

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.

Thoughts.

Prof. S. I. Curtiss, D.D., of Chicago Theological Seminary, Congregational, writes an entertaining article on "Is there probation after death?" which appeared in the *Pulpit Treasury* for July. He quotes the Old and New Testaments, from the pre-Christian Jewish literature and early fathers. His arguments are as able as we have seen. Our Catholic neighbors will not relish this article, neither will Universalists or Christadelphians.

He discusses *aitonios*, quoting from the learned German commentators, showing a unanimous voice as to the meaning of everlasting, without end. His conclusion is, "According to the testimony of the New Testament, as interpreted by history and a fair exegesis, future punishment is endless." We venture the assertion, apart from any opinion of our own, that not one-fourth of the learned preachers of Protestantism, concur in Prof. Curtiss' conclusion.

Says Dr. Vincent: "The fact is that the truest representations of the Christ-like are likely to be the least popular." This accords with the experience of every God seeking man. We often make enemies. This too, when making great efforts to do right. It is a cause of regret to every good man to make an enemy. Yet when this cannot be avoided, no one need worry about it. There are many who will take offence at your very purity, who will rage at your humility and constancy, and from whom you are the more widely separated the nearer you live to God. So live onward and upward, patient souls; the good Father's hand will lead you over all dangers. He will give you grace to bear all trials, and will make you stronger thereby.

"You ought to know the precise time at which service begins."—*Dr. Deems*.

"God gives us no good thing in this life except as the reward of toil. Cost and worth are ever near neighbors. Toil is always the standard of value. This law is universal as gravitation, it is eternal as God. Buffon said, 'Genius

is patience.' William Carey explained the secret of this marvelous progress from being a cobbler to becoming founder of the Baptist Mission at Serampore, Prof. of Sanskrit and Bengall at the College of Fort William and translator of the Scriptures into several oriental languages, when he said 'I can plod.'"—*D. S. McArthur, D.D.*

Notes and Comments.

All Methodist ministers are required to abstain from the use of tobacco.

The chief author of the *Passion Play* is a Benedictine monk.—*G. R. Daisenberger*.

If it is true that "we mus' reson wid a mule," it is supposable that "knock down arguments" should be used.

The Bishop of Gibraltar's objections to erecting a chapel at Nonaco were not heeded, and the edifice is now completed. W. Wright is chaplain. The wickedness is extreme.

"A cat and dog show in connection with a garden party and strawberry festival will be held on or about the 28th inst. A dollar prize will be awarded for the best cat and best dog. Entrance fee for the same 5 cents. Those wishing to make entries will please call on Mr. J. Bennett at P. W. Bell's store before the 22nd inst."

The above is clipped from the *Collingwood, (Ont) Bulletin* of June 13th. J. G. Hands, the editor, is a member of All Saints Church, hence we can credit the statement. This is about the latest and worst we have noted. We had the pleasure of attending this church while in Collingwood, and from the earnestness of the members and pastor we expected better things. But when we consider that this is the Established Church, one remove from Mother Rome, it is not so amazing.

"Preparations are making in Germany for the celebration of the four hundredth anniversary of Luther's birthday. The Emperor has issued a decree ordering that the 10th and 11th of November next be observed as the four hundredth anniversary of the birth of Martin Luther. In the decree the Emperor says: 'I pray that God may listen to the supplications in

which I and all evangelists unite, that the celebration be productive of lasting benefit to our Evangelical church.'"—*Ex.*

Perhaps this will serve to put a stop to some low assaults that have recently been made on Luther's reputation. It shows a poor spirit to make postmortem attacks on one's character. The same evil spirit is manifesting itself against Carlyle. Men who feared to "beard the lion in his den" while living, get very courageous after his death. For such criticism there is no excuse.

MARRIAGE FEES.—The story of a New York pastor who was in the act of admiring a \$20 gold piece which he had received for a marriage fee when a messenger from the groom arrived to exchange it for a small bill, reminds a correspondent of an incident in the clerical experience of the Rev. Christopher Corey, of La Grange county, Indiana. Several years ago on a very cold day that excellent man rode on horseback a distance of six miles to perform a marriage ceremony. As he was about starting for home, having duly authorized the two hearts to beat as one, a coin was placed in his hand. He dropped it into his pocket and rode away. When he got home he looked at it and lo! it was an old-fashioned copper cent. The next morning the groom appeared at his door, and, having explained with considerable embarrassment how the annoying mistake had been made, took back the cent and handed the clergyman a quarter.—*Ex.*

Another very good story is told to the effect that a New York clergyman married a couple, and was not paid a cent. About twenty years thereafter, a well dressed man called at the clergyman's, and asked if he remembered marrying a couple and not receiving any pay. The preacher remembered quite well. "Here," said the man, "is 100 dollars. I was only able to pay for the license then, but now I pay you good interest." So saying he left the preacher a wiser and happier man.

PROUD OF HIS RACE.—Register Bruce, ex-United States Senator from Mississippi, protests against being called a "colored" man, and adds: "Colored persons is a meaningless phrase, and if applicable to human beings at all may be used indiscriminately by the Chinese,

Japanese, Malays, Arabs, Indians, Hindoos, Siamese, or any other dark-skinned people, with quite as much propriety as by the Africans of various shades. I am a negro, and am proud of my race, and I like the name, for it is descriptive and expressive, and carries with it the claim to a fatherland; while the word 'colored' is an apologetic expression, and its use by one who belongs to a race that is older than history, is, to my mind, an indication that he is ashamed of his lineage and unworthy of the respect and esteem of either the race from which he sprung or the other races with whom he must compete in the battles of life."—*Ex.*

These sensible words of Bruce are commendable. Negroes are negroes, and you can not make anything else out of them.

In view of all these "enterprises of great pith and moment" what is the unmistakable duty of the Church of Christ? Especially what is required of those who aim at a purer gospel, a more faithful adherence to the word of God, and a swift and safe return to the simple paths of primitive Christianity? In their endeavors to fulfill the letter of the law is there no danger of losing sight of its broad and comprehensive spirit? In preaching the gospel of a Thus Saith the Lord, are we not liable to ignore the fact that there are some things which must be decided outside the letter of the Bible, though never independent of its spirit? And when we pass our brethren under the ban of criticism most severe, and condemnation most unjust, for a thousand fancied "innovations" and "heresies," do we not lay by the Christ whom we claim to have assumed, do we not exhibit a spirit of which the Sanhedrim itself might have been proud? Nay, more: When we go forth to preach the gospel of peace, armed, like Mohammed, with a sword, and wage a war of persecution and abuse, where we should exhibit the heavenly virtues of kindness and charity, will we not be most successful in defeating the very ends for which we are laboring? This was not the spirit of the Master.

This extract from a sermon by H. S. Lobingier, of Chicago, is well worth considering by preachers. That the liberty of the pulpit, as well as that of the press, is abused, no one will deny. The pulpit is not for theological pugilism, or philoso-