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### PRESBYTERY MEETINGS.

**ORANGEVILLE:** This Presbytery met Jan. 7th. Rev. P. Fleming was appointed Moderator for the ensuing six months. The induction at Camilla of Rev. James McMillan as ordained missionary was arranged for. Rev. D. A. Hamilton, of the Presbyterian Church of the United States, submitted papers and the Presbytery agreed to apply to Assembly for leave to receive him into the Church. Mr. Wilson submitted his resignation of the pastoral charge of Charleston and Alton, and his resignation was accepted to take effect on the last Sabbath of March. Mr. Farquharson was appointed Interim Moderator. Messrs. R. McCulloch and W. J. Hunter presented an extract minute of a meeting of Mount Pleasant Congregation, asking for separation from Cheltenham, and union with Norval, with a view to making the pastoral charges more compact. A committee composed of Messrs. Farquharson, Fowle and S. Hunter (elder), was appointed to meet with any similar committee appointed by Toronto Presbytery to investigate the whole matter. Mrs. Steele, treasurer of the W.F.M. Society, reported that said society had raised \$609.24, and Mission Bands \$118.23 during the year, in all \$727.47.—H. CROZIER, Clerk.

**TORONTO:** This Presbytery held its regular meeting on Tuesday, the 4th inst., the Moderator, Rev. John Neil, in the chair. It was agreed that all reports of those appointed to visit congregations receiving aid from the Home Mission or Augmentation Funds should be first submitted to the Presbytery's Committees on these two schemes, and afterwards submitted to Presbytery. The treasurer submitted his report, which showed arrears from congregations within the Presbytery to the amount of \$210. The assessment for Synod and Presbytery Fund for the year 1896 was fixed at four cents per member for the first five hundred communicants in a congregation, and two cents per member for all above that number. The congregation at Mimico extended a call to Rev. Joseph Hamilton, a minister without charge, residing within the bounds of the Presbytery. Mr. Hamilton asked time for consideration, and will give his answer to Presbytery at its next meeting. The Presbytery nominated Rev. G. L. Robinson, Ph.D., for the Chair of Old Testament Literature and kindred subjects in Knox College, and Rev. Hope W. Hogg, M.A., B.D., for the Chair of Apologetics and Church History in the same College. Dr. Robertson was present and delivered an earnest appeal on behalf of the Missions in the North-west under his care. A committee was appointed to confer with a committee from the Presbytery of Orangeville, and with the congregations concerned with respect to a proposed rearrangement of the congregations of Cheltenham, Mount Pleasant, Norval and Union.—R. C. TIBB, Clerk.

**BARRIE:** This Presbytery met on January the 25th, and was largely attended by ministers and elders. In the absence of the Moderator, Dr. McCrae was called to the chair. Mr. Burnett was appointed Moderator for the next six months. Condolence with their brother was given utterance to, in his affliction, and prayer offered on his behalf. A suitable resolution was adopted relative to the death of the late Agent of the Church. A petition from Nottawa for organization and services was granted, under conditions to be arranged at the end of the year, of Mr. McLean's

pastorate. Meanwhile a Home Mission grant and a student for Nottawa to labour in connection with Mr. McLean, will be applied for. Mr. Gallagher withdrew his resignation of Airle, Blackbank and Banda. A request from Everett for transfer to the care of the Orangeville Presbytery having been received, it was agreed to correspond with that Presbytery with a view to meet the wishes of the Station. The date for the induction of Mr. Nichol into Tottenham and Beeton was set. Nominations to the vacant Professorial Chairs in Knox College: viz., Rev. L. H. Jordan, M.A., B.D., to that of Church History and Apologetics; and Rev. F. R. Beattie, of the Theological Seminary, Louisville, to the Chair of Old Testament Exegesis. Mr. Carswell tendered resignation of the charge of Bondhead and Monkman's. The resignation was laid over to next regular meeting. It was agreed in regard to the remit on representation in the General Assembly that the representation be as it is. Interesting reports on Systematic beneficence, Young People's Societies of Christian Endeavor, and statistics were dealt with.—Robert Moodie, Clerk.

**WINNIPEG:** The regular meeting of this Presbytery was held January 14th in Manitoba College. The resignation of the Rev. Alex. Matheson, which was entered at the December meeting with a view to a re-arrangement of the mission field, was deferred for three weeks, so that congregations interested might be more fully heard from. In the meantime a deputation was appointed to visit Sunnyside and Cook's Creek, with a view to the improvement of financial arrangements. Rev. D. McLeod, of Balmoral, offered his resignation, and it was agreed to cite the congregation to appear for its interests at the next meeting of Presbytery, and that a delegation be appointed in the meantime to visit the Dundas section of the congregation and confer with the people there. The resignation of Rev. T. U. Richmond was next considered and a number of members of the Presbytery afterward expressed the regret which they themselves felt, and which was felt through the city at the removal of Mr. Richmond, and it was finally agreed that the resignation be accepted, and that Mr. Richmond be dismissed in the regular way to the Presbytery of Pembina, Rev. Jos. Hogg to be Moderator of the session during the vacancy. On motion of Rev. Dr. DuVal and Rev. Joseph Hogg, Rev. Dr. D. M. Gordon, of the Presbyterian College, Halifax, was nominated as the next Moderator of the General Assembly. A conference on the subjects under Church Life and Work will be held on the evening of the day on which the next meeting of the Presbytery is held, February 4th.

### NORTH AMERICAN LIFE ASSURANCE COMPANY.

In another column of THE CANADA PRESBYTERIAN will be found the annual report of this company. The figures indicate that the company had another very successful year and under safe and conservative management it has attained the very front rank of the life insurance companies in Canada. Its record for fifteen years is certainly unexcelled. The statement shows assets of \$2,300,518.15, consisting of first-class securities, such as first mortgages, municipal debentures, etc., etc. During the past year the sum of \$231,802 was added to the reserve fund, which now amounts to \$1,795,822. In addition to this the company made ample provision for every liability and out of its surplus provided a special contingent fund of \$25,000. After taking this exceedingly conservative course there remains a net surplus of \$405,218.35, which in proportion to liabilities is stated to exceed that of any other Canadian company. The popularity of the company is well evinced by the new business issued during the year, which exceeded \$3,000,000. The North American Life has an excellent staff of officers, and the mention of the name of the president, Mr. John L. Blaikie, is indicative of careful skill combined with shrewd experience in the investment department, while the name of the managing director, Mr. William McCabe, F.I.A., is sufficient evidence that all that experience and actuarial skill, so essential to a life company, is being exercised in the management of the North American, and in the efforts made by Mr. McCabe to push forward and promote the interests of the company, he has always been ably assisted by the secretary, Mr. L. Goldman, A.I.A.

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## Teacher and Scholar.

BY REV. A. J. MARTIN, TORONTO.

Mar. 1st, 1896. } JESUS THE MESSIAH. { Luke ix. 18-27.

GOLDEN TEXT.—Luke ix. 35.

MEMORY VERSES.—23-26.

CATECHISM.—Q. 47.

Home Readings.—M. Luke ix. 1-17. 7. Luke ix. 18-27. 43-45. W. Mat 10. 1-42. 7. Mat. xvi. 19-28. F. Luke ix. 28-30. S. John vi. 1-40. Su. John vi. 41-71.

Step by step Jesus was preparing His disciples for the work to which He had called them. In a recent lesson we noted the organization of His Kingdom, and the "manifesto of the King." The interval has been filled full with earnest work. The most striking incidents have been the new style of teaching by parables instituted by Jesus and His sending forth the apostles to exercise the powers bestowed upon them, and to preach the presence of God's Kingdom. Only a few months of His earthly career remain and Jesus has many things to teach His disciples concerning His Messianic work. His method of instructing them clearly as to the nature of this work, is before us for study in this lesson. We shall note two things, viz., "His Messiahship Declared," and "His Messianic Work Explained."

**I. Jesus' Messiahship Declared.**—Upon the return of the twelve from their first preaching tour, occurred the miraculous feeding of the five thousand near Bethsaida. So great was the enthusiasm evoked by this miracle, that many were determined to take Him by force and make Him a King. Hence Jesus with His disciples left that part of the country and went to Tyre and Sidon, and other places, wending their way towards Caesarea Philippi. Somewhere in the vicinity of this town Jesus opened to His disciples the truth concerning Himself. It was an important thing, hence it was only after earnest, faithful prayer that Jesus approached the subject with a question, "Who do men say that I am?" Not that Jesus was ignorant of the current reports, but He wished to draw from His disciples a definite declaration that the common gossip did not represent their view. The reply of the disciples sets forth the current notions. Herod and his adherents were filled with superstitious dread that this must be John the Baptist risen from the dead. Others went so far as to declare their belief that this was Elias the forerunner of the Messiah. They stopped short of the truth, however, because they had made up their minds as to the work of Messiah, and Jesus did not meet their idea at all. Then Jesus put a question most searching, and most suggestive. It does not so much matter what other people think of me, but "Who do ye say that I am?" It is our personal view of Jesus that is of so much importance. One may be ever so ready to relate glibly what this and that and the other school of theology says of Jesus, but all this is of no avail unless we can say as Peter did, "Thou art the Christ of God." Only the man who has grasped this truth clearly, and apprehended it for himself, is worthy of the Lord's "blessed be thou." Now the Master has accomplished His desire. The apostles, for Peter spake for all, have put into words the declaration of their faith in Him, and in so doing that faith has been strengthened and made clearer. One further step must be taken, these views of Messiah's work must be rectified. We know how difficult a thing this proved to be. Not until after His death had been accomplished, and the Spirit of God poured forth upon His Church, did the real meaning of that work become plain. This, however, was not due to any defect in the Master's teaching, but rather to their slowness of heart to believe.

**II. The Messianic Work Explained.**—The apostles might have thought that now they were at liberty to proclaim their faith in their Master's Messiahship. But Jesus knew that if they attempted to do so, with their crude and false notions of the Messiah's work, their witness would result in evil rather than in good; therefore He commanded silence. From that hour though He set Himself to enlighten them. No statement could be more explicit than His: "The Son of Man must suffer many things . . . and be raised the third day." We wonder how they could have been so blind. Their incredulity led them to catch only the terrible announcement, "must be slain," so that they missed the hope bound up in the further word, "and be raised up." How often is this repeated in our own experiences. We grasp half a truth and straightway are in despair. Whereas the full truth would cause us to rejoice. But though Messiah's work of sacrifice makes perfect and complete atonement, its benefits could never be extended to all mankind apart from the efforts of whole-hearted, consecrated disciples. To be a worker along with Christ demands much. There must be denial of self, and doing of duty at any cost. The treasure sought for must not be what this world can give, but something of infinitely greater worth. Life—eternal life with God—far outweighs everything this world can offer. Shame and humiliation and scorn must be expected and endured cheerfully. No compromise can be accepted. There must be a firm stand taken for Christ. His interests must be our chief concern. In His glory must we seek our chiefest good, and in His service must we be ready to bear our cross and to lay down our lives for the brethren. Only through followers such as this will Messiah's work be completed; and in heaven shall the top stone be laid with shoutings of "Grace! grace unto it!"

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