

one from
his soul
sea by a
ome old
ing, that
ment for
at of the
he may
ple, but
onso ate
his soul,
to send,

m Baby-
on fleet
people!
xile!
Year has
Faster.

ew Year
Jerusa-
humbled
in their
Lavite,
a train,
Cyrus!
ar to the
house of
ive. He
e. And
at happy
a smile
before!
all him?
ubbabel.
rincee, to
pers" the
e on the

Let it
O happy
lad New
bilee!

idolatry,
and raised
at it may
ink that
but lop-
nipping
he is not
field; he
e candle.
a black
to wash
shepherd

Verse 1. "Word of the Lord." The empire of Caesar is gone; the legions of Rome are moldering in the dust; the avalanches that Napoleon hurled upon Europe have melted away; the pride of the Pharaohs is fallen; the pyramids they raised to be their tombs are sinking every day in the desert sands; Tyre is a rock for bleaching fishermen's nets; Sidon has scarcely left a rock behind; but the word of God still survives. All things that threatened to extinguish it have only aided it; and it proves every day how transient is the noblest monument that man can build, how enduring is the least word that God has spoken. Tradition has dug for it a grave; intolerance has lighted for it many a fagot; many a Judas has betrayed it with a kiss; many a Peter has denied it with an oath; many a Demas has forsaken it; but the word of God still endures.—*John Cummings, D. D.*

"The Lord God hath charged me to build him a house at Jerusalem." The Bible has sometimes been compared to a telescope. If we look through it, we see things otherwise invisible. Simply to look at it will not secure the result. We must look through it, and the way to do this is to read it and believe what it says.

Verses 6 and 7. In the work of God's kingdom we must either go or send. Says missionary Wilder, "Our cry is the highwayman's: 'Your money or your life!'"

There is a lady in Scotland, a teacher in one of the public schools, who receives a salary of \$1,000 a year, and lives on \$500, and with the other \$500 supports a missionary substitute in China. She would like to go in person, but she cannot; so she sends a substitute.

There are three sisters in Edinburgh who said, "All of us should not stay at home. One of us can go to the foreign field, and the two who stay at home will support her." So one went as a missionary to Africa, and the two at home supported her. I think that in God's sight the three are missionaries.

Have you heard of Sarah Hosmer of Lowell? She heard that a young man might be educated in the Nestorian Mission Seminary in Persia for fifty dollars. Working in a factory she saved this amount and sent it to Persia, and a Christian young man was educated and went out as a preacher of Christ to his own people. She thought she would like to do it again. She did it five times, and five young men whom she educated went out to preach Christ in Nestoria. When more than sixty years of age she desired to send out one more preacher, and, living in an attic, she took in sewing until she had accomplished her purpose and sent out the sixth preacher. I think she was a missionary.—*Margaret W. Leitch, missionary from Ceylon.*

The Teachers' Meeting.

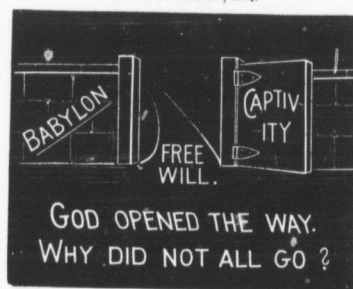
It is best to treat this lesson as a simple and entertaining narrative, and draw forth its evident moral and spiritual lessons. But first glance at the captivity: (1) Its causes—moral, political; (2) Its character—the downfall of Judah, the condition of the captives in Babylon, the psalms of captivity; (3) Its prophecies—of the overthrow, of the duration of captivity, of restoration; (4) Its effects on the moral and national sense of the Jews.... Next consider the persons of the lesson: (1) Cyrus; (2) Jeremiah; (3) Sheshbazzar; (4) "Chief of the fathers," priests, Levites.... Third: The king's proclamation and the return of the people.... Lessons to be drawn: I. The work of God. See "Thoughts for Young People".... II. Show how this lesson teaches the inevitable fulfillment of God's word.... III. Take the return of the Jews as a type of the return of our souls to the promised land of rich religious experience.

References.

FOSTER'S CYCLOPEDIA. Poetical, 439, 1617. Ver. 3: Prose, 6034. Ver. 4: Prose, 311, 316, 318. Ver. 6: Prose, 2457-2464, 3546-3548; Poetical, 1466-1472; Prose, 8964-8974.

Blackboard.

BY J. B. PHIPPS, ESQ.



REVIEW.—On the board is represented an open gate and a roadway leading far away. What is written on the walls? Babylon. What is written on the roadway? Free will. What is the topic of to-day's lesson? Returning from the captivity. Where were the Jews held captive? In Babylon. Who opened the way to freedom? God. Who was his instrument? Cyrus, King of Persia. To what place were they permitted to return? Jerusalem. Did all go? Why not? The one who reviews the lesson may now talk briefly on the reasons why many did not avail themselves of the privilege of returning to their native land, and close by making an application of the lesson to