

of Ireland, it has transformed the entire Anglican Communion. It has filled her with new life and vigour, and has set her forth before the world as claiming to be, and as being in reality, what she always was in constitution and doctrine—the Catholic Apostolic Church of this land.

In the words of an eloquent American writer:—"It has diffused reverence in worship by its doctrine of sacramental grace. It has revived historical Christianity, and presented an ever living Christ. It has invested with awful signification, sacramental acts that had lapsed into mere forms. It has reformed the manners of the English clergy, where the Sacrament of the Altar had been administered at rare intervals. There is now weekly communion. Where churches had fallen into decay, they have been renovated. Where indecency and profanity prevailed, it has inspired the masses with serious and reverential thoughts. It has virtually destroyed the pew system which made the poor man feel that the house of prayer was not for him. It has made the Bishops something more than ecclesiastical machines and mere figure-heads of the ship of faith. It has revived Christianity as a life, instead of a dead letter. It has made the communion of saints and the presence of angels a living reality. It has created a heroic idea of Christian virtue, and given martyrs and saints to a material and unbelieving age. It has reburnished the old Christian armour, and equipped the flower of England's youth with a new chivalry. It has called a drowsy peasantry to prayer by brief services at matins and evensong. It has made pastors as well as preachers of the national clergy. It has made the wealthy build churches and rear altars as in the olden times. It has weaned many of the aristocracy from frivolity and self-indulgence, and persuaded them to make life worth living by the imitation of Christ. It has founded sisterhoods, and given woman her old place beside the cross and sepulchre of Jesus." Yes; a vast change has passed, not only upon England's Church, but upon all the religious bodies around her, as the result of that movement of which Dr. Pusey was the centre and symbol. It has killed the Calvinism, not only of the Low Church party, but of the denominations. They dare not preach it. It has denominated their worship, their architecture, their ritual, and their ideal of the Christian life. Before this movement began, the few churches that were built were built like meeting-houses, and the meeting-houses were built like barns. Now the utmost skill of architecture and of art are employed in the erection and adornment of churches, and the denominations are outwielding us. The services of the Church were despised and neglected, to make room for crude extemporary effusions which were indulged in, in imitation of the dissenters. Now the dissenters themselves are ashamed of the extemporary effusions, and are resorting more and more to the liturgical forms and hymns of the Church. Before this movement began, dullness and ugliness were the ideals of the House of God. Now brightness and beauty, and joy and praise, are the aim of all. When Pusey and his associates first lifted up their voice, the belief of England had been practically reduced to the belief of one article—the Atonement; and that held in such a form as to exhibit to men a dead and not a living Christ. Now the fullness of the Catholic faith has been restored, and men have learned to believe in an Incarnate Living Lord, coming near to touch us in the sacrament of his love; to heal us by His loving touch, and to dwell in our hearts by faith. And still the tide rolls on, and will continue to roll, till England's Church, healed and restored in all her parts and members, to the full possession of the faith and worship of the first days, will be at peace within herself, and will become the model and the centre around which divided and distracted Christendom will rally and reunite for the final conflict and the final glory; and the name of Edward Bouverie Pusey, who will be found to have so greatly contributed to this blessed consummation, will go down to all generations as one of the greatest lights of the Church of England and of the Church Universal.

Copies of the above sermon are printed in pamphlet form, and may be procured at the office of DOMINION CHURCHMAN. Price \$1 per 100.

Diocesan Intelligence.

ONTARIO.

From our own Correspondent.

BELLEVILLE.—Sunday, 24th Sept., was a bright and pleasant day in this part of the country, and the congregation of St. Thomas's church enjoyed it especially, for on it the annual harvest festival was held in their church. A week had been spent in preparing, and a number of members of the congregation, both male and female, worked hard to make the decorations. The church looked beautiful. Fruits and flowers were distributed around in great profusion, and bunches of grain were placed on the pews and

larger sheafs on the pillars. The pulpit and font were especially beautiful, and did great credit to the ladies who undertook to adorn them. The altar too was well cared for; and over it in the large east window was placed a combination of plants and flowers, most skilfully and beautifully arranged. The sills of the other windows were also bright with moss and various fruits and vegetables. A novel feature was a real plough tastefully decorated and hung under the front of organ gallery. There were two celebrations of the Holy Communion, one at 8 a.m., the other at the midday service. There was choral Litany at 4 p.m., and evensong at 7. The Venerable Archdeacon Jones preached at both morning and evening services to large and attentive congregations. At morning service 500 were present, 400 at the Litany service, and at the evening service over 800 persons were in church, a large number being unable to find seats, and some hundreds went away being unable to get in at all. The music was excellent, and was very creditable to Professor Oldham, the organist of the church, and to the members of the choir. Several members of one of the city bands gave their valuable aid, and their instruments blended most harmoniously with the notes of the organ. At the evening service a choir of the children took their part, and touched the hearts of all the congregation, with their melody. The R. S. Forneri gave an excellent address at the Litany service. Archdeacon Jones sang the Litany with his usual skill, and all seemed to do their best to promote the joyous proceedings of the festival. The offertory at the various services, exclusive of that at the early celebration (which was for the poor) amounted to \$115.58, and was for the restoration fund of the church. The Rev. J. W. Burke said a few words at the Litany and evening services, referring to the solemn and holy thoughts befitting a harvest thanksgiving, and expressing a grateful sense of the kindness of all who had contributed by work and offerings to the success of the festival.

SHANNONVILLE.—Not many villages have a better church or better attended services than this has, but on Thursday, 28th Sept., the church looked more than ever beautiful, and the congregation was surprisingly large for a week-day occasion. The harvest festival was held on this day, and was combined with an excursion to Massassaga Point, some four or five miles up the bay. Service was held in the church at 9.30 a.m., and consisted of the Communion Office alone. The Rev. J. W. Burke celebrated. The Epistle was read by the Rev. A. F. Echlin (the esteemed incumbent), and the Gospel by the Rev. Rural Dean Baker, who preached an excellent sermon from Psalm civ. 13, 14, 15. The congregation numbered eighty, and there were twenty-five communicants, a most pleasing proof of the zeal and success of the priest, and the devotion and spiritual prayers of the people. Many remained during the service who did not communicate, and we wish that this practice, so often and so long neglected, could be more frequently restored, as with a due regard to reverence and orderly conduct it could not fail to promote the spiritual profit of the people. The service over, we proceeded to the wharf, and got on board the steamer *Nellie Cuthbert*, which soon started with a goodly crowd of about one hundred adults and sixty children, down the river and out into the Bay of Quinte. The day was lovely, and summer seemed to shed a parting smile on all the scene. Massassaga Point was reached about noon, and the company proceeded to the further enjoyment of dinner, and afterwards to such amusements as each one's taste suggested. The older persons sitting or strolling about, while the juveniles betook themselves to the swings and various games. The steamer left on return trip about 4.30 p.m., and all safely landed at the Farmer's Wharf, near Shannonville. There was a social gathering at the Town-hall in the evening.

The harvest services were continued on the following Sunday. The decorations of the church, which were beautiful throughout, were replenished and enlarged; and the tasteful and reverent adornments of the house of God with the fruits and flowers, and grain, the works of His hands and the gifts of His bounty, lent their charm to the services of the sanctuary. There was a celebration of the Holy Communion at the morning service. The evening service was very well attended, and was very bright and hearty. Rev. J. W. Burke preached. The Psalms were chanted, and the various appropriate hymns well sung. The music at all the services was excellent, and reflected the greatest credit on the choir and the organist, Miss Shaw, who constantly devotes her time and talents to the furtherance of Church work; and especially uses her efforts most efficiently and successfully to the musical parts of the service. The offertories at these harvest services amounted to about \$15, which, although not to be despised, will, we venture to hope, be larger on future occasions. Offerings to God should be a sign of our gratitude to Him, and we have not yet

by any means reached even a respectable point in the matter of thank-offerings. We can cordially congratulate the incumbent and congregation on the success of their harvest festival.

TORONTO.

SYNOD OFFICE.—Collections, &c., received during the week ending October 7th, 1882.

WIDOWS AND ORPHAN'S FUND.—First Payment under New Canon.—Rev. R. L. Brydges, \$7.62; Rev. Charles Darling, \$8.00; Rev. G. A. Anderson, \$7.20; Rev. W. S. Darling, \$7.20; Rev. Isaac Middleton, \$8.25; Rev. E. W. Sibbald, \$7.62; Rev. Alex. Sanson, \$7.20; Rev. W. W. Bates, \$9.17. Second Payment under New Canon.—Rev. Canon Osler, \$8.50. October Collection.—Bradford, \$5.50; Coulson's, \$1.95; Middleton, \$1.60; Credit. St. Peter's, \$13.10; Dixie, \$4.00; Port Credit, \$2.10.

PAROCHIAL MISSIONARY ASSOCIATION.—Mission Fund.—St. Stephen's, Toronto, \$19.15; St. Paul's, Lindsay, \$20.18; Albion and Caledon, \$4.00; St. Stephen's, Vaughan, \$4.00; Etobicoke, St. George's, \$5.40. Domestic.—Etobicoke, St. George's, \$3.95.

MISSION FUND.—July Collection.—St. Pauls, Toronto, \$38.00; North Essa, Christ Church, \$1.00; St. Jude's, \$1.00.

ALGOMA FUND.—Whitsunday Collection.—North Essa, Christ's Church, \$1.80; St. Jude's, \$1.60.

SHAFESBURY COFFEE HOUSE.—On Thursday evening, October 5th, the directors of the Toronto Coffee House Association opened a second and larger house than their first venture of the St. Lawrence Coffee House. The new building was formerly occupied as the Willard Tract Depository and Y. M. C. A. gymnasium. The rooms have been admirably adapted by the architect, Mr. H. B. Gordon, and are fitted up with great neatness and comfort; there is accommodation for 250 guests at 60 tables. Everything presents a bright and attractive appearance, and a substantial and reasonable bill of fare is offered by the committee to visitors. The proceedings of the formal opening were presided over by Colonel Gzowski, who drank success to the undertaking in a cup of coffee. The other speakers were:—Rev. Mr. McLeod, Senator Allan, Patrick Hughes, W. H. Howland, John Blaikie, Mayor McMurrich, and G. M. Rose. Resolutions were proposed and adopted encouraging the Association in its good work, and pledging them hearty support. We wish the directors every success in their undertaking.

HURON.

From our own Correspondent.

LONDON.—Meeting of the Diocesan Synod continued.—The protest read by Ven. Archdeacon Marsh, caused some discussion. The Secretary-Treasurer gave explanations of the report protested against.

Meeting of Synod, second day.—The Synod met in the forenoon, the Bishop presiding. On motion of Rev. A. C. Hill, Rev. Rural Dean Gardiner, of Niagara diocese, was proffered a seat in the Synod. After some discussion as to the legality of the present meeting, Rev. J. T. Wright read a protest against the transaction of any but routine business at this meeting, as the Standing Committee's term of office had expired before the convening circular for the meeting had been prepared; therefore the proceedings from the first was illegal. Mr. Wright said he was acting under legal advice in making this protest. The Bishop, he said, had also taken legal advice to protect the Synod and himself, and it was for them to decide whether this protest would be received or not. After some discussion it was decided that the protest be not received. A memorial against the legality of the meeting of June last, was read by the secretary from the Ven. Archdeacon Marsh. A memorial from the House of Bishops was submitted, proposing a scheme whereby an income of \$4,000 a year for the Bishop of Rupert's Land might be raised between the dioceses of Canada. The assessments necessary for this purpose would include \$700 yearly from the Diocese of Huron.

A resolution from St. James' Church, St. Marys, passed at the last vestry meeting, was received, protesting against the strictures of the Standing Committee as illegal and harsh on the incumbent of the church, Rev. J. T. Wright.

The courtesy of the Synod was then extended to Rev. Messrs. Lewis, Toronto, and Walsh, of the United States Church.

The Secretary-Treasurer read the annual report of the Standing Committee, of which the following is a synopsis:—

The Committee report an increase for the year; the amount received from the voluntary contributions of the diocese was \$15,560.79, \$552.93 over that of the previous year. No collection was received for the Sabrevois Mission, which received the sum of \$1,185.99 last year. The debt of \$10,400.60 on the Mission Fund in 1875 had been altogether cleared off last year, without affecting any of the funds. The amount