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Sermonizing vs Preaching.

The Gospel is the power of God unto salvation to all who believe and obey it. But how shall they believe on him of whom they have not heard? and how shall they hear without a preacher?

The mission and work of the preacher is to preach and the thing to be preached is the Gospel. In direct proportion as the simple Gospel is preached will the people hear and obey. Men are hungering for the truth which the Gospel only can supply. Preaching is the presentation of the truths of the Gospel in their own plain, simple and touching way, by which men are made to see and feel the love of God in the gift of his Son; the lost condition of the sinner with the remedy as found in the Gospel. This Gospel is presented as containing facts the grandest that ever human thought embraced; commandments that are reasonable, may be perfectly understood, and easily obeyed; promises transcendently glorious, even salvation from sin, and crowning a faithful life for God and his truth, the promise remains, greater than eye hath seen, ear heard, or that hath entered into the heart of man.

These themes in the hands of men who feel their power in their own lives—men who love God and desire the salvation of men more than all worldly honors or pleasures, touch the heart and move to action. It is spirit moving upon spirit—the spirit of God upon the spirit of men.

What ought to be preaching has in these times degenerated into mere "Sermonizing." Men write beautiful essays and read them from the pulpit for the entertainment of their audiences. Or the time is spent in declaiming about some recent development in science, or some sensational theme in which scenes by gas light prove very popular. These sermonizers aim to please the public ear and thereby retain their places with increased pay. Their church (and they generally speak of the church as belonging to them) may become popular and increase in numbers because it has a fine house and popular pastor. But if converts are made, we must judge from

the sermons and the surroundings that people are converted to the style of that particular church and

not to Christ, the man of sorrows and acquainted with grief.

We thus speak as a warning to our younger men in preaching the word, and would most earnestly plead with all proclaimers of the Gospel, to preach the word, tell the story of the cross, present the gospel in its facts, commands and promises, and rely on these to convert men to Christ.

The Momentum in Precious Lives.

It is a curious and withal an interesting study, while turning over the leaves in human history, to investigate the primal causes of greatness in some men. But more wonderful and absorbing is the theme while attempting to analyze the motives and trace the workings of the unseen but not unfelt power moving upon the souls of many precious lives.

From favorable circumstances in parentage and nationality some have had greatness—the world's greatness—thrust upon them. The uncertain issue of battles, the heirship to crowns, the shiftings of political power, and the consequent changes of national supremacy among nicely poised empires in the old world have brought into prominence men who enacted a small part in those scenes for which the world has named them heroes.

Not so with consecrated lives. They are not moulded by the uncertain vicissitudes of human wants. They are not fashioned in the workshops of temporal dominion, they receive not their beginnings from the heirship to earth's regal seats. No earthly horoscope can pierce the future for them and say, this life will be a beacon light upon the shores of time to light the mariners upon the uncertain seas of their earthly existence. No human kin can pierce the depths for them and tell the forces at work in their lives.

Casting the eye over the pages of history, such lives are seen. Compared with others whose prospects seemed great beyond estimation and starting at the same milestone, they seemed unworthy of mention in the same sentence. But these lowly born, these despised ones, these outcast and forsaken sons of penury, have been moved by a power whose workings astonished the world. While the favor-

ed youths of fortune have sunk down and out of sight beneath the billows of the troubled sea, these are seen walking grandly over the waters, anon culming the waves of strife stilling the tempests of destruction and misery, speaking words of comfort, cheering the disconsolate and dispensing hallowed lessons of life. Others attempt to imitate their example and fail. Historians in vain record their doings that the world might follow. Poets try with their finest powers to embalm in song these precious lives, but they seem to have lost the art. The world hearing of these noble souls, goes back the well-worn way of life to stand and gaze upon these columns of strength and beauty. They look around for a solution of the mystery of such mighty power amid such evil days. How, amidst the lethargy, the reckless disregard for truth and honor, has such a noble example of manhood formed and completed this human temple? Even, from among the sheep-folds, from the haunts of crime, from the hovels of the poor, from the destitute and despised places of the earth have arisen men whose influence for good is beyond calculation. What is most singular, too, in after life, they hurry by the enchanting scenes upon which their eyes never before had fallen, they barely halt in their march. They seem intent on other scenes more charming still than mortal eyes ever beheld.

You ask to know the mystery of such lives? Somewhere, and in the proper time, the power of God, even faith, which worketh by love, began its workings in that human frame. The seeds of truth took root and grew. To him the world appeared in panoramic view as a scene for action. To him the world became a consecrated spot for his noblest endeavors. To him God appeared in every noble work, and misery in all its forms appeared the result of sin which he tries to eradicate. Such a life does not stop for trifles, such a life is not easily estranged from what it sees to be the highest happiness, the evolution of a perfect life from a constant and hearty acceptance and appropriation of all that is of God and leads to a blissful eternity. Would you know the momentum of such precious lives. Then listen. They say an engine was once constructed with power so great that none could harness it down to its full capacity. They at-

tached to it ponderous rods, pulleys and belting extending far out on either side. They geared on machine after machine till it seemed the pulleys and rods would break. But the engine still went on. Visitors went to see, and the massive driving wheel so delicately poised that no one could detect a motion, still drove those machines with such vigor they seemed but toys. Such, reader, is the momentum of these precious lives. Your finger stroke compared to the power of that mighty engine is the ratio of the world's crosses to this momentum. As the power of such lives "is hid with Christ in God," how can you estimate the forces which play about the main springs of their existence. Noiselessly and mightily they move right on to shake the world, and in the presence of God alone shall we be able to calculate their influence upon the wellbeing of humankind.

Here and There.

"Minister's Day" succeeded "Woman's Day" at Island Park; or, to speak more plainly, the meetings of the "Indiana Christian Ministerial Association" were held on August 10, 1882.

The introduction was by O. P. Miller, the president, who opened the way for what followed in excellent style. The Ministerial Association of the State was once quite largely attended, but lately the attendance has been small. I am not sure that I know the reason, but I have thought that by holding it with the Sunday-school Association it has been overshadowed. Besides, it is not best to have the working boundaries of a ministerial association too large. To be efficient, the working force must be near together. While the general membership may be scattered in widely separated localities, yet those who are mainly depended upon for its permanency must be comparatively near to each other.

Then there must be a feeling on the part of the membership that in union there is strength, and in real unity there is power. Where each one is looking mainly out for himself and but little for others, ministerial associations will not last long.

This year the Indiana ministers had but little on hand except to listen to a few speeches and sermons. The attendance was good, as the excursion trains came well filled with people from the sur-