

Report.

MONMOUTH, OR.,  
Sept. 22, 1883.

Bro. Floyd:

One confession at Harris' Bridge on the 2nd Lord's day.

I am on my way to Coose Co., Oregon, where I shall engage in the work as an evangelist.

Truly yours in hope of heaven,  
J. P. EASTER.

"Chalk Talk on Palestine."

Before the Sunday School Convention,  
Los Angeles, Cal., Sept. 12, 1883.

BY C. KENDRICK.

I could wish that map-making was more generally taught in our schools. It was not taught when I was in school, and I am not an adept in drawing. Like most great men, I cannot even write very plainly. I do put my notes on a black-board behind the stand, and, with a pointer, I cause the people to understand them—reading them myself while they are fresh. I would use the black-board more in Sunday-school work if I was a better hand with chalk.

But this is not necessary for the present brief lecture. We have maps of Palestine, and we should all be familiar with them—we who are here better to prepare for teaching the young.

Palestine, a strip of country averaging about 50 miles in width, from the Great Sea to the Arabia, and some 180 miles in length, from Dan to Beshebee, has, for nearly 4000 years, been of greater interest to the world than all the world besides. So it is to-day, and so it will continue to be for years to come. It was the land of Promise to the Jews. It is the land of promise to Christians.

I have tried to master the reports of travellers from Stephens to the last explorer of the Holy Land. I have listened to lectures from personal observers, and have been more interested than by any book or series of letters. But I find myself longing, beyond measure, to see it for myself. I shall see its grand antitype! The Dead Sea in the south, the Sea of Gallilee, the wilderness of Judea, the hill country of the north, Hebron, Macpelah, Jacob's Well, etc., and the river Jordan are of special interest. But two places are of supreme interest; they are Bethlehem and Jerusalem—the birth-place and deathplace of Jesus!

Here I would linger and wait, listening for the songs of angels again, and witnessing the struggle with night and death, and the victory of day and of life.

"No city in the world excites such opposite feelings" as does Jerusalem. "It is the most holy, and the most unholy, or the most desecrated spot in the world."

Josephus would have us believe that during the Paschal feast, in the governorship of Cestius, there were present over two and a half millions of people. Its present population is placed at from 24,000 to 36,000—Jews, Mohammedans and Christians. The number of pilgrims is some times 10,000 a year.

The Jerusalem of our Savior and the apostles, the joy of the whole earth, the city of the Great King, now "lies buried from 20 to 80 feet under the ruins and rubbish of centuries. The prophesy of Jer. (30: 18) that "the city shall be builded upon her own heap" has been fulfilled many times. There is no street left which our Savior trod, and no house which he saw. This makes it very difficult to

identify any of the old sites. It is only quite recently—from 1867 to 1870, parts of the subterranean city have been brought to the knowledge of the world, by the noble exertions of the Palestine Exploring Society. These labors were interrupted, and the shafts closed up. At present the topography of Jerusalem is more confused, by new theories and speculations, than ever. It is to be hoped that ere long further excavations will be made on a larger scale, and under the protection of a better government. The streets and walls, the holy sepulcher, and other traditional sites of interest will, no doubt, be made bare, and fully identified, when the rubbish and "the mists have passed away." By what has been done we can see what can be done at Jerusalem, at Nineveh, at Babylon, etc., till the ancient land is better known than for ages past.

But it is most fortunate that in our Sunday-school work—in teaching and training the rising and on-coming race, we are not particularly dependent on these excavations. True, the moral and spiritual, as well as the literal and material Jerusalem, has been largely covered, occupied—enveloped by the traditions and commandments of men. But with the word of God, provi-

dentially handed down to us in purity and fullness, we can make our individual excavations, exhume the truth, the true, pure, old gospel of Christ, clear away the trash and rubbish of ages, and see and hear as did the people of Jerusalem on the memorable Pentecost following the resurrection—"the birth day of the Christian church," as Smith's Bible dictionary expresses it. And this we need to do. His was the beginning corner of the grandest survey ever made. Peter calls it "the beginning. Acts 11. The inspired history shows that it was the beginning. It was the first time the resurrection was announced to the world, the first time penitents were baptized in the name of Jesus Christ, the first time the church, which Jesus said he would build, is recognized as in actual existence. Since that day it has existed, and it will continue to exist, till it "breaks into pieces all other kingdoms, and fills the world!" "till the will of God is done on earth as it is done in heaven."

"Tarry ye in Jerusalem till ye be endowed with power from on high." "The law shall go forth from Zion, and the word of the Lord from Jerusalem."

There is much—often everything, in a right beginning. I know a large and valuable tract of land in Texas legally belonging to parties who have it not in possession, or under their control. It is in the possession of others. The owners have the patents, the decrees of the courts, and the filed notes, but they cannot identify it. They cannot run it out, because they cannot find the beginning corner.

In our Sunday-school work we do not wish to pile up rubbish, or teach for doctrines the commandments of men. Hence, it is necessary for us to go to Jerusalem—to the fountain head, where the waters of life were, and are, pure.

The Sunday-school work is accomplishing more for the union of Christians, and so for the conversion of the world, than any other one agency. So, I think, we all understand. The church of the future is not to be divided as we are.

Dr. Schaff says: "In the early ages of persecution the heathen were forced to exclaim, 'How these Christians love one another.'" "Now," he adds, "they have reason to say, How these Christians hate one another!" And he then says:

"There is little prospect of converting the Moslems before Christians make peace among themselves and approach them with the power of a united faith and a conquering love."

"Let us go up to Jerusalem." "Our feet shall stand in thy gates, O Jerusalem."—As a lesson preparatory to our great Sunday-school work—that we may be sure we are right, let us go to Jerusalem, hear Peter preach the first resurrection sermon, witness 3,000 converts—and not one failure! All became Christians that day who were willing to obey Christ, and trust in him. Let us consider the names, titles, organization, labors and sacrifices that appear at the very beginning. But above the rest, and more important, if possible, let us pause to realize that these early disciples "were of one heart and of one soul." They would not say that aught which they possessed was their own. They loved as brethren; and if their brother needed it, it was his; or if the cause, or the poor needed it, it was held with no selfish grasp. They were the Lord's, not their own; and all they had were the Lord's,

for time and for eternity. They had no Reverands or Right Reverands, no masters, no slaves of men. They fully realized the meaning of "all ye are brethren." True, they had no Sabbath (Saturday) school. They had no Sunday or Lord's day school either, in our present manner and style, for they had not the facilities. But they had

THE FAMILY SCHOOL.

Parents taught and trained their children in the nurture and admonition of the Lord, bowing in prayer night and morning, and singing the praise of God, and they had their church meetings every first day of the week.

THEIR LORD'S DAY MEETINGS.

This was the church school, next in interest and importance to the family school. There we see them, with their families, in decency and order, teaching, learning, exhorting, encouraging, admonishing, strengthening, comforting one another, observing the Lord's supper, contributing into the church treasury, as they had been prospered, and calling on sinners to give themselves to Christ, heart, soul and spirit, in holy and unreserved obedience to the gospel. "And many of the priests became obedient to the faith."

They all spoke the same things, called Bible things by Bible names,