

nativo by the London Society. The teaching has hitherto been carried on in sheds, with considerable inconvenience. The new building is large and attracts great attention from the natives. At the opening exercises the prime minister and 350 prominent persons were present by invitation. The prime minister spoke for the queen expressing her gratification at the completion of the college, and her desire that her people should have the benefits of education, and, above all, the blessings of the religion of Christ.

A COVENANTER BANNER.

While Dr. Bonar was in Chicago he was much delighted to find here a time-worn banner of the Scottish Covenanters more than two hundred years old. He had some time ago clipped from a newspaper a brief notice to the effect that such a relic of the olden time was in this city, and he determined that when he came he would search it out. He mentioned the circumstance to James B. Waller, Esq., at whose residence, in Lake View, he was entertained as a guest while here. Mr. Waller took the matter in hand, and found the banner in possession of the family of the late Judge Manierre, and they kindly permitted him to take it out to his residence for Dr. Bonar's inspection. In the presence of a large company of Christian friends, who had assembled at an evening meeting at his house, Mr. Waller, at Dr. Bonar's request, exhibited it to the company and recited its history. It had been borne in the famous battle Bridge in 1679, by the followers of Reid, Laird and Kilbryde, whose title is on the banner, and from whom, through the Hamiltons, the Manierre family are descended. It is about six feet by three and a half, originally of pale yellow silk, now much faded. It bears across the centre, in large letters, perfectly distinct still, the inscription, "For God, the King and Covenant," and under this the picture of a large open Bible with a reference to a text in the prophet Jeremiah xxxi. 31.

This battle-worn flag had been in possession of the descendants of the Laird for many generations in Scotland, and was at last brought to this country by one of them in 1840. Once since then it was loaned and carried to Rockford, Ill., for some public celebration, and being exposed to the wind in a procession was somewhat tattered. It passed safely through the great Chicago fire of 1871, being in one of the only two trunks that were saved when the Manierre mansion was burned. It certainly is a relic of the past fraught with many historic memories, and is not a little damaged from having travelled so far from home and encountered so many perils.—*Chicago Interior.*

"A HARMLESS TEMPERANCE BEVERAGE."

BY JOSH BILLINGS.

Yes, I have finally cum to the conclusion that lager beer is a harmless temperance beverage, and at least is not intoxicating. In proof of this I have been told by a German who said he drunk it all nite long, just to try the experiment, and was after all obliged to go to bed entirely sober in the morning. I have seen this same man drink eighteen or twenty glasses, and if he was drunk it was in German, and nobody could understand it.

It is proper enuff to state that this man kept a lager beer saloon, and so he could have no object in stating what was not strictly true. I believe him to the full extent of my ability.

I never drank but three glasses of lager in my life, and that made my head ontwist as tho it was hung on the end of a string, but I was told it was owing to my bile being out of place; and I guess that it was so, for I never biled over wus than I did when I got hum that nite. My wife tho I was goin to die, and I was afraid I shouldn't, for 't seemed as tho everything I had eaten in my life was coming to the surface; and if my wife hadn't pulled off my boot just as she did, I believe that they would have cum thundering up too. That wus 14 years ago.

O, how sick I wus! I can taste it now.

I never had so much experience in so short a time in all my life.

If any man shud tell me that lager beer was not intoxicating, I might believe him; but if he shud tell me that my stummick was not out of order, I shud ask him to state over a few words just how a man felt and acted when it was.

I warn't drunk that nite, but I had some ov the most natural simtums that a man ever had and kept sober.

In the first place it was about 80 rods from where I drank the beer to mi house, and I wus over two hours on the road home, and a hole busted through each one of my pantaloons neez, and didn't hav on any hat, and tried to open the door by the bell-pull, and hiccupped awfully and saw everythin' in the room trying to get round on the back side of me, and, sitting down on a chair I didn't wait long enough for it to get exactly under me when it wus going round, and I set down a feeble too soon and so missed the chair about twelve inches, and couldn't get up soon enough to take the next one that came along. My wife sed I wus as drunk as a beast awl that nite, and, az I sed before, I began to spin up things freely till I finally got on one of the beds as it came 'round and slept it off. If lager beer is not intoxicating it used me almighty mean, that I know. Still I hardly think that lager beer iz intoxicating, for I hav been told so; and I am probably the only man living who ever drank eny when his liver was not plumb.

I don't want to say anything against a harmless temperance beverage, but if ever I drink eny more, it will be with mi hands tied behind and mi mouth pried open.

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SOME one has been summing up the results of Women's Work for Women, and finds that about \$800,000 were raised last year by fifteen Women's Boards, the Presbyterians raising \$179,000, and the Methodists and Congregationalists each about \$120,000. Since this new form of missionary labour was introduced by the Woman's Union Missionary Society in 1861, about \$4,500,000 have been raised by Christian women to send the Gospel to their heathen sisters.

GENERAL GARFIELD, in a letter addressed to a personal friend in November, 1879, wrote as follows: "But one thing, my dear fellow, allow me to say frankly; quit saying that you are 'an unworthy, poor, no-account,' etc., for you are not; and I rather think you know you are not, though you may have come a long way short of your ideal of what you ought to be and what you ought to have accomplished. You have done already more than the average of men ever do, and under the most disadvantageous and discouraging circumstances. Being poor and having a large family to support may prevent you from ever attaining your complete idea of usefulness as a public man; but remember that the greatest and most honourable thing you or any man can do is to take care of his family." This is most excellent sense. To be a thoroughly good husband and father is better than to be a successful statesman such as 'oo many of these are found to be. After all it is only noble to be good, though evidently the current with many sets strongly in the opposite direction.

SABBATH SCHOOL TEACHER.

INTERNATIONAL LESSONS.

LESSON XXXVI.

Sep. 4. }
1881.

THE COMMANDMENTS.

{ Ex. xx.
12-21.

GOLDEN TEXT.—"And the second is like unto it. Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets."—Matt. xxii. 39, 40.

HOME READINGS.

M. Ex. xx. 12-21.... Duties to Others.
T. Deut. v. 16-33.... Laws of the Second Table.
W. Luke x. 25-37.... "Who is My Neighbour?"
Th. Deut. vi. 1-25.... Obedience Enjoined.
F. Matt. v. 17-32.... The Law Explained.
S. Matt. v. 33-48.... "Be Ye Perfect."
Sab. John xiv. 15-24.... Obedience the Test of Love.

HELPS TO STUDY.

The first table of the law—summarizing in four commandments the duties which men owe directly to God—was the subject of our last lesson.

We now come to the second table, being a similar compendium of the duties which all the members of the human race, as creatures and subjects of the same God, owe to each other.

The duties specified in the second table are in no way of smaller obligation than those laid upon us in the first, for although we owe the former directly to our fellowmen we owe them primarily—though indirectly—to the Divine Lawgiver. To put the same truth in another shape, it may be affirmed without question that the first commandment is broken every time a breach of any of the other nine is committed.

For further introduction we restrict ourselves to stating that the command in every case forbids, not only the act specified, but everything which has the smallest tendency in the direction of that act. In other words the commandment always states the most heinous way in which it can be broken, and only that. It is rather a distant warning beacon on the brink of a precipice than a fence besides the narrow path of duty; and it says to us not, Don't come here, but Don't come this way.

The following division is suggested. (1) Our Duties to each other, (2) The Terrors of Sinai.

I. OUR DUTIES TO EACH OTHER.—Vers. 12-17. It can scarcely be repeated too often that these duties are founded, not on the relations which we bear to each other, but on the relation which we all bear to our common Creator.

Honour thy Father and thy mother. There seems to be no human obligation more sacred than the duty which children owe to their parents. The command which inculcates this duty is placed first in the second table; and on the principle stated in our introduction—and to be plainly traced throughout the Decalogue—to disobey or shew disrespect to his father or his mother is the worst way in which a person can break the fifth commandment. But there are other ways besides in which it can be broken. It follows as into all the relations of life, and ought to regulate our conduct at home and abroad. It insists on our "preserving the honour and performing the duties belonging to every one in their several places and relations."

The promise attached to this commandment is fulfilled in a national sense; and many lives might be shortened if children were not taught to care for their parents. But although it is a difficult thing to prove, it is quite possible that it is also fulfilled to the individual in every case in which it is not counterbalanced by some other cause. It may sometimes even happen that the threat found in Proverbs xxx. 17 is literally fulfilled. "The eye that mocketh at his father, and despiseth to obey his mother, the ravens of the valley shall pick it out, and the young eagles shall eat it."

Thou shalt not kill. By referring to Matt. v. 21-24 it will be seen that, as already stated, the letter of the law expresses only the most aggravated form of the offence. A contemporary says: "This commandment forbids not only murder, suicide, unjust war and duelling, but all vices which tend to shorten life, such as drunkenness, gluttony, lust, the indulgence of violent passion. To each individual of our race God has commanded life as a sacred trust; and He has made it inviolable by the hand of man except when forfeited by those laws which He has ordained for the preservation of human society. Gen. ix. 6: 'Whoso sheddeth man's blood, by man shall his blood be shed, for in the image of God made He man.' Our Saviour teaches that this command is violated, not merely by the outward act which assails the life of another, but by cherishing in the heart such passions as would prompt to this—malice, sinful anger, revenge" (Matt. v. 21, 22).

Thou shalt not commit adultery. Again, only the most heinous phase of the sin is mentioned. The "Shorter Catechism" correctly teaches that this command really requires "the preservation of our own and our neighbour's chastity in heart, speech and behaviour," and forbids "all unchaste thoughts, words and actions." See also Matt. v. 28.

Thou shalt not steal. The doctrines of the Communists and Socialists are here flatly contradicted, for the commandment recognizes the natural and moral right of each person to hold property which must not be interfered with by others. In this instance also the sin is described in its most revolting aspect; but many are the actions here forbidden, such as gambling, usury, extortion, etc.

Thou shalt not bear false witness against thy neighbour. Are we then to bear false witness in his favour? Certainly not; but here as elsewhere the worst form of the sin is mentioned. This commandment forbids all forms of lying, whether they affect our neighbour's reputation or not (Eph. iv. 25).

Thou shalt not covet thy neighbour's house, etc. The Decalogue closes with a most searching and comprehensive command. The inordinate desire of possession lay at the root of evil in the Garden of Eden, and it is the unlawful wish to procure some real or fancied benefit that still prompts to the commission of sin and crime.

II. THE TERRORS OF SINAI.—Vers. 18-21. Here we have a sublime description of the manifestations of God's awful majesty which took place when His law was openly published. But the audible and visible terrors of Sinai were as nothing to those terrors that attack the soul of the sinner when he is awakened in the midst of his sinfulness and finds himself confronted with a holy God whose law he has broken. His fears are all removed when he finds the Saviour, who has obeyed the law in his stead and died to atone for his sins. But how much more terrible must be the case of him who awakens from his sinfulness only at death, and finds himself in the hands of Divine justice without hope of ransom.

And all the people saw the thunders, etc. The "Westminster Teacher" says: "Sight is put figuratively for perception in general; a figure which is employed more frequently in Hebrew than in our language. The scene was witnessed by the entire congregation from their position on the plain below. They removed—so terrible were the displays of majesty and power by which the presence of God on the mountain was revealed to them that they were overcome with fear. At first bounds had to be set about the mountain to guard against presumptuous intrusion; now the people are so dismayed at the revelation they have witnessed that they incline to stand afar off. Man in his guilt may well shrink back from the revealed justice and holiness of God."