

The Perean ministry of Jesus, as it is called, is recorded almost exclusively by Luke in the section of his Gospel extending from ch. 9:51 to ch. 18:34.

In Lesson III. of the Third Quarter we find Jesus near Jericho, where He healed the blind Bartimæus. From Jericho He goes to Bethany, the home of His friends Mary and Martha and Lazarus, near Jerusalem. Then follows the triumphal entry into Jerusalem and after that the days of teaching in the temple and the instruction of His disciples

on the Mount of Olives, with the nights spent at Bethany.

Soon the evening comes when He gathers the disciples together for the Last Supper. Then He passes through the agony of Gethsemane, where He is arrested by His foes. Quickly follow the scenes in the high priest's palace, before Pilate's judgment seat at Calvary, and Joseph's tomb, and in the closing Lesson we see the risen Lord ascending to "the right hand of God the Father almighty."

## CASTING THE NET

### AN EXPERIENCE

How many scholars in our Sunday Schools might be brought over from a noisy troublesomeness to a real helpfulness was illustrated by one of the speakers at the recent meeting of Synod in Toronto. He was discussing both the need of and opportunity for evangelistic work among the scholars of the Sunday School and in the course of his remarks he told the following remarkable experience:

Our School, he said, had been closed for three Sundays because of measles and the superintendent asked me to review from the platform the three Lessons missed. These covered the Lesson on the entry of sin into the world. I laid special emphasis on the entry of sin into our hearts. While I spoke, I saw evidences of the Spirit's working, especially among the older boys. Before I sat down, we bowed our heads in prayer and while in this attitude, I asked any who wished to begin to live out and out lives for Christ to raise their hands. A number did so.

I afterward announced that I would go down to my study in the church and if any really wanted to carry out the wish indicated by the uplifted hand to come down there for private conference about the way of life. To the surprise of my little faith, 17 came. For two successive Sundays, I repeated the invitation without pressure and in all 43 came for such instruction. This constituted about 75% of those over the age of twelve. I at once organized them for

further study and training, meeting twice a week, Sunday morning at 10, and Wednesday evening at 7.

At the next Communion 27 were received, and others were continued on probation. Among the first to come out was an entire class of boys twelve to fifteen years of age. They had been the heartbreak of the School. They are now the joy of it and of their teacher, and the soul of the Junior C. E. Society. It is a common experience to have twenty sentence prayers in one meeting. The movement was largely amongst boys. The regular attendance at the Society to-day shows about five boys to one girl, surely an unusual condition and an evidence of a real work of grace.

### What Stories to Tell

*By Rev. A. J. W. Myers, Ph.D.*

First and unique in importance are the great Bible stories. They are unequaled in the presentation of moral and religious truth. They have been providentially given for the nurturing of spiritual life, especially in the young. Every parent and teacher has these stories at hand and they should look upon it as a sacred duty—and privilege—to teach these wonderful stories to the children and, if possible, to get the children to tell them themselves.

In the great stories of other peoples than the Hebrews—Greek, Roman, Norse, Ger-