

THIS MIGHTY HOUR

one specimen having been found with a twenty-foot wingspan. Another great bird existed that was fifty feet long. A sea-serpent has been found with a body eighty feet long. In his "Earth and Man" Dawson describes a tortoise eighteen feet long and seven feet high, and another enormous animal whose head was six feet long, and whose body must have been three times as large as an elephant's.

The same phenomenon is observable in fossil plants. Professor Ganong, in his "Textbook of Botany," says: "Viewing the pteridophytes (ferns) as a whole, it is a striking fact that the living forms are insignificant in number and size as compared with those which flourished in past geological ages." Referring to another common plant, generally called the "horsetail," he says: "Of fossil forms a great many are known, of which some grew to great trees and our existing herbaceous kinds are their degenerate descendants."

Strange evolution this, that commences with perfection and ends in degeneration-that places its largest, most powerful forms of animal life, its greatest and most wonderful vegetation, first on the stage of action!

NO MORAL ADVANCE

But there is something else that must be recorded against it-an arresting fact that gives the coup de grace to the whole theory. Out of the lips of an evolutionist the final condemnation arises. Says Alfred Russell Wallace in his "Social Environment and Moral Progress": "There has been no definite advance of morality from age to age, and even the lowest races at each period possessed the same intellectual and moral nature as the highest."

In his concluding chapter, summing up his arguments, and reviewing the state of modern civilization, he gives his final verdict as follows:

"Taking account of these various groups of undoubted facts, many of which are so gross, so terrible, that they cannot be overstated, it is not too much to say that our whole system of society is rotten from top to bottom, and the social environment as a whole, in relation to our possibilities and our claims, is the worst that the world has ever seen."

What a stupendous admission! No moral advance in all the millions of years of man's supposed existence on this planet-no evolution in that which matters most, only deterioration and decay-and the present age admitted to be the worst the world has ever seen!

BACK TO THE BIBLE

Wearied with the vain speculations of science "falsely so called," we turn back to the simple pronouncements of Holy Writ-the story of a real creation, a perfect world, the cataclysm at the Flood, the degeneration of all life, the sending of a Redeemer, the hope of a new creation-and find a full and sufficient explanation of all questions concerning the past and the future. Indeed, returning to them from the vain vapors of the evolutionists, they seem by comparison more reasonable and satisfying than before. Perplexities concerning the rocks, the fossils, and the dinosaurs dissolve as faith accepts the divine Record and gladly grants to the great Architect of the universe power both to create and to destroy.

There is no need therefore to believe in evolution nor any reason for doing so. Neither is there any cause to lose faith in the Bible as the Word of the living God. It has suffered much at the hands both of its friends and its enemies, but it stands inviolate through every crisis. H. L. Hastings once said, it is like a solid cube of granite. Men turn it upside down, but it is right side up still. They fire at it their heaviest broadsides, but it is like "shooting boiled peas at Gibraltar." Again and again they advance to destroy it completely by their criticism, but always it confounds their puny attacks with its majestic strength.

SOLID GROUND FOR CONFIDENCE

It is positively remarkable how new proofs of the authority of the Holy Scriptures are springing up in all sorts of unexpected places. The spade of the archeologist has of late years unearthed thousands of objects that testify to the unerring veracity of the old Bible stories. The critics once said, for instance, that the Hittites never existed, that there never was a King Sargon, that the fall of Jericho's walls was another fairy tale, that writing was not known in the days of Moses. But all these and many other sneers and taunts

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have been turned back on those who uttered them. In Palestine, in Mesopotamia, in Egypt, in the Sinaitic peninsula, the very stones have cried out in support of God's Word, and to confirm our faith in its imperishable teachings.

There is still solid ground on which stalwart faith may be built. There is still safe anchorage amid the storms of these closing days. The Christian fort need not be surrendered to the critics. This is no time for disloyalty. Now, when civilization is threatened, and the world is breaking up around us, those who still love God should renew their courage in Him, lift up the ancient standard, and march out bravely against the oncoming foe.

Many leaders in the churches may have lost their way and given up their faith. Many members may have followed them; but there is a remnant in every congregation that has not bowed the knee to Baal. Let them arise and complete the unfinished task. Let them give the message so desperately needed today.

In this mighty hour angel voices call to us to open our hearts anew to the love and the fear of God, to acknowledge more fully His creator ship, His sovereignty, His dominion over all, crying in warning tones: "Fear God, and give glory to Him; for the hour of His judgment is come. And worship Him that made heaven, and earth, and the sea, and the fountains of waters,"

16. EFFORTS AT REUNION

IN the melting pot of this great new time, with the fierce fires of modern thought playing upon it, not only are the elements of religion breaking down and the conventions of orthodoxy melting away, there is also a tendency for the barriers between diverse bodies to dissolve.

The coalescence of Christendom, the unification of its many denominations in one undivided, universal church, so long the dream of ecclesiastical statesmen, seems at last to be in process of realization. Of recent years some of the larger organizations have been coming ever closer together, and many indications of approaching fusion have appeared.

Leaders in the Anglican, Presbyterian, Methodist, Greek Orthodox, and Old Catholic Churches have all been putting their heads together to see if anything could be done about it; and even Roman Catholics have talked it over with their Anglo-Catholic friends behind the scenes. Undoubtedly it is a movement of unusual importance and one that, with its immense implications and possibilities, constitutes one of the great issues of this mighty hour.

Reunion is by no means a new idea. It has been a subject of common, and sometimes very lively, discussion since the Reformation. Probably, at one time or another, every Christian has been conscious of a twinge of regret that the glorious gospel of Christ should have to be revealed to the world through such diverse and conflicting agencies, and has wished that it need not be. But it has only been within comparatively recent years that any real hope has been entertained that a basis of unity could be discovered.

HOW THE MOVEMENT DEVELOPED

The modern movement may be traced back as far as 1888 when the Lambeth Conference of the Church of England propounded a fourfold basis of reunion called the "Lambeth Quadrilateral." But this was only an abstract proposal for consideration, and little if anything resulted from it.

Two decades passed. Then, in 1910, the year of the great interdenominational Missionary Conference at Edinburgh, the first definite step was taken towards bringing church reunion to a practical issue. In that year, largely through the personal efforts of Bishop Brent, the General Convention of the American Episcopal Church appointed a Commission "to bring about a conference for the consideration of questions touching Faith and Order, and to ask all Christian communions throughout the world which confess our Lord Jesus Christ as God and Savior to unite in arranging for and conducting such a conference."

So far as England was concerned the Lambeth Conference of 1920 interrupted preparations for the proposed World Conference, attention being directed -though somewhat vainly-towards healing the breach between the Church of England and the Free Churches. In the United States, however, the 1910 proposal was kept steadily in view and definite plans were laid for the conference. Representatives of various churches met August 12-20, 1920, at Geneva, where fundamental questions were discussed, and where a