

took an active interest; and in whatever he undertook his great energy and strong will made him a power. He was a Reformer, but his position of Judge prevented him from taking a part in politics. In many homes sad blanks have lately been made; but in none is the loss sadder or will be more keenly felt than in the home of the late Judge McMahon, and the community deplors the loss of one of its upright, public spirit and most useful members. His family consists of six sons and two daughters, who, with their widowed and mourning mother, have the sincerest sympathy of all in their great sorrow.

**Memorial Services.**—On Sunday evening last a large and sympathetic audience, composed of members of all denominations, gathered in Trinity Church to hear a sermon in memoriam of the late Judge McMahon. The rector, the Rev. Mr. Gemley, took for his text the 57 and 58 verses of the 15 chapter of the 1st Corinthians, and solemnly and eloquently he made an application of his text to the deceased, and urged the living to be steadfast and abounding in the work of the Lord, that they might gain a victory through the Lord Jesus Christ. He also dwelt specially upon verses 51, 52, 42, 43, 44, which tell of the mystery of death, the change which is the precursor, the resurrection which it precedes, when the mortal must put on immortality and all shall be changed. At the close of the sermon the Rev. Mr. Davis, rector of Woodhouse, at the request of Mr. Gemley, delivered a short and very appropriate address. Both these rev. gentlemen had frequent opportunities of visiting the deceased during his illness.

The united vestries of St. John's, Tilsonburg, and St. Charles, Dereham, have unanimously resolved to petition the Bishop to appoint Rev. R. F. Dixon, of Bothwell, to the pastorate of this important parish. Mr. Dixon will accept and will probably enter upon his duties in about a month. Rev. A. Fisher has received a "call" from Paisley.

**ALYMER.**—The new Trinity Church, of Alymer, having been beautifully remodelled, will be opened for divine service on Sunday, the 11th instant, when the Lord Bishop of the Diocese will preach at matins and evensong, and Rev. J. Gemley, rector of Trinity Church, Simcoe, in the afternoon. A superior new organ, purchased in Hamilton, at a cost of about \$1,000, will be used on the occasion by Professor Jones, of St. Thomas.

**A COMPROMISE.**—The contested will case of the Diocese of Huron vs. the estate of the late James Oxenham, of Plympton Township, has been compromised by the estate paying the diocese \$1,100. The testator, Oxenham, bequeathed \$8,000 to be used in building an Episcopal Church at Watford, and his heirs contested the will on the ground that the testator was of unsound mind when the will was drawn.

**LONDON SOUTH.**—St. James' Church.—His Lordship the Bishop preached at St. James' at evensong, the third Sunday after Easter to a large congregation. Rev. Evans Davis and Mr. Hughes also took part in the service. At matins, the same day, his Lordship preached in the Chapter House, City. This church is still without a minister.

**The Memorial Church.**—The Rev. J. B. Richardson preached a sermon on the times, on the 8th Sunday after Easter, referring to the insurrection in the North-West and the war with Russia. He concluded an eloquent sermon by expressing his belief that good would come of these troubles.

#### ALGOMA.

**St. JOSEPH'S ID.**—The Rev. H. Beer desires to thank some unknown friend for sending him for three weeks past, *Littell's Living Age*. The books are marked with the name of Biggar.

#### RUPERTS LAND.

**WINNIPEG.**—Rev. E. O. Whitcombe, of Toronto, and Rev. W. J. Ball, of Guelph, clergymen from Ontario, arrived in the city this morning en route west to join the troops. They leave to-morrow. The former will be attached to the Royal Grenadiers, of Toronto, at present with General Middleton; the latter will join the 7th Fusiliers, of London, just now stationed at Swift Current.

**NORTH-WEST TERRITORY.**—Rev. Mr. Quinney, Church of England missionary at Onion Lake, and wife, were taken prisoners and stripped by the Onion Lake Indians, but were sent into Fort Pitt unharmed.

## UNITED STATES.

**DETROIT.**—*A Popular Clergyman.*—The many friends of the Rev. Dr. McCarroll, the former curate of Grace Church, Toronto, now rector of Grace Church, Detroit, will be delighted to know that he is meeting with wonderful success. His anniversary service commemorating the close of his first year's incumbency was very gratifying, and at Easter a few weeks subsequently, his success showed itself in a very tangible manner. The total communicants on Easter in his church were 227. The Bishop of Detroit preached to about 1,000 people and had a confirmation of 41, (among whom were a number of very influential people). The offerings were \$1,688 98. The floral decorations were the most magnificent ever seen in that beautiful church. The people of his parish are filled with hope, and enthusiasm, and the best of all is, there is a marked progress in spiritual things. His confirmation class showed their appreciation of his indefatigable labors, by making him a valuable presentation since Easter. We devoutly pray that the Rev. gentleman's health and strength may long be spared, and that his zeal and piety may continue to have a permeating influence in the parish, which in God's Providence, has been assigned him. The increase in the pew rentals since his incumbency (a little over a year) are over \$1,880 00. The increase in the Sunday-school is 800.

## Notes on the Bible Lessons

### FOR SUNDAY SCHOOL TEACHERS, ON THE INSTITUTE LEAFLETS.

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Compiled from W. S. Smith's work on Genesis and other writers.

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VOL. IV.

Whit-Sunday.

No. 26

#### BIBLE LESSON.

"The Holy Spirit."—St. John xiv. 15, 31.

This lesson, like our last, is a special one, because at this time we celebrate or keep in memory an event which happened ten days after the Ascension of our Lord.

It was on the Jewish feast of Pentecost that the descent of the Holy Ghost from heaven took place. In the early church it was usual to baptize at this season, and the candidates for baptism wore white robes; hence, probably the day was called Whit-Sunday. It may be remarked that various other possible explanations are assigned as well. God the Father has given two great gifts. The Son to live and die for men. The Spirit to live and work in them. We saw last Sunday how our Lord told His disciples to wait at Jerusalem till the promise of the spirit should be fulfilled; in verse 16 of our lesson we read of the promise. The Holy Spirit is given many different names in scripture. Let us think of two names and offices mentioned in our lesson, *Comforter* and *Teacher*. The word translated "Comforter" here is the Greek "Paraclete," and is the same which is translated "Advocate" in 1 St. John ii. 1. It means one who supports, strengthens and encourages. Our Lord Jesus tells His disciples of this four times, see verses 16, 26; ch. xv. 26; ch. xvi. 7. This Friend should supply exactly what they needed; they were unhappy, fearful, weak and sinful, so they especially needed comfort for their hearts, courage, strength and help. Then they were ignorant and their minds needed enlightenment and instruction. The Holy Spirit would supply both to them. In the collect for the day we ask for two blessings to come upon us by the Holy Spirit. (1) A right judgment in all things, and (2) God's holy comfort. See how the Apostles obtained these.

(1) *A right Judgment.* How necessary this is! Knowledge is not enough unless there is the power to decide rightly on knowledge obtained. See how the right judgment was given to St. Peter, Acts ii. 14; Acts iv. 8, 13, 19, 31. Again, afterwards the Holy Spirit gave the Apostles and others a rightful judgment, i.e., wisdom. He directed Philip, Acts viii. 29, and the church at Antioch, ch. xiii. 2, and St. Paul, v. 9, and Agabus ch. xxi. 11. It was He also taught the "Sweet Psalmist of Israel" to write the Psalms, see 2 Sam. xxiii. 1, 2. And it was He who taught all the writers of the Bible what to write, 2 Pet. i. 20, 21; 2 Tim. iii. 16. Again in verse 26 of lesson the Holy Spirit is mentioned in His office of *Teacher*. Boys and girls are very glad to be free from teachers sometimes, but when one really wants to learn, how glad to have some one to teach! The same Holy Spirit is promised to all who ask, St. Luke xi. 13; St. James i. 5.

(2) *God's Holy Comfort*, verse 16. Jesus had been the disciple's comforter, but they were not to be without comfort now He was going away; the Holy Spirit would teach them, would help them to pray, Rom. viii. 26, 27, and be to them a Friend, Acts ix. 31, making their hearts glad, Rom. xiv. 17. How is it with ourselves? Do not we want the same comforter? Our work seems sometimes all but hopeless, were it not for the promise, verse 16. We too may have this *Divine Comforter, Teacher, Friend*. He it is Who frees us from the bondage of sin, turns our affections from earth to heaven, gives us purity, love and faith; changes us from being "the children of wrath" to be "the children of grace," and assures us that we are God's children, Rom. viii. 15, 16. If we listen to His "gentle voice," and pray for His guidance, as David did, Ps. li. 10, 12. He will "abide with us for ever," but it is possible to "grieve the Holy Spirit," Ephes. iv. 30. He may be resisted, grieved, quenched. God forbid that He should be withdrawn from any of us. Oh, let us thank God for His Gift to us, and pray Him to pour out His spirit on each of us and on His Church. If we are living "in the Spirit," we shall show it by our lives. How? see St. Matt. vii. 20, 21. By the fruit of our lives, and the fruits of the spirit are? Gal. v. 22, 23. Let our prayer be:

Unfailing Comforter, Heavenly Guide,  
Still o'er Thy holy Church preside;  
Still let mankind Thy blessings prove;  
Spirit of mercy, truth and love.

## Correspondence.

All Letters containing personal allusions will appear over the signature of the writer.

We do not hold ourselves responsible for the opinions of our correspondents.

## PASTORAL VISITING.

SIR,—Next to the preaching of the Gospel is pastoral work, which in many respects, bears the same relation to the public preaching, that the preparation of the ground and the cultivation of the crop does to the planting of the grain. The parable of the sower illustrates this truth. The prepared ground alone yielded fruit. Every minister should visit his people, either at their homes, or places of business, or both, as occasion requires. Establishing an influence in one's field of labor is an important factor in the preparation of the soil for the reception of spiritual seed. But the great question is, how is this work to be performed. It is impossible to lay down rules that will apply to every case. There are two extremes to be avoided: one consists in engaging in pastoral work to such an extent as to interfere with pulpit preparation, and the other is a total neglect of it—supposing that pulpit ministrations are sufficient. I have met with families who had not been visited for years by the clergyman of the church where they attended. Pastoral work ought not to be habitually neglected. Just as a sportsman looks to see the effect of his shot, or a physician observes the effect of his medicines, so should every minister observe the effect of his sermons on the congregation. Whatever effect may be produced by sermons should be promptly followed up by pastoral work, until the people at least realize that their pastor is in earnest about their salvation. The visits should be so conducted as to be sources of real pleasure to the families. The visits should never be inopportune, not too protracted.

Pastoral visiting may afford an opportunity of meeting and speaking with those who never or seldom attend church, and thus may lead to their reformation. If the people will not come to church, the church should be taken to the people. The pastor should not only look after the resident citizens, who fail to attend public worship, but also to visit strangers who move within the parish to invite them to the house of God. An efficient prosecution of this work will do much to fill the sanctuary and to build up the church, strong congregations become careless concerning attention to strangers, to the young, the poor, and others whom they can help. There is not too much said in these days about "hand shaking christianity." The minister should fire pocket pistols as he passes about on week days, as well as big guns on Sundays. Poor preaching has driven many of the poor from preaching. Vapid discoursing lies at the bottom of the indifference of the working classes to the house of God. If they had been interested they would have continued to attend, but much of the preaching they have never been able to understand. There is a great deal of "top-lofty transcendentalism," that passes for preaching that is utterly incomprehensible to common people. Some men will absurdly persist in putting their fodder so high that only a giraffe can reach it. Such guardians do not carefully "watch" the "flock," nor trouble the "lost sheep" with a vigorous pursuit. There is a great deal of paintless