

KENTUCKY DEPARTMENT

CONDUCTED BY J. W. CALDWELL.

All matter intended for this department should be sent to J. W. Caldwell, West Union, Owen Co., Kentucky.

We wish to correspond with every preacher in Kentucky in reference to the circulation of the HERALD, and contributions to its columns. Send for terms.

Systems of Religion.

In the two preceding articles an effort was made to indicate briefly that it is the inevitable fate of every religious movement to become systematic, and consequently formal.

Order is heaven's first law, and is essential to success. Business system is indispensable to success in business. But system alone will not suffice. If we should dispense with either, let system go, and work be done nevertheless.

The danger is not in system merely, but in losing the vitality of religion. When forms become stereotyped and we have them for their own sake, the essential life of our profession is gone. A man may so analyze his sermons and systemize them till their power is lost. So with our worship. A highly arranged system of worship soon loses its vitality. Many churches with wealth, good social standing, culture, fine houses, select choirs, and educated ministers, are almost powerless for good. The preaching, singing, reading and praying are according to the most approved system. The tone, gesture, accent, modulation, volume, and pitch and time must be in keeping with the most approved systems of those arts. For be it ever so stoutly denied, these are arts.

In view of these facts we need constantly to turn our serious attention to the spiritual realities of our religion. We want to more fully realize the personal and real presence of our Lord at all times and under all circumstances. This grand principle underlying all religious life and growth is above and beyond all form, rite or ceremony. It is in keeping with the eternal principles of man and God. Realizing and acting upon this fact we live above all these elements of discord and disunion which largely afflict and divide the religious world. We may walk with God on the condition that we love him. And if we love him we will keep his commandments.

Let not any one conclude, that any attempt is made to undervalue the commands of God. While they are abused and neglected by many,

yet they are the visible evidences of our devotion and loyalty to heaven.

To point to the one chief difference between the ceremonies of men and the commands of God. Men's ceremonies have a general tendency to draw our attention from spiritual improvements and fasten it upon themselves, the forms while God's commands have nothing especially attractive in the very act; but tend to elevate and strengthen us spiritually. In other words, the acts we are commanded to perform by our Father are not attractive in themselves—abstractly considered. Apart from God they have no charms.

Men's ceremonies have attractions within themselves and in admiring them we lose the spiritual blessing, and thus become mere formalists.

This is the great weakness in Christianity, and until we learn to always have an eye single to the edification of the spiritual man, we will be inefficient in the service of our Lord.

Wealth.

Few have a clear idea of what wealth is. There is real wealth, fictitious wealth, and floating wealth, but little permanent wealth. The most popular definition of wealth is abundance, quantity. Quantity, in some measure, is absolutely necessary. Another absolute essential, is quality. A man may have a title deed to 1,000,000 acres of land; this is quantity sufficient; but if it is located in a sterile plain—the pine plains of Canada, or Dano Estacado of Texas, for instance, he has no wealth. But if it is in the alluvial plains of the west, or the Ohio and Mississippi valleys, the quality is good and thus he has two essentials to wealth. (The sand plains are supposed not to have any mineral value.)

This is natural wealth. While this is natural in itself, it may not be a source of wealth to its owner. It may not be in the market; it may not be salable because of defect of title; or war or pestilence may make it of no value. Thus the law may and will create a value, and the taxes collected each year will be a source of poverty—a drain upon the exchequer of the owner.

Or the owner may not be competent to dispose of the land at its real value, and what would be a source of ten million dollars to one, may only be a source of 1,000,000

to another.

A. may utilize the \$1,000,000 and make it quite remunerative—a source of comfort and profit. B. may be burdened and it may be a source of poverty to him. What is poverty or a burden to one is wealth to another. With some, wealth consists in opportunities; with others the same opportunities are worthless. One man is wealthy with a trade, for it is the source of getting food, raiment and other comforts of life. Another is wealthy with a farm; and agriculture is the source of life and comfort.

From this we find that utility is necessary to wealth. By utility we mean capabilities of being used. This is a very important part of wealth. Indeed it seems to be the leading idea of wealth. It implies both quantity and quality. Any thing is not useful, unless the quantity is ample, and the quality good.

If I am well supplied with the useful articles and commodities of life, I am wealthy. That is, if I have such as I require for my general comfort.

Wealth too, depends largely upon *Ego*. If which is reasonably satisfied, or has cause to be so, wealth is certain.

Contentment is the flower and happiness, the fruit, golden and luscious, of true wealth. This is the true aim of all human effort. Happiness in the pursuit and in the possession. This is the royal life, the high road to glory.

Notes and Comments.

Lexington, May 11th, 5 additions.—H. M. Ayres.

Milburn, May 8th, 34 additions.—W. A. Gibson.

Danville, May 7th, 1 confession.—S. W. Crutcher.

Middleton, April 18th, 23 additions.—B. H. Cox.

Glasgow, May 14th, twenty-one additions.—T. M. Myres.

W. F. Howe has just closed a meeting at New Liberty.

Vanceburg, May 15th, J. S. Myres held a meeting at Olive Branch, Ind., with 3 additions.

Now if Bro. Errett will fold the *Standard* once more, we will like it still better, good as it is.

J. H. Beasley has returned from South Kentucky to New Castle, his old home. He intends to evangelize.

J. D. Houston, Boston Station, reports Belleview church in a prosperous condition. Their new house is nearing completion.

Judge Allen, of Nashville, Tenn., had all the gambling implements, captured by the police, burnt, under superintendance of the Grand Jury.

The *Poultry Messenger* is one of the best poultry journals published in the South. It is a 16 page monthly, at 50 cents a year. It has agricultural and dairy departments. Published at Cuckoo, Va.

The *Atlantic Missionary* has taken up its abode at Cuckoo, Va., and comes out improved and enlarged. We congratulate the *Missionary* on its success, and bespeak for it a liberal support.

Some one has sent Bro. Creath five dollars for an article that appeared in the *Review*. That is one man in a thousand. Whether the act is "sound" or "apostolic" we leave Bro. C. to decide.

Prince Bismarck is in declining health, and his physicians declare that he must lay aside all state cares, or the result will be fatal. If he would not trouble himself about German emigration to America, he would doubtless have better health.

You should write to Bro. Neal for specimens of the *Worker*, the only temperance paper published in Ky. It is a wide awake, and fearless advocate of prohibition. Friends of the cause should circulate it in large quantities. Address the *Worker*, Louisville, Ky.

We think it incumbent upon preachers to make the circulation of our papers, tracts and books a speciality. We need not become too dignified for this good work. When our human pride prevents us from engaging in every good word and work, we sin wilfully.

The *Rescue* announces its friendship for, and coöperation with all movements tending toward the prohibition of the manufacture and sale of intoxicants. There is too much sectarianism in the temperance ranks. This must die, ere the cause succeeds.