

in a declining state or are dying out, except some few that are served by clergymen who plume themselves on being excessively and exclusively Evangelical and Low Church—which may be proved from the Synod reports. In the next place, the Mission Fund has not been in a declining state either. There were men who made a great fuss and splutter, and said they would withdraw from the Mission Fund the few coppers they had been accustomed to dole out to it, fancying thereby the Church must in consequence die out for ever. But, wonderful, to relate, the Fund was not injured thereby! On the contrary, as reference to the Synod reports will show, the contributions to it sensibly increased. And this is a sufficient answer to the charge of a want of accord between the clergy and their flocks, producing such wide-spread desolation in the church—as we learned last week for the first time. The Mission Board got into debt because it responded to urgent calls for help when it had not the money to meet them. The Missionaries were not paid afterwards, because the bank from which the money was borrowed, demanded payment. Why the money was not borrowed elsewhere, on the same security, we have never been able to learn. But the debt is now paid off—and THAT NOT BY THE SO CALLED EVANGELICALS OF LOW CHURCHMEN. And surely our Bishop, when he becomes personally acquainted with the state of the Diocese, will never lend himself to such a tissue of misrepresentation of the feeling and sentiment of the faithful Laity of the Church, as some of the talkative *Ev-vangelical* members of the Synod would palm upon those who have not taken the trouble to investigate the facts.

In the course of the discussions on the Mission Fund, the subject of the "Real Presence" came up. We were not aware that the Church ever taught or intimated anything contrary to the Real Presence of Christ in the Blessed Sacrament. That which is "taken and received" by any one must be present to him. The Presence must be a real one, although it is "spiritual and heavenly" as our Article says. The term "Real Presence" by no means defines the nature of that presence or the manner, but only the reality of it. And there must be a deep and hidden, yet manifest and glorious mystery connected therewith, otherwise there would be no room for the exercise of that faith, by which we "eat the flesh of the Son of man and drink His blood."

That wretched abortion "The proposed Canon to enforce Church Discipline," was again brought up—again, to be scornfully rejected, as it deserved. It is far worse than the Public Worship Act in England, and, as we have no established Church, such a thing can never be submitted to here. It provides that any man who calls himself a Churchman in any part of the world, may put any clergyman of the Diocese on his trial for the vaguest whisper that could float in the most turbid atmosphere. The Court, too, may consist of men whose attention has never been directed to the questions that might arise on such trial, unless it be in the secular papers—which, it is true, are wonderfully clever in settling all Church questions.

It is difficult to point to anything that was done at the last Synod. Its epitaph may be written:—It met—it talked—it separated. In fact, there was less of anything that was really done or defined than at any former meeting of that renowned body.

THE BISHOP OF NIAGARA'S ADDRESS.

THROUGH press of other matter, we have been unable to notice the recent admirable

address of the Bishop of Niagara to his Synod, which we can only now do very briefly.

The Bishop gave a very interesting account of his visit to the Lambeth Conference, and we have no doubt his statements will tend to place the matters discussed at that conference in a clearer light before his Lordship's Diocese. He has shown, amongst other of its effects, how the Lambeth Conference settled the wavering judgment of Pere Hyacinthe, that most eloquent Frenchman, whom the Bishop calls the "greatest orator of the Church of this age." And he predicts many similar and valuable results, to be destined to flow from the action of that great gathering of the heads of the Anglican Church.

The subject of confirmation has engaged mainly the Bishop's earnest attention; and we think his handling of the subject is pre-eminently practical and useful. He brings before his clergy and Synod most forcibly that "strange fact," that the Church of England, while differing widely from other bodies of Christians as to her usages and ordinances, has yet taken very little pains to teach her members why she so differs. In some instances the clergy have been totally silent on the subject. Against the continuance of this almost incredible state of things the Bishop protests most vigorously and earnestly. He wishes that Confirmation Classes should be taught all that may be said on the claim which the Church puts forth to be the Divinely commissioned guide of the people. Nevertheless, he does not make this by any means the chief part of the instruction of Catechumens; the essential part being personal religion; but he would have this receive its proper share of attention. In this age of incessant innovation, the Bishop affirms that we need something better than mere custom upon which to base our adherence to our Church, and that Church members should rest their stability not on changeable humour but on unshakable Scriptural principle. We do not see how anything could be better in counsel than this part of the Bishop's address; or more manly than its fearless outspokenness in its definition of the lines which divide us from others.

The third subject of the Bishop's charge which we would notice is the disposing of property by will. This is rather a subordinate head, yet he has treated it in a most interesting manner, and the very novelty of the subject would catch the eye or ear of the hearer or reader. And in order to convince the sceptical as to the utility of that which he recommends, he gives a number of instances, so as to teach historically or by way of example. The immense benefaction which he mentions of the late Judge Paken, of Mauch Chunk, Penn.—a half million of dollars—is calculated to fill the reader with wonder and amazement at the mighty results that may flow from almost unperceived causes. We cannot for lack of space enlarge further upon this subject, but must content ourselves with counselling the reader to peruse for himself, the strong, clear, courageous and eloquent review which the Bishop takes of church questions. We may without undue panegyric express our opinion that this is a charge which will deeply affect the Synod which heard it. We think it has, as from a high stand point, viewed and directed the matters under consideration. It is loyal to the Church and hopeful of the future: we have no doubt of the friendliness of the counsellor: we are enlightened by his clear conceptions, and we gain more courage from his manly and confident and vigorous topic.

"CLERICAL SORE THROAT."

(Continued.)

ACCORDING to promise we proceed now to quote from the May number of the *Irish Church Advocate*, the remedies stated by the several correspondents to be effective for the above malady. Each contributor backs his proposed treatment by a *crede experto*. The first in order writes: "A gargle of honey-tannin and water, which may be got at an apothecary's shop, may be good. It was Dr. Carrigan's great remedy for this." The next contributor gives the following "perfect cure:" "On going to bed, dip the end of a wollen muffler in water (warm or cold), wring softly, wetting as much as will just come round the neck; coil the dry part over the wet as tightly as can be borne several times, and pin the end. If the throat feels very sore, a little mustard may be mixed in the water before wetting the muffler. Uncoil the muffler in the morning and bathe the part liberally with cold water and well, rub dry with coarse towel. Immediately after, drink a tumbler of cold spring water direct from the well. Repeat the above for two or three nights or longer as you find it necessary. Let no drink be taken hotter than blood-heat, not even tea, and you must become a total abstainer from drinking and smoking if you want to have a throat at all. Eating late is injurious. Have a drink of cold water on going to bed. Never go to bed with cold feet." The third correspondent suggests that "tonics and sufficient and good food should be resorted to, and the health properly attended to." But if the cause be the elongation of the uvula, "the remedy is to have the uvula cut and so shortened." If this operation is objected to the sufferer "will find great benefit from the use of tannin and glycerin, made up and applied as directed in the following prescription of a leading Dublin physician:—*Acidi Tannici, ii drachms; Glycerine, ii drachms*. To be painted on the back of the throat with soft brush twice a day. A fair-sized paint-brush used for water colours will answer. The brush is to be dipped into the tannin and then rubbed round the root of the uvula and at the back and sides of the throat."

Such are the remedies suggested by our brethren over the sea, in the case of the "clerical sore throat." They have the advantage of being simple and inexpensive. We give them for what they are worth; not, however, that we think there are many of our Canadian clergy who are in need of them, though perhaps they do require just a word of admonition upon the subject, especially our younger missionaries, that they should observe the laws of nature and the dictates of prudence in the exercise and care of their vocal organs. In speaking, the voice ought to be brought from the chest, as it is said, not from the larynx, and the head ought to be held well up (as the bird sings) not drooped. In proceeding after service from a warm church into the cold air, the mouth and throat ought to be protected, and conversation by all means avoided. Late suppers should be eschewed as a rule, and generally the health should be kept in tone by regular habits, temperate living, plain and wholesome diet, and early hours for rising and retiring.

Diocesan Intelligence.

QUEBEC.

(FROM OUR OWN CORRESPONDENT.)

The Lord Bishop of Quebec held an ordination in his Cathedral Church, Quebec, on Trinity Sunday.