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THE U. B. SEMINARY. WILL OPEN Thursday, Sept. 10, 1891. It is exceedingly desirable that students be present at the opening, to select course of study and begin work together.

THE U. B. SEMINARY. Rev. J. E. Hopper, M. A., D. D., Principal - Ethics, Apologetics, Bible Study. Austen K. deBlois, M. A., Ph. D. (Acad & Brown), Vice Principal - Latin and Psychology, etc.

The Sabbath-School. INTERNATIONAL LESSON.

First Quarter-Lesson VII. - Feb. 14. THE NEW COVENANT. - Jer. 31: 27-37.

GOLDEN TEXT. - I will forgive their iniquity, and I will remember their sin no more. - Jer. 31: 34.

THE DOWNWARD TENDENCY OF NATION. - Isaiah lived and prophesied through the reign of Hezekiah, and died early in the reign of Manasseh. The outward prosperity, due to the righteousness of Hezekiah, continued for a long time. But Manasseh fell under bad influences. The idolatrous party again became triumphant. A great persecution of God's servants followed. Some were slain almost every day. For this Manasseh was carried away captive to Babylon. He repented; he was restored; he made some show of reform, but the effect was not deep. His son Amon, in his short reign, followed in his father's footsteps. Then Josiah, a boy of eight years, came to the throne. Jeremiah draws a terrible picture of the condition of the people, of the prevalence of dishonesty, of open licentiousness, of murder, adultery, false swearing, treachery, and slander. After Josiah's death (609) he was succeeded by three sons and a grandson. Within four years (606) Nebuchadnezzar was besieging Jerusalem, and carried away many captives. Eight years later large numbers more were taken to Babylon, including Ezekiel. And twelve years later still, after two years of siege, Jerusalem was laid waste.

JEREMIAH STEMMING THE TIDE IN VAIN. The lesson for to-day belongs in the last part of this downward course. When Jeremiah began to speak out God's word, he was a young man, of a shy and timid disposition, shrinking from public life, sensitive and desponding. At the same time, as often occurs, he was brave. Timid in resolve, he was unflinching in execution; fearless when he had to face the whole world. His strength lay in his determination to do what was right at whatever cost. To such a man this duty of reform was appointed. It is no wonder that he was called "the weeping prophet."

King Josiah began his reforms in the 12th year of his reign, and Jeremiah began to prophesy in the 13th year. Sermon after sermon aided the good. He used great tenderness and sympathy; even his denunciations were those of love. Yet Jeremiah was firm and persistent. He is not a popular prophet. He was the butt of ridicule and scorn. He stood almost alone. He was put in the stocks. He was publicly whipped. He was misrepresented as an enemy. He was imprisoned several times. But he kept right on. He was like an elm tree, whose branches yield to every breeze, but which no storm, not even one that upheaves rocks from their bed, can cause to move one hair's-breadth from its place in the ground.

A DOOR OF HOPE. - Vers. 27-30. The storm is about to break upon the city; slaughter and captivity and desolation are at hand; and, worst of all, the people deserve the calamities. Chapters 30 and 31 make a rift in the clouds. A better time is coming, when the people have learned their lesson of obedience. Their enemies shall be scattered. The remnant shall return from captivity. The city shall be rebuilt. Behold, the days come. After the 70 years' captivity (606-536). I will sow the house of Israel, etc. The country and city are like a desolate field; but God will bring a spring time. As I have watched over them to pluck up. He would have them understand that none of their troubles came without the Lord himself. They were not accidents. So will I watch over them to build. He would be as zealous for their restoration. They shall say no more, What follows is a proverb, misused by the Israelites. The fathers have eaten a sour grape (rather, sour grapes). Those which were unripe, and injured the teeth. The children's teeth are set on edge. Blunted, dulled, injured. The Israelites in the great calamity, especially those who were born in Babylonia, complained that they were suffering for their fathers' sins. It seemed to be so. But, the question will sometimes arise, How can it be just for the Lord to let national guilt accumulate age after age, and then send his retributive judgments for it upon some one generation? Briefly stated, the answer is, God never punishes the people of any nation more than their individual sins deserve. Hence, viewing the nation as made up of individuals, no man of them suffers beyond the measure of justice. But every one shall die for his own iniquity. You shall return. God will show his mercy to you. You shall no longer suffer for the sins of your fathers. But do not imagine that it is safe to sin. Even in the new land, "the soul that sinneth, it shall die."

Note the wonderful provision of W. C. T. Union. OUR MOTTO. - If God be for us, who can be against us. A Petition from Opium Drunkards. A petition has been forwarded to England, signed by two hundred and twenty-seven Bombay opium drunkards. A translation of it reads as follows: "To the great and gracious ruler, the Empress Victoria: The humble petition of opium drunkards in the city of Bombay. We, the undersigned, very humbly state that we have become addicted to the opium habit; and that the strength of it has mastered us. We, in ourselves, have not the power to get free from it. Through the habit of opium we have become reduced to a state of utter poverty. The money which should have nourished our wives and children has gone to the opium shop. Our bodily strength has been wasted away. It is not good, then, to be slaves of opium. So long as the government does not stop opium, our reformation is impossible. Therefore, we very impudently beseech the government to consider our condition; and, having mercy upon us and our wives and children, to close altogether the trade in opium. By doing this we shall not be tempted to use the opium. Some say that the government wants the money. But if the government will save our lives and stop the sale of opium, then we will forever pray for the prosperity of the government." How can a Christian nation stop its ear to such a profound human cry as this! May the Lord have mercy on our souls if we give no heed to it.

heredity as expressed in the second commandment. The sins of the fathers are visited upon the children unto the third and fourth generation, but the virtues of thousands of generations of those who love me and keep my commandments. Good has far more vitality than evil. THE ONE CONDITION OF SALVATION. - A CHANGE OF HEART AND CHARACTER. - Vers. 31-34. Behold the days come. The prophet gazed down the centuries. I will make a new covenant. Every covenant which God concludes with men consists, on the side of God, in assurance of his favors. These blind men to the keeping of the commandments laid on them. House of Israel... house of Judah. The people became one nation after the Exile. Not according to the covenant, etc. The old covenant was the law given the children of Israel when they left Egypt, and the promise of a country and protection and prosperity, on condition that the law was obeyed. The covenant had also a spiritual outlook, and was a promise of the blessing of holiness and heaven, on condition of obedience. Which my covenant they broke. As illustrated in their whole history. Although I was a husband unto them. Although I have been as faithful and loving to them as a husband can be to a wife. He had a right to expect them to be true to him, and it was a grievous sin that the people were unfaithful. I will put my law in their inward parts, and write it in their hearts. Not a new law, but a new power to the old law. In Christianity it becomes an inner force, shaping the man's character from within. Thus the Sermon on the Mount is the old Mosaic law, but changed into principles of conduct which reach down to a man's heart and conscience. They shall teach no more. All will have God's law written in their hearts, an inward experience. For I will forgive their iniquity. Forgiveness comes before the new heart. The truly forgiven soul loves to obey God. New Hearts are necessary to the salvation of the world. No outward advantages or prosperity can save a nation from immortality and ruin. No form of government will preserve a people. The one thing absolutely necessary is the new heart, a love of good implanted in the nature by the Holy Spirit. Revivals of religion, the work of conversion, the saving of men from sin by implanting faith in Jesus Christ, love to him, consecration to him, these are the only powers that can preserve us. THE PROMISE IS SURE. - Vers. 35 and 36 express the fact that God's promises are as sure as the laws of nature. As no one has power to prevent him from making the sun to rise, or the stars to set, so no one has power to prevent the fulfillment of his promise. Divideth the sea. Sends the storms and tides. Then the seed of Israel also shall cease from being a nation. The present existence and power of the Jews, as many in number to-day as at any time during their palmest days in Palestine, is a proof of this promise. It is doubly fulfilled in the Christian Church, which is really but a branch of the old kingdom of God. The prophecy was fulfilled when these Jews who accepted Jesus of Nazareth as the Messiah, expanded the Jewish into the Christian Church. If heaven above can be measured. Which it never can be by man. The most far-seeing telescopes but reveal more to be seen and known. We find 9,000,000 worlds, instead of the 40,000 the naked eye can see. The foundations of the earth searched out. This, too, is impossible. All investigations by the most powerful microscopes, but reveal more to be searched, a larger region of the unknown. I will also cast off. Therefore he will never do it; for his lovingkindness is higher than the heavens, and more unsearchable than the foundations of the earth. PRACTICAL HINTS. Often the most earnest warnings and severest denunciations are uttered by the most gentle and loving men. God's people must stem the tide of evil, even when their labors seem the most hopeless. They should use every possible means and method to prevent men from going on in sin. There are gleams of hope in the darkest time. The cause of good will survive. The people of God are sure to succeed at last. God's promises are as certain as the sun and stars. All nature bears witness to the faithfulness and power of God.

Women in Court. An effort will be made by influential women in New York to send one of their number to sit in court when a woman is tried, in order to give her the protection that women so much need under such circumstances. An official who was consulted said: "But, ladies, you will hear much that will be unfit for ladies to hear." After attending a trial, one of the ladies said to him: "We heard nothing unpleasant." "Oh," he said, "of course not—when ladies were present." If the presence of good women would purify the atmosphere of our courts, it is a strong argument for having some motherly woman present whenever an unprotected girl is to be tried. - Woman's Journal.

A Benevolent Scotch Lady. Among the notable delegates present was Miss Sterling, of Nova Scotia, a Scotch lady whose heart was so stirred by the needs of poor children in the old country that she has devoted her life and her fortune to bettering their condition. Her practical mind saw that the best thing for them was to be transplanted from the overcrowded cities to the roomy fields of Canada. She therefore came to Canada, and with the assistance of her cousin, Sir James Hodge, established and maintains a home for destitute children at Hillfoot Farm, near Aylesford, Nova Scotia. Here children are brought from Scotland, kept, taught and trained till suitable homes are found for them, preferably upon farms. Miss Sterling has published several leaflets, "Our Children in Nova Scotia," which gives many interesting facts concerning them. She spoke before the Convention, making a strong appeal, not only for these children, but for all destitute children, whose care she urged as a preventive measure absolutely essential to the welfare of society.

Minard's Liniment is the Hair Restorer. A LOVELY THING IN PERFUMES. "Lotus of the Nile." C. C. RICHARDS & Co. Gents. - I have used your MINARD'S LINIMENT in my family for a number of years for various cases of sickness, and more particularly in a severe attack of la grippe which I contracted last winter, and I firmly believe that it was the means of saving my life. Sydney, C. B. C. I. LAQUE. The action of Carter's Little Liver Pills is pleasant mild and natural. They gently stimulate the liver, and regulate the bowels, but do not purge. They are sure to please. Try them. There is no Evaporation or Deterioration in strength about Dr. Thomas' Electric Oil. The ingredients of this incomparable anti-rheumatic and throat and lung remedy are not volatile, but fixed, pure and imperishable. Pain, lameness and stiffness are relieved by it, and it may be used with equal benefit externally and internally.

KNIGHTS OF LABOR. The Knights of Labor aim to protect their members against financial difficulties, etc., Hazyard's Yellow Oil protects all wh. use it from the effects of cold and exposure, such as rheumatism, neuralgia, lumbago, sore throat and all inflammatory pain. Nothing compares with it as a handy pain cure for man and beast.

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