

the proceeds to be expended in furnishing the new Presbyterian Church being erected in that locality. Friends who purpose contributing toward the bazaar are requested to note the date on which it is to be held. Lunch is to be provided from one to three o'clock, and tea from five to seven o'clock.

To aid in reducing the small debt remaining on the Chalmers Church property, Mr. Warden King, of Erskine Church, has given a subscription of \$500. A like sum has been subscribed by one of the office-bearers of the Church, so that there is a good prospect of the debt being entirely removed this year. Mr. King has ever been a warm, generous friend of Chalmers Church, not only contributing largely to its finances, but giving personal service to its "perous Sabbath school, of which he has for many years been a teacher. His generous subscription of \$500 toward the new Cote St. Antoine Church did not a little to decide the friends there in going on with the erection of the building.

At the last meeting of the General Assembly a committee was appointed to confer with any similar committee appointed by other Evangelical Churches in Canada, "anent co-operation in thinly-settled districts of country, for the joint management of weak congregations and stations." The committee of the Assembly is to meet in Knox Church, Ottawa, on Monday, 1st February, and on the following day to confer with a similar committee appointed by the Montreal Conference of the Methodist Church. It is hoped that something practical may emerge from this meeting. There is abundant room for it. The committee appointed by the General Assembly on this important matter consists of: Professor Scrimger, R. Campbell (Montreal), R. H. Warden, Dr. Jardine, F. M. Dewey, Jas. Hastie and F. W. Farries.

THE Rev. Hugh McLean, minister of the English Presbyterian Church, and for several years past missionary in Liverpool, is at present on his way to Canada, intending to remain. He comes commissioned by the Free Church of Scotland, and is highly commended by Rev. Donald Frazer D.D., Rev. Messrs. Lundie, Howat, etc., of the English Presbyterian Church.

#### POINTE AUX TREMBLES SCHOOLS.

The following is a copy of a letter recently sent by the Principal, the friends and supporters of the Pointe-aux-Trembles Mission Schools:

DEAR FRIENDS, - As you cannot come and see our work here for yourselves, and as we are desirous of having your intelligent sympathy and prayers as well as your money, we wish to let you know the great boon you are helping to confer on your less privileged neighbours.

You are giving the light of the Gospel to eighty-six pupils this year (only two thirds of last year's number, the decrease is owing to the fear of catching small-pox by passing through Montreal); of these, thirty-seven are new pupils, twenty-nine are Roman Catholics, three recent converts, fifty from convert families of some years' standing, and four Protestants. They come from the Provinces of Quebec, Ontario and Nova Scotia, and a few from the United States. As you are no doubt aware, the friends in the United States, feeling the great need of instruction for the numerous French-Canadians in New England, have established a mission school in Lowell, conducted by one of our former pupils, a graduate of McGill University and Presbyterian College, Montreal, and pastor of the church at Three Rivers, Quebec, for a number of years, one in every way fitted for the work he has undertaken.

All our pupils are instructed in the Bible for an hour each day, then follow the ordinary branches of a common school. In addition to these, the highest class studies Geometry, Algebra, Latin, Greek, Literature. The members of this class are either preparing to become teachers or to enter College.

During the summer months five of our pupils were engaged in mission work; two of the boys as colporteurs and three of the girls as teachers. One of these young girls held a Sabbath school, to which came not only the children, but the fathers and mothers, to listen to her exposition of the truth.

Another had quite a number of Roman Catholics in her school, and they, along with the others, listened to the daily Bible lessons. These schools were all in outlying districts, where only a colporteur or missionary passes occasionally. Although we have not been able to follow all our pupils during the summer, yet we learned that one of our boys, working in a saw-mill up the Saguenay, gathered all the children together on the Sabbath and taught them; another, a young girl, who was only with us for five months last winter, and just learned to read a little, was called home to take care of her sick mother. On going away we gave her a Testament, in which we marked several easy verses on the way of salvation. When she had been home for a while her mother said to her: "Mary, you must go to confession." She said: "No, I cannot go any more; the Gospel does not tell us to confess to men, but to God, if we want our sins pardoned." This made the parents think; they all commenced to study the Gospel together, and a few weeks ago they left the Church of Rome, and now we have one of their boys, a lad of about eighteen, who has come to learn more about the truth.

Several others of our pupils have been instrumental in inducing their companions to come here with them. And thus the seed you are helping to sow is bearing fruit already. Let me tell you of another encouraging circumstance. About ten years ago we had a boy here, a careless, unmanageable fellow, of whom we had very little hope. Well, his sister is with us this year. I asked her how Thomas was getting along. "O very well, he is working with father." "Yes, but does he remember anything he learned here?" "Yes, you know we have no church near us; so Thomas holds a meeting in our house every Sabbath, and Mr. and Mrs. C. come with their family." "And what about your Roman Catholic neighbours?" "Mrs. L. and her son come, and my grandmother, and sometimes two or three others. My brother reads in the Bible, and, having already studied the passage, he explains it as well as he can, then we sing

hymns, and pray, and separate!" "How did your grandfather feel before his death?" "He said his only hope was in Christ. Thomas used to go and read and pray with him every day." "What about your grandmother and aunts?" "Well, they are not quite so bigoted as before, and we hope that God will give them light soon."

Let us then be encouraged by these few instances to keep on sowing, nothing doubting, and in due time we shall reap, if we faint not.

J. BOURGOIN, Principal.  
All contributions on behalf of the Pointe-aux-Trembles Schools should be addressed to the Rev. R. H. Warden, 198 St. James Street, Montreal.

#### AUGMENTATION AND HOME MISSIONS.

NOTE FROM DR. COCHRANE.

MR. EDITOR, - It has been suggested that in addition to the circulars already sent regarding the Augmentation Fund, I should emphasize the necessity of a vigorous effort in its behalf by all the congregations of the Church.

As already intimated, \$36,000 is required (including the \$4,000 deficit of last year) to meet the claims of the Augmentation Fund for the year ending 31st March, while the estimated expenditure for Home Missions is \$31,000.

Congregations will bear in mind that the two Funds—Augmentation and Home Missions—are kept quite distinct, and that according as they designate their moneys they will be allocated. This has been so often stated that it almost seems unnecessary to repeat it.

It is also to be hoped that congregations will give somewhat in proportion to the needs of the Augmentation Fund. While the committee would not unduly press the claims of any one Scheme above another, but leave each congregation to give according to its intelligent judgment, it is very clear that unless contributions are made in proportion to the relative demands of the Augmentation and Home Mission Funds, the object for which the former has been instituted must signally fail.

Under the old system of supplemented congregations, only some forty per cent. of all the moneys sent to the Home Mission Fund was required to aid weak congregations; but, under the present scheme, with the heavy calls upon the Augmentation Fund, fifty per cent. at least is required; and this year a still larger percentage, on account of the deficit of last year.

I only add that so far the Augmentation Fund has largely depended upon the contributions of churches in our larger towns and cities. In many cases, the country congregations (for reasons that doubtless seem good to themselves) have not given as was expected. It is hoped that this present year's contributions will be not only more liberal, but more general. Between the Home Mission and Augmentation Funds there is no rivalry—the success of the one is the success of the other. Yours faithfully,

Brantford, Jan. 7, 1886.

WM. COCHRANE.

## Sabbath School Teacher.

#### INTERNATIONAL LESSONS

Jan. 24,  
1886.

#### CAPTIVITY OF JUDAH.

2 Kings 25  
1-17.

GOLDEN TEXT.—"By the rivers of Babylon, there we sat down; yea, we wept when we remembered Zion."—Ps. cxxxvii. 1.

#### INTRODUCTORY.

Judah sinned against its own life, and is hastening to its complete overthrow.

We saw that the good King Jotham fell in battle at Megiddo. The people of the land made his son, Jehoahaz, king; but Pharaoh did not allow that arrangement. The history is so brief that the order of events is uncertain; but it is probable that they occurred thus: As Pharaoh was on the road to the Euphrates, to war against Babylon, he sent a detachment of his army against Jerusalem, while he with the main body of his troops went north to Riblah. Jerusalem was taken, a new king, Jehoiakim, appointed, the country placed under tribute, and Jehoahaz carried to Riblah and put in chains, whence he was carried to Egypt, where he died.

Pharaoh-nechoh then proceeded to the Euphrates, where he was completely overthrown and his power broken.

#### EXPLANATORY.

The captivity was effected in three instalments. The lesson deals with the latter, but it will be better understood by sketching the whole. The facts must be gathered from the last chapter of Jeremiah—indeed the latter half of the whole Prophecy of Jeremiah should be read—and the account in 2 Chron. xxxvi. and Daniel i.

I. **First Captivity.** (Chap. xxiv. 1.)—This invasion by Nebuchadnezzar was probably owing to his victory over the Egyptians. Nabopolassar, the viceroy of Assyria in Babylonia, rebelled and destroyed Nineveh, and built the Empire of Babylonia, of which Babylon was the capital. Nebuchadnezzar, his son, is sent on this campaign against the lands of Syria, Moab, Ammon and Judah. He took Jerusalem and put the king Jehoiakim in bonds in order to take him to Babylon; but afterward released him, because he promised to be an obedient servant and pay tribute.

Nebuchadnezzar did, however, carry away a portion of the treasure of Jerusalem, and golden vessels from the temple, which he put in the house of his god in Babylon. He also carried away some of the leading men, amongst whom were Daniel the prophet, then but a lad, and his three companions. (Dan. i. 1-6.)

II. **Second Captivity.** (Chap. xxiv. 1-16.)—Jehoiakim, after three years, rebelled and again Jerusalem was besieged. Nebuchadnezzar had in the interval succeeded to the throne, and was too busy settling his affairs in the East to come himself, so he sent his servants the Syrians, Moabites and

Ammonites to punish Judah; but they could not take the city. Jehoiakim (ver. 6) died; but, according to Jer. xxii. 18, xxxvi. 30, something unusual was to happen to him, so that he was to be deprived of decent burial. The probability is, then, that he was slain in battle and his body dishonoured.

Jehoiachin, his son, was made king in his stead, and continued the defence of the city. He only reigned three months, for Nebuchadnezzar himself came, and the city was soon taken. When Jehoiachin saw that he could not hold out, he surrendered, in the hope that the sentence might be more lenient.

But the second offence is more severely dealt with than the first. The king, his mother, princes, officers, and all the chief men of the country, to the number of 10,000, are taken into captivity. Besides, all the treasure of the city and temple is taken; the gold plate is taken of the temple furniture, such as the golden altar, table of showbread, etc. Only the poorest of the people are left, without the means of organizing another rebellion, and Zedekiah, the son of Josiah, placed over them as king.

#### III. The Third Captivity.

Zedekiah.—His name means "the righteousness of Jehovah," which was given to him by Nebuchadnezzar, according to the custom of Eastern kings. Masters often changed the names of their slaves, as a sign of dependence. So Joseph, Ezra and Daniel received new names.

Rebelle.—It was of the Lord that Zedekiah was allowed to rebel, that Judah might be punished on account of her sin.

Besieged.—In the ninth year, and tenth month and tenth day of the month, the final attack began. This day has never been forgotten by the Jews—it is a perpetual fast. It lasted about a year and a half, the city being broken into on the fourth month of the eleventh year.

Method of attack.—The army surrounded the city, so as to prevent supplies from entering the city, or any escape. The army was so large that other places were attacked at the same time. (Jer. xxxiv. 7.)

They built forts, which means large mounds on the top of which were towers that overtopped the walls. From these they assailed the walls with battering-rams and the inhabitants with arrows, stones, firebrands, etc.

The city.—Its condition during the siege is summed up in one word—*famine*. That means *pestilence* as well, besides the unspeakable agony of captivity ever before them.

The defence was very brave. They pulled down houses for material with which to rebuild portions of the wall that gave way. They tried to break the force of the battering rams by dropping ropes, etc., between them and the wall, and in every way tried to defeat the enemy, but to no purpose. The Lord was against them.

The city taken. The walls on the northern side of the city were most accessible, and first gave way. The enemy entered the lower city, which brought them to the middle gate, which led to Mount Zion, on which was the King's palace. This is the beginning of the end.

The king's flight.—There was a wall around Mount Zion and another around Mount Moriah. Between these two walls, in a southerly direction, ran the Tyropoean Valley. This came out near the junction of the valleys of Hinnom and Kedron, where was the pool of Siloam and the king's gardens.

Through that valley the king, his sons and nobles escaped by night and fled toward Jericho.

The king captured.—They are pursued and overtaken. The siege having lasted a long time, Nebuchadnezzar went to Riblah, the basis of his military operations in all this region. Zedekiah is taken thither, and judgment passed upon him. It is very severe, but deserved. His sons and nobles are put to death before his eyes and then his own eyes put out. The last sight on earth was the cruel death of his own children.

It was a common punishment in Eastern countries. How grateful we should be that civilization has abolished such mutilations.

He was then fettered and sent to Babylon, where it is said he worked in a treadmill until he died.

Fetters were chains of brass by which the hands and feet were bound, and a ring attached and pressed tightly after the feet passed through them.

Ezekiel prophesied that he would not see Babylon, and yet Jeremiah said that he should be carried thither. How both were fulfilled!

The city destroyed.—A month later the captain of the guard, Nebuzar-adan, is sent to destroy the city. He burns all the principal buildings, and the soldiers throw down the walls, so that, according to the words of Jeremiah, Jerusalem became heaps and the abode of dragons. Even the dead were insulted, by the desecration of the sepulchres. Their bodies were taken out and cast away as food for vultures and beasts of prey.

Taken captive.—All were taken away, excepting a very small remnant, the very poorest of the people, who were left as vine-dressers and husbandmen.

All the brass—everything worth taking—was carried away as plunder.

The close.—In Jeremiah's prophecy the story is continued. The remnant went away to Egypt against the advice of Jeremiah. They took him with them against his will. According to his word they all perished in Egypt, except a very small remnant that returned to Jerusalem. Thus ends the sad history and life of the weeping prophet.

#### PRACTICAL SUGGESTIONS.

1. Learn the certainty of God's justice.
2. See how judgments came gradually. He reluctantly destroys men.
3. Any covenant relation in which we may stand to God will not shield us *in sin*.
4. Prophecy is fulfilled to the letter.