KEEPING IN.

"Pupils are kept in at recess and after school to study." This is literally a crying evil. It is a custom handed down to us from the past and sanctioned by age; but teachers are perceiving its enormity, and are fast discarding the practice. It is both unnecessary and injurious. Scholars may be profitably directed to remain after school for the purpose of receiving suggestions, counsel, etc., from the teacher, but not to study, and at recess, never. The object of an intermission is to preserve the health of the pupil. Nature demands this and it is her right. No teacher should rob a child of legitimate exercise. It is a physical wrong. Moreover in play the superabundant flow of the animal spirit is worked off, and that force is employed in throwing a ball, or running a race, which would otherwise find vent in mischief or restlessness. The whole fifteen minutes usually given is demanded, and the thoughtful teacher, instead of depriving a pupil of any of those precious moments should urge every one to use them in the best manner possible. It is well to explain this object, especially to the few studious girls who are inclined to keep their desks at that time, and to convince them of their duty to preserve their health, and that play-hours should be as sacredly devoted to recuperation as study hours to work. Even when the weather is unfavorable for outdoor sports, the necessary relaxation should be secured by throwing open the windows far enough to obtain fresh air (taking care that no one shall receive the direct draught), and then putting the school through the light gymnastics.

Keeping a pupil after school to learn a lesson is wrong in principle. It begets a dislike for the teacher, the school-room, the study, and all connected with it. What should be a delight is made a punishment. Moreover, it punishes the teacher as much as it does the pupil. It wearies him unnecessarily, and, depriving him of time for rest and study unfits him for work, and so robs the school of its right—his best services. The difficulty with the pupil is generally an inability to concentrate the mind upon the lesson. If that can not be secured during the fresh, vigorous hours of the day, under the inspiration of the class and the example of companions, the teacher may well despair of success under less favorable conditions.

I can not sum up the matter better than in the words of Superintendent Harris. "The cure prescribed (the retention after school) only aggravates the disease. Prepare the lesson so that the pupil can carry it by storm and never allow him to make a dissipated, scattered attack upon it." *The National Teachers' Monthly.*

GRACE IS FOR REAL NEED.—The grace which God gives is for the real occasions of life. To forget this is to make the whole of our moral and religious life morbid and unreal. For a man to ask himself deliberately on his wedding morning whether he is so resigned to the will of God that he is perfectly prepared to consent to his bride's immediate death, is preposterous folly. The grace he needs just then, is grace to make him heartily grateful to God for the new brightness and joy which have come to him, and grace to enable him to treat his wife with the chivalrous devotion she has a right to claim, and grace, while he loves her with what seems all his heart, to love God still better. If we have honestly accepted the will of God as our supreme law, we shall receive strength from God to do God's will and submit to it as occasion demands. When God sends us work, He sends us strength to do it, and when he sends us trouble, He sends us strength to bear it. For troubles which we imagine for ourselves, and for work we imagine for ourselves, we must go for strength to our imagination—not to Him. —*Rev. R. W. Dale.*

SCHOLARS' NOTES

(From the International Lessons for 1877 by Edwin W. Rice, as issued by American Sunday-School Union.)

LESSON XXII.

JUNE 3.)

THE LAMENTATION OF AMOS. (About 787 B. C.)

READ Amos v. 1-16. RECITE vs. 6-8.

DAILY READINGS.—*M.*—Amos i. *T.*—Jer. vii. 17-34. *W.*—Deut. xxviii. 58-68. *T.*—Chron. xv. 1-15. *F.*—Micah vi. *Sa.*—Isa. i. 11-27. *S.*—Amos i. 1-15.

GOLDEN TEXT.—If thou seek him, he will be found of thee; but if thou forsake him, he will cast thee off forever.—1 Chron. xxviii. 9.

CENTRAL TRUTH.—The Lord is gracious to those who seek him.

CONNECTED HISTORY.—Amos prophesied while Uzziah was king of Judah, and Jeroboam II., king of Israel—i. e., within the twenty-six years between 810 and 784 B. C. when these two kings ruled contemporaneously.

NOTES.—*Amos.* See Notes on Lesson II. *Gilgal.* Hell refers this to the Gilgal in the mountains, eight miles north-west of Bethel; others to Old-Gilgal in Jordan valley near Jericho where the Israelites encamped (Josh. iv. 19; ix. 6); Samuel judged (1 Sam. vii. 16); Saul was made king (xi. 15). See Hosea iv. 15; ix. 15; xii. 11; Amos iv. 4; v. 5. *Beer-sheba* (well of the oath, or of seven), a place marking the extreme southern limits of the Holy Land (2 Sam. iii. 10); the home of Abraham and Isaac (Gen. xxi. 31-34; xxvi. 23-33); twenty-five miles south-west of Hebron; extensive ruins are still found there; three wells remain, and there are traces of seven others. *Orion*, a hunter of the old Greek mythology, whose name was given to a group of stars south of Taurus and Gemini. See Job ix. 9; xxxviii. 31.

EXPLANATIONS AND QUESTIONS.

LESSON TOPICS.—(I.) THE LAMENTATION OVER ISRAEL. (II.) THE CALL TO REPENTANCE. (III.) THE REBUKE OF ISRAEL'S SINS.

I. THE LAMENTATION OVER ISRAEL. (1.) WHICH I TAKE UP, "as a heavy weight to cast down upon you" (*Pusey*); LAMENTATION, a dirge, or song of mourning. See 2 Sam. i. 17; Ezek. xix. 1; xxvii. 2; xxviii. 2. HOUSE OF ISRAEL, the ten tribes. (2.) VIRGIN OF ISRAEL, tenderly guarded by God (Jer. ii. 2), and never yet entirely subdued by a foreign prince. (3.) WENT . . . A THOUSAND, sent out a thousand warriors, LEAVE A HUNDRED, nine-tenths should be destroyed. See Deut. xxviii. 62.

1. QUESTIONS.—What prophet are we now studying? Note his birthplace and time of prophesying. Give the title of the lesson. The meaning of "lamentation"? Mention Scripture examples of the use of the word. For whom did the prophet mourn? Why? What misfortune would come upon Israel?

II. THE CALL TO REPENTANCE. (5.) BETHEL . . . GILGAL, BEER-SHEBA, seek not these seats of idol-worship, see Notes. BETHEL, "the house of God," SHALL COME TO NAUGHT, "become a house of nothingness" (*Ibn Ezra, Pusey*). LIKE FIRE, see Deut. iv. 24; Isa. x. 17; Lam. ii. 3; Heb. xii. 29. HOUSE OF JOSEPH, Ephraim, the father of the most powerful tribe, was Joseph's son. (7.) WORMWOOD, bitter plants, to denote bitter wrong. See v. 12 and compare Deut. xxix. 18. (8.) SEVEN STARS, the Pleiades, ORION, see Notes, POURETH THEM OUT, as in the deluge, inundations and rain. (9.) FORTRESS, Samaria, the capital city, which was very strongly fortified.

II. QUESTIONS.—State God's call to the house of Israel? Whom were they to seek? What not to seek? What was promised if they sought the Lord? What threatened if they sought idols? How did they pervert justice? The force of "turning it to wormwood"? Mention four things which show God's sovereign power (v. 8). What was his name? How would he manifest his righteous judgments? (v. 9).

III. THE REBUKE OF ISRAEL'S SINS. (10.) HIM THAT REBUKETH, the reprover, whoever rebukes injustice. Ps. lxix. 12. IN THE GATE, where the courts were held. MAN UPRIGHTLY, just judges, prophets, etc. (11.) BURDENS OF WHEAT, exacted before justice would be done. HEWN STONE, making splendid buildings, the ordinary buildings were of sun-dried bricks. Isa. ix. 10. (12.) A BRIBE, compare 1 Sam. xii. 3. (13.) SHALL KEEP SILENCE, Prov. iv. 7; Matt. vii. 6. (14.) AS YE HAVE SPOKEN, boasted that you were God's special favorites, Micah iii. 11, compare John viii. 34. (15.) JUDGMENT IN THE GATE, justice in the court, and in the place of business. REMNANT OF JOSEPH, that a few may remain after the great chastisement. Compare Joel iii. 5; Isa. vi. 13; x. 20, 21; Rom. xi. 4, 5.

III. QUESTIONS.—Whom did they hate? Whom abhor? Why? What state of affairs did this indicate? How did they treat the poor? What guilt for themselves? Why should they not be permitted to enjoy them? State the special sins indicated in v. 12. How would the prudent act? By what means were they exhorted to seek God's favor? What hope was held out to them? Show that God's character warranted such a hope. Jer. iii. 13. Ex. xxxiv. 6, 7. Ps. cxxx. 4. Through whom may forgiveness be obtained by us? Acts v. 31; xiii. 38; xxvi. 18; Eph. i. 7; Dan. ix. 24.

What facts in this lesson teach us—

(1.) How sorry we should feel for the wicked?

(2.) How hateful to God is every form of idolatry?

(3.) How certain and terrible will be the doom of the impenitent?

LESSON XXIII.

JUNE 10.)

THE PROMISE OF REVIVAL. (About 725 B. C.)

READ Hosea xiv. 1-9. RECITE vs. 1-7.

DAILY READINGS.—*M.*—Hosea vi. 1-8. *T.*—Lev. xxvi. 33-46. *W.*—1 Kings viii. 44-53. *Th.*—Jer. xxxi. *F.*—Ps. lxxii. *Sa.*—1 Pet. ii. 1-12. *S.*—Rom. xiv.

GOLDEN TEXT.—O Israel, thou hast destroyed thyself; but in me is thine help.—Hos. xiii. 9.

CENTRAL TRUTH.—The good Shepherd restores his people.

CONNECTED HISTORY.—Hosea entered upon his prophetic office toward the close of the reign of Jeroboam II., and prophesied during the reigns of four kings of Judah, viz., Uzziah, Jotham, Ahaz, and Hezekiah. His ministry probably extended over a period of about 70 years, 785-725 B. C. He must have been contemporary with Isaiah, Amos, and Micah, and probably with Joel and Jonah.

(The text of this lesson and of Lesson XXII. is "Hebrew parallelisms," or poetry. This form has been retained in giving the English version.)

TO THE SCHOLAR.—Notice that the call to repentance and confession, and the promise of God's blessing upon that condition, applies to all who are truly of the TRUE Israel.

NOTES.—*His salvation* (deliverance), salvation, see Connected History. *Asshur*, one of the sons of Shem (Gen. x. 22), whose descendants peopled Assyria, hence Assyria signifies the Assyrians. Num. xxiv. 22, 24. *Lily*, a fragrant white flower upon a stalk three feet high, very common in Palestine, and Pliny says "often producing fifty bulbs from a single root." Tristram would identify it with the scarlet anemone, "the most gorgeously painted, the most conspicuous in spring, and the most universally spread of all the floral treasure of the Holy Land." *Lebanon* (white), a celebrated mountain range in the North of Palestine, consisting of two parallel ridges running north-west and south-east for one hundred miles; the western called Lebanon, the eastern Anti- (opposite) Lebanon; between them an valley six to eight miles wide. Among the Scripture allusions to the features of Lebanon are its trees (Isa. lx. 13), streams (Jer. xviii. 14); herds (Isa. xl. 16), fragrance (Sol. Song iv. 11; Hos. xiv. 6); wine (Hos. xiv. 7). *Olive tree*, a tree very abundant in the Holy Land; the size of an apple tree, very fruitful, of an evergreen freshness; an emblem of peace and plenty, food and gladness. *Ephraim*, the tribe sprung from Joseph's second son (Gen. xli. 50-52), a large, powerful tribe, containing the capital city, and so the representative of the whole kingdom of Israel.

EXPLANATIONS AND QUESTIONS.

LESSON TOPICS.—(I.) A CALL TO REPENTANCE AND CONFESSION. (II.) A PROMISE OF GOD'S BLESSING.

I. A CALL TO REPENTANCE AND CONFESSION. (1.) "TO THE LORD," literally, "even unto Jehovah," comp. Rom. xi. 23; FALLEN BY THINE INIQUITY, Hosea v. 5; xiii. 9. (2.) WORDS, of repentance and confession, not outward sacrifices, see Ps. li. 16, 17; Ixix. 30, 31; RECEIVE . . . GRACIOUSLY, receive the good, or what is acceptable, CALVES OF OUR LIPS, literally, "we will render as bullocks our lips"—i. e., present the prayers of our lips, instead of bullocks, as offerings. (3.) ASSYRIA, alliance with Assyria. RIDE UPON HORSES, rely upon horsemen, either their own (Hosea i. 7, Isa. ii. 7) or those of Egypt, with which alliance was forbidden. Deut. xvii. 16; Isa. xxxi. 1, IX . . . OUR GOD, Isa. xlii. 17; xliv. 17.

1. QUESTIONS.—From what prophetic book is this lesson taken? State what you know about Hosea? When did he live? In the reign of what kings prophesy? What does the prophet call upon Israel to do? Why? What sacrifices to bring? What confession to make? State the meaning of the pledge in the last part of v. 2. What three sins do they disown in v. 3? The meaning of "Asshur"? Of "ride upon horses"? How did they idolatrize? Why did they hope to find mercy in God?

II. A PROMISE OF GOD'S BLESSING. (4.) HEAL THEIR BACKSLIDING, cure their departure from God and the worship of Baal. FREELY, comp. Rom. v. 8; 1 John iv. 10. (5.) THE DEW, in Palestine is very heavy, and supplies the want of rain; LILY, see Notes; ROOTS AS LEBANON, either the forests, or the deep-rooted mountains themselves, comp. Micah vi. 2. (6.) OLIVE TREE, which constantly retains its verdure. Ps. lii. 8; Jer. xi. 16; see Notes; SMELL AS LEBANON, fragrant with odoriferous trees and flowers. Sol. Song iv. 11. (7.) WINE OF LEBANON, celebrated in the East for its aroma and flavor. (8.) I, JEHOVAH, GIVE HEED AND OBSERVE. Ephraim yields do not see nor hear, Ps. cxv. 4-8); GREEN FIR TREE, green all the year round; I AM HE, Jehovah; IN THY FRUIT FOUND, both spiritual and temporal. Ps. i. 3; John xv. 4. (9.) WISE, having spiritual insight, Ps. cvii. 43; WAYS OF THE LORD, his laws, and the course of his providence, Ps. xviii. 30; cxix. 1-3. SHALL FALL THEREIN, stumble at them to their final ruin, comp. 1 Pet. ii. 7, 8; 1 Cor. i. 18.

II. QUESTIONS.—Who promises a blessing to the penitent? What will be had? How love them? State the three things promised in v. 5. Show the force of the figure of the "dew" and the "lily." The three things in v. 6. Describe the olive tree. Describe Lebanon. Show the meaning of the "roots," "smell," and "wine of Lebanon." How would the idols be treated? From whom would Ephraim's fruit be derived? How may we bear fruit? What are some of the fruits of the Christian life? Who should understand God's ways? That walk in them? Who fall? Why? How many of this class will meet the fate of transgressors?

What facts in this lesson teach us—

(1.) As to the kind of repentance and confession which will please God?

(2.) As to the blessing which God will give to those who do repent and confess?

WARNING.—Sometime in March a man calling himself C. E. Stuart, whose name is Newbold, visited Lakefield, Millbrooke, Peterboro and Fraserville, collecting subscriptions for the WITNESS publications. We warn the public against him, and would be obliged to any one who will give us information as to his whereabouts. Our friends are requested as usual, not to pay money to those whom they do not know, unless they bear direct authority from us.

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ADVERTISEMENTS.

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