

the coming of each new section of the Bible for study, he ought to be able to present the Lesson in a more effective way. He ought with increasing clearness to understand both the Lesson and the class in such a manner that he can bring them more easily and more helpfully together. If the teacher is satisfied with past methods and ways of doing, he is drifting.

*Don't drift in personal work.* The chief business of the teacher, without any question, is the winning of the members of the class, one by one, to Christian discipleship. And in this most important work, also, there is danger of drifting. The teacher may recognize his supreme task, but not take any defi-

nite steps toward its performance. He may hope that some chance word may be the good seed, he may hope that some occasion may occur to give him the opportunity to speak a personal message in season. But thus to hope and to do nothing is to drift. The teacher must deliberately lay siege to the citadel of boysoul or girlsoul or mansoul. He must study the defences, and he must plan the most strategic attack. He must not wait for opportunities to come; under the guidance of the Spirit of God he must make opportunities. The teacher must not depend too much on auspicious occasions; he must teach the word in season and out of season.

## HOW TO STUDY THE LESSON

*By Amos R. Wells, Litt.D., LL.D.*

### III. USE YOUR IMAGINATION

There is no better way of making the Sunday School Lesson vivid to yourself than by trying to put yourself in the place of the different characters of the Lesson. The time and thought spent in this effort will repay you richly.

For example, suppose you are studying Peter's release from prison. Imagine that you are Mary, the mother of John Mark. She was a close friend of Peter. Think of his visits to her house. About whom did they talk? Jesus, of course. Think of some of the things that Peter told her about,—the transfiguration, the raising of the daughter of Jairus, the wonderful catch of fishes on the Sea of Galilee, the stilling of the tempest, the sad scene in Gethsemane. And all the time John Mark would be listening, storing away facts which he afterwards wrote out in his Gospel.

Then think how Mary felt when she heard that the wonderful old man, who had been so near the Lord, had been put in prison and was likely to be killed as James had been. How shocked she was! She could not keep up her housework. She and Mark wanted no dinner that day and no supper. What could be done? They felt helpless.

Of course they went to John. They found at his house Mary the mother of Jesus. All

four talked the matter over earnestly. John had relatives high in office. He went at once to see them, but came back discouraged. They would promise nothing.

But John knew that prayer could accomplish great things—everything. Had not Jesus often repeated the most glorious promises to those who prayed? So it was John, probably, that suggested a prayer meeting of the Christians. Mary's house had the largest room, so they met there. Mark was sent around to invite the other Christians to come; Rhoda too, very likely.

They would gather after dark and quietly. They would not want to draw attention to themselves. There would be no singing, only praying. Very likely two or three prayed at once. John kept up their faith by repeating what Jesus had said about prayer and about His being with His followers in their trials. So the long night wore on, till suddenly there came a startling knock at the door, sharp and loud. Nathanael was praying, and he stopped short in his prayer.

Well, you see what I mean, and there is no need to continue through the whole scene. After you have thus made the story vivid from the side of Mary and Mark and Rhoda and John, pass to Peter, and imagine his feelings at each stage of the event, and think of the