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The Sabbath-School. INTERNATIONAL LESSONS. [FROM PELOUBET'S NOTES.] IRST QUARTER.-Lesson 2.-Jan. 10.

JEREMIAH PREDICTING THE CAPTIVITY .- JER. 8: 20-22; 9: 1-16.

GOLDEN TEXT. - The harvest is past, the summer is ended, and we are not saved. Jer. viii. 20.

I. THE LOST OPPORTUNITY .--Vers. 20.22. 20. The harvest is past. These are the words of the people, in the form of a proverb; Will cure most all diseases of the Lungs, Liver and Kidneys, including the worst cases of Dropsy, and is certainly the best blood purifier known. that is, Jeremiah utters them as ex-pressing the feelings of the people. The proverb regards the people either as the fruit of the fold not on the people that is, Jeremiah utters them as exinto the place of satety, but left exposed in the fields while the harvest time is past; or as the farmer who finds the harvest time gone by, and yet he has gathered in nothing for his support. The summer is ended. Rather, the fruit-gathering, which follows the corn-harvest. As then the husbandman, when the corn has

failed, hopes that there may still be a good vintage, and plenty of olives and figs, and gives way to despair only when the fruit-gathering has

also proved unproductive ; so despair seized the people when they saw opportunities for their deliverance again and again pass by, till God seemed utterly to have forgotten them. And we are not saved. Not saved from their sins; not saved from the calamities which threatened them ; not saved from their enemies, who not long afterwards laid waste their country, destroyed their

city, and carried the people away captive. And yet they might have been saved had they been willing to obey God. But they rejected their Father in heaven; they were deaf to his voice of love.

21. For the hurt. Literally, " the breaking," the being crushed. Of the daughter of my people, i. e., the nation under the image of a beautiful woman. I, the prophet, am hurt, or crushed. His heart was broken because he saw (1) that their hurt was dangerous; (2) they refused all help and would not be healed; (3) supply else as in the Rev. Ver. This all his efforts to save them were in vain. 22. Is there no balm in Gilead? Balm is the fragrant, resinous exudation of a rare plant, which was once cultivated in the Holy Land, but is not now found there. It was used both externally and internally for allaying pain, and was so costly as to be very much prized. Is there no physician there? Naturally; where the balsam was found there would also be people skilled in the application of it. Why then is not the health recovered ? The meaning is, that, as one would be astonished to see a person unhealed without the place where medicine was most soul's indignation against such conabundant and physicians most plenty; so the prophet is astonished that a people with a divine law, and teachers sent from God, and a God who is able to do all things for them, should yet be so full cf sin, and so devastated by their enemies. Every sinner is sick with the disease of sin, and nigh unto death. Christ is the Balm of Gilead, and the Good Physician, able and willing to heal. (1) His method of cure goes to the root of the disease ; (2) it is universal in its application (3) it is complete in its efficacy (4) it has proved itself by healing thousands. Why, then, are any lost? not for want of salvation; not for ah's son. In B. C. 605, and again want of a Saviour; not for want of in 597, Nebuchadnezzar devastated invitation and urging. If any are Judah, and captured Jerusalem, and lost, it is simply because they would carried away the inhabitants capnot come and be healed. They are moral suicides. II. MOURNING OVER HIS PEOPLE'S SINS AND MISERIES .- Vers. 1, 2. that his eyes might become an inexhaustible fountain of tears that of things, and discern the cause from mine eyes a fountain, rather, "reser- cause of these calamities. It may for the sins and calamities of his ones there or they would have seen nation. For the slain. For the the truth. multitudes who would soon be slain 13. Because they have forsaken on account of their sins.

our common wormwood, with (3) LYING. They bend their tongues like their bows for lies. Here is broken the Ninth Commandment. (4) MISUSE OF POWER. They are not valiant for the truth. The prophet has in mind the great and mighty, who had power in their hands and used it to oppress their inferiors. As the Rev. Ver. puts cine to cure them of their sin. it, " They are grown strong, but not for truth ; " they use their strength

RELIGIOUS INTELLIGENCER.

the last five commandments. They ferred to above. Heathen " nations." proceed from evil to evil. They add sin to sin. Each sin is a steppingstone to another sin.

(5) GODLESSNESS, OR MORAL ATHEISM. And they know not me, saith the Lord. They do not recognize him as Gcd, as judge, as having authority over them. They do not think of God; they try not to believe in him. " The fool hath said in his heart, There is no God."

(6) DISHONESTY. 4. Take ye heed, etc. Such was their character that each one must be continually on his guard against his neighbors, and things upon them in his controlling even his own bothers, lest he be cheated and defrauded out of his rights.

(7) SLANDER. And every neighbour will walk with slanders, will go about tale-bearing, telling lies, and distorting facts to the injury of others.

5. They have taught their tongue to speak lies, till lying is a habit, a second nature. And weary themselves. They are industrious in sin; they are so earnest in it that they exhaust their strength.

6. Thine habitation is in the midst of deceit. As in ver. 4.

7. Therefore (in order to punish and to correct), I will melt them and try them. The terms used are those of the refiner of metals, the first being the smelting to separate the pure metal from the ore; the second, the testing to see whether the metal is pure, or still mixed with alloy. As

very bitter taste, and used as a tonic medicine. Water of gall, i. e., a bitter poison; probably it was the belladonna or deadly night-shade, used also as a medicine. These were symbols of the punishment he sent for their sins. But the very bitter things were to be also for a medi-

16. I will scatter them., etc. Anin the wrong way. Thus breaking other statement of the captivity re-Precisely these judgments had been threatened long before tor these sins (see Lev. xxvi. 33, and Deut. xxviii. 64). Another prediction of this captivity, yet more full, may be seen

(Jer. xxv. 9-11). Their sins were the cause of these troubles in two ways. (1) A: sickness is the result of imprudence, or

poverty a fruit of idleness, or pain, sorrow and weakness the effect of drunkenness. They were the natural fruit of the course the Israelites took. (2) Because God sent these

providence.

PRACTICAL LESSONS.

Vers. 20 22. God has abundant salvation, spiritual blessings, happiness, heaven, for all people. Many waste their opportunities

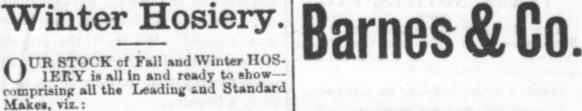
and refuse to gather the harvest of good.

There comes a time when it is too late ; when the door is shut fast when the future is fixed. Opportunities are lost by neglect by delay; by sin; by false confi-

dence in self. Vers. 1-2. We ought to mourn over the evils of our times, and do all we can to save the nation from them.

Vers. 3-8. The only real danger to a community is in the bad character ot its people.

Deceit and lying are among the most dangerous of sins, for they



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milder means have failed, God will now put the nation into the more powerful crucible of tribulation, that whatever is evil being consumed in the fire, all there is in them of good may be purified. For how shall I do?

is the only way left in which to save them. 8. Their tongue is as an arrow shot out. A murderous arrow, deathbearing. This is most consummate treachery,-to talk as if in peace and triendship, while in his heart he plots only ruin. Deceit and sin of the tongue are referred to so many times because they were the most deep-seated sins ; the most common

the hardest to cure. IV. THE CALAMITIES ON ACCOUNT OF THEIR SINS. - Vers. 9-16. 9. Shall I not visit them, i. e., with punishment. Shall not my soul be medicine and without care, right in avenged ? Shall I not express my duct? God would not be holy, would not be love, unless he had such feelings toward sin.

11. And I (Jehovab) will make Jerusalem heaps. Not only the country, but the capital city, strongly fortified, enclosing the house of the Lord, even this shall become heaps of ruins, A den of dragons. The word meaning not diagons, but jackals, which prowl about ruins. FULFILMENT. The complete fulfilment of these prophecies can be studied in Les. 4. The Egyptians under Pharaoh Necho defeated and slew Josiah, B. C. 609. They soon after captured Jerusalem and Jositive; and once more, in B, C. 586, he utterly destroyed Jerusalem and ruined Judah.

V. THE REASON. 12. Who is the 1. Oh that my head were waters. So wise man, i. e., if there is any one who is wise, who can see the heart would never cease to flow. And the effect, he will easily see the voir" of tears, to express his grief be implied that there were no wise

my law. Jehovah, that no man Oh, that I had in the wilderness a may plead ignorance of the cause of

undermine the very foundation of virtue in the character.

Vers. 911. Punishment is certain to follow unrepented sin. elties.

Warnings against sin, punishment, and the announcement of punishment, proceed from love, not. hate. If God hated, he would punish without warning, would let men go on sinning. If his ministers did not love men, they would not warn and entreat. Preaching future punishment is a proof of love.

Ver. 15. God's punishments here are not only bitter, but a medicine. They are intended to cure men of sin.

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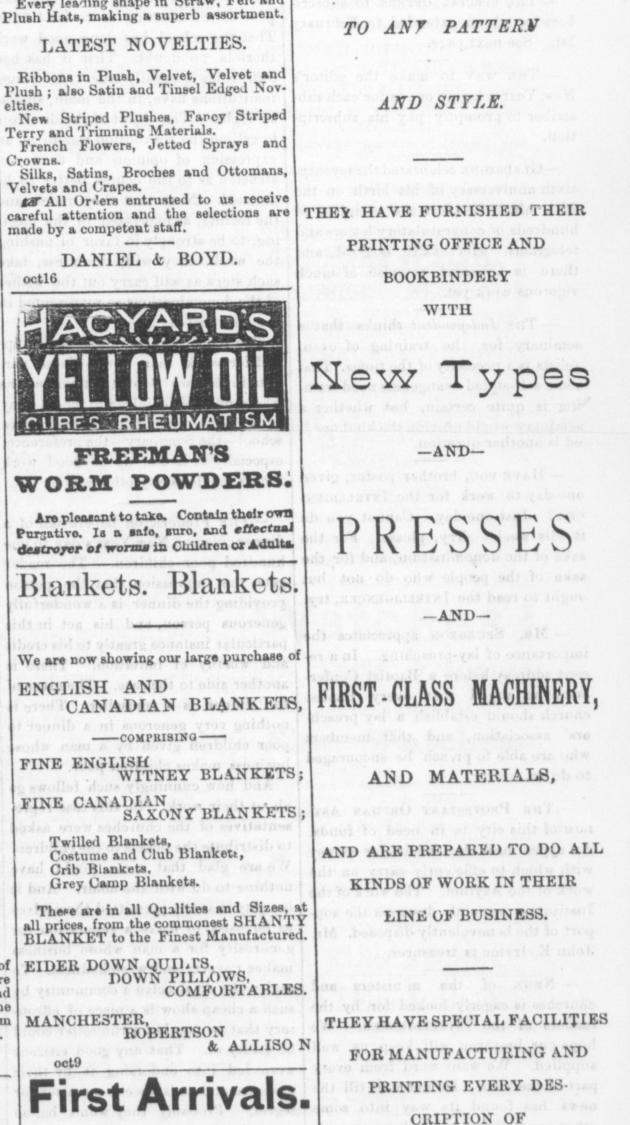
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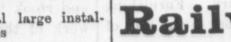
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as in a WHITE SHIRT,	from the pollutions of the capital, from the sight of the calamities,	Neither walked therein, t. e., in the		a set over the set of	a manber of the Christian denomin
should be the store of a store of the	from his vain exertions to save	14. But have walked after the	required of them when they enter a merch- ant's or accountant's office, preceded and	TO STATE OUS	ation "for name for his informu
We call special attention to some	them	imagination of their own heart.	accompanied by such training as will fit them to do that work intelligently and		the and that of atte others who ma
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