

fasting must express qualities of the spirit and not be mere ritualism.

Secondly, the attitude of the citizen of the kingdom to the world is described ch. 6:19-34. He must neither serve Mammon, nor be worried by anxious care, but must seek the Kingdom and trust his heavenly Father.

3. *Epilogue* (ch. 7:1-23)—Warning against the revival of the Pharisaic spirit. The disciple of Jesus must not judge others, but observe the Golden Rule, and remember that fruit, not profession, is required.

4. *Closing Parable*, ch. 7:24-27.

LESSON VIII.

THE HOLY LAND (Continued)

THE COAST—The coast line of Palestine runs almost straight north and south, broken by the single headland of Mount Carmel. Above Carmel there are a few capes and some natural harbors, sufficient for a maritime nation of the ancient world, for the ships were small, propelled by oars and easily carried to land. South of Carmel the line has scarcely a curve, there are no natural harbors for the protection of vessels, the inhabitants of this coast were not tempted out upon the sea, and so never became a maritime people.

THE MARITIME PLAIN—Lying between the central range of mountains and the coast, this plain is cut in two by Carmel. The southern part again divides itself into three portions—a corner betwixt Carmel and the sea, the plain of Sharon, and the plain of Philistia rolling off towards Egypt.

Open at both ends and easy of access, the plain was the favorite route of the armies of antiquity. At the upper end there is an easy passage to the valley of Esdraelon and thence to the Jordan valley. It is all very beautiful and fertile, with its cornfields, its herds of cattle and flocks of sheep, its rich foliage and variety of color, its roses of Sharon and lilies of the valley.

In the time of Jesus the rest of Palestine fell into three divisions: Galilee, Samaria and Judea.

GALILEE—The name means something round; hence it came to be applied to any well-defined region. This was known as Galilee of the Gentiles, for the heathen pressed upon it from three sides; and then simply as Galilee.

The boundaries of Galilee are well marked: on the north the gorge between it and Leb-

anon, on the east the valley of the Jordan and the lake of Galilee, the Phœnician plain on the west, and the large plain of Esdraelon on the south.

Its area is not more than that of an average Ontario county; yet it possessed all the variety of mountain, valley and plain. The population at the time of our Lord was mainly Jewish. They were a chivalrous and gallant race, and led a busy life, a life affected by many diverse influences. They were less averse to association with the Gentiles than the Judæans, but not less devoted to the faith and hope of Israel.

Galilee stands in close relation with the Lebanon range of mountains and especially with Mount Hermon. This means a more plentiful supply of water and a greater fertility than either Samaria or Judæa enjoyed. It was well wooded, and the land was well tilled. Roads in all directions brought the people in contact with the nations around.

Away from the lake, Nazareth was the one town of supreme interest. It stood on a range of lower Galilee, just above Esdraelon, commanding a view of many of the most famous scenes of Israel's history, and overlooking highways along which there thronged thousands of pilgrims and travelers. The early life of Jesus was not one of strict seclusion.

THE LAKE OF GALILEE—The Lake was the focus of the province's activities and industries. Near this body of water, thirteen miles in length and eight in width, Christ spent the greater part of His ministry, and His teaching took its form from the life that He saw.

The climate is almost tropical. There are hills in Galilee that reach almost 4,000 feet above the level of the sea, but the surface of the lake is 680 feet below. Now the cool sea winds from the west, passing over the highlands of Galilee, are sucked down into this heated basin or rush down the gorges to the lake and produce the sudden storms for which the region is famous.

In the days of Jesus the lake was surrounded with woods and gardens. On its shores were nine or ten cities, Tiberias and Magdala on the western shore; Gadara on the eastern; Bethsaida, Capernaum and Chorazin, whose sites are still unknown, and several others. In short, there was about this lake an unbroken circle of towns and cities.

Amidst this free and busy life Jesus moved, and so the corn-fields, the fisheries, the merchants and the flowers were fitting symbols of the truth that He taught.