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EDITORIALS

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*THE MINISTRY OF THE WORD.

THE EXERCISE OF THE VOCATION.

By G. CAMPBELL MORGAN, D. D.

The day when a man stands girded at the threshold of his actual work in the ministry of the Word, is a day full of mystic wonder. He is conscious of strange lights and shadows, of joy and of fear, of hope and almost of despair. The opportunities of service are seen to be at once so vast, and so full of solemnity, that he is seized with a sense of inability and of unworthiness. He feels in his own soul what the Apostle undoubtedly felt as he inquired: "Who is sufficient for these things?" Nevertheless he is conscious anew of the fact that his call was from God, and that Divine resources are ever at the disposal of those called to Divine service; and so a sense of dependence is also a sense of confidence. These apparently conflicting emotions fill the soul with a great and reverent awe.

Perhaps the most common disaster in ministerial life is the loss of this very sense of awe. The glory passes; the light becomes dim; the wonder ceases; and work become routine, and preaching a drudgery. How is this to be obviated, and the first glory maintained undimmed? This is really a great question, demanding serious consideration. I propose to deal with it so far as I am able strictly from the positive side. There are four matters which seem to me to be of paramount importance in the exercise of the vocation of the ministry of the Word. They are: first, the prayerful culture of the spiritual life; secondly, the persistent study

*This article is one of the lectures given by Dr. Campbell Morgan at Union Theological Seminary on the Sprunt Foundation, and is printed here by permission of Dr. Morgan and the Fleming H. Revell Company.

THE LAMBETH APPEAL.

BY THE REV. JAMES P. SMITH, D. D.
Richmond, Va.

During the summer past, the archbishops and bishops in communion with the Church of England, have been in their decennial conference in the Lambeth Palace, England. For six weeks this venerable Council of more than two hundred and fifty bishops, from all parts of the Christian world, has conferred concerning the work and interests of the Church of Christ as committed to it's care and at it's close has issued "to all Christian people" the appeal which we publish in full.

This appeal is a document of profound interest and significance, and will receive, we doubt not, respectful attention and consideration throughout the English speaking world, by both Episcopal and non-Episcopal Churches. It is accompanied in *The British Weekly* of August 12th by an earnest and impressive letter from the Bishop of Pennsylvania, which reveals the spirit of the Conference and does much to explain the purpose and desires of the appeal.

From the opening of its session the Council was dominated, we are told, by a sense of responsibility in the matter of the reunion of Christendom, and recognizes it's own share of the responsibility for the divisions and alienations which afflict the Church of Christ and weaken and delay the ministries of the Church for the healing of the nations. Let it be noted:

The appeal, now sent "to all Christian people," recognizes the great non-Episcopal communions as "standing for rich elements of truth, liberty and life which might otherwise have been obscured or neglected."

It does not call in question for a moment "the spiritual reality of the ministries of those communions which do not form the Episcopate." "We thankfully acknowledge that their ministries have been manifestly blessed and owned by the Holy Spirit as effective means of Grace." With confession of it's own share of responsibility for the "sin of disunion" and acknowledgment of the favor of God upon the ministries that are not Episcopal, the Coun-

cil proceeds to make its appeal for a re-union of Christendom on the basis of consent to a ministry episcopally ordained.

Urging as an essential element of a visible unity "a ministry possessing" not only the inward call of the Spirit, but also the commission of Christ and the authority of the whole body," the appeal proposes as a practical method a mutual recognition of an interchange of commissions, "Bishops and Clergy of our Communion," we are told, "would willingly accept a form of commission which would commend our ministry to their congregations," and on the other hand would "lead ministries that have not received it to accept a commission through episcopal ordination, obtaining for them a ministry throughout the whole fellowship."

And therein, we are compelled to say, is the crux of the whole matter, and the difficulty that will at once present itself to the great Christian churches which are not Episcopal; the large Free churches of England itself, the strong, scholarly and historic churches of Scotland; the churches of America, numbering many times the strength of the Episcopal Church of the United States, and the far spread and advancing mission forces in all the world.

However much surprised the greater bodies of the Christian world will be by the substance of this appeal, it must be recognized that the Conference at Lambeth has taken a great step in advance in this effort to find a way opening toward a reunion of divided Christendom. Whatever be the pressure at home in England for the gathering together of the separated bodies of the Christian Church, may we not hope that the Spirit of God, in answer to prayer, has moved the great Council to a step, taken with humility and sincere desire to heal the wounds in the faith and life of the Church of Christ.

And may we not hope that with no ungracious words, no revival of sectarian controversy, no response of uncharitable feeling, there may come from all sections of the Kingdom of our Lord, a reply to this appeal, of respectful consideration, of similar desire and of brotherly love. It will be a large blessing to us of the Free and non-Episcopal churches, if, responding to the appeal of the Lambeth Conference, we are brought to deplore our divisions, to draw ourselves nearer together, to study the things that make for peace and more than ever endeavor "to keep the unity of the Spirit in the bond of peace."

It is quite evident that the honored brethren of the Lambeth Conference are "inspired by the vision and hope of a visible unity of the whole Church." But we are of those who do not share the expectation of a unity that is organic and corporate in this world, but rather cherish the hope of a unity that is spiritual, growing by the work of God's Spirit of love, expressed and visible in a thousand ways, united in love, in creed, in service and in worship unto the "one God and Father of all."

For this unity, not organic, but fully and happily visible, may we hope to fill up the prayer of Christ "that they all may be one," and so may we be brought home to our Father in Heaven, one flock with one Shepherd, one Church with one Bishop of our souls.

A unity that is organic, as well as visible, is an experiment that has been thoroughly tried out through the centuries and has been a failure and a disappointment, at an unmeasured cost, a denial of all liberty, deadly to all rights of conscience, destruction to the truth which is "able to make us wise unto salvation."

More than twenty years ago, one Sabbath morning found us at Interlaken, Switzerland. Seeking a place of religious worship we were directed to the old church within the castle walls, a venerable, cruciform sanctuary, dating from pre-Reformation days. To our great surprise we found four assemblies, in the same walls, under the same roof, separated by modern and slight partitions, in differing forms and languages, looking up in the name of the One Saviour, to the one God and Father of all. In the nave Romanists in Latin, in the crypt Lutherans in German, in the choir the Anglicans, and in a transept chapel, the Scotch Presbyterians. It was most impressive to the American visitor. These worshipping people, whatever their differences, were not far apart; their notes of solemn worship mingled pleasantly together; their prayers and praises mingled as they went up to the throne of God. And the question came with a tearful emotion—would the partitions ever pass away and all stand before the throne of God? We are not concerned for the partitions, but deeply concerned that "brotherly love continue" and by the help of God we know how to "keep the unity of the Spirit in the bond of peace."

THE APPEAL

"We, Archbishops, Bishops Metropolitan, and other Bishops

of the Holy Catholic Church in full communion with the Church of England, in Conference assembled, realizing the responsibility which rests upon us at this time, and sensible of the sympathy and the prayers of many, both within and without our own Communion, make this appeal to all Christian people.

We acknowledge all those who believe in our Lord Jesus Christ, and have been baptized into the name of the Holy Trinity, as sharing with us membership in the universal Church of Christ which is His Body. We believe that the Holy Spirit has called us in a very solemn and special manner to associate ourselves in penitence and prayer with all those who deplore the divisions of Christian people, and are inspired by the vision and hope of a visible unity of the whole Church.

I. We believe that God wills fellowship. By God's own act this fellowship was made in and through Jesus Christ, and its life is in His Spirit. We believe that it is God's purpose to manifest this fellowship, so far as this world is concerned, in an outward, visible, and united society, holding one faith, having its own recognized officers, using God-given means of grace, and inspiring all its members to the world-wide service of the Kingdom of God. This is what we mean by the Catholic Church.

II. This united fellowship is not visible in the world today. On the one hand there are other ancient episcopal Communion in East and West, to whom ours is bound by many ties of common faith and tradition. On the other hand there are the great non-episcopal Communion, standing for rich elements of truth, liberty and life, which might otherwise have been obscured or neglected. With them we are closely linked by many affinities—racial, historical and spiritual. We cherish the earnest hope that all these Communion, and our own, may be led by the Spirit into the unity of the Faith and of the knowledge of the Son of God. But in fact we are all organized in different groups, each one keeping to itself gifts that rightly belong to the whole fellowship, and tending to live its own life apart from the rest.

III. The causes of division lie deep in the past, and are by no means simple or wholly blameworthy. Yet none can doubt that self-will, ambition and lack of charity among Christians have been principal factors in the mingled process, and that these, together with blindness to the sin of disunion, are still mainly responsible

for the breaches of Christendom. We acknowledge this condition of broken fellowship to be contrary to God's will, and we desire frankly to confess our share in the guilt of thus crippling the Body of Christ and hindering the activity of His Spirit.

A New Outlook.

IV. The times call us to a new outlook and new measures. The Faith cannot be adequately apprehended and the battle of the Kingdom cannot be worthily fought while the body is divided, and is thus unable to grow up into the fulness of the life of Christ. The time has come, we believe, for all the separated groups of Christians to agree in forgetting the things which are behind and reaching out towards the goal of a reunited Catholic Church. The removal of the barriers which have arisen between them will only be brought about by a new comradeship of those whose faces are definitely set this way.

The vision which rises before us is that of a Church, genuinely Catholic, and loyal to all Truth, and gathering into its fellowship all "who profess and call themselves Christians," within whose visible unity all the treasures of faith and order, bequeathed as a heritage by the past to the present, shall be possessed in common, and made serviceable to the whole body of Christ. Within this unity Christian Communions now separated from one another would retain much that has long been distinctive in their methods of worship and service. It is through a rich diversity of life and devotion that the unity of the whole fellowship will be fulfilled."

V. This means an adventure of good-will and still more of faith, for nothing less is required than a new discovery of the creative resources of God. To this adventure we are convinced that God is now calling all the members of His Church.

VI. We believe that the visible unity of the Church will be found to involve the whole-hearted acceptance of:

The Holy Scriptures, as the record of God's revelation of Himself to man, and as being the rule and ultimate standard of faith; and the Creed commonly called Nicene, as the sufficient statement of the Christian faith, and either it or the Apostle's Creed as the Baptismal confession of belief:

The divinely instituted sacraments of Baptism and the

Holy Communion, as expressing for all the corporate life of the whole fellowship in and with Christ:

A ministry acknowledged by every part of the Church as possessing not only the inward call of the Spirit, but also the commission of Christ and the authority of the whole body.

The Episcopate.

VII. May we not reasonably claim that the Episcopate is the one means of providing such a ministry? It is not that we call in question for a moment the spiritual reality of the ministries of those Communion which do not possess the Episcopate. On the contrary we thankfully acknowledge that these ministries have been manifestly blessed and owned by the Holy Spirit as effective means of grace. But we submit that considerations alike of history and of present experience justify the claim which we make on behalf of the Episcopate. Moreover, we would urge that it is now and will prove to be in the future the best instrument for maintaining the unity and continuity of the Church. But we greatly desire that the office of a Bishop should be everywhere exercised in a representative and constitutional manner, and more truly express all that ought to be involved for the life of the Christian Family in the title of Father-in-God. Nay, more, we eagerly look forward to the day when through its acceptance in a united Church we may all share in that grace which is pledged to the members of the whole body in the apostolic rite of the laying-on of hands, and in the joy and fellowship of an Eucharist in which as one Family we may together, without any doubtfulness of mind, offer to the one Lord our worship and service.

Mutual Recognition.

VIII. We believe that for all the truly equitable approach to union is by way of mutual deference to one another's consciences. To this end, we who send forth this appeal would say that if the authorities of other Communion should so desire, we are persuaded that, terms of unity having been otherwise satisfactorily adjusted, Bishops and clergy of our Communion would willingly accept from these authorities a form of commission or recognition which would commend our ministry to their congregations as hav-

ing its place in the one family life. It is not in our power to know how far this suggestion may be acceptable to those to whom we offer it. We can only say that we offer it in all sincerity as a token of our longing that all ministries of grace, theirs and ours, shall be available for the service of our Lord in a united Church.

It is our hope that the same motive would lead ministers who have not received it to accept a commission through episcopal ordination, as obtaining for them a ministry throughout the whole fellowship.

In so acting no one of us could possibly be taken to repudiate his past ministry. God forbid that any man should repudiate a past experience rich in spiritual blessings for himself and others. Nor would any of us be dishonouring the Holy Spirit of God, Whose call led us all to our several ministries, and Whose power enabled us to perform them. We shall be publicly and formally seeking additional recognition of a new call to wider service in a reunited Church, and imploring for ourselves God's grace and strength to fulfil the same.

IX. The spiritual leadership of the Catholic Church in days to come, for which the world is manifestly waiting, depends upon the readiness with which each group is prepared to make sacrifices for the sake of a common fellowship, a common ministry and a common service to the world.

We place this ideal first and foremost before ourselves and our own people. We call upon them to make the effort to meet the demands of a new age with a new outlook. To all other Christian people whom our words may reach we make the same appeal. We do not ask that any one Communion should be absorbed in another. We do ask that all should unite in a new and great endeavor to recover and to manifest to the world the unity of the Body of Christ for which He prayed."