

Remarks by Bro. C. K. on "A Brakeman at Church."

"A Brakeman at Church" appeared in a recent number of the P. C. MESSENGER. The following comments are a little late in appearing, but too good to be lost:

But the Brakeman did not get on the regular line at last. He should have gone to the Church of Christ. The Baptist line is decidedly a side track, and narrow gauge at that; and it has a great variety of branches. What branch did he run on that hour? Big kettle communion: "I am holier than thou"—style; good many bogs and swamps; some loose rails, and the passengers quarreling. The longest branch of this road goes less than one-fifth the distance back to the beginning of what Jesus called "my" [his] "church." And there is a regular line all the way back. Passengers leave sometimes, the cars sometimes switch off a little, but the road bed is good, the rails truer than steel, and the way is never obstructed. It is a high way. "The ungodly shall not pass over it," however. It is for "the pure in heart." The cars are substantial, but not much *palace*. They are made for use, not for pride ornamentation. And the conductors are under strict orders, stop at every station, know exactly where they are going, and how to go. The attractions are—safety, certainty of arrival at the desired station, the best society on earth, though not as good as it will be in the future. We are in training, under discipline. We sing much. And every passenger has the general guide book, and can tell if anything goes wrong.

The Brakeman very justly credits the other routes with many good things. They have them. But the route here recommended has all the good things in each of them. It is not so noisy, or steamy, or watery, or wealthy, or showy; but it has every real good. Its "builder and maker" never made a mistake, and if his under superintendents and workmen do, he corrects it. And he provides room for all—for the poor, free. The rich pay the expenses, "as they are able." No stop-over tickets; and good behavior required, or the richest are put off. No second or third grade fare. No smoking car. "All on board are sweetly singing" "happy day."

Come now, Mr. Brakeman, go with us. "We will do thee good." We have but one dark tunnel to pass, and it is beautifully lighted. "There's a light in the valley for you, for you." Our Superintendent calls. The common people hear him gladly. Shall we stop for you? C. K.

Annual Co-operation Meeting of Eastern Oregon, Washington Territory, and I. T.

WAITSBURG, April 8, 1880.

Editor Messenger:

We wish to call attention to the fact that the time set for the Annual Co-operation of Eastern Oregon, W. T., and I. T., is drawing near.

The time set to meet was Thursday before the third Lord's day in June, 1880.

We have to regret that no annual report of our meeting in the year 1879 was made; but we can say truly that we believe much and lasting good was done. Some fourteen additions—two by letter and twelve by confession. At first a cloud seemed to hang over matters irreconciled, but when the anthem sung by angels at the advent of the Babe of Bethlehem, "Peace on earth and good will toward men," rang from the pulpit, the cloud rolled away, and the multitude that was present moved out into the pure and peaceful light of the teachings of God's own Son. Now, let all come on the seventeenth day of June, 1880. Let us all come with this motto burning in our hearts: "Good will toward all, and malice toward none." Let us come together, brethren, at

our June meeting in the spirit of meekness and love to worship God in spirit and in truth.

By request,
JAS. STRONG.

A Frenchman's view of American Education.

(Continued.)

Before the United States reached the first centenary of their independence they witnessed the beginning of a crisis; and who knows when it will end? The civil war has left marks of the explosion of the evil, but the war is over and the evil still exists. The antagonism of races, traditions, and interests which led to this bloody duel between the North and the South; the irruption of the negroes into public life, which, although just, was nevertheless a terrible chastisement for the injustice of a century; the difficulty of maintaining for a long period the ties which connect in an extensive territory people differing as much as those of New England, the Southern, the Western, and North-western States, and the States of the Pacific coast—all these burning questions of American politics are so serious that Americans themselves no longer try to ignore them. These questions are, however, kept in the background by a more vital yet almost intangible danger; the change, or rather the corruption of politics.

The writer mentions with disapproval the practice of removing officials for purely political causes, and refers those of his readers who desire more information on this subject to the work on the executive power in the United States, published in 1876, by Monsieur de Chambrun of Paris; he also quotes the report of a congressional committee on election frauds, and cites Daniel Webster, who saw in the public schools a remedy for such evils. He then continues as follows:

Americans are led to believe the more in this slow remedy, because they feel best the gravity of the situation. When a nation has left during forty years the control of public affairs to a class of men not equal to the task, it is not the work of a day to remedy the evil. It would be necessary for the best part of the population to make great efforts to regain possession of the government; but how can this be accomplished?

There remains but one remedy, the slow working of time and education; and the citizens who are at present discouraged and resigned to the transient domination of politicians are precisely those who place most confidence in the future. They flatter themselves that by a better training of the rising generation, and by giving the children of the lower social classes an education worthy of free citizens, they will gradually diminish the number of intriguers and the number of dupes. This preoccupation, which in the absence of anything better, is a sort of American patriotism, contributes more than we are able to tell to keep up the interest in the schools.

The unanimity of effort which the cause of popular education generally evokes results from these differing and to some extent contradictory springs of action. This is the only question which no one ignores. The optimists, those who are still too proud of their country to let anything shake their confidence in the great destinies of the Union, see in the public school one of the glories of America which it is of importance to preserve in its splendor. Others, who feel anxious for the fate of the Republic, also take an interest in the school; it is the last cherished hope they will part with. And the extreme pessimist says, if the country can be saved, it will be by its schools.

If the political future of the United States depends on the efficiency of her schools, her commercial future is no less directly interested. The conditions of labor in the New World are such that success depends, as it were, on a certain degree of education. In industrial, commercial, agricultural, financial, or other occupations, the success of each will be almost in proportion to his intelligence. No one finds his career definitely marked out. If it is becoming rare in the Old World to see sons follow the profession of their fathers during several generations, in the United States is still more exceptional. The spirit of initiative, of enterprise, of adventure, even, is the result of this entirely new civilization; there is no America without the "go ahead." Work without any other aim than a moderate salary, the humble prospect of a life of toil, is not the ideal of the American. No people works more, but, also, no other people attaches a higher value to its labor than the American people. What Europeans call Yankee greed or speculation is nothing but the effect of this intelligence which accompanies their work and of the high price which they demand for their labor. "To be content with little," advice of ancient philosophy, finds no credit in the New World. Under these circumstances

education has a double value: it has besides its real value a kind of surplus value resulting from its practical and commercial usefulness. The whole political economy of the United States takes this for granted; without it, neither the farmer nor the business man would be able to calculate his chances of success; the artisan and the laborer would not endeavor to improve their work, to lessen their hardships, or to increase their profits. The wealth of the United States is incalculable precisely because intellectual wealth counts for an enormous proportion. We sometimes think that the eagerness of the Americans to support and improve schools is a kind of national pride, vanity, or show. Not at all. It is a calculation, and a sound one; enormous advances are made, but it is known that they will be returned a hundredfold.

In 1870 the United States Bureau of Education sent several thousand circulars to workmen, employers, and observers who were supposed to know the condition of the working classes. These circulars solicited information in regard to difference of skill, aptitude, or amount of work executed by persons employed which arose from a difference in their education and independent of their natural abilities; whether those who could read and write showed any greater skill tended to increase their wages; whether they are more economical; whether, finally, educated laborers were preferred. The answer sent to the Bureau of Education are most interesting. With one exception, all the correspondents recommend, for economical reasons, the education of the people, because, they say, intelligence increases the value of manual labor. The only exception was in the planters of the Southern States, who were almost all opposed to the education of the negroes. Some asserted that the colored people are not fit for education or civilization; others, that the negroes do not need education, and that the more they resemble beasts of burden, the more easily they can be made to work.

Besides political and economical motives there is still another, the moral motive, which must encourage the United States in their zeal for public education. If the Americans expect their public schools to prepare citizens who shall be permeated with the national spirit, it is not less necessary that the young generation be imbued with sufficient moral principles; and to accomplish this the school is the principal, often the surest, instrumentality.

From a variety of causes, family ties are less strong in the United States than in Europe. The frequent separation of the parents which results from commercial and agricultural occupations in an immense territory; the feverish zeal of many fathers in business; the general spirit of independence; the custom of self government which the young American draws, as it were, from the air he inhales; the custom which excuses even young women from asking the permission of their parents for most of their actions, and from giving an account thereof; the laws, finally, which sanction the existing customs, frequently shorten the duration of childhood and weaken parental authority. These are some of the causes which have greatly reduced the moral influence of the family. Does the school supply this want of moral and domestic education? It is difficult to believe that it supplies it entirely, but it certainly does partially. The children of the lower classes will learn at school how to behave, and will lose some of the rudeness of their manners. In school they hear the duties of respectable people authoritatively explained and receive moral directions of an elementary character for practical life; here they are trained to be members of a civilized country. This training is all the more necessary because thousands of European immigrants have in this respect everything to learn. Would it be proper for the United States to let the different denominations take care of the civilization and moral training of these ignorant masses? Certainly not; for those who need civilization most are precisely those who are without the influence of the churches; the object, moreover, of the churches is not to make citizens for the state, but converts to creeds. Not even the Sunday school has this in view; it limits its instructions to particular religious tenets held by its sect. It is thus the public day school which has to accomplish this work, and nobody calls this privilege in question.

The foregoing considerations would seem to lead to the conclusion that the American school is, more than any other public establishment, entirely in the hands of the state. This is, however, not at all the case. The Federal Government does not interfere with the schools at all; the Constitution does not even authorize it to do so. The States interfere only so far as general school legislation is concerned, and leave to the different localities liberty to organize and manage their schools as they please. If we find the American schools, especially in the Northern and Western States, in a flourishing condition,

it is not that the real usefulness of the schools is appreciated by those who govern, but by those who are governed, and because the various municipalities feel themselves obliged—not by law emanating from a central authority, but by what is a great deal stronger, the will of the people, the pressure of local interests—to establish and to support schools in conformity with the wants of the country. This gives the school system in the United States an immovable stability. The custom of leaving the care of public education to the local authorities is, however, not an isolated fact in the social organization of America. In principle, the Constitution of the United States confers on the Central Government no power which it does not absolutely need either for the defense of the collective interest of the Union, for intercourse with foreign powers, or for the subordination of the several States constituting the Union. Beyond these three cases, the Central Government is not to interfere. This does not mean that the Federal Government is indifferent to education. It had, on the contrary, provided for its future support before even the municipalities took hold of it. The Government waived the privilege of directing the management of schools after it had assured their success from a material point of view by devoting valuable lands to their support.

Literary Notices.

THE GARDENER'S MONTHLY for April is a welcome visitor and read with much interest. It has a department devoted to forestry as well as those given to garden and greenhouse plants. Every gardener should take it, and every lover of nature would enjoy it. \$2.10 per year. Address: Gardener's Monthly, 814 Chestnut street, Philadelphia, Pa.

THE MONITOR for April is even better than usual. It is devoted to Home Education, Literature and Religion, containing 48 pages of reading matter every month. Send \$2.00 and receive this Christian monthly for a year. Mrs. M. M. B. Goodwin and Mrs. S. L. Smart, editors. Address: Christian Publishing Co., St. Louis, Mo.

THE STANDARD SERIES.—Standard Books are high priced because of the smallness of the editions usually published, and the cost of advertising them. The firm of I. K. Funk & Co., propose issuing large editions of such books in a cheap form, and no doubt will realize immense sales. This firm deserves great commendation in thus putting the very best of our literature in such a form that even the poorest may have a library of the choicest books. Printed in clear large type and covered with stiff ramia, they are sold for from 10 to 30 cents per copy. Other binding in proportionate prices. Address letters of inquiry to I. K. Funk & Co., 10 & 12 Dey street, N. Y.

THE BIBLE AND ITS STUDY.—This is a neat pamphlet of 95 pages, published by J. D. Wattles, 725 Chestnut Street, Philadelphia. It contains 13 short essays by leading authors and strong men, giving directions for the study of the Bible together with promptings and helps in the way of notes, commentaries, dictionaries, &c., to an intelligent understanding of its teachings. To one not familiar with Biblical research, or not supplied with works of reference this little book is just the thing. It is a reprint from the *Sunday School Times*, put into a convenient form for Sunday school teachers to whom it is an excellent guide. Send for a copy. Price by mail 20 cents. Five or more copies to one address, 15 cents each.

FRANK LESLIE'S SUNDAY MAGAZINE for May is a remarkable number of this always entertaining, instructive and edifying periodical; and is highly creditable to the talent, carefulness and industry of the editor. The 128 quarto pages present a vast variety of delightful reading, interesting to all classes and calculated to gratify all tastes. The poems are very meritorious; the miscellany unusual abundant, as are also the Religious Notes and News at Home and Abroad. There are obituary notices of celebrated divines, Recreations for Sunday Afternoon, a beautiful Hymn (the music by Mendelssohn), etc., etc.; but it is impossible to do more than merely glance at the rich and varied contents. The price of a single copy is only 25 cents; the annual subscription is \$3.; six months, \$1.50; and four months, \$1. Address, Frank Leslie's Publishing House, 53, 55 & 57 Park Place, New York.

ORIENTAL AND BIBLICAL JOURNAL.—We have received the first No. of a new magazine, entitled *The Oriental and Biblical Journal*. The object of this magazine is to give results of latest researches in all Oriental lands, such as Egypt, Assyria, India, and countries farther east, including

also Italy, Greece, Troy, and other regions known to classic history. It will also embrace many subjects of a more general character, such as the manners and customs of all nations, their traditions, mythologies and religious notions, as well as language and literature; and everything that may serve to illustrate the history of the human race, or confirm the truth of the scripture record.

A large number of distinguished scholars have already promised to contribute to its pages, and among them are Rev. Selah Merrill, D. D., Rev. Howard Crosby, D. D., Rev. James Strong, D. D., of Drew Seminary, New Jersey, Rev. Lyman Abbott, D. D., Rev. T. O. Paine, the best Egyptologist in this country, Rev. A. H. Sayce, D. D., F. R. S., of Oxford, Eng., and many others.

The Journal will also embrace correspondence from missionaries and residents in various parts of Asia and Africa, Japan, Polynesia and Australia, and the expectation is that all Ancient and Primitive Races of the Earth will ultimately be embraced within its scope.

Arrangements are in progress by which we shall secure the Reports of the Palestine Exploration Party, and of the Archaeological Societies at Rome, Athens, and other places, as they are published.

Quarterly, illustrated. Price, \$2.00 per year. Address: Rev. Stephen D. Peet, Editor, Clinton, Wis. Jameson & Morse, Publishers, 164 Clark Street, Chicago, Ill.

General Church News.

(From Sunday Chronicle.)

—Professor John Stuart Blackie thinks the style of worship adopted recently in the Established High Church of Scotland, if generally followed, would prevent "lapses" from Presbyterianism.

—Among the eminent Scotch divines who will attend the Presbyterian Council in Philadelphia this year is the Rev. Alexander F. Mitchell, D. D., Professor of Ecclesiastical History in St. Andrew's University.

—The Rev. Theodore Monod, a prominent Protestant pastor of Paris, has been deputed by a French missionary society to visit the United States this spring, to represent the present condition and needs of Protestantism in France.

—It has been discovered that there is a considerable body of Bohemian Old Catholics in Volhynia, Russia, under the care of three priests. The community has been recognized by the Government, and one of the priests has applied for a copy of the Old Catholic Liturgy.

—The Spanish Government has ordered the restoration to the parents, with a view of its reinterment as a Protestant, of the body of a child at Bilbao, whom the priest had compulsorily buried as a Catholic, on the ground of his having baptized it prior to the father's conversion to Protestantism.

—The Reformed Episcopal Church has had in consideration the question of raising money for foreign missions and expending through the agency of the American Board. It has been decided, however, that it would not be wise for the denomination, while its internal wants are so pressing, to undertake at present an additional burden.

Vacant Places

In the dental ranks will never occur if you are particular with your teeth, and cleanse them every day with that famous tooth wash, SOZODONT. From youth to old age it will keep the enamel spotless and unimpaired. The teeth of persons who use SOZODONT have a pearl-like whiteness, and the gums a roseate hue, while the breath is purified, and rendered sweet and fragrant. It is composed of rare antiseptic herbs and is entirely free from the objectionable and injurious ingredients of Tooth Pastes, &c.

Columbia River Bar.

This subject is agitating the minds of the people of Oregon to a great extent, and reminds one of the time when Capt. Eads constructed the jetties in the Mississippi river. But all these topics of the day are thrown in the shade since the introduction of the celebrated OREGON KIDNEY TEA. The first case it has failed to cure in complaints of the kidneys and bladder, is yet to be heard from.