

LESSON NOTES.

FIRST QUARTER.

STUDIES IN THE GOSPEL BY MATTHEW.

LESSON XI.—MARCH 13.

THE WHEAT AND THE TARES

Matt. 13, 24-30, 36-43. Memory verses, 37-39.

GOLDEN TEXT.

He that soweth the good seed in the Son of man.—Matt. 13, 37.

OUTLINE.

1. The Parable, v. 24-30.
2. The Interpretation, v. 36-43.

Time and Place—On a day spent by our Lord in teaching on the shore of the Sea of Galilee, early in the summer of A.D. 28.

HOME READINGS.

- M. The wheat and the tares. Matt 13 24-33.
- Tu. The wheat and the tares. Matt. 13. 34-43.
- W. The separation.—Matt. 13. 44-52.
- Th. Come!—Matt. 25. 31-40.
- F. Depart!—Matt. 25. 41-46.
- S. The Book of Life.—Rev. 20. 6-15.
- Su. Home of the righteous. Rev. 21. 1-8

QUESTIONS FOR HOME STUDY.

1. The Parable, v. 24-30.
 - Who spoke this parable?
 - To what sort of man did he compare the kingdom of heaven?
 - What bad seed sowing was done?
 - When did the owner of the field find the tares?
 - Who questioned him about his seed sowing?
 - Over what were the servants perplexed?
 - On whom did the owner charge the evil?
 - What did the servants propose to do?
 - Why were they forbidden to gather the tares?
 - How long were the wheat and tares to grow together?
 - Which would be first gathered?
 - How were they to be disposed of?
 - What was to be done with the wheat?
2. The Interpretation, v. 36-43.
 - What did the disciples ask Jesus to do?
 - Who did he say was the sower of good seed? Golden Text.
 - What 's the field?
 - What is the good seed?
 - What are the tares?
 - Who sowed them?
 - What is the harvest time?
 - Who are the angels?
 - What is to be the fate of all who offend and all who work iniquity?
 - What is to be the fate of the righteous?

PRACTICAL TEACHINGS.

- Where in this lesson are we taught—
1. That the wicked are found among the good here?
 2. That the wicked will be separated from the good hereafter?
 3. That the wicked will have a fate different from the good?

WHAT A BOY DID IN SPARE MOMENTS.

A thin, awkward boy came to the residence of a celebrated school principal and asked to see the master. The servant eyed his mean clothes and, thinking he looked more like a beggar than anything else, told him to go around to the kitchen. He soon appeared at the back door and repeated his request.

"You want a breakfast more like" said the servant girl and set him down to some bread and butter.

"Thank you," said the boy, "I should like to see Mr. —, if he can see me."

Some of the clothes maybe you want. I guess he has none to spare he gives away a sight," remarked the girl seeing his ragged clothes.

"Can I see Mr. —?" asked the boy, with the most emphatic emphasis on each word.

The girl for the first time stopped her work. "Well he is in the library, if he must be disturbed he must. I s'pose," and she whisked him off to that room, remarking, as she opened the door, "Here's somebody terribly anxious to see you, sir; so I let him in."

The professor laid his book aside and talked with the boy with increasing interest, and soon took some books and gave him an examination which extended even to Greek, and every question was answered correctly and promptly. The professor

was amazed at such youthful erudition and asked the boy how he managed with his apparent poverty to accumulate such an amount of knowledge.

"Oh, I studied in my spare time," answered the boy brightly, and with the utmost unconsciousness that he was an example to even the man before him.

Here was a boy, a hard-working orphan, almost fitted for college in the spare moments that his companions were wasting. Truly are spare moments the "gold dust of time."

THE LARGEST SCHOOL IN THE WORLD.

Within a stone's throw of Whitechapel, surrounded by some of the very worst slums, stands the largest school in the world. It is presided over by a peer of the realm, Lord Rothschild, who is regarded with love and admiration by every pupil, for he is indeed their good fairy. This school educates thirty-five hundred children, belonging mostly to

the savings-bank department, instituted by the kindly president. In order to encourage habits of thrift he allows an interest of ten per cent. per annum on all savings.

THE FIRST UMBRELLA IN LONDON.

Most other things have their centennial, why not the umbrella, which first came into use in London about a hundred years ago? The Chinese and Hindus had been carrying sunshades for thousands of years before the French borrowed the fashion from them. Even then some time passed before any one thought of making them waterproof. Jonas Hanway, an odd old Quaker, had one made of green oiled canvas, with cane ribs, and he walked under it on the streets of London, with the cabbies and street boys yelling after him and calling him names.

Hanway was a notable man. He was born at Portsmouth, in A.D. 1712, and travelled about the world a good deal, and published a book giving an account of his travels in Persia. With some other gentlemen he founded the Marine Society in 1760, which was intended to benefit beggar boys and orphans by giving them an outfit and starting them as sailors upon trading ships. He was himself a Russian merchant. Then he was one of the early friends of Sunday-schools, though the schools which he helped to start were different to those we have now; they were the means of taming children who were like young savages. They heard the truths of the Bible, and were taught to read. It was not till this century that a machine for sweeping chimneys was invented, and the custom of employing boys as climbing sweepers gradually ceased; but before that Jonas Hanway did what he could to protect these poor little fellows. They had often to go up chimneys on bitter cold mornings; sometimes they stuck fast and died; frequently they got bad bruises and sores from this dangerous work. Some of the timid ones, too, were always afraid of meeting bogies in the chimneys. Even at the age of six or seven children were so employed, because, when small, they could climb up narrow chimneys better, and little girls were actually sent up sometimes.



A STORK'S NEST.

THE STORK FAMILY.

In many lands the stork family is held in high honour. In many parts of the European continent they are encouraged to build their nests on the chimneys, steeples, and trees near dwellings. Indeed, as an inducement to them to pitch their quarters on the houses, boxes are sometimes erected on the roofs, and happy is the household which thus secures the patronage of a stork. In Morocco and in Eastern countries also storks are looked upon as sacred birds, and with good reasons, for they render very useful service both as scavengers and as slayers of snakes and other reptiles. In most of the towns a stork's hospital will be found. It consists of an enclosure to which are sent all birds that have been injured. They are kept in this infirmary—which is generally supported by voluntary contributions—until they have regained health and strength. To kill a stork is regarded as an offence.

the poorest foreign Jews, and has a staff of one hundred teachers.

It is well known that this is Lord Rothschild's pet institution, and that were it not for his munificent support the school would be unable to meet its vast expenditure. It is owing to his generosity that free breakfasts are given every morning to all children who wish to take them, no questions being asked. Again, he presents every boy with a suit of clothes and a pair of boots, and every girl with a dress and a pair of boots in the month of April, near the Jewish Pass-over.

An idea of the poverty of the children may be gleaned from the fact that not more than two per cent. of them decline to avail themselves of this charity. A second pair of boots is offered in the month of October to every child whose boots are not likely to last during the approaching winter. It is scarcely necessary to state that few do not get them. A very popular feature in the school is



EASTERN SOWER.—MATT. 13, 24.

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