

was adopted, resolution to be engrossed in the minutes, and a copy to be sent to Mrs. Drummond. The resolution refers to the testimony borne by Presbytery to the admirable character and services of brother Drummond on his retirement from the active duties of the pastorate three years ago, and then relates that when health permitted "he preached with much vigor and effectiveness, to his own delight—for he loved to set forth the grace of his Lord and Redeemer—and to the great edification of the people, wherever he ministered. Increasing eloquence and fervor marked these later sermons." "The Presbytery recognize with fervent gratitude to the great Head of the Church the gift to the Church of so able, devoted and exemplary a minister of the Gospel. They would also offer the bereaved widow and family their deep sympathy, praying that the God of all grace and consolation may sustain them in the sore trial which He has appointed them to pass." Mr. Fraser laid on the table the Presbytery Records and other papers connected with St. Andrew's congregation, Darlington, which had been given to him by Miss Drummond, daughter of the late Clerk. A committee was appointed to examine same and advise Presbytery thereon. The matter of appointing a new clerk was then taken up and Mr. McMechan was elected unanimously. Mr. McMechan then resigned the chair and Mr. Perrin was called thereto for the balance of the year. Session records from Pickering, Whitby, Orono and Claremont were handed in and committees appointed for examination of same, who reported later that they were carefully and correctly kept, and they were so attested by the Clerk. Commissioners to the General Assembly were now nominated and elected, Messrs Perrin and McKeen, by rotation, and Abraham and Whiteman, by ballot, ministers; and Fairbairn and Thompson, by rotation, and Forman and Hare, by ballot, elders. Reports on the "State of Religion," "Sabbath Schools," "Statistics" and "Y. P. S. C. E." were read respectively by Messrs. Leslie, McLaren, Eastman and Whiteman. Mr. Chisholm read the questions re "Sabbath Observance" and conferred with Presbytery so as to enable him to make out a report thereon. Most of the reports were carefully prepared and were highly instructive and encouraging. The conveners were thanked for their diligence and their recommendations were nearly all adopted. The Moderator nominated Mr. Fraser and Mr. Eastman and their elders, members of the Committee to nominate standing committees. Mr. Abraham was chosen as representative of Presbytery on the Committee of Business in General Assembly, and Messrs. McKeen and Fraser, members of the Synod's Committee on Bills and Overtures. Mr. John R. Sinclair applied through Mr. Abraham to be taken on trial for license. He not being in such health as to appear before Presbytery, a committee was appointed to confer with Mr. Sinclair and, if satisfied, to make application on Presbytery's behalf to Synod for leave to license him. Closed with prayer by Moderator. The next regular meeting to be held in St. Paul's Church, Bowmanville, on the third Tuesday of July at 10 o'clock a. m.—John McMechan, Clerk.

#### THE LATE REV. ANDREW WILSON.

The Presbytery of Toronto, at its last meeting, adopted the following minute expressive of its high esteem of the late Rev. Andrew Wilson.

"The All-wise Disposer of events, having been pleased to remove by death, the Rev. Andrew Wilson, a member of the Presbytery of Toronto, it was agreed by the Presbytery to place on record an expression of the esteem and respect in which its departed member was held, and of the valuable services, which, by the grace of God, he was enabled to render the Church of Christ, during his long protracted ministry.

"A native of County Down, Ireland, Mr. Wilson prosecuted his literary studies in Victoria College, Cobourg, and afterwards studied Theology in Knox College, Toronto. Having been licensed as a preacher of the Gospel, he was in 1851 called and ordained to the pastoral charge of the united congregation of Port Dover, Simcoe, and Vittoria. In 1853 he was translated to Kingston, where for nearly 30 years he was pastor of the Brock St. congregation. His last pastoral charge was that of the Carlton St. congregation, Toronto, to which he was translated in 1883, and which he resigned in 1885.

"In the congregations to which he successively ministered Mr. Wilson was a faithful pastor and an effective preacher of the Gospel of Christ. In his preaching he failed not to declare the whole counsel of God. While he clearly pointed out the path of duty, he set before the people the great fundamental doctrine of Christianity. Of the doctrines of grace which are set forth in the Standards of our Church, and which are usually called Calvinistic, he was a vigorous expounder. He knew that these were distasteful to the natural

mind, but convinced that they were taught in the word of God, he did not feel at liberty to suppress them, or to merely allude to them in hesitating tones; he boldly proclaimed them, whether they would hear, or whether they would forbear.

"In the Courts of the Church, with the constitution and laws of which he was singularly conversant, Mr. Wilson took an active interest. Those who are familiar with the proceedings of our Church Courts during the last 40 years, will remember with what firmness and energy, he manifested his loyalty to the Presbyterian system of government, discipline, and worship, to which he professed adherence as being founded on and agreeable to the Word of God. He was not tossed about by every wind of doctrine, or swayed in matters of discipline and worship by shifting popular opinion. On the contrary he stood as a pillar in the Church.

"Since his retirement from the active duties of a stated pastorate, Mr. Wilson continued to within a few months of his death to preach the Gospel with great frequency, and with little abatement of the vigour of earlier years. During this period also he took advantage of his visits to various parts of the country to deliver week-day lectures on the history and contentings of the Presbyterian Church in the fatherland. These lectures were fitted to excite to an emulation of the Christian heroism of the Covenanting Confessors and Martyrs, and also to vindicate them from the misrepresentations of ignorance or malignity.

"During the closing months of his life, the hand of God pressed heavily on our departed colleague. But it was a pleasure to those who were intimate with him, to hear his testimony to the faithfulness of God, the preciousness of whose promises he was wont to say, he realized far more in the time of affliction, than in the times of outward prosperity.

"The dispensation of Providence which has released him from his sufferings on earth and introduced him into the immediate presence of the Saviour whom he loved and served, now presses very heavily on his bereaved family, in which he was a loving husband and tender father, and with them therefore, the Presbytery deeply sympathizes, and earnestly prays that the God of all consolation may comfort and befriend them through life, and be their portion for evermore.

"The Presbytery directs that a copy of this minute be sent to Mrs. Wilson, and the family of the departed."

#### THE LATEST MOVE IN CONNECTION WITH THE AGED AND INFIRM MINISTERS' FUND

Mr. Editor: It may not be known to your readers and the Church generally that the ministers who happen to be pensioners on the bounty of the Infirmary Ministers' fund have had their portion very seriously curtailed by the latest action of the Assembly's Committee in the management and distribution of that fund. According to the principle and practice of our holy religion this fund should in all conscience have been the last to feel the pruning-knife. The ministers who are on the fund have served the Church for

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many years; and are now unable to do so through infirmity and old age. The allowance they get at the best is a mere pittance—a mere fraction of what they ought to receive. Two hundred dollars is about the highest the most venerable of our retired ministers receive or have received. Now this is cut down to \$150 or less. One who received \$165 is now to get \$115, and probably hardly that.

The worst of it is that this action of the Committee has come on the pensioners of the fund like a thunder-clap. They were unprepared for it. Their calculation on paying their honest debts were made the other way. The general impression was that the new regulation would not apply to those already on the fund; but would apply to all coming on the fund in the future.

The whole transaction is unmerciful and a disgrace to the spirit of Christian love that ought to guide the Church in all her legislation. It is in the spirit of turning the old and spavined horse into the commons and let him die or pick for himself. Such a proceeding can not be condemned in too severe terms. Those who made these rules and are carrying them out so baldly are neither old, retired or infirm; and are enjoying good fat salaries, for which they don't do, in some instances, a great deal of work. These are the men who are not pessimistic. No, they need not be—they have no reason to be. It is very easy for them to make laws about the disbursing of funds in which poorer and less fortunate brethren are concerned; but they take good care the shoe does not pinch themselves.

For some of our aged and infirm ministers the reduction does not mean much, because they have other finances to draw from, and so will not feel the "cut," but the most of the brethren on this fund were depending on their allotment to make ends meet, and found it hard to do so even on the old lines; now it will be out of the question.

Is it right to take the bread out of any one's mouth by such cruel enactments—much less those who by reason of old age and infirmity, are past work?

It may be said by way of extenuation that the state of the fund does not permit any more. But has the Church not a paid accredited agent whose business it is to attend to the welfare of this fund? Surely he can't be doing his duty, or the Christian liberality of the Church would respond. Moreover this fund is in many respects the most worthy of all our schemes, because it takes care of those who are past taking care of themselves.

And what are the facts? The Church is exhausting herself in Home and Foreign Missions. All honour to her work here. But in her zeal she is pauperizing the worthiest and most benevolent of all her schemes, forgetting that charity begins at home; and the apostolic precept—"If any man provide not for his own, and especially for those of his own household, he hath denied the faith, and is worse than an infidel." This passage is very applicable in the present instance.

Our retired brethren should be the last to suffer. They have done noble work for Christ and the Church; and now in old age should not be pinched and screwed down to a mere pittance. We repeat again—this whole matter is disgraceful and unworthy of the Presbyterian Church in Canada; and will certainly bring its judgment

sooner or later. We venture to say further, too, that if the Assembly's Committee do not reconsider their unwise and uncharitable regulation, they have sounded the death-knell of the fund, for people will not support it any longer. SENEX.

#### IS THE C. E. SOCIETY A SUCCESS.

Mr. Editor: The church at present is greatly interested in young people's societies, and rightly so; and I anticipate at the approaching Assembly an attempt will be made to launch on the Church a society on the same principles as the Christian Endeavour Society, if not that society itself. The question in the foreground, therefore, is: Is the above named society a success? I know this is a rash question to put in the face of the approaching convention, and in view of the innumerable successful conventions which have been held. Nevertheless after some thought I am convinced that the society is not in out church (I speak of no other) a success. For one thing it begets a false, sentimental religiousness, which is foreign to the church; and above all, and my principal objection is, it has failed to reach the young men. I know this will be challenged and numbers given, yet at any Endeavour meeting I ever attended, or heard of, the majority of those present has been women; two or three men to twenty or thirty women.

Must we conclude, therefore, that our young men are irreligious and indifferent to church work? No! but we must get a manly and suitable channel for them to work in. We see what can be done in the way of interesting young men in the Church of Scotland Young Men's Guild which is very prosperous; nearer home we see it in the Episcopal Church, with its brotherhood of St. Andrew.

Are the young men of the Church in Canada inferior in spiritual life, or zeal to their brethren of the Church of Scotland or of the Episcopal Church? I take it they are not; but if they would organize themselves into a guild or brotherhood to that they would have concentration, sympathy and brotherly help, they could reach young men outsiders, and help one another, and the church. I suppose I will be told the church has provided for this in its Home Mission Society. This however, has not met with the success it deserves. Moreover, life and enthusiasm necessary to give a movement, success can not be legislated into existence but must take its rise even as the N. T. Church herself rose.

My purpose in writing this is simply to lay the matter before our young men, in the hope that something will be developed which will meet the Church's need. I know of one Young Men's Bible Class which has been seriously discussing this matter for some time. If any others of our young men have felt the same need I should like to have their views, as I think it is demonstrated that only young men can successfully work among young men; and the great question is, How are we going to get our young men to work? Toronto. R. G. M.



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