

the speeches only, the audience inserting the narrative.

Divide the lesson into sections that will analyze the thought or the story, and read these sections alternately, the leader prefacing each with a suggestive title.

Divide the teachers into two portions—right and left, front and back—and let them read antiphonally.

Let the leader read the entire lesson, injecting crisp comments carefully prepared beforehand, these comments being all in one line—exegetical, historical, explanatory of customs or of phrases.

Let the leader prepare a set of questions, one to be answered by each verse, and to serve as an introduction to it as the teachers read.

In studying the gospels, whenever the lesson would be made clearer by it, read, instead of the regular text, the same passage as a monotezaron gives it, combined with all that is found in the other gospels. Such ancient books as "The Teaching of the Twelve Apostles" or "The Apocryphal gospel of St. Peter" may often furnish a suggestive extract to add to this opening reading.

The work of the teachers' meeting will largely be cut out for it at the outset, if the leader knows his business. Announce your programme, if you want help in carrying it out. What wonder the meeting runs off the leader's track, when the track is invisible to all but the leader! "First," says the experienced teacher, "we'll form a scheme for our guidance in study; second, we'll go over the story of the lesson in a preliminary survey; third, we'll take up the words, phrases, customs, and circumstances that need explanation; fourth, we'll discuss the best way of teaching the lesson to the younger scholars; finally, we'll bring out points for the older members of the school."

Many meetings fray out at the end. Nothing's finished, or at best there are a few hasty answers to the stereotyped question, "Now what do you consider the chief teachings of this lesson?" If it has not been made evident before the meeting was half through what are the chief teachings of that lesson, it surely will not be made evident by this hurried question, whose answers are punctuated by the donning of overcoats. If the leader began with a good outline, now is the time to

clinch the discussions of the evening by repeating the outline enlarged and modified as those discussions may have required. Then let the evening be closed reverently with a few words of earnest prayer.

As to the general conduct of the meeting, probably the matter most necessary to be urged is the use of direct, brisk, suggestive questions, addressed, not to empty space, but to particular teachers. A question spread over a roomful is about as efficient as a bullet would be if fired flat enough to cover ten men. Don't be afraid to use proper names. Questions addressed to a crowd put a premium on forwardness. Call no one by name who is really too bashful to reply, but teachers ought to pass by that stage of timidity.

A second common mistake is to run the teacher's meeting on the low plan of mere facts, history, biography, when it should be all aglow with the spiritual life.

If the teachers' meeting does not touch the teachers' consciences, hardly will those teachers touch the conscience of their scholars. Let the leader ask at every turn this question in effect: "What need of your scholars' lives will this truth fit?" And he should not rest satisfied until the truth is applied in turn to the diverse needs of three classes—the little folks, the young folks, and the old folks.

The leader must put himself in the place of all kinds of teachers, and discern their needs. He must head off unseemly and prolonged discussions; he must have sprightliness to keep the meeting taut; he must have zeal to keep the meeting warm; he must have consecration to keep the meeting spiritual.

But the best of leaders may be thwarted by poor following. To be led in a teachers' meeting is an act almost as difficult as to lead. A skilful follower in a teachers' meeting will answer questions briefly. He will not commit the impertinence of giving ten times as much as is asked for from him, thus stealing from the meeting the sprightliness of nine questions and answers, even when all he says is to the point. He will make suggestive answers rather than exhaustive ones. His eager note-book and intelligent listening will be as encouraging as a continuous round of applause. In short, he will be anxious to do anything for the success of the meeting, even to the extent of sitting silent for fifteen minutes. And all leaders will bless him.—A. R. Wells.