

ence and advantage among the Chinese, which we are glad to believe, he is using to the furtherance of the Gospel.

—Mr. Joseph Strong Curtis, son of Mr. George Ticknor Curtis, of New York city, and a distinguished mineralogist and mining expert, has been appointed special census expert, in connection with the geological survey of Nevada and California, to examine and report upon all important mines, mineral deposits, mills, smelting works, etc., in the district comprising the whole of Nevada south of the Central Pacific Railroad, and that part of California which lies east of the Sierra Nevada.

—A literary catastrophe of the most deplorable nature has overtaken Prof. Theodore Mommsen, the distinguished German historian and Professor of Jurisprudence at Berlin. His splendid library, one of the most notable for the richness and variety of intellectual treasures which it contained has been totally destroyed in the conflagration which destroyed the Professor's house, and nearly forty thousand volumes are irretrievably lost. Many rare and precious manuscripts have also fallen a prey to the flames; and among them five have been borrowed from the public libraries at Breslau, Heidelberg and Vienna. Most of the manuscripts, which are so many masses of charred cinders, were of the fourth and eighth centuries.

—Rev. William Searles, chaplain of the Auburn, New York, State prison, in a recent address said: "There are forty-four State prisons in the United States, exclusive of jails, and 40,000 prisoners in them. One-tenth of the criminals are in the State prisons; so there are 400,000 in all. They have such relations to at least ten persons each as to carry sorrow and suffering to at least 4,000,000 of our people. What streams supply these prisons? Three,—idleness, licentiousness, and intemperance."

—The curriculum of Amherst is said to be next to Harvard, the most liberal in the country. The elective system is pursued successfully, and a scheme for eliminating the old plan of recitations by dividing the whole college into four distinct classes is under consideration. It is possible that before many years there may be substituted for recitations as usually conducted, with the whole class before the professor; a gathering of a much smaller number of students around the instructor's study-table for discussion and instruction. The trustees are also favorably considering a plan for the abolition of the old commencement day, with its ten or a dozen tiresome orations from young college men. It is proposed instead to have the year closed by an oration from some prominent man.

—Readers of recent works on Palestine stand in need of a word of caution respecting the term "Apples of Sodom," to the effect that it is not a biblical one and is of no great age. The conception of a fruit fair outside, but within disappointing by smoke or ashes, is founded on Josephus: "There may be seen, also, ashes reproduced in the fruits, which, from their appearance, would be supposed edible; but on being plucked with the hand, they resolve into smoke and dust."—B. J., IV. viii. 4. And the term "Apples" for this fruit dates from a still later period. For example, the Venerable Bede (735 A. D.), in his "Book of the Holy Places, abridged from the Works of the Ancients," says: "Apples of a most beautiful appearance (*poma pulcherrima*) are produced there, which make the mouths of the beholders water; but when gathered they rot and moulder to ashes, and send forth smoke, as if still acted on by fire."—(Ch. xi. "Works," ed. Giles, IV, 430, 431.) Thus the expression arose in that period—often improperly, yet, as it seems sometimes very properly—called the "dark ages," and the idea is one of those genuine creations out of nothing, except the imagination,

which become very popular and live very long. This one has far outlived its day and generation; and it is to be lamented that such a writer as D. De Hass contributes to its longevity by perpetuating the "smoke and a sulphurous smell," speaking as an eyewitness, when really drawing the notion from the ignorance of ten centuries. There is not a fruit on earth capable of emitting smoke and a sulphurous smell. Living plants never do so.

—According to Maimonides, a cubit was the measure of forty-eight barley-corns (Sepher Torah, ix, 9), whence, from actual measurements of barley-corns made in Syria in 1872, Lieutenant Conder obtains the result of sixteen inches for the medium cubit. The span, therefore is eight inches—the extreme distance stretched from thumb to the end of the little finger by an average hand. In these dimensions it is to be noted that the Syrian and the English long-measure barley-corns agree, and if we with our Western hands can span nine inches, that Jews and Arabs are smaller than we are. The *seveh*, rendered in our version, "hand-breadth," will in this case be five and one-third inches, which is the ordinary span of the four fingers, and the *regal* ten and two-thirds inches. A furlong (*resah*) thus becomes fifty-five and a half yards; a Sabbath-day's journey (*tehum*), eight hundred and eighty-eight yards, or half a mile; and a day's journey, eight thousand three hundred and twenty-five yards, or four and three quarters miles.

—As a part of the scheme for colonizing the Holy Land with Jews, it is proposed to bring the western terminus of the Euphrates Valley Railway down from Alexandretta to Haifa. At Alexandretta the greatest engineering difficulty is encountered at once, in climbing the steep hills which enclose the harbor. In Palestine a similar difficulty presents itself in the passage of the Jordan Valley. The most favorable estimate of the grades is as follows: From Haifa the line would follow the Plain of Esdraelon and rise to its watershed gradually, only two hundred and fifty feet in fifteen miles; but then taking the wide passage of the Valley of Jezreel toward the Jordan, it would fall nine hundred feet in the next fifteen miles. Thence, after crossing the river, it would have to ascend to the highlands of the Hauran by means of the chasm of the Yarmuk, or Hiermax, at the rate of one hundred feet per mile and to the unbroken extent of three thousand feet in thirty miles. It would then be readily carried to Damascus and Aleppo.—*Independent*.

#### Resolutions.

OAKLAND, CAL., Aug. 8, 1880.

WHEREAS, Brother S. E. Pearre and Sister C. N. Pearre are about to remove from our midst and we feel it privilege and duty to make some public expression of our confidence and esteem, therefore

*Resolved*, That in Bro. Pearre we recognize a faithful and zealous minister and a devoted Christian, whose teaching and example prove him an humble and worthy follower of our Divine Master.

*Resolved*, That the universal harmony, peace and good will that has pervaded the church during all the time that Bro. Pearre has officiated as its pastor is largely, if not wholly, due to his prudence and wisdom in his official capacity and his faithful daily example as a Christian.

*Resolved*, That we tender our acknowledgment and sincere thanks to Bro. Pearre, who in our necessity, has given his services, for many months, almost gratuitously, and to Sister Pearre, who has by her faithful, earnest work in the church and Sunday school largely contributed to the success and harmony of the church.

*Resolved*, That in the departure of our brother and sister we feel our great loss and pray our Heavenly

Father to protect and keep them from all harm while on their journey East and in their new field of labor, to richly bless them with both temporal and spiritual blessings.

*Resolved*, That the clerk of this church enter these resolutions on the church records, present a copy of the same to Bro. and Sister Pearre, and forward a copy to the PACIFIC CHRISTIAN MESSENGER and Christian Standard for publication.

The above resolutions were adopted by the unanimous vote of the church, at the close of its regular services, Sunday morning, Aug. 8, 1880.

WM. T. GIBBS, Elder.

C. W. McLAUGHLIN, Clerk.

#### Sunday School Work.

SPRINGFIELD, OR,

Aug. 20, 1880.

Dear Bro. Campbell:

If you will allow me space, I will say something on Sunday schools, as I think our people (Christians) are too negligent in this matter.

There are many who attend our Sunday schools who have no very clear idea about the word, but go themselves or send their children with no particular object in view, such persons can scarcely be said to have any interest in the cause, but attend merely from force of habit, being so indifferent as not to inquire what they shall do when there; such persons never will do anything unless others more active set them going, as you would so many pieces of machinery. Such people are nothing but drags, and destroy the life and vivacity even of the brightest and most cheerful children, making them dull and listless, and the result is a slow, tiresome Sunday school. The object of all Sunday schools should be to teach the Bible, and that alone, though many persons will say if children are thoroughly taught at home there will be no need of Sunday schools. If the children of Christians only were to be taught, then might be some plausibility in such reasoning, for it is certainly true that all Christians should teach their children the word of God at home. Again it will always be true, that while men and women are continually coming in to the church from the world, that many of them will lack the knowledge of God's word; hence cannot teach their children at home, while in the Sunday school every opportunity is offered.

While looking from this standpoint we see more than ever the necessity of Sunday schools; and let us remember that if we are faithful in giving the rising generation a proper knowledge of God's word, eternity alone can reveal the result. And since we see the great need of Sunday schools; and the vast amount of good that may be accomplished through them, we should look to what is necessary to make them the more useful.

In the first place there should be a live superintendent, faithful officers and teachers who can interest the children and gain their love and confidence; and the parents of the children should be there too. The great secret in making children successful in every pursuit of life is not in having them work alone, with no incentive except necessity, or in doing every thing for them, but it lies in working with them. So if parents would do more work in our Sunday schools, take more interest in teaching or studying the Bible, and assisting their children in all their little schemes for putting in practice the truths they learn, our Sunday schools would exert an influence of which we can only dream, until the people become more thoughtfully awakened to the great importance of giving the young a Bible education, and making practical Christians of them. We cannot read the Bible long and remain ignorant of this greatest of all responsibilities. And in this age of division and strife, when so many are trying to ignore the Bible and

keep it out of the hands of the young, far more will be required of us. We must make greater sacrifices and spare not in teaching the children the way of the Lord; for, in this pivot hangs the future success of the Christian church in this State, as well as others.

This gives still another reason why we should make the Bible, and that only, the text-book in our Sunday schools, and not have so much that is secular in them. And when we see wickedness of all description dying out, and truth reigning in its stead, shall we not feel amply paid for all the sacrifices we have made? When our heads are silvery white, and we are ready to lie down in the grave, will we not rejoice to see noble young hearts beating with sympathy for the cause we must leave, and know that hundreds of willing hands will bear onward "the standard of the cross" over our moss-covered tombs? Without doubt, our hearts will be filled with joy when we realize that we have opened the way before them—men and women as they are now to think that when they were children that we guided their tender feet into

the path of truth, and heard them lisp and afterward proclaim aloud the praises of God before the world. But peace and joy far beyond this will fill and thrill our souls when we are safely housed in heaven where we shall never hear a moan of sorrow or see a tear fall.

Your brother in Christ,

J. ALVIN C. COOK.

#### Obituary.

AMITY, YAMHILL CO., OR.,

Aug. 23, 1880.

Editor Messenger:

George Washington Springer, my beloved brother, was the second of ten children, and the oldest that lived to any considerable age. He was born in Steuben county, New York, on February 10, 1827, but was chiefly reared in the west, in the States of Illinois and Iowa. He possessed a quiet, peace-loving disposition; as a friend, true, as the needle to the pole; and from boyhood was a believer in the truth of Divine Revelation, as taught in the Old and New Testaments.

In the summer of 1844, under the preaching of Elder Israel L. Clark, he made confession of his faith, and was by him immersed and received into the Christian congregation, then just being organized in Benton county, Iowa.

In February, 1848, in Johnson county, Iowa, he married Sarah A. Clark. During the summer of 1850, in company with our parents, and the rest of their family, he crossed the plains to Oregon. George stopped at the Dalles during his first winter in this country; but in the spring of 1851 came on down the river and joined the rest of the family at the village of Portland; soon after which we started out in the Willamette valley in quest of land. He took his donation claim in Grand Ronde valley, Polk county, and resided there until March, 1856, when, having sold his land, he removed to Amity, and purchased the present home of his family. Soon after settling here he united again with the church of his original choice, of which, as I believe, he continued to be at least a consistent member until his rather sudden decease, which occurred at twelve noon, on the 14th day of August, 1880, he having been confined to his bed but five days, though he had been seriously complaining for two or three weeks, his remains were interred at 4 P. M., August 14th, in the presence of a very large audience.

Laurels may flourish round the conqueror's tomb, But happiest they who win the world to come; Believers have a silent field to fight, And their exploits are veiled from human sight. They in some nook, where little known they dwell, Kneel, pray in faith, and rout the hosts of hell; Eternal triumphs crown their toils divine, And all those triumphs, brother, now are thine.

B. H. SPRINGER.

#### Armed to the Teeth.

Is a very common expression, but we think that armed to embellish and preserve them to a ripe old age is decidedly more appropriate. This can be done by keeping yourself supplied with a bottle of that splendid dentifrice, FRAGRANT SOZODONT which will beautify the teeth and preserve them from the ravages of decay. SOZODONT contains no acids or gritty substances which injure the enamel, but is composed of rare and antiseptic herbs, which have a beneficial effect on the whole economy of the mouth. Sold by druggists.

#### Literary Notices.

DEMOREST'S MONTHLY for September is, as usual, early on our table. It contains some profitable and much pleasant reading besides the pages devoted to fashion plates and gossip. \$3 00 a year. W. Jennings Demorest, 17 East 14 St., N. Y.

Geo. P. Rowell's Newspaper Directory for 1880 is a creditable and useful work. The Newspaper Advertising Bureau of Geo. P. Rowell & Co. was established in 1865, and since then the issue of their Newspaper Directories have enabled advertisers everywhere to deal with newspapers without the intervention of advertisement brokers.

The following are among the valuable contents of the PREACHER AND HOMILETIC MONTHLY for Aug.—Sermon—"Our Brother's Blood," by Henry C. Potter; "Cosmogony of Moses," by T. W. Coit; "Religion and Politics," by Canon Farrar; "The Unknowable God," by Joseph Parker, D. D.; "The Preciousness of Christ," by J. M. Buckley, D. D.; "What is to be a Christian?" by Rev. George F. Pentecost; "The Perfect Home," by Rev. G. C. Noyes; "Acquaintances with God," by Rev. W. F. Chalmers; "The Glory of the Cross," by Rev. W. H. Wardwell; "The Christian Reconstruction of Utah," by R. G. McNiece; "The Savior of Earthliness," by Rev. John Gaston; "Christian Ethics," by G. B. Safford, D. D.; S. S. Anniversary Services—"The Sabbath School a Defence of Christianity and the Republic," "Religious Education the Safeguard of Civil Liberty," by J. P. Newman, D. D. Subscription \$2 50 per year; single number 25 cents. I. K. Funk & Co., 10 and 12 Dey St., New York.

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