

## THE GEOGRAPHY LESSON

[SEE SKETCH MAP, LESSON VI.]

Judea was the most southern of the three districts,—Galilee, Samaria and Judea—into which western Palestine was divided in the time of Christ. It lay between Samaria on the north and the desert of Arabia on the south; but its boundaries cannot be fixed more definitely. From Bethel to Hebron, and almost to Beersheba, the central range of mountains forming the backbone of Palestine is a compact mass with precipitous sides to the east and west, with an average height of 2,200 feet. Bethel, however, is 2,930 feet above sea level, the highest part of Jerusalem, 2,598, Bethlehem, 2,550, and Hebron, 3,040. About 15 miles south of Hebron it slopes

down to the desert. The summit of the range is the narrow tableland which was occupied by the tribes of Benjamin and Judah.

In Samaria, to the south of the great plain of Esdraelon, the range is penetrated by many wadies, or valleys forming the bed of mountain streams, generally dry in the summer, so that the inner recesses are accessible from the maritime plain, Esdraelon and the Jordan valley. Mount Carmel is thrust out like a spur to the northwest. The conspicuous features of the landscape are Mount Ebal, 3,077 feet high, and its companion, Mount Gerizim, 2,849 feet.

## THE LESSON APPLIED

Korean converts are taught that every Christian must become a missionary to his own people, in that he must tell the story of Christ's love to those who have never heard it. When he is examined for admission to the church he is asked whether he has done so or not. If not, he is usually continued on the waiting list until he can give evidence of his sincerity by having proclaimed the gospel, in as far as he understands it, to others that know it not. Christianity is spreading with encouraging rapidity in Korea to-day. And Bishop Brent has pointed out that there are three growing cults to-day, a strange group with a common feature. The Mohammedans, the Mormons and the followers of Christian Science are making rapid progress, because each layman of these religions believes himself to be the centre of a propaganda and responsible for passing on the truth as he sees it to all who come into contact with him. The influence of the Christian faith in the world would be multiplied indefinitely if every follower of Christ frankly confessed him before men and felt himself personally responsible for telling others the story of God's love.

Root, in *Bee Culture*, says that after a bee has stung you and torn itself away from the sting, a bundle of muscles partly enveloping the poison bag will continue to work with a sort of pumping motion, working the sting further into the wound, "as if they had a con-

scious existence and burned with the desire to wreak vengeance on the party attacked." So words have a life of their own. Once spoken, they are beyond recall. If they are vicious words, the injury wrought grows far beyond the original intention of the speaker. The responsibility of speech is a serious one. Our lips need to be purged and our tongues to be consecrated if our lives are to tell for Christ and love and righteousness.

On the other hand, the spoken word that rings true has a mighty power for good. One has but to watch an orator swaying an audience according to his will to realize how potent for good speech may become. All cannot be orators, but all can speak kindly and helpfully day by day and seek opportunity for the word in season that heals and comforts. Dr. McDowell tells of a certain famous teacher of whom it was said after his death a few years ago, that he used to visit all the sick, the troubled, all the poor in the community, and that he seemed to think that it belonged to him as a teacher of Greek to do such things. That is the ideal of Christ, every Christian a missionary, every follower bearing witness to him daily, whatever his vocation, every disciple finding opportunities to tell others the glad tidings.

"Ye will receive power and you will be my witnesses." Christ does not intend our