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REVIEW SECTION.

I.—SUCCESS IN THE WORK OF THE CHRISTIAN MINISTRY.

TRAINING FOR THE WORK AND IN THE WORK.

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Human estimates of ministerial success vary as the standards vary. These may be numerical, centering in mere numbers attracted by legitimate or illegitimate means, for worthy or unworthy motives; or commercial, centering in financial success, and making the ministry a commercial agency for the profit, if not for the piety, of the religious syndicate; or literary, philosophic or aesthetic, like an intellectual training school or a musical conservatory; or moral, reaching no higher than human ethics, aiming only at well-disciplined morality; or religious, proposing to cultivate spirituality by adopting some religion, oriental or occidental, ancient or modern; or Christian, exalting Christ as the divine head and the Saviour of the body, which is the Church—the only name given under heaven or among men whereby we must be saved. It is evident from this contrariety that human estimates of ministerial success are neither final nor trustworthy. The appeal must be to a higher authority and a purer standard. That standard is divine; that authority is supreme. *The divine estimate must be both trustworthy and final.* That authority, that standard, that estimate, is revealed in the Scriptures.

The Christian ministry is not a matter of human preference, but *is of divine appointment*—not a profession to be chosen, but a calling to be received. So it is represented in the Old Testament and in the New. In the earlier time the sanctity of this calling was divinely guarded. No man took this honor unto himself but he that was called of God, as was Aaron. So it is represented in the New Testament. Jesus said to his disciples, “Ye have not chosen me, but I have chosen you and ordained you.” Again said Jesus: “Pray ye the Lord of the harvest that he send forth laborers into the harvest.” It were well, evermore, for the Christian Church to emphasize the sanctity of this calling. Many a mistaken choice might be corrected, many an inefficient ministry might be avoided by a proper knowledge of the