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By Lyman Abbott and Rev. S. B. Halliday, Ass't. pastor of Plymouth Church, and dictated largely by Mr. Beecher himself, and received his approval; the book also contains contributions of personal reminiscences from over 50 prominent writers. This is the right book; don't be induced to get any other. Contains entire life of the great preacher. Agents wanted in every town. *See Notice on back cover, as we give SPECIAL TERMS and PAY FREIGHT CHARGES.*

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Prayers I Don't Like.

I do not like to hear him pray,
On bended knees, about an hour,
For grace to spend right the day.
Who knows his neighbor has no flour,
I'd rather see him go to mill
And buy the luckless brother bread,
And see his children eat their fill,
And laugh beneath their humble shed.

I do not like to hear him pray,
"Let blessings on the widow be,"
Who never seeks her home to say,
"If want o'er takes you come to me."
I hate the prayer so long and loud
That's offered for the orphan's weal,
By him who sees him crushed by wrong,
And only with the lips doth feel.

I do not like to hear her pray,
With jeweled ear and silken dress,
Whose washerwoman toils all day,
And then is asked "to work for less."
Such pious shavers I despise!
With folded hands and face demure
They lift to heaven their "angel eyes,"
And steal the earnings of the poor.

I do not like soulless prayers;
If wrong, I hope to be forgiven;
No angel's wing them upward bears—
They're lost a million miles from heaven.

The Sabbath-School.

INTERNATIONAL LESSONS.

Second Quarter—Lesson 9.—May 29.

THE RED SEA.—Ex. 14: 1-31.

GOLDEN TEXT.—When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee.—Isa. 43: 2.

THE DEPARTURE FROM EGYPT. While the Israelites were still engaged in celebrating their first Passover feast, at midnight the Lord smote all the first-born of Egypt, (Ex. 12: 26).

There was a great cry, for there was not a house where there was not one dead. There was no longer a refusal of Moses' request.

The translation of two words in this account, "borrowed" and "lent" (Ex. 11: 2; 12: 35, 36), gives a false impression, and charges a dishonest command on the part of God, and a dishonest transaction on the part of the Israelites. The Israelites did not "borrow," but "asked for" (as in Rev. Ver.), jewels and it was a common custom then, as now, "on the eve of departure, or on the closing of any term of service."

There were 600,000 men, besides children, and a mixed multitude. There were three great routes from Egypt to Palestine,—the Philistia Road, the Wall Road, and the Red Sea Road.

The route chosen was the Red Sea Road. From Etham they made a sharp turn, by the command of God, and were led southward by the pillar of cloud and of fire, which here first appears to be their guide. They returned to the western or Egyptian side of the lakes, and marched along their shores toward the Red Sea.

THE PURSUIT BY PHARAOH.—When, Pharaoh saw that the Israelites had turned back, as if afraid, and were again in Egypt, he thought they were confused and bewildered and in his power. He therefore set out to overtake them.

The Israelites had reached the sea, and were encamped near Migdol, that is, a watch-tower on some neighboring hill.

The Israelites must have been terrified when they saw Pharaohs advancing host.

THE PILLAR OF CLOUD AND OF FIRE.—Vers. 16, 20, 19. Jehovah placed himself between Israel and the enemy. The result was wonderful: it was light to Israel, and darkness to their enemies. The pillar of the cloud. A visible pillar of cloud or vapor, a conspicuous object that could be seen not only by the marshalled host, but by the scattered companies of women and children, as they fed their flocks, and followed afar off the marvellous signal of the divine presence.

And it came between them and it was a cloud and darkness to them (to the Egyptians), but it gave light to these (the Israelites). The cloud surrounded the Egyptians like a dense fog, which made it too dark for them to know what was going on among the Israelites. The Israelites, on the other hand, were in the light that was necessary to enable them to escape.

THE ISRAELITES CROSS THE RED SEA.—Vers. 21-25. When the Israelites saw the Egyptians, they cried to God for help, and wished

FOREIGN MISSION FUND.

Read from Church Carleton, \$5.00 Alpha, of Carleton church, \$20.00. Wm. Peters, Treas.

DISTRICT MEETINGS.

FIRST DISTRICT MEETING to be held with the church at Arthurville, on 1st Saturday in July 1887. Ministers to attend: Revs. J. McLeod, C. G. Phillips, and J. W. Clarke.

SECOND DISTRICT MEETING to be held with the church at Third T. Jacksonville, on the last Saturday June, 1887.

THIRD DISTRICT MEETING to be held with the church at Lower P. Willamette, the third Wednesday in June, 1887.

FOURTH DISTRICT MEETING to be held with the church at Frederi Junction, the second Saturday September, 1887. Ministers to attend: Revs. G. A. Hartley, J. E. Reid, J. McKenzie.

FIFTH DISTRICT MEETING to be held with the church at Upper Hants, on the first Wednesday in July, 1st Ministers to attend: Revs. J. E. Reid, J. McLeod, and T. O. De Witt.

SIXTH DISTRICT MEETING to be held with the church at Lower Millst, the second Friday in July, 1887. Ministers to attend: Revs. J. E. Reid, J. McLeod, and T. O. De Witt.

SEVENTH DISTRICT MEETING to be held with the church at Upper Hants, the third Wednesday in July, 1887. Ministers to attend: Revs. J. E. Reid, J. McLeod, and T. O. De Witt.

THE OVERTHROW OF PHARAOH'S HOST.—Vers. 26-31.

The sudden inflow of the waters made escape impossible.

It was the Lord's doings. The remembrance of this deliverance would aid them, in many a difficulty, to put their trust in God. Israel saw the Egyptians dead upon the sea-shore. Josephus says that, after the passage of the sea by the Israelites, a west wind set in, which drove the bodies of the drowned Egyptians to the eastern side of the gulf, where many of them were cast up upon the shore. In this way Moses, according to him, obtained weapons and armor for a considerable number of Israelites.

PRACTICAL HINTS.—In the deliverance of Israel from Egypt and their journey to the promised land, we have a Parable of Redemption.

The crossing of the Red Sea illustrates the great act of conversion. We seek to escape from the bondage of sin. We find at last an aged we are unable to save ourselves. We pray to God, and he bids us trust him and go forward. He performs the divine act of regeneration. We do our part by obeying his word and yielding ourselves completely to his guidance. His word is beginning, but only a beginning to the Christian life. The long discipline and growth are before us. God often leads his people (Baptists) strange ways, but they are always the best ways.

God's people find in the path of duty that the objects of their protection become the means of their protection. God will save all who trust him; not one shall be lost. God will destroy the wicked; triumphant one can escape.

Boys And Men.

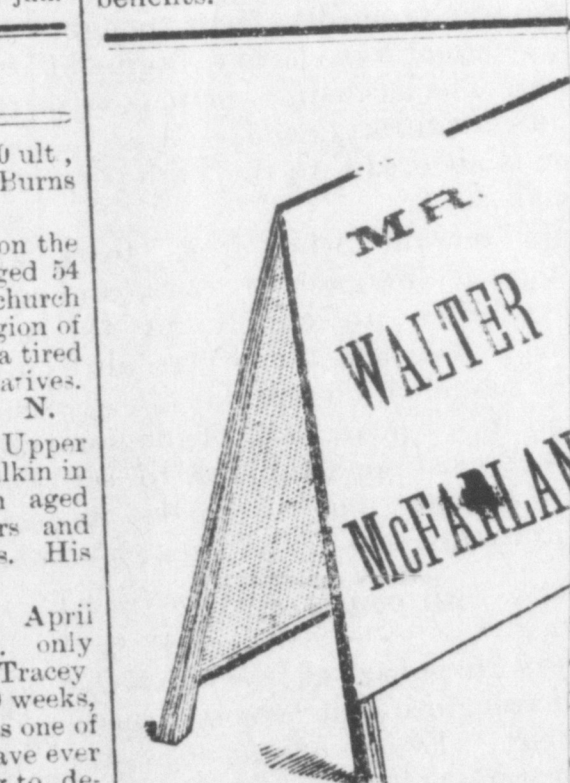
You are boys now, but you will be men. Then you will have your own way to make in the world. Do you mean to be idle and fretful and deceive people, and give them a bad opinion of you? Or do you mean to go to work, and act bravely and nobly, and do your duty, and leave a name behind you when you die which the world will love and that city respect? Take care, now is the time! Did you ever notice a large tree that grew crooked, and was a unflinchingly eyesore on that accounting trust? Perhaps it stood on the lawn, right crucified in front of the porch, and you'd unfather would have liked very much to straighten it. It was impossible to do so. A hundred horses could not have dragged it erect. Anger, then, yet think of the time when the large tree was a small sapling; and an unchild might have straightened it work on it, and it would have grown, warily, properly, and everyone would have the brain admired it. By this I mean the boys ought to grow straight, not crooked. You are young now, and you will be as straight as a forerunner when you are a man. If you wait, it will be too late. The way now to make men erect and noble, is to take them when they are boys and show them that there is nothing in this world so noble as doing the weakness, duty. Once more I say, remember kidneys, that though you are boys now, you will be men soon.

You may do good or evil.

you are false and worthless, you and everybody else will have a hard time of it. You may be soldiers, judges, statesmen and presidents. What you say or do may decide the fate of millions of other people. These will look to you; and more than all, God will watch you, and hold you to a strict account. If you are brave, and true, and unselfish, heaven will bless you, and everyone who knows you will love and respect you. If you are mean and cowardly, and think of nothing but your own pleasure, God and man will be displeased with you. Which will you be? The best of all things is to be pure and do your duty.—St. Louis Observer.

The Country Boy.

The country lad who is trained to simple ways and homely virtues, and who learns what a dollar is worth by actually earning it, under the laws of imperative necessity, has a tremendous advantage over the town boy. The country schools are far inferior to the town or city schools, but this is counterbalanced by the fact that the country boy is trained to work from the time he can pick up corn cobs to run the kitchen stove till he goes out to his own home. The country boy has a mile or so of walk to and from school, which gives him vigorous appetite and health. The country boy or girl is face to face with practical realities. He sees how slowly money is made on the farm, he is taught from youth up the need of economy; he has the nature of saving first explained to him every day in the week; he is not exposed to the temptation of the "penny" benefits.



IS A MANUFACTURER content to keep using the same tools and work in the same old way every year makes it his duty to west and south, and visit the factories in Ontario and the States, and learn all about the Development of Mechanical Organization in Fact ry Work to the newest invented machine practical use.

On his last observation the McFarlane stopped over at Gt. Ontario. He will tell you a interesting, and to us satisfactory, of what he saw there, if you fit this is what he gave us for publication.

ST. MARY'S YORK CO., April 1887.

MESSES. JOHNSTON & Co. Fredericton, N.B.

DEAR SIRS:—

In answer to your inquiry, the Gananoque Carriage Co. say that I spent two days at Gt. last October, and was quite at the magnitude of their factory, which all work is done there. Before visiting the place I judged against their carriages, I am satisfied that no concern out carriages made of better material than they are, and that they are better put up and finished over their stock of it and pronounce it first class severe tests of the wheels were by me and others with sump at hazard out of a big stock could not find any weakness. I can heartily recommend Gananoque Co's carriages to body.

Yours truly, WALTER MCFARLANE.

Come in and see our NEW LINES, opposite the City Hall, and look over the Carriage Machinery; or, if convenient, call upon one of our Agents, all of whom have me stock and are authorized Factory Prices, on very terms.

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And Public Wharf, New Brunswick.

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