

achieve their highest possibilities. A thorough appreciation of each other, a clear understanding, and a warm mutual regard and confidence, are elements of power which cannot exist where there is no acquaintance. We regard these as among the first things for each Superintendent to seek.

There are teachers, too, who have need of special acquaintance with each other. The children of one family are under the care of different instructors. Granting all we please for personal peculiarity among these scholars, yet there is very much they have in common. If they belong to a highly religious family, there is a mighty Christian power upon them continually. The boisterous boy, and his retiring sister, both feel that steady influence. That is common to them. On the other hand, a thoroughly worldly home influences for worldliness each of its members, and there is a common un-Christian influence upon them. If now the two or the three or more teachers, specially charged with the care of the members of either of these families, can confer together, and, counsel together, and above all, pray together, for the pupils exposed to one well known and common influence, would not these teachers be reciprocally helpful to each other? Teachers related in such a way, need to get acquainted.

But all the teachers of any school have much in common. The peculiar difficulties of their field, of their pupils, of their room, of their furniture, in short, of all that is peculiar to themselves, or common to others, may profitably be the subject of social converse and of united prayer. Hence we urge a good, Christian-like acquaintanceship.

But how can this be secured? By a wise, kind and really religious effort to promote good-will and good-fellowship among the workers. The teachers' meeting affords splendid opportunity for such effort. Each superintendent's, or officer's, or teacher's house affords a suitable place for it, and all concerned in the school should consider themselves specially appointed to promote this end. Acquaintance need not degenerate into foolish familiarity, nor need a friendly band of workers become "a mutual admiration society."

It is especially important that teachers be well acquainted with their classes. Each scholar should be known by name. John does not like to be called James, nor Mary to be called Sarah. The home surroundings of each scholar should be known. A world of sympathy would often be created for pupils who excite our disgust, could we but see the depths out of which they come to us for instruction. Visitation is essential here. Go with some fellow worker if you are afraid to go alone, but by all means go and see whence and from what your scholars come. Lay aside dignity and a patronizing air during these visits, and as a straightforward, unassuming, earnest friend, desiring to help a parent to help a child, go to the home of every member of your class. Let the length and the character of the visits always be determined by the evident demands of the occasion. Never "bore" people, even though you have a religious or Sunday-school gimlet.

The chief opportunity for acquainting yourself with the real character of scholars, is in your own home,—invite them there often. Plan to make them happy, to elicit their confidence, and to do them good. Love is ingenious and prayer is hopeful. If you love your scholars and pray for them, you will learn how to win your way into their hearts, and once there, you soon get well acquainted. Letter-writing to pupils may be a means of great good. Of course every one of these directions must be followed in a spirit of true courtesy and propriety. There is much good to be gained by acquaintance one with another. But the Bible school is not solely, nor even chiefly for social purposes. Bible study, spiritual profit, are ever supreme. Sociability may help both. As a help it is to be sought. It may become a hindrance. Against this we must be studiously watchful.—*Baptist Teacher.*

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It has been well said, "There will be no Monday in heaven, and we shall not have to begin the old round of toil afresh, as soon as the Sabbath's peace is past. There will be an everlasting Sabbath."