

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.

Preaching.

The religious press should watch with jealous care the pulpit. If ever our cause is corrupted and we go down on the breakers of corruption and division it will emanate from the pulpit.

We had the opportunity recently of learning some vital lessons from a brother, who is a representative of a large class of our preachers. He is a graduate of one of our best schools, and has been preaching for about 15 years. Upon this special meeting the one at which we learned the vital lessons in question, we propose to offer a few criticisms in order to correct a few mistakes. It was in the midst of a protracted meeting, and this brother was visiting in the neighborhood, and came to church. The brother who was preaching invited him to preach, and he accepted the invitation.

1. This is an imprudent practice. When a man is holding a series of meetings and a brother visits them, he should not accept a request to preach. Because it interferes with the general drift and interest of the meeting. There are, of course, exceptions.

2. The prayer was not what we conceive prayer to be. It is a serious thing to criticise prayer. But a man should not tell God that He made the world and the planets and man. God needs no information on this subject. It is equally irrelevant to tell him how wise and powerful he is. Giving a general description of creation is not prayer, in any sense of the word.

3. The text was, "We know that we have passed from death unto life, because we love the brethren." The preacher then gave a short and uninteresting autobiography. Told where he had been, what he had done, &c., &c. This getting so much self in the pulpit and so little Christ, is wrong. No man who comprehends the magnitude and solemnity of the work will continue so to do.

4. The sermon was broad gauge. It contained Calvinism, Arminianism, Darwinism, Algebra, Geometry,

Anatomy, Philosophy, Electricity, railroad telegraphs, newspapers, books, &c., &c. A smattering of each. A little of everything and not much of any thing. (Here remember the text.) It was a heterogenous volume of words having no connection with the subject whatever.

5. A few of his statements may be instructive, in a negative way: "All men think, and think correctly." This is certainly wide of the mark.

"Knowledge is as general as the waves of the sea." We have no sea waves hereabouts, and hence there is something wrong with the figure.

"Politicians used to move the people as a western cyclone does the houses." The cyclone tears the houses to pieces. We are happy that we did not live in that age, when people were torn limb from limb by office seekers.

He made one special effort to show that thought would discover the connection between the body and spirit, and also demonstrate the immortality of the soul. And the impression was made that the Bible account of these matters is commonplace, and will never accomplish any thing without science.

This kind of preaching is positively injurious to the cause of Christianity.—The church and the world both need the unadulterated word of God in all its natural terseness and power. Circumstances, now and then, may require a pulpit discussion of science and the Bible, the dual nature of man and immortality of the soul; but to make these general topics is worse than no preaching at all.

There is not one preacher in 50 who is mentally able to discuss these matters, and they should be handled by none but a master hand.

We must never cease to preach the *Word* to both saint and sinner. The gospel is the "power of God unto salvation," and whenever it is laid aside for something else, the church will degenerate and sinners cease to turn from the "power of Satan unto God."

We must not ignore true science; but it must never take the ascendancy over the Bible. Reason is profitable so long as it is subservient to Revelation, but when it usurps authority and runs unbridled at will there is certain ruin will follow.

Notes and Comments.

Louisville, May 14th, 1 confession.—B. B. Tyler.

Quinby recommends the cultivation of catnip for bees.

The N. Y. *Tribune* pays \$27,000, and the *Herald* \$21,000 per year postage.

More conversions in foreign fields in the last ten years than in the preceding 50. Yet we hear that missionary work is a failure.

Honest atheists who know anything of the matter, recommend mission work among the heathen. Where the gospel is not no civilization can flourish.

The excise law is unreasonable, to require respectable dramsellers, when no such anomaly exists. It might as well demand polite ruffians or pious highwaymen.—*Rescue*.

In three months there were imported into this country 3,396,264 dozen eggs, valued at \$465,564. There is a chance for preachers to engage in chicken raising, as they "take to that excellent fowl."

The C. W. B. M. will send J. F. Taylor, of Kansas City, Mo., to labor in Montana. He will begin the work in June. Sisters, what are you doing for this noble enterprise? It needs your prayers and your purses.

Are you helping your brother or sister to bear the burden of life? Or are you by your coldness and indifference making the burden heavier? Take cognizance of their wants and sufferings, and draw them nearer to you, and also nearer to Christ.

Miss McEvan, of the Midway (Ky.) Orphan School has gone to Jamaica to assist Bro. Azbill. She will teach. "They welcomed her with songs, fruits and flowers." The school begun with 32 pupils.

Bro. Houchins has also gone to assist in the same work. Let us visit them with our prayers and dollars.

Before the close of the year several other missionaries will be sent abroad. We are glad that the spirit of Christ is so manifesting itself. Our exhortation is to give abundantly to these enterprises, for several effectual doors are open and

others will open if we judiciously enter the ones now open. Support your missionary, your paper, your preacher, and your poor, and God will bless you.

We need to do more tract distributing. The Standard Pub. Co., Christian Pub. Co., John Burns; Thos. Holman, and J. W. Higbee, are all doing a good work. But we think it proper that the General Society take hold of the work, and push it vigorously. Or that a Christian Tract Society be formed to publish in large numbers, to insure cheapness, and circulate at cost, thousands of tracts. All these now publishing, could unite in one society and do a much better work. Our papers could, and we believe would advertise these tracts gratuitously; and our brethren would donate liberally for free distribution. Brethren, think on these things.

From several quarters come criticisms on Carlyle, for his abuse or neglect of his wife. One authority avers that his influence has suffered 50 per cent discount since his death. We have no sympathy with these outbursts of bigotry. It is the same spirit that is crying out against Luther, and on a smaller scale, condemning our efforts to spread the gospel. It is of Satan and cannot be winked at. Too, it is none other than the first germs of Nihilism. The spirit that assassinates a Czar, kills a lord, blows up a parliament with dynamite, censoriously criticises Carlyle and Luther; and impugnes the motives of good men laboring together for the conversion of the world. Let us labor and pray to eradicate such a spirit from our midst.

A true and tried man of God, Bro. O. Wright, deceased, when on his dying bed became delirious. His physician and family were standing round. His lips moved and one bent over to catch the whispered words, "Two forty two," were his last words. They could not divine the meaning. The Bible was searched, but to no purpose. A few days after he was buried, the family were speaking of the affair, when one of the little girls remarked, "I know what papa meant," that is the way they give out hymns at the meeting." The well worn hymn-book was got, and 242 turned to. It was the old sweet hymn, "O when shall I see Jesus." What a glorious exit, to sing of seeing him just before the meeting, to part no more.