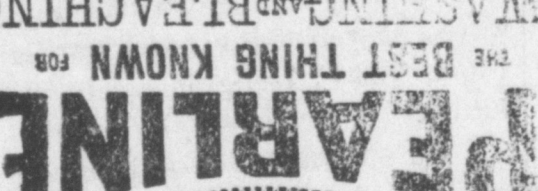


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Prayers I Don't Like.

I do not like to hear him pray,
On bended knee, about an hour,
For grace to spend right the day.
Who knows his neighbor has no fear,
I'd rather see him go to jail
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 wife be,"
Who never seeks her home to say,
"If want o'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 him 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.
—Selected.

The Sabbath-School.

INTERNATIONAL LESSONS.

Second Quarter—Lesson 9.—May 29.

THE RED SEA.—Ex. 14: 16-31.

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 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

his people active aid, and miraculously obstructing their advance. And they began to retreat.

THE OVERTHROW OF PHARAOH'S HOST.—Vers. 16-31.

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 that we are unable to save ourselves. We pray to God, and he bids trust him and go forward. God performs the divine act of regeneration. We do our part by obeying his word and yielding ourselves completely to his guidance. This is a beginning, but only a beginning of the Christian life. The discipline and growth are before.

God often leads his people strange ways, but they are always the best ways.

God's people find in the path duty that the objects of their faith become the means of their protection.

God will save all who trust him; not one shall be lost.

God will destroy the wicked; no 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 intend 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 respect? Take care, now is the time! Did you ever notice a large tree that grew crooked, and was a ugly eyesore on that account? Perhaps it stood on the lawn, right in front of the porch, and your father would have liked very much to straighten it. It was impossible to do so. A hundred horses could not have dragged it erect. And yet think of the time when the large tree was a small sapling; child might have straightened it then, and it would have grown properly, and everyone would have admired it. By this I mean the boys ought to grow straight, not crooked. You are young now, the tree was once; begin in time and you will be as straight an arrow when you are a man. If you wait, it will be too late. The way 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 their duty. Once more I say, remember that though you are boys now, you will be men soon.

You may do good or evil.

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