

4. *A Man Called*, vs. 59, 60. What excuse did this man make? Was not this a reasonable excuse? How did Jesus look upon it? There is something more important in life than a funeral. About the only religious thing that some people do is to attend a funeral.

5. *Another Volunteer*, vs. 61, 62. Note that this was not a volunteer for immediate service. What did he want to do first? Was there anything wrong in this? If there was nothing more important to be done this was all right. What answer did Jesus give to this question? Make very clear to the class that there must be no selfish reserves in surrendering ourselves to Christ.

### For Teachers of the Boys and Girls

Have a little talk with your class about discipleship. Jesus is no longer on earth in the flesh, but He still looks to us to be His disciples, His followers. Ask them to think of the honor of being invited into the number of Jesus' followers, and of those who go through life paying no heed to that invitation. Then take up the Lesson as follows:

1. *An unknown disciple*, vs. 49, 50. At any rate, he did not belong to the official Twelve. But he was really doing Jesus' work. That was the important thing. Do you remember the test which Christ applies to men? Read Matt. 7:16-20. Is it fair to say that the principle which Jesus lays down here in v. 50 is something like

this:—When you find it impossible to agree with some other person in everything, try to lay your emphasis upon his good qualities rather than upon his questionable qualities.

2. *Revengeful disciples*, vs. 51-56. The point to bring out here is the failure of James and John to really grasp the spirit which animated Jesus, and which should animate His disciples. Ask someone to read Matt. 5:43-48. In loving our enemies we are actually being like God.

3. *Possible disciples*, vs. 57-62. Jesus looked upon all men as *possible* disciples. Not that all men become actual disciples. What are some of the things which prevent certain people from being true disciples? (a) Some people do not take the difficulties of the Christian life into account before they enter upon it (vs. 57, 58). Jesus wants to be honest with us, to hide none of the possible hardships from us. But remember that nothing is worth having that is not worth paying for. Dr. Samuel Howe used to say: "Obstacles are things to overcome." (b) Some people want to put off the decisive step (vs. 59, 60). They are like Felix (see Acts 24:25). Dwell upon the dangers of postponing our decisions, especially the decision to follow Jesus. (c) Some people do not take the Christian life seriously enough (vs. 61, 62). Dwell upon Christ's demand that we be thorough.

## THE GEOGRAPHY LESSON

[SEE SKETCH MAP, LESSON X.]

Consult our map of Samaria and Judea and notice where the point of a long V, resting on a slope of Mt. Ebal, has the number 48 attached to it. If you stand to-day at the point of that V and look southward over the space between its spreading arms, you find yourself in a hillside pasture. Beyond the nearest fields you can see the flat roofs and whitewashed walls of some houses, clustered closely together in a little village. Beyond the village are more fields, bordered by the long, white line of a dusty road. At the farther side of that road a high hill rises, quite bare and steep. Straight ahead, beyond the village and beyond the lower slopes of that bare hill, you can look off for miles and miles over gently rolling

ground at the south. Jerusalem is off in that direction, beyond the hills which you see in the farthest distance. The road which shows most plainly, passing the village, and skirting the foot of the bare hill, and then leading off toward Jerusalem, is a very, very old highway. Though we do not actually know Jesus was following it at that particular time, on His way to Jerusalem, it is at least probable. The village down in this near-by valley was in His day a Samaritan village.

To look for yourself over this old Samaritan village and the Jerusalem road, use a stereograph entitled, From Mt. Ebal South Over Jacob's Well to Mt. Gerizim.