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### FAREWELL TO REV. J. WILKIE.

On the evening of the 6th inst., a large union meeting of the four Presbyterian congregations of Guelph was held in Knox Church there for the purpose of bidding farewell and a hearty "God speed" to Rev. John Wilkie who left on the following day for India. Mr. Wilkie's family are connected with the congregation of Knox Church, and have been for many years residents of Guelph, where they have always been reckoned amongst its most respected citizens. The reverend gentleman in whose honour this meeting was held was also well known there, having been associated with the city from his early boyhood, though for several years his visits have been only occasional.

The Presbyterians of all the congregations of Guelph deemed his departure for a foreign land a fitting opportunity for expressing their esteem and regard for one who had been chosen from their midst to carry the gospel to the heathen. The meeting was large and enthusiastic, and the deepest sympathy was manifested both with the missionary and the work in which he is to be engaged. Under the leadership of Mr. Hugh Walker, excellent music was rendered by a large choir composed of all the leading singers in the different congregations, which sung a number of anthems appropriate for the occasion. Very able speeches were delivered by Rev. Messrs. Wardrope, Smith and Howie, and at the request of the chairman a very stirring address on mission work was delivered by Rev. Mr. Wilkie. Towards the close of the proceedings, the congregation of Knox Church, of which Mr. Wilkie was for several years a member, presented him with a beautiful copy of Chambers' Encyclopedia, bound in calf, and accompanied by the following address

To the Rev. J. Wilkie.

DEAR SIR,—Permit us, on the eve of your departure for India, to express the high esteem in which you have ever been held by us, the sympathy which we have with you in the arduous work about to be undertaken, the deep interest we take in the cause you have espoused, and our earnest prayer for your safety and success. Your career amongst us, both as a Sabbath school scholar and as a member of this congregation, has always been such as to merit the highest esteem and confidence of your Christian brethren. We cannot but feel that the Master has conferred a high honour, not only upon yourself and the family to which you belong, but also upon this congregation, in choosing one from our midst to carry the gospel of peace to a land of ignorance and superstition. And though you may be far separated from us in your distant field of labour, we hope to be ever associated with you in the blessed work of elevating the heathen from a state of moral degradation and misery to a position of civilization and happiness; and of converting them from the errors of superstition to become disciples of Christ and heirs of eternal life. We ask you, therefore, to accept of this book as a tangible evidence of our regard and esteem; and whilst we trust they may be of some use to you in your work, may they ever be a pledge of our remembrance to support and encourage you in a foreign land. We assure you, also, that we admire the Christian spirit manifested by Mrs. Wilkie in responding so readily to the call of the Master, and in denying herself so many comforts that civilization affords to become a co-labourer with you in that remote part of the Lord's vineyard. That you may both be greatly blessed in your labours; that you may be richly endowed with all needed qualifications; that you may experience much joy and happiness in the work; that your labour may be crowned with abundant success; and that you may, at last, be rewarded with eternal life, is the prayer of those who now bid you farewell.

To address the reverend gentleman replied in a very touching and appropriate manner, expressing his heartfelt gratitude for the kindness of his friends, and his appreciation of their sympathy and esteem. After the proceedings were brought to a close, the many friends present shook hands affectionately with the missionary and his wife, commending them in their prayers to the care and protection of God.

Hats for gentlemen at popular prices. Current styles ready. Fine silk hats \$3.25. Coxwell, hatter, 146 Yonge street, four doors north of Temperance street.

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## SABBATH SCHOOL TEACHER.

### INTERNATIONAL LESSONS.

#### LESSON XLIV.

Nov. 2. } THE PERFECT PATTERN. { 1 Peter ii 19-25.  
1879. }

GOLDEN TEXT.—"Who did no sin, neither was guile found in His mouth."—1 Pet. ii. 22.

#### HOMR STUDIES.

- M. Heb. xiii. 1-13. Looking unto Jesus.  
T. James v. 7-20. The prophets for an example.  
W. John xv. 18-27. The servant not greater than his Lord.  
Th. 1 Pet. ii. 19-25. The perfect pattern.  
F. John xiii. 1-17. I have given you an example.  
S. Matt. v. 38-48. Bless them that curse you.  
S. Luke vi. 21-36. Kind to the unthankful.

#### HELPS TO STUDY.

The epistle from which this lesson is taken was written by the apostle Peter, apparently (chap. v. 13) from Babylon on the river Euphrates.

It is addressed (chap. i. 1) "To the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia and Bithynia."

The special object in view in writing this letter seems to have been to give testimony to the truth of the Gospel doctrines, in which these strangers had already been instructed by the apostle Paul. "When thou art converted, strengthen the brethren," (Luke xxii. 32) was the final command given to the "apostle of the circumcision;" and now we find him strengthening the brethren by endorsing the teaching of the "apostle of the Gentiles." Peter then points out to those Christian strangers what sort of persons they ought to be if these doctrines were really true, and if they had actually received them, and "tasted that the Lord was gracious."

Although the passage which forms our lesson was addressed originally to servants (verse 18) it is applicable to all. Of all the modes of dividing this lesson which we have seen, we prefer that given by the "Westminster Teacher" as being the least forced. It is as follows: (1) *Patience in suffering*, (2) *Christ our Example*, (3) *Christ our Sacrifice*.

#### 1. PATIENCE IN SUFFERING.—VERS. 19-20.

The apostle makes a distinction in sufferings—a distinction which most people are very apt to overlook: (1) Suffering for our own faults, (2) Suffering for Conscience' sake.

1. *Suffering for our own faults.* It is a common notion among the ignorant that the sufferings which people endure in this life—from whatever cause—will be made up to them, in some way or other, in the life which is to come. We are here taught that this notion is erroneous:

For what glory is it, if, when ye are buffeted for your faults, ye shall take it patiently? How frequently do we find the hoary-headed, broken-down sinner, who smarted under afflictions resulting from his own disregard of the moral and natural laws of God, taking consolation to himself in some such words as, "I am a great sufferer; my sufferings will soon be over; I have been so much afflicted here that I think the Lord will not be very hard upon me afterwards." But the truth is that all the suffering that a mere human being could endure, not only in time but throughout eternity, cannot atone for one sin.

If suffering—even that which results from his own sins—should be the means of leading the sinner to repent and believe in Christ, then these sufferings would be of some value to him; but such a person would never regard his sufferings as meritorious or expiatory. Still more unreasonable would it be to regard the sufferings of the impenitent as of that character. The rain which helps the growth of the living plant, only hastens the decay and corruption of the plant that has no life in it.

This is all implied in the passage before us, but the special reference is to persons in subordinate positions suffering punishment for their faults at the hands of their superiors; and the persons directly addressed are professed Christians.

Our mere attendance at church or at Sabbath school is, so far, a profession of Christianity. None of us would like to call ourselves heathens. As Christians then, young or old, the teaching of the 20th verse to us, that if we are found fault with or punished,—by our parents, our schoolmasters, our employers, or our God—for break of law or neglect of duty, we are to take it patiently; and for doing so, we are to arrogate to ourselves no credit or "glory."

2. *Suffering for Conscience' sake.* The full elucidation and illustration of this part of the lesson would be the biographies of the Christian martyrs of all ages and of all lands; but it must not be forgotten that the principle enters into the conduct of ordinary life and that it is one of the severest tests of Christian character.

When the Christian finds the orders of his earthly master or ruler running contrary to the commands of God, then he obeys God and disobeys the earthly potentate; and when this course results in temporary loss or suffering he takes it patiently, he makes his appeal to his Master in heaven, and waits for "the times of restitution of all things."

For this is thankworthy, if a man for conscience toward God, endure grief, suffering wrongfully. The word translated "thankworthy" in this verse is rendered "acceptable" in the 20th verse; and it is the same word that we have in Luke vi. 32: "What *thank* have ye." The word indicates that God appreciates such conduct, and will reward it. It is true that we can claim nothing from God on account of anything that we can do. No one can go beyond his duty. In Luke xvii. 10, the Saviour says to His followers, "So likewise ye, when ye shall have done all those things which are commanded you, say, we are unprofitable servants; we have done that which it was our duty to do." That is what we are to say; but that is not what God will say to us, if we do our duty; He will say "Well done thou good and faithful servant . . . enter thou into the joy of thy Lord" (Matt. xxv. 21).

The word "wrongfully" in the 19th verse ought to be read with a strong emphasis. The suffering, to be acceptable, must be undeserved. Still more acceptable is it if inflicted for well-doing. Shadrach, Meshech and Abednego, Daniel, Jeremiah, and many others, knew what it was to do well and suffer for it, and at the same time to take it patiently; but the apostle does not set any of these before us as examples, because he has an infinitely better example at hand.

#### II. CHRIST OUR EXAMPLE.—VERS. 21-23.

For even hereunto were ye called: They were called to suffering when they became Christians. Every follower of Christ must suffer, for He suffered. Christ is our example in all things. His character is the standard which is set before us to aim at, although we cannot reach it. Christ Himself is the true exemplar of Christianity. He is the original; all others are copies more or less approaching to the original. Here He is set before us as our example in suffering wrongfully and taking it patiently. He suffered for us, leaving us an example that we should follow His steps. His steps lead through suffering. He went straight forward in the path of duty; no matter what it might lead to, He turned not aside; He did no sin, neither was guile found in His mouth: He used no deception to shield Himself; He is a perfect example of honesty and sincerity with friends and enemies.

When He was reviled He reviled not again: "He is brought as a lamb to the slaughter and as a sheep before her shearers is dumb, so He opened not His mouth" (Isa. liii. 7). He prayed for His enemies "Father, forgive them, they know not what they do."

He committed Himself to Him who judgeth righteously. The word "himself" is supplied by the translators. Some commentators think that the sense of the passage is that He committed His enemies to Him who judgeth righteously. He differed from ordinary martyrs in this respect among others, that whereas they were in the power of their enemies, He was not really in the power of His enemies. "Legions of angels" were at His call. And here the example stops for we are not called upon to give up our lives unnecessarily; and there must have been something more in the death of Christ than a mere example, as we shall see immediately.

#### III. CHRIST OUR SACRIFICE.—VERS. 24-25.

It is scarcely possible for preachers and teachers to do too much in the way of setting forth Christ as "our example." It would be incorrect to say that there is too much of this done in the present day. And still the work is utterly useless unless He is at the same time set forth in another light—that of "our sacrifice." We need not attempt to imitate Him as our example unless we first believe in Him as the propitiation of our sins—the Saviour.

Who His own self bare our sins in His own body on the tree: Here the sacrificial character of Christ's death is plainly indicated. This part of the lesson ought not to be run in along with the rest, but brought out very distinctly by itself. His life is presented as our example; but His death is shown to be something more than an example. He "bare our sins," and that is something we cannot do for anyone. It was not merely as our example that He hung "on the tree" but as our Redeemer. An eminent old English writer says: "That Jesus Christ is, in doing and in suffering, our supreme and matchless example, and that He came to be so, is a truth; but that He is nothing further and came for no other end, is a high point of falsehood." The patience with which He endured His stripes is certainly an example to us, but the example would be entirely thrown away upon us were it not that by His stripes we are healed.

We needed an atonement; we needed an example; we have both in Christ. Is that all? No, we needed something more. The substitution might be effected, the sacrifice completed, the bright and perfect example placed before our eyes for our imitation, and still the whole human race would be as sheep going astray.

We needed one to be the shepherd and bishop of our souls: One to guide and feed us, one to oversee and care for us, and this we have in Christ. Without a Prophet to teach us by precept and example; without a priest to atone for us; what could we have done? But even with these how could we ever expect to reach safety without a King to subdue us, to govern us, and to be our leader in the day of battle? and this we have in Christ.

If He, then, is, or offers to be, all these to us, it is with the object, that we, being dead to sin, should live unto righteousness: Sinners who become believers in Christ are regarded as "legally" dead, because He died in their room. They are also dying unto sin in so far as its commission is concerned; and they are living unto righteousness. When an opportunity to do evil presents itself those who are dead to sin should not do it, any more than a dead body would perform the acts of a living one; and when occasion offers for the doing of good, those who are alive unto righteousness will be apt to shew some activity.

#### MEETINGS OF PRESBYTERY.

OTTAWA.—On Tuesday, Nov. 4th, at three p.m.

LONDON.—In First Presbyterian Church, London, on Tuesday, November 18th, at two p.m.

BARRIE.—At Barrie, Tuesday, 25th November, at 11 o'clock a.m.

TORONTO.—On the first Tuesday of November, at 10 o'clock a.m.

MAITLAND.—At Brussels, on Tuesday, Oct. 28th, eleven a.m.

#### Births, Marriages and Deaths.

##### MARRIED.

At Salem Church, River John, on Thursday, the 2nd inst. by the father of the bride, assisted by Rev. A. Munro & Rev. T. Sedgwick, Rev. J. Munro, Manotick, Ont., Minnie Archibald, eldest daughter of Rev. H. B. Mackay, River John, N.S.