

CHRISTIAN MESSENGER.

"ON EARTH PEACE, GOOD WILL TOWARD MEN."

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Original Communications.

"J. F. A's. Articles."

Bro Stanley:

Under this head Bro. Warren
and McClure in reply to No. 8 of a
series of articles written by me some
time since, make some statements
which I desire to notice.

I regret that these brethren did
not see fit to notice the matter at an
earlier day, while what I did say
was fresh in the minds of your
readers. As it is, those who have
not filed the MESSENGER will be
likely to be misled by what is said
by these good brothers. I regret
exceedingly that Bro. Warren did
not pursue his argument with less
peremptory and confine himself within
the bounds of dignified discussion,
which the importance of the subject
under consideration certainly de-
mands. I have no other object in
view in what I have said on the mat-
ter, than the good of my country
and the advancement of the cause of
Christianity. And whatever errors
I may have committed in the pre-
mises, must be charged to the head,
and not the heart. I make no pre-
tensions to perfection. But sensible
of my fallibility, I hope that naught
but a due degree of humility, and
respect for the feelings of others, will
always characterize my intercourse
with all men, and more especially
with my brothers in Christ. And
while I propose to let this spirit
control and guide me along my path-
way, however humble and unpresum-
ing it may make me, still I claim to
be the peer of my good Bro. Warren.
Hence, if the brother desires me to
discuss any matter with him through
the paper, he must not indulge in
unnecessary harshness and personal-
ity.

The brother sets out by objecting
to my assertion, that "politicians
are to be avoided when they propose
to make matters of religious faith a
matter of political issue at the poles,"
and seems to infer that therefore I
would debar them from speaking of
moral crimes, such as intemperance,
desecration of the Sabbath, theft,
forgery, etc., at the poles. Nothing
could be more foreign to my mean-
ing. In a general sense, I simply
meant to say that, whenever a
party, or a politician, made any mat-
ter of religious faith, a test for civil
office, it, or he should be avoided.
In a restricted sense, I meant to say
that when any party or politician
proposed to ostracise Catholics, or
Methodists, or Baptists, or Chris-
tians, or any other sect that propose
to take the inspired word of God as
the man of their council, he should
be avoided.

Now, can these brethren see no
difference between matters pertain-
ing to the kingdoms of this world
and those which belong to the king-
dom of Christ? Or, in other words,
do the brethren conceive no differ-
ence in the duties of a citizen of the
government and a follower of the
meek and lowly Jesus? The one is

carnal and the other spiritual, the
one is constructed solely of the works
of man, and is matter of legislation,
extending only to the outward con-
duct of the citizen; while the other
is not constructed by man, not a
subject of legislation, and pertains
to the inward man, the spiritual
man. Hence a thousand statutes on
the subject of temperance, theft, etc.,
could not of themselves make one
Christian. Religion is not a subject
of legislation. Education and legis-
lation might make a man like the
Pharisee, clean on the outside, but
on the inside he will still be like the
whited sepulcher, full of dead men's
bones. Without the aid of the Savior,
men were never made Christians by
enactment of laws, however moral.
That depends mainly upon holding
up to the world a crucified Redeemer.

The brother objects to my saying
"it will enslave our religion to make
it an element in politics," and says
he "desires the Bible to form a
part of the education of his children,
and asks if it would be wrong to
enact such a law?" Now I venture
to say in this plan, that the brother's
desire to have the Bible form a part
of the education of his children, is
coupled with the qualification that
the Bible must be taught to his
children according as he construes
it; otherwise he would not desire to
see it taught to them. The best way
to get along with the question of
Bibles in schools, is to let it alone by
legislative enactment. The right to
legislate it into the schools, carries
with it the right also to prohibit it
by the same authority. Hence, in
these days of infidelity and the
general weakness of church affairs,
good policy, it seems to me, would be
to leave the Bible to be taught by
good Christian preachers from the
pulpit, and by Christian parents
around the domestic hearth.

As to the revolution spoken of by
the brother, in France at the close of
the last century, if I am not mistaken,
the school of infidels which over-
ran that country at that time caused
the law prohibiting the use of Bibles
in their schools, and thus produced
the revolution. A good argument
why we should handle the Bible
cautiously by legislation. The
brother quotes Scripture to prove his
argument in favor of the church in-
terfering in politics. But if I had
searched the whole book for Scrip-
ture to favor my position, I should
have taken the very Scriptures cited
by the brother from 1 Peter ii. "Sub-
mit yourselves to every ordinance of
man for the Lord's sake, whether it
be to the King as Supreme, or unto
them that are sent by him for the
punishment of evil-doers," etc.
Where is the room here for the ser-
vant of God to enter the sin polluted
political arena, for the purpose of
trying to proscribe a rival church?
But the brother says the saints of
God shall possess the kingdoms of
the earth. Under this plea, many
men and churches have made ship-
wreck of their faith. The Pope him-
self can claim no more. Our pro-
gressive preachers, like Beecher, and
kindred spirits, man of this idea have
made their pulpits but little better
than political rostrums! The
saints share, possess and judge the
world. But when? Will it not be
after the dawn of the millenium?
Besides, I am persuaded that the
sword of the spirit, and not the bal-
lot will be the weapon used to
conquer the world. The brother
here brings forward six different
charges against the Catholics, as a

reason why we should not vote for
one for any civil position. For the
sake of argument, I grant all his
charges, and yet how little progress
has that church made in the world
within the last hundred years. Any
one at all acquainted with the sub-
ject, knows that the Pope has no
civil power worthy of notice, and
also that his pretence to infidelity is
only nominal.

Freedom of religion is now almost
universal. There are Protestant
churches now within a stone's throw
of the Vatican! The Pope may now
fulminate his bulls and anathemas
at "the heretics" till his lungs grow
weary, and yet it would effect about
as much as Mohamed's call to the
mountain effected it. The Pope too
has made very poor headway in
opposing Republicanism in the
world. I cannot now call to mind
but a single despotic government,
that of Austria, where the Catholic
religion prevails, while on the other
hand I know of many Republican
governments where the Catholic
religion prevails. France, Mexico,
and the South and Central American
republics may be named among
them. Turn the matter over and
you will find many Despotic govern-
ments in which the Protestant re-
ligion prevails, England, Prussia and
Russia, the three greatest powers in
Europe, foster freedom of religion.

J. F. AMIS.

(Concluded next week)

Popular Education.

BY Z. S. H.

Popular education in this country
is a great fact. Nor is it confined
to our country alone. The North
German States excel us in their pub-
lic schools, both in the instruction
given and in numbers taught. Much
attention is now paid to this subject
in Austria, Italy and France. Scot-
land has long been noted for the care
with which she educates her chil-
dren. And England, though late in
entering the lists, has been so awa-
kened that education claims from
her law makers as much attention as
any other question. Indeed all na-
tions, that are at all keeping up with
modern progress and life, are becom-
ing more and more impressed with
the necessity of educating the com-
mon people.

Hence popular education is one of
the facts of modern civilization; a
fact as much as the press, the church
or any thing else. But it is compar-
atively a new fact, a recent fact.

What is the significance of this
new and great fact? It is that all
children may become educated—it is
not for the children of princes or
lords or the rich alone, but for all—
it is the common school—the univer-
sity of the great public, whose door is
wide open for all.

While we find that popular educa-
tion in practical results is a new
thing, yet in its origin it goes back
centuries. Not however to the old
heathen world for that never pro-
duced a common school. Neither can
we find it in ancient philosophy or
classic literature. We can trace it
no higher than the stable of Bethle-
hem where was born the greatest
teacher that ever was or will be.
That is to say Christianity has given
that tone of thought and feeling
which has produced popular educa-
tion. This is seen from the fact the
more Christian the nation the more
popular and common the education.

But universal education has been
slow in its progress until recently.
Accustomed as we are to so many

books, papers, and scholars it is diffi-
cult for us to form a proper concep-
tion of the ignorance which was a
few centuries ago.

Historians tell us but few lay-men
in Europe know how to sign their
names. Charters were subscribed
by the mark of the cross. Contracts
were made verbally because no body
knew how to write them.

The proudest nobles in the dark
ages were destitute of the rudiments
of education. But we, thanks to
common schools, live in better times
—times in which millions have been
lifted to the level of an intellectual
life. So wonderful is this great fact
if any one had predicted it a few
centuries ago the predictor would
have been looked upon as was he
who said the world turns round.

We are not to suppose however
that all ignorance is conquered! No
indeed! Dense masses of ignorance
are yet found all over our country.
It is a mistake to say our education is
universal, for hundreds and thous-
ands of our children do not attend
school. Look into the pages of the
last census. I have just read a dis-
cription of two charts which repre-
sent illiterary and wealth in the east-
ern half of our union. As I under-
stand it; in the first chart those dis-

tricts where the illiterate persons are,
less than five per cent of the popula-
tion are marked pure white. And
we are surprised to learn that these
districts are relatively small and con-
siderably scattered. They are north-
ern and eastern New England, patches
of New York and Pennsylvania,
almost all the Western reserve of
Ohio with considerable portions of
the northwestern states. A slight
tinge of black is laid upon those por-
tions where the illiterate persons are
from five to eleven per cent of the
whole population. A deeper change
marks an illiterary from twelve to
twenty per cent; a still deeper from
twenty to thirty nine per cent; a
still deeper from forty to fifty-nine
per cent; while pure black designa-
tes those portions where the cen-
suses found an illiterary of sixty per
cent and over.

My author says, the black color lies
in thick dense masses, like thunder
clouds in a stormy summer sky, over
large areas of the southern sea board
and gulf states; Virginia, North
Carolina, South Carolina, Georgia,
Florida, Alabama, Mississippi, Lou-
isiana, Arkansas and Texas. Never,
he adds, have I been so strongly im-
pressed by the amount of ignorance
in our country as when I first stud-
ied this chart.

In the second chart pure white
marks those parts of the country
where the average wealth is less
than \$300 per capita; a slight tinge
of yellow an average wealth from
\$300 to \$750; a deeper tinge, from
\$750 to \$1250; a deeper color from
\$1250 to \$2000; while pure yellow
points out an average wealth of \$20-
00 and over per capita.

By laying one chart on the other
we cannot fail to have two sets of
facts answering each other—riches to
intelligence, poverty to ignorance, yel-
low rests upon white and white upon
black. Here is a relation of cause
and effect. But which is cause and
which is effect? Are not their ac-
tion reciprocal? Does not ignor-
ance produce poverty, poverty per-
petuate ignorance? Is not wealth
necessary to universal education?
Certainly. Hence money is a condi-
tion of popular education.

But it must not be supposed that
all the ignorance is found in the
South. Massachusetts that expends

\$20 a year per capita on her school
population, has 74 935 persons who
cannot read. And more numerous
still are those who cannot write.

These facts show the great work
yet to be done in the cause of educa-
tion. It is frightful to think of the
number of children who are never
reached by the common schools.
What can be done to remedy this
State of things? I hardly know. I
think I know some of the difficulties
in the way—poverty and absentee-
ism. We want money to build good
two and three story school houses
and furnish them well, and then,
above all we want money that we
may be able to put into these houses
teachers who are two and three sto-
ries in brain and culture.

And then after we have all these
it seems to me that experience has
taught us that it is not enough to
say to the children, "Come for all
things now ready;" many will make
excuses; we must go out into the
streets and lanes of the cities, and
the highways and hedges of the
country, and compel them to come
in that our house be filled.

That Star.

"Now when Jesus was born in
Bethlehem of Judæa in the days of
Herod the king, behold, there came
wise men from the east to Jerusalem,
saying, Where is he that is born
King of the Jews? for we have seen
his star in the east, and are come to
worship him." Matt. ii. 1, 2.
Children are taught in Sunday
schools, and sing it in their songs,
that that star conducted the shep-
herds to the babe in the manger at
Bethlehem; and the writer has
heard Christian preachers preach it.
"And there were in the same coun-
try shepherds abiding in the field,
keeping watch over their flock by
night. And, lo, the angel of the
Lord came upon them, and the glory
of the Lord shone round about them;
and they were sore afraid. And the
angel said unto them, Fear not: for,
behold, I bring you good tidings of
great joy, which shall be to all
people. For unto you is born this-
day in the city of David a Savior,
which is Christ the Lord. And this
shall be a sign unto you: Ye shall
find the babe wrapped in swaddling
clothes, lying in a manger. And
suddenly there was with the angel
a multitude of the heavenly host prais-
ing God, and saying, Glory to God
in the highest, and on earth peace,
good will toward men. And it came
to pass, as the angels were gone
away from them into heaven, the
shepherds said one to another, Let
us now go even unto Bethlehem, and
see this thing which is come to pass,
which the Lord hath made known
unto us. And they came with haste,
and found Mary and Joseph, and the
babe lying in a manger. And when
they had seen it, they made known
abroad the saying which was told
them concerning this child. And all
they that heard it wondered at those
things which were told them by the
shepherds. But Mary kept all these
things, and pondered them in her
heart. And the shepherds returned,
glorifying and praising God for all
the things that they had heard and
seen, as it was told unto them."
Luke ii. 8—20. No star in that
story.

Where did that star take the wise
men? Most persons believe it was
to Bethlehem, and that the wise men
found the babe in the manger, the
(Concluded on page 6.)