

Selections and Comments.

CARLYLE NOT A PHILOSOPHER.—His admirers call him a philosopher, and others describe him as "the grim old dyspeptic philosopher." Whatever he was, better or worse, he was not a philosopher. The epithet is a considerably loose one, but can scarcely be applied in any sense to the man of Ecclefechan, of Craigenputtock and of Chelsea. Philosophy is supposed to inquire into first principles and lay the foundations of knowledge. Carlyle did not affect that. He was contented to get catches of men and measures and to make shrewd guesses as to things as they are. No doubt he became considerably indebted to the philosopher of Germany—more than to that of Scotland; but the influence came to him, and by reflection from his literary masters, such as Goethe, who felt the power of the idealism of Kant. He never accepted any creed, and did not believe in a possibility of system in thinking. His remarks are loose stones capable of being used by others in building, but not constructed by himself into an edifice. If he had sought to formulate his thoughts, the product would have been a curious conglomerate or puddingstone. It will beat his admirers to form a Carlyle creed; and if they do, they will not believe it—they would be choked in the swallowing of it.—*Dr. McCosh, in The Manhattan for November.*

THE DARK SIDE.—The *Apostolic Times* prints an article on the "Hymn book controversy," in which it justly rebukes the *Christian Standard* for the use of the following language:

"PRODUCE THE EVIDENCE. \$1,000 REWARD.—Some months ago, the nefarious slander was published, that the Standard Pub. Co., had entered into a corrupt bargain to secure the Revised Hymnal at cost. It was promptly denounced as a slander, and conclusive evidence adduced to prove that, on the contrary, we were engaged in a laudable effort to secure equal and just terms to all.

The authors of this slander, failing to produce any evidence of their charge, still declare that there is such evidence, in keeping here in Cincinnati; and it is broadly intimated that the Trustees of the Hymn Book are not without evidence of this nature. Furthermore, it is intimated we can have it if we will call for it."

After reading this, we glanced down another column of the same number of the *Times* and our eyes

fell on the following editorial note referring to one among the best men and most successful evangelists in the State of Kentucky, and who is also editor of the Kentucky Department of the *Gospel Advocate*. It says:

"A slanderous notice of us appears in the Kentucky department of the *Gospel Advocate*, of last week, the writer of which, by his low insinuations, such as would naturally emanate from the mind of an evil thinking man, has rendered himself unworthy of our respectful attention. We are rather sorry of this, too, because otherwise, it would afford us pleasure to show up the perfect consistency of our course.

We have seen a good deal more of late, we are sorry to know, in the columns of these two papers to the same effect; and yet if we are to accept a notion of some, these are the journals that give the people a high order of literature which our "other papers" are unable to supply! In the preceding number of the *Times* its principal editor gets so bad that the *Old Path Guide* is constrained to say:

The article of H. Turner, in the last week's *Times*, is every way unworthy of notice. When he cultivates sufficient manliness to retract his slanderous charge and apologize for it, we shall feel at liberty to notice what he may thereafter say; but, *till then, we beg to be excused.*

We recommend that our editors call a convention to consider what the Savior says about notes and beams. The *Times* closes its article by saying:

Is it not a shame that brethren cannot "dwell together in peace." Let us have peace! Is there no way to settle this muddle except through our public prints?

It is only necessary for us to add, "Behold, how good and pleasant it is for brethren to dwell together in unity!!

Those who defer their gifts to their death-bed do as good as to say, "Lord, I give thee something when I can keep it no longer." **Happy is the man who is his own executor.**—*Bishop Hall.*

"I thank God that I have lived a few months in the family of a Christian woman. I learned more about religion from that Christian mother as she went about her duties and bore up under the trials of life than I did from all the preachers I ever heard." So said a brother to the preacher of the introductory sermon at the Central Association.—*Biblical Recorder.*

Missionary Column.

MISSIONARY BOARD.

Church of Christ in Oregon.

W. H. Adams, Portland..... President.
Leo. Willis, Salem..... Vice-President.
Mrs. Belle P. Walker, Forest Grove, Rec. Sec.
I. G. Davidson, Portland..... Treasurer.
J. W. Spriggs, Salem..... Cor. Secretary.

All communications relating to the employment of evangelists, protracted meetings, cooperation in securing pastoral work, etc., all pledges of assistance with requests for the same, and all business properly coming before the Board will be addressed to the Cor. Secretary. All collections, payments of pledges, etc., will be addressed to the Treasurer.

MISSIONARY NOTES.

Bro. Floyd:

Will some brother in the church at Liberty, or any one else, give me the Post Office? There is no such office as Liberty. I wish to write to the church and send some Reports. I also wish to know if Irving and Clear Lake are the same. Any one who will give me the above information will greatly oblige.

The Treasurer has handed me a list of unpaid pledges for 1883. The list includes fifteen churches and aggregates \$164. Three churches have not paid one dollar on their pledges. The three amount to \$101. One other has only paid 50 cents on a \$10 pledge. The half of one pledge of \$20 has been paid. On one pledge of \$12 only \$3 has been paid. The others are generally small balances. The time for taking the last collection is past, and less than one month of the year yet remains. What are you going to do with your unredeemed promises before God, my brethren.

We have these unpaid pledges of \$164. The pledges for 1884 of \$307.50 so far, and with perhaps enough money to pay the Evangelist till the first of January.

There has been promised to the Albany mission \$100. Coquelle City is pleading for help to sustain Bro. Edmunds in Coos county. The promising little church in Forest Grove must be aided, and many other places need help. Will not the churches and individuals all through the State at once upon reading this redeem the old pledges and send in a new one for 1884?

The calls for the Evangelist are becoming numerous. But we should remember that there must be some order about the work for the accomplishment of good and for economy. He cannot go from one place to an extreme point in the State, and thus back and forth, wasting both time and money in

travel.

Then we must also remember that one object of the Evangelist is to help the churches to better condition so that they may be able to help others. Then there are some of our strong and wealthy churches that are not in order and will not call for his services or the services of any one; and yet these may need a visit the most.

After the Evangelist has made a tour of the churches of the valley he will go to The Dalles and into Union county.

The Evangelist and Bro. Burnett will begin a meeting at Forest Grove on Wednesday before the 4th Sunday in this month.

J. W. SPRIGGS, Cor. Sec.
Salem, Dec. 4, 1883.

Meeting of the Executive Board.

The Executive Board of the C. M. C. O. met in Salem on the evening of Dec. 3, 1883. There were present: W. H. Adams, President; Leo Willis, Vice President; I. G. Davidson, Treasurer, and J. W. Spriggs, Rec. Sec.

The correspondence of the President and Secretary were laid before the Board, and the Cor. Sec. was instructed to hold further correspondence with W. W. Hayes, of Coquelle City, in Coos county, with reference to the work of Bro. G. W. Edmunds in that county, and to ascertain the least amount of help required from the Board to enable them to carry on their work to a time when it would be self-sustaining. Bro. Hayes had said that with help for the year they would be able to do for themselves, but had not named the amount they would need.

The correspondence concerning Albany was considered. The General Board have renewed their pledge to the Board, but as \$25 had been already paid, it is only agreed to pay \$225 more. This will leave the amount pledged to Bro. Floyd \$25 short. The Board request Bro. Floyd to go on with the work, and respectfully request the Albany church to make a further effort to secure \$25 in addition to what it has already promised. With the funds at the disposal of the Board it cannot feel justified in increasing its pledge to this work.

The Cor. Sec. was instructed to correspond with all churches that have made no pledges for 1884, with a view to secure pledges for