; and without Him was not anything made that was made," than accept the discordant findings of a thousand mathematicians and geologists.

Rather than accept the antiquated superstitions of heathen philosophy with regard to the origin of the universe from a fortuitous concourse of atoms, or believe with science falsely so called that the universe was created by explosions, and the world by an accident, I would rather take my stand for time and eternity with the ten thousand times ten thousand believers in the grand old creed of the Church :

I believe in God the Father Almighty, Maker of heaven and earth.

These boasted findings of materialistic modern science will pass away as a morning cloud, and the early dew. Their efforts to dismiss with a pooh-pooh the old argument from design which postulates and proves the Great Designer will be in vain. "No longer can Herbert Spencer's Unknowable First Cause be regarded as a sufficient explanation of the work of creation. To-day we have the explanations offered by leading astronomers who find in the universe evidence of *the mind of a great mathematician*" (THE CHURCHMAN, July, 1934, p. 236). Their atheistic determination to accept any or every theory that will do away with God, and exclude the idea of a Creator, will be shown to be the demonstration of folly. The only theory that can explain the origin and unity and continuity (Heb. i. 3 ; Col. i. 17) is the rational and Divinely authoritative revelation of Genesis i. 1. "For the invisible things of God from His creation of the world (the Cosmos, the material universe) are clearly seen, being understood by the things that are made (constructed as by a workman—the idea of Psalm xix. 1), that is, His eternal power and Godhead" (His Deity) (Rom. i. 20). "Thou, Lord, in the beginning hast laid the foundation of the earth, and the heavens are the work of Thy Hands" (Psalm cii. 25). By that faith our fathers stood. By and for that we will stand.
