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and progressively built upon Him, by a practical personal faith. The collections at the three services amounted to \$74.74. The son of the incumbent, Master Edward Softly, officiated as organist, and was well sustained by the choir of St. James's church, Brooke, assisted by Mrs. Thompson, and Miss Edgar, of Watford. At the evening services, Krup's beautiful Magnificat and Nunc Dimittis, in F, were nicely rendered. The hymns were from the S. P. C. K. collection. The organ is a good instrument of two manuals, from Mason & Hamlin's manufactory.

Thus ended what may truly be termed a red-letter day in the ecclesiastical records of Kerwood, and perhaps the greatest public gathering there on any occasion.

BEACHVILLE.—Trinity church has since the organization of the mission, been a conspicuous landmark to the wayfarer, but very inconvenient to those who would assemble beneath its roof for worship, but it has been removed to another and a more convenient site near the "Queen's highway," and has undergone considerable improvements and repairs. On Sunday, the 13th ult., it was reopened for divine service. The Rev. Canon Hincks preached at morning and evening service, and the Rev. C. M. Bland in the afternoon. The being present at each of the services was felt to be a privilege, and the preachers, it was apparant, made a deep impression on very many of the large congregations. The offertory, to be added to the repair fund, was very gratifying. On the following evening a literary and musical entertainment was given in the Town-hall, and was largely attended. The Rev. Canon Hincks presided at the meeting, and the Rev. C. M. Bland, Miss Bland, and the Ingersoll Church choir were also present, and contributed no little to the enjoyment of the meeting. The programme consisted of glees, solos, recitations, and readings, and was well carried out. After the entertainment an adjournment was made to the residence of Mrs. Chancey Martin, where an excellent supper was provided by the ladies' committee for their guests.

To the repairs committee, Messrs. T. C. Martin and W. S. Nelles, churchwardens, and also to Mr. J. W. Ewall, the good Church people of Beachville are indebted for their indefatigable labours in carrying out the designs of the vestry. The incumbent, the Rev. J. Edmonds, has our hearty congratulations on this manifestation of earnest and hearty co-operation between the members of the "household of faith" in this part of his large and important mission.

MISSIONARY MEETING.—January 1st, Sunday, Parkhill. Tuesday, 3rd, Comber and Tilbury. Wednesday, 4th, Essex Centre. Thursday, 5th, North Ridge and Leamington. Friday 6th, Kingsville. Saturday 7th, Colchester. Sunday 8th, Amherstburgh. 9th, Sandwich East; 10th, Thamesville; 11th, Aughtine; 12, Florence; 13th, Dresden and Dawn Mills; 15th, Sunday, Chatham; 16th, Port Stanley; 17th, Yarmouth township; 18th, St. Thomas; 19th, Highgate; 20th, Dnart and Clearville; 22nd, Sunday, Morpeth &c.; 24th, Clinton; 25th, Bayfield, 26th, Goshen; 27th, Varna; 29th, Sunday, Goderich township; 30th, Seaforth; 31st, Kincardine; February 1st, Pine River; 2nd, Tippley; 3rd, Lucknow; 5th, Sunday, Blythe &c.; 6th, Goerie; 7th, Fordwich; 8th, Wroxeter; the 9th, Brussels; the 10th, Walton; 12th to 17th, the city of London; 19th, Sunday, Port Dover &c.; 20th, Vittoria; 21st, Woodhouse; 22nd, Lynedock and Delhi; 23rd, St. John's London township; 26th, Sunday, Windsor and Sandwich; 27th, Perche; 28th, Camlachie; March 1st, Watford; 2nd, Warwick; 3rd, 4th line W.; 5th, Sunday, Delaware &c.

Quite a number of persons have availed themselves of our liberal offer. Others should do so at once.

ALGOMA.

From Our own Correspondent.

GORE BAY.—The Rev. W. Macaulay Tooke acknowledges with gratitude the sum of \$20, collected by Miss Alice Turner and Miss Annie Kells, towards the building fund of this mission. Also \$1 per H. L. Morphy, Esq., of Thedford, from Thedford Sunday school to the Sunday school of this mission.

The Rev. Wm. Crompton desires with gratitude to acknowledge the following:—\$2 from A. B. C., (no place given), "to help you in your parochial work," and £1 sterling from Miss Simpson, Stamford, England, "towards the erection of your seventeenth church."

GARDEN RIVER.—The Rev. P. T. Rowe begs to acknowledge with many thanks the receipt of \$25.00 from "a friend," towards the erection of a new church

at Garden River: \$3.07 "from two little girls" of St. Mark's Sunday school, Parkdale, per the Rev. C. L. Ingles, for the Indian children: \$2.00 from "a friend," Parkdale, towards the Christmas tree; a box of Bibles and Prayer-books from the Bishop of Algoma; a large box of clothing and articles for a Christmas tree, from the Ladies' Aid Society, per Mrs. O'Reilly; two boxes of papers, books, and Christmas presents from St. Mark's Sunday school, per the Rev. C. L. Ingles, to be distributed among the Indians, &c.; Sunday school papers from Miss Young; and the regular receipt of papers sent by the Rev. Prof. Jones, M.A., of Trinity College.

Each of our present readers can send us one new subscriber without much trouble, and a great many can send half a dozen or more.

Correspondence.

All Letters will appear with the names of the writers in full and we do not hold ourselves responsible for their opinions.

SUNDAY-SCHOOL LEAFLETS.

SIR,—From letters which have appeared lately in your columns it is evident that considerable attention is being given at present to the matter of Leaflets for Sunday-schools. Dissatisfaction exists in Huron with the issue which Mr. Sheraton succeeded in joisting on the Diocesan Committee. Toronto has made a beginning in the preparation of a new series, because it was generally felt that the Leaflets formerly widely used here were in many respects unsuitable. It was also felt that the Bishop's strongly expressed wishes in regard to the use of the Institute books should if possible be carried out. The Leaflets now being issued by Toronto seem to commend themselves to Churchmen in our own diocese and beyond it. They are an honest attempt to give in Leaflet shape the substance of the notes issued by the Church of England Sunday-school Institute. But I think it should by no means pause here. At present this issue can hardly be called diocesan, whereas there is no doubt that the want of proper churchly leaflets is felt in every diocese. Happily, it appears we can unite on the Institute books as a basis for our Sunday-school teaching. These books are generally acceptable in Huron and Ontario, in Niagara and in Toronto. They seem to suit Churchmen of all degrees; and if not perfect, they are at least the best text books for our Canadian Sunday-schools, as at present constituted. This being the case I see no reason why a joint diocesan scheme based on these books could not be issued for the whole of Canada. One gentleman suggests our going to New York for our Leaflets, and his strongest recommendation appears to be that the Leaflets he uses are issued in connection with the Joint Diocesan Scheme of the N.S. What I would humbly suggest is the formation of a committee from the dioceses I have named with the view of issuing a Joint Diocesan Scheme for Canada or at least for Ontario. Let the chairman of each Sunday-school committee in the dioceses of Toronto, Ontario, Huron, and Niagara, bring this matter up at their next quarterly meeting. Let a sub-committee composed of members of the various Sunday-school committees meet together and confer as to the desirability of issuing a Scheme and Leaflets based on the Institute books, and extending over a period of (say) four years. Let efforts be made to have such a scheme adopted at the next meeting of their respective synods, and let all work with a will to make the Leaflets as perfect as possible. Surely this could be carried out! And if so to what grand results it would lead! How it would bind Churchmen in future strongly together and break down the barriers which now separate us! How it would increase, at least among the Churchmen of the coming generation, and who are now in our Sunday-schools, that true union and concord which should ever characterize us as brethren! Leaflets issued by such a committee, backed by the co-operation of the synods, supported by our Canadian bishops and having the confidence of clergy and laity as they could hardly fail to have, would soon sweep out of existence those spurious so called Institute Leaflets, and would prove the very best means to build up our little ones in the faith once delivered to the Saints.

I am, yours truly

November 28th.

W. C. BRADSHAW.

LEAFLET NO. 12, ON THE HOLY COMMUNION.

SIR,—A little leaflet, entitled "Reasons for partaking of the Sacrament of the Body and Blood of Christ," has recently been issued by the Church Book and Tract Society, and I cordially commend it to the notice of all my fellow-Churchmen. It is admirably

adapted to parochial distribution: but in the third section occurs the following paragraph: "The words translated, This do in remembrance of me, are in the original 'Tauto poieite eis ten emen anamnesin.' Do or offer this for my memorial." Now, I cannot understand why the Greek text is quoted at all, more especially as it has to appear in English guise; but I conceive still less why the word *anamnesis* is construed "memorial." It appears to me that the translation in the Authorized Version, and which, by the way, even the hypercritical Revisers have not ventured to alter, is a much better rendering of the word; for no case occurs to me, either in sacred or profane writers, where the word is translated as it is in the leaflet.

The Greek verb from which the substantive is derived occurs in several passages in the New Testament, only with different prepositions prefixed, e.g., John xiv. 26, Acts x. 31, 2 Timothy ii. 14, and is translated "bring to remembrance," "had in remembrance," and "put in remembrance," respectively; and so in Hebrews x. 3 *anamnesis* is rendered "a remembrance."

Now, the word "memorial" does occur, although, I believe, only three times in the New Testament, viz: St. Matthew xxvi. 13, St. Mark xiv. 9, and Acts x. 4, and in each case the Greek word is *mnemomnunon* and not *anamnesis*.

I may add that in the revised version of the Greek Testament the two words are respectively retained in *locis*.

I might subjoin something respecting the translation of the word *poieite* by *offer*, but I feel that this rendering may perhaps be to some extent justified.

My object in submitting this matter to your notice is that I take exception to any alteration of the Authorized Version save where such change is absolutely necessary. And I find that many of the alterations introduced in the revised version are to be found in the marginal notes of our Authorized and most admirable Version, and others in the annotated editions: in fact up to this time I have not discovered any large amount of originality in the Revised Version. The Revised Version of the Old Testament ought to be, and probably will be, when it is issued, more interesting.

Yours,

Peterboro' Nov. 28th, 1881. VINCENT CLEMENTI.

CHURCH WORK.

SIR,—While attending lately the missionary meetings held in Brighton and some neighbouring parishes, I learnt certain facts of interest, which I think ought to be made public. In November, 1880, the Rev. R. Harris was appointed to Brighton, which had not been I believe, in a very flourishing condition. Early in the winter, however, Mr. Harris began to hold a service at a school-house in the "English Settlement," six miles east of Brighton, on a week-night. This has been maintained with unvarying regularity up to the present time, which says a good deal for Mr. H's zeal, as he walks the whole distance, having no horse. But he is rewarded with an encouraging success, as from thirty to forty persons are present, even on dark and disagreeable nights. Besides this gathering in of the Church's stray sheep, many outsiders are becoming interested, and attend. In another neighbourhood, north of Brighton, at the request of some dissenters, Mr. Harris began in April last a service, still maintained, with an attendance of sixty or eighty, which has even risen to a hundred, and that even after six months, when the mere novelty had ceased to attract. A good augury may be drawn from the fact that this congregation, which includes but two or three church-people, held a harvest festival, entirely of their own motion, at which was an attendance of two hundred and fifty, while the net proceeds, amounting to forty dollars, were handed to Mr. Harris, as a token of their esteem. I heard that a very warm regard is cherished there towards the reverend gentleman who manifests such missionary spirit. But Mrs. Harris, who I heard is a general favourite in the parish, came in for her share of recognition, as a large and handsome four storey cake was presented to her on the same occasion. A Churchwomen's Aid Society, lately organized in Brighton, is said to be doing a good work. It includes every Churchwoman of the congregation. Under its auspices a harvest festival, and a concert in the Town Hall, were held in November, the net proceeds of which, fifty dollars, were given to Mrs. Harris, besides the unfailing four storey cake. For my part I was greatly rejoiced to find such tokens of reviving in a weak frontier parish, generally considered to be in a state of decay. Evidently the people are beginning to help themselves, of which one good step is, they pay their clergyman regularly and in full. In time, we must hope, their liberality will overflow their own borders. Both clergy and people may well feel encouraged in their efforts to revive many a backward or declining mission by such a worthy example as is here presented.

Your obedient servant,

Port Perry, 2 Dec., 1881.

JOHN CARRY.