

president's were elected from all of the different States, Territories, and Provinces of the United States and Canada. The report of the Statistical Secretary was presented and adopted. The report of the Treasurer was presented, shewing that the Convention was free from debt and on a good financial basis. The balance of the session was taken up by reports from the several States, Territories, and Provinces, most of these reporting, and all reports were encouraging.

The evening session opened by service of song and praise, the Hallelujah chorus, from Messiah, being rendered under the conductorship of Professor Sherwin. The reports of the delegates to the Raikes Centennial Convention in London, June 18th, 1880, were presented, short but enthusiastic addresses being made by the delegates. The report of the Committee on International Lessons was presented by the Secretary, Rev. Warren Randolph, D.D., in a speech of great power and eloquence. Next came the progress of the International Lessons among the nations, by F. F. Besley, of Rochester. During the night session the pavilion was crowded to its utmost capacity, and fully one thousand people were turned away from the doors.

On Thursday the work of the Convention was continued. The rest of the reports from the States and Provinces were received, after which the "The Lessons of the Past and the Needs of the Future" were discussed, Mr. S. W. Clarke, of the "Sunday School Times," leading off.

Financial matters were then considered, and were found to be satisfactory.

The Rev. Dr. H. A. Thompson, President of Oberlin University, Ohio, then read a paper on "Sabbath School Work for Ministers." At the afternoon session the Rev. Dr. McVicar read a paper on "The Art of Teaching," giving as many as ten conditions, which were all indispensable to success in that work. The following letter was received from President Garfield in reply to an invitation which had been sent him to be present at the Convention:

DEAR SIR,—Your kind letter of the 8th inst., inviting me, on behalf of the Executive Committee, to attend the International Sunday School Convention, to be held at Toronto on the 22nd-24th of this month, is to hand.

Please accept my thanks for the invitation, which I regret I am unable to accept, owing to the exactions of my official duties and engagements made for the neighbouring time. It would give me much pleasure to be with you at Toronto, and in this way testify my earnest sympathy and deep interest in the good work to be done.

With my sincere wishes for the abundant success of the individual efforts of the members of the Convention, and with the hope that the meeting may be productive of good and permanent results, I am, verily yours,

J. A. GARFIELD.

Executive Mansion, Washington, June 13th, 1881.
Rev. Wm. Harris, Secretary International Union.

A committee was appointed to answer this letter.

At the evening meeting the crowd was immense. The pavilion in the Horticultural Gardens and Jarvis street Baptist Church were both crowded to the doors, while hundreds were unable to gain admission to either.

Admirable addresses, appropriate to the occasion, were delivered by Dr. Meredith, of Boston, and by Dr. Vincent, the well known leader in Sabbath school work. The following are the closing sentences of the latter's address:

I look out upon this great land of ours, the sister country across the line, and the sister country here, and as I see these great regions united together in this great Sabbath school work, I think of a sweet dream I had. I walked in a temple. The temple was white as snow. As I looked, I found that the pavement was of white marble, and the ceiling was of white marble. There were innumerable columns, and every column was a great shaft of marble white as snow. I looked again and every column was a statue. I saw face after face looking down upon me, and every face was a child's face. I looked again, and every child's face wore a smile; and in gladness I walked through the whiteness, and I said to myself, "This is the temple of our God in the near future, strong and pure with the innocence of childhood. Delegates here from different lands, representing the countries we love—the dear old Union, the grand old nation beyond the sea, this glorious Dominion that I love more and more every time I visit it—these are our nations. I do not want them to be on an outward organization. Let England be glorious old England through the ages. Let the Dominion grow, expand, and develop, and be always the grand Dominion of Canada. Let the United States remain the United States, indissoluble and forever one. But over all let us establish the white temple of peace and purity, with columns of strength and floors of whiteness, and let innocent children pronounce their benedictions on the fathers who have laid such foundations for religious training."

Mr. W. R. BRADLAUGH, a brother of the infidel member of Parliament, is a successful evangelist. The Plumber's Place mission in Clerkenwell, London, is also carried on at his expense. The parents of the brothers were pious members of the Church of England.

BRANTFORD LADIES' COLLEGE.

The closing exercises for the season of Brantford Ladies' College took place in Zion Church, Brantford, on Tuesday evening, the 21st ult. The audience was perhaps not quite so large as it had generally been, still the church was very well filled. The Rev. D. D. McLeod, of Paris, was in the chair, and a considerable number of ministers, including the Rev. Dr. McVicar, of Montreal, occupied the platform.

Principal McIntyre in the course of his address said that the past had been a very successful and satisfactory year.

Three of the graduates read essays, and Miss Halse delivered the valedictory, after which the chairman conferred diplomas upon the following nine who are the graduates for the year: Miss Belle Ault, Miss Annie Chambers, Miss Lillie Cockshutt, Miss Jessie Fleming, Miss Mary J. Halse, Miss Bertha E. Kirk, Miss Mary McLaggan, Miss Eliza Tainsh, Miss Emma J. Walden.

The medals and prizes were then distributed, congratulatory addresses delivered by Principal McVicar and the Rev. Messrs. Laing and Grant, and a very pleasant meeting was brought to a close in the usual way.

In the beginning of this century there were but fifty languages into which the Bible had made its way in 3,300 years. Since 1800 it has created seventy languages to carry its inspiration, and has enriched, in all, nearly 300, with 150,000,000 copies.

NOTHING so impresses the Mohammedans as the Christian effort for the relief of the sightless, and they say this must be the true religion. A man in Damascus had lost both his sight and property, and refused at first to come to the blind school. At last he was converted. His friends gathered about him in wonder, and seventy enrolled themselves to read the Word of God. One of the blind erected a simple house of worship, and many have joined the Church.

SABBATH SCHOOL TEACHER.

INTERNATIONAL LESSONS.

LESSON XXVIII.

July 10,
1881.

THE COMING DELIVERER

Ex. ii.
5-25.

GOLDEN TEXT.—"By Faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter."—Heb. ii. 24.

HOME READINGS.

M. Ex. ii. 1-15 The Coming Deliverer.
T. Act vii. 17-29 Rejected by his Brethren.
W. Ex. ii. 16-25 Moses in Midian.
Th. Heb. xi. 13-26 Faith of Moses.
F. Acts iii. 14-26 A Prophet like unto Moses.
S. John xix. 1-15 Christ Rejected.
Sab. Ps. xxii. 18-31 A Seed shall Serve Him.

HELPS TO STUDY.

For many a weary year the enslaved Hebrews toiled and groaned beneath a tyrant's heel. The heaven over their head was brass and the earth under their feet was iron. Generation after generation passed away—the dying hours of the fathers embittered by the sight of their sons bearing the yoke that had worn their own lives away. And still the race increased, and so did the fears of the oppressor. "Come on, let us deal wisely [cunningly, craftily] with them," he had said; and, in ready compliance with the despot's instructions, his underlings made the lives of the Hebrews "bitter with bondage, in mortar, and in brick, and in all manner of service in the field;" but "the more they afflicted them the more they multiplied and grew." It was then that the cruel edict went forth that all the male infants of the children of Israel should be put to death as soon as they were born; and it was then also that God's plan for the deliverance of His oppressed people began to take shape in actual human history. Pharaoh's crowning act of oppression led directly to the raising up of one Hebrew youth who was not a trained slave, who was "learned in all the wisdom of the Egyptians," and could thus meet them on their own ground, while at the same time his soul was filled with the faith of his fathers—of Abraham and Isaac, of Jacob and Joseph. Had the tyrant stopped short of this monstrous order, his daughter would never have "drawn" the son of Amram and Jochebed "out of the water" and named him Moses—he would probably have grown up, like his brethren, physically and intellectually, if not morally, a slave.

The following division of the lesson is suggested. (1) *The Princess and the Foundling*, (2) *The Faithful Sister*, (3) *The Mother—the Best Nurse*, (4) *A Rosh Act*, (5) *A Fugitive Patriot*.

I. THE PRINCESS AND THE FOUNDLING.—Vers. 5, 6. To the Egyptian princess referred to in the text Joseph gives the name Thermuthis, but she is differently designated by other historians, and in the absence of reliable information we must remain content to call her "Pharaoh's daughter."

Came Down to Wash. The word *herself* is inserted by the translators, and quite properly, for the Hebrew word used always means to bathe the person. Her ablutions in the river were performed perhaps not so much for cleanliness, but as an act of religious observance; the Nile being regarded by the Egyptians as the symbol of the god Osiris, and worshipped as such.

Saw the ark among the flags. The word translated "ark" is the same that is used in speaking of Noah's ark, but different from that applied to the ark of the covenant. The bulrushes of which it was made were the *papyrus* employed by the Egyptians for such a variety of purposes, one of which was the construction of light boats, "vessels of bulrushes" (Isaiah xlviii. 2). The "slime" with which it was "daubed" was possibly Nile mud, and the "pitch" employed for the same purpose was the bitumen still found oozing naturally from the ground in so many places in eastern countries. The "flags" among which the little floating crib was laid in order that it might not be carried away by the stream were water plants or reeds of various kinds.

The babe wept. And she had compassion on him. Thus God accomplishes His purposes—the infant's tears soften the heart of the princess, and the princess's winning smiles again, we may suppose, have a similar effect on her father's obdurate nature. Who else in all the land of Egypt was kind enough to pity the child and at the same time sufficiently powerful to save his life?

II. THE FAITHFUL SISTER.—Ver. 7. A sad and anxious watch was Miriam's as she "stood afar off to wit what would be done to" her little brother. Humanly speaking the likelihood was that he would be destroyed, for the king's edict must be obeyed. How fast the sister's loving heart must have beat—how agitated she must have been between hope and fear—when she saw Egypt's royal daughter and her train approach that spot on the river bank of all spots on earth to her for the moment the most terribly interesting. How swiftly her feet must have sped when she perceived indications of the babe's favourable reception; and how difficult she must have found it to hide her joy as she stood before the princess in the character of an unconcerned stranger politely asking permission to render her a very slight service.

III. THE MOTHER—THE BEST NURSE.—Vers. 8 to 10. And now, how was this impulsive maiden going to carry out the proposal which she had so readily made and which had been so graciously accepted? Where could she find a nurse? Ah, that she knew right well. Who could nurse the child better than his own mother? Thus Jochebed had her latest-born restored to her nothing the worse for his strange adventure—he had lost nothing but his name, whatever that had been, and he had gained a powerful friend. Her other son, Aaron, as appears from Exodus vii. 7, must have been at this time over three years old and would, no doubt, be exceedingly glad to see baby brought home again. Miriam, evidently a most intelligent, dutiful and courageous little girl, of unknown age, we may well suppose, contemplated the results of her own adroitness with the utmost satisfaction. In short, there was joy in the house of Amram.

IV. A RASH ACT.—Vers. 11, 12. Moses grew up to manhood an Egyptian prince, heir presumptive, it is generally supposed, to the throne, and enjoying the most liberal education and the highest aristocratic training which the world could at that time supply. But at heart he was still a Hebrew, and sympathized with his down-trodden brethren. Exasperated beyond endurance by the scenes of oppression which he witnessed, he committed an act for which he was, no doubt, afterwards sorry.

He slew the Egyptian. Regarding this transaction the "Westminster Teacher" says: "It is not necessary for us to attempt to justify Moses fully in the commission of this act. There is no evidence that it was divinely prompted or divinely approved. Yet neither should we be too sweeping in our condemnation. It was prompted not by selfishness, but by generous sympathy with helpless suffering. It was a violent outburst of indignation against insolent cruelty, and at a time when no other mode of redress seemed possible. We must judge of the deed in view of the circumstances in which it was committed. From Acts vii. 25 it would seem that Moses felt even now that he was to be the deliverer of the oppressed Israelites. Yet the deliverance was not furthered, but rather delayed by this deed."

V. A FUGITIVE PATRIOT.—Vers. 13-15. Betrayed by the man in whose defence he had committed a crime Moses found it necessary to leave the land of Egypt. This was also in keeping with God's plan. The time for the deliverance of the chosen people had not yet come, neither was the chosen deliverer yet prepared for his work; to his forty years' training in Egypt there was to be added another forty years' training in quite a different school—in the desert, alone with God.

He sat down by a well. "What was he sitting there for?" asks the "S. S. Times," and then it answers its own question as follows: "He didn't know. It must have seemed a strange thing to him to be there; and he probably wondered why the Lord had dealt with him in this way. His had been a varied life so far. There seemed no plan in it all. This very lesson finds Moses floating on a river in a mud-daubed basket. Then it shows him in a palace, known as a son of the king's daughter. Now it leaves him down in the desert sitting by a well. Has God forgotten him? or has God made any mistake in his leading of him? We know how all these things worked together for good to Moses; and how his very sitting by that well brought him to a new home, and won him a wife, and opened the way for his sharing the wise counsel of Jethro in the establishment of the system of the Hebrew commonwealth. But all this doesn't make us restless when we are sitting by a desert well when we would like to be in a palace—does it? Why did the Lord give us those happy weeks or those happy years, and then turn us out from the palace of joy and love into the wilderness of solitude and want? Why? I don't know; but God does. And God can take as good care of you as He did of Moses. And God will do this if only you will trust Him."