

concealed or disguised by bad and offensive manners of what practical use is it, if it takes half a lifetime to find out? Not one in twenty-five of us have the time to do this, and if we had the time, have the opportunity. This may be said of tens of thousands of Canadians, whose education in manners has been neglected. They are true as steel and can confidently be relied on in the great crucial issues. But they have manners, which as someone once said, "bruise" one. And then crucial issues only come very occasionally. Life is made up of minor issues.

We sometimes see this in people of princely generosity, to whom giving is almost a passion, and yet they spoil it all by the way they do it. As Thackeray says, they fling their favours at your head, and leave a scar. I once had a relative, now long since gone to her rest, who was of this class. She had a heart of gold and a tongue that cut like a sharp razor. Generous to a fault in the matter of giving, and of a most affectionate disposition, she so successfully concealed it, that her real worth was only realized after her death. About two-thirds of our happiness and comfort in this world depends upon the manners of those we associate with. The man who, as the saying is, "hurts your feelings; and lowers you in your own eyes" is the very last man you forgive. He may possess every solid virtue in existence, he may lead you to the ground with his benefactions, but you cannot love him as you love the man, who by his pleasing and gracious manners has raised you in your own estimation, and made you feel a few inches higher.

Thousands of our young Canadians go every year into the world handicapped by offensive manners. Parents are often criminally careless in this matter. They are too selfish to take the trouble to train their boys, for manners are mostly learned at home, although something doubtless can be done at a boarding school, but comparatively few can afford this. A little perhaps can be done at the day school. But normally the school for manners is the home. I have heard it said that pleasant and agreeable manners in a boy are equal to a trade, and I can well believe it. The boy with good manners shoots ahead of his ill-mannered, if equally otherwise able competitors, in any business that necessitates the handling and influencing of the public, and what ordinary business is it that doesn't.

A great mistake many preachers make is trying to put a gallon of water into a pint bottle, that is, trying to say everything they have to say on a particular subject in one sermon. It is so hard to resist the temptation of trying to get all your eggs into one basket, of saying every striking thing that you feel you can say or have said, of reproducing certain "purple patches" that have figured effectively on other occasions. This temptation is apt to assail the parson with exceptional force when asked to preach on some special occasion. He is naturally anxious to say his full say. It is his first, probably his last chance of "liberating his mind," and the result is often that he tries to compress too much into too small a compass, and his sermon suffers in consequence. Again on such occasions there is the opposite danger of rambling, of running into side lines of thought and so losing the main thread and hopelessly confusing his hearers. It was said of Mr. Gladstone that his speeches were like the course of a ship sailing up a deeply indented coast, which explored every bay and inlet, but always brought you out again and carried you along. But Mr. Gladstone stood in a class by himself, and his example is a perilous one for average men to attempt to follow. The ordinary hearer, to change the metaphor, hates being dragged down by roads, however smooth and flowery, and soon gets tired of attempting to get back into the main road. All this, of course, is true of all sermons, but especially so when a man has a great subject and a great occasion to deal with, and has to wrestle with the dangerous temptation of trying to say all he has to say in one sermon.

Downeaster.

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Brotherhood St. Andrew

In connection with the follow up work of the Brotherhood, forms are being sent to each of the Clergy in the Dominion with the request that these be used in sending to the Brotherhood office, 23 Scott Street, Toronto, the names of removals.

Already the Brotherhood is assisting with thousands of such cases in following them from place to place but there are many more who should receive attention.

Many seem to have the idea that the Brotherhood is only desirous of looking after its own members. This is not so. Brotherhood members are followed up and many other churchmen and church boys as well. The intention is to help follow up all our churchmen who move from parish to parish.

The system is a very simple one. When a churchman moves, the rector, or someone who is interested, sends word to the Brotherhood office. This is in addition to any general letter of introduction that may be given to the man who is moving. When the Brotherhood office receives word the information is then forwarded to the new parish, in most cases to the Rector, but in some cases to the secretary of the Brotherhood chapter or assembly. Whoever receives this information locates the newcomer and gives him a welcome to his new church home. Sometimes such assistance as the finding of a suitable boarding house or other dwelling is offered or in some cases a position is secured. In any event apart from any little special acts of courtesy a real welcome is given and usually the newcomer is in Church the following Sunday.

It is most important that full information should be sent in each case to the Brotherhood office, otherwise the best work cannot be done. Such information as the new street address or business address, occupation, Church connection, etc., is very helpful. If the churchman or boy has been baptized or confirmed these particulars should be given and if he is a regular communicant this should also be mentioned. His previous connection with the choir, Sunday School or any other Church organization should be made known so that he may be invited to engage in similar Church work in his new home.

Having connections all over the Dominion, and knowing to whom to send the names of removals, the Brotherhood is in a position to have this follow-up work done with care and despatch. All this work is done without any charge. A letter or card sent to head office, will receive attention.

One of the Brotherhood secretaries whilst visiting Gravenhurst, Ontario, quite recently, was told that the rector of Gravenhurst received very few letters about the many churchmen who come to the sanatorium of the district. Every one of these churchmen should be followed up. The rector of Gravenhurst will gladly visit all churchmen whose names are forwarded to him.

Church News

PREFERMENTS AND APPOINTMENTS.

We propose to insert weekly, or as often as may be necessary, a list of all the preferments and appointments in our Church. Diocesan Secretaries, Clergy, and Churchwardens are invited to help us to make this information accurate and complete.

NICHOLSON, the Rev. W. G., curate-in-charge of St. James', Winnipeg, to be rector of St. James', Winnipeg, (Diocese of Rupert's Land).

STARR, the Rev. Canon, curate, to be rector and dean of St. George's Cathedral, Kingston, Ont., (Diocese of Ontario).

MORGAN, the Rev. L. D., to be curate-in-charge of the Mission of Madawaska at Killaloe.

ELLIS, Rev. W., M.A., curate of Church of Redeemer, Toronto, to be rector of St. Mark's, Vancouver, B.C., (Diocese of New Westminster).

VERNON, Rev. C. W., Secretary of the Church Institute, to be Honorary Canon, All Saints', Halifax, (Diocese Nova Scotia).

NOVA SCOTIA.

Clarendon Lamb Worrell, D.D., Bishop, Halifax, N.S.

HALIFAX.—THE DIOCESAN SYNOD.—At the meeting of the Diocesan Synod of the Church of England, held here May 27th to 30th, Rev. Dr.

Martell, of Windsor, was appointed Archdeacon of Nova Scotia in succession to the late Archdeacon Kaulbach, and Canon Llwyd, of Halifax, was appointed Dean of the province in succession to the late Dean Crawford.

The thirty-sixth session of the Synod of Nova Scotia was held at Halifax beginning with the Holy Communion in this Cathedral at 7.30 a.m., on Tuesday, May 27th, at which the Bishop was celebrant, assisted by Rev. Professor Vroom, and Rev. Dr. Martell. The first business session was held at 10 a.m. A large number of delegates, both clerical and lay, were present, the lay side of the house being particularly strong for an opening session. Prayers were taken by Rev. Prof. Vroom, and the customary election of secretaries for both parts of the house, presentation of credentials of delegates, etc., were put through in order. Rev. V. E. Harris and Mr. G. E. E. Nichols were elected clerical and lay secretaries respectively. A special committee was appointed with Rev. H. W. Cunningham as convener, to fill vacancies on committee having charge of trust funds. This committee retired at once, as their report would soon be needed. Reports of the various funds were considered. In presenting the report on the Clergy Superannuation Fund, Ven. W. J. Armistage pointed out that though the fund was in good order, and \$1,000 had been added to capital, it was hoped soon to increase the pensions paid to beneficiaries by \$100 per year. Rev. C. W. Vernon drew the attention of the Synod to the fact that several parishes had not contributed for some years to the Widows' and Orphans' Fund. The state of the Synod's funds generally was found to be most satisfactory. In the case of the Church Endowment Fund some discussion arose as to the time for making payment of grants. It was pointed out that cheques should be issued quarterly instead of semi-annually. Assessments for Fee, Income and Synod Expenses have been fully met, in cases of the great majority of the parishes. Only a comparative few are in arrears, and these generally for small amounts. At 12 o'clock the usual mid-day prayers for missions were taken by the Bishop.

BISHOP'S CHARGE.—At 3 p.m. the Bishop read his charge. He spoke of the great loss the Church has suffered in the death of Dean Crawford, Archdeacon Kaulbach and Mr. R. J. Wilson. He insisted on the highest spiritual interpretation of the work of the church. He quoted with approval Canon Carnegie's words: "I believe that what the country at the present day is asking for is a great Christian movement starting from and dominated by the consciousness that the Church is not an end in herself, that she does not exist for the performance of any specialized or partial functions, but that her field of operations is as wide as human nature, that she is God's instrument for the restoration of that nature to its true image."

The Bishop went on to say that the great task of the day was for members of the Anglican Communion to ask whether the Church had been true to its trust. The allegation that the Church had to some extent lost its hold on the masses should be carefully considered. In many cases this had been brought about by the Church's neglect to watch the matter of religious influence in the Public schools.

A review of the missionary work undertaken by the Church formed an introduction to the subject of the mission to be held in this diocese shortly, beginning with the deanery of Halifax in November next, which the Bishop hoped would prove a factor of much value in the life of the diocese. After a short reference to that spirit of parochialism which makes the Church and its purpose to centre in and devolve upon the person of the local incumbent and therefore to injure the Church at large. The Bishop went on to discuss the matter of the debt on the Cathedral, which now stands at \$35,000. Everything in connection with the Cathedral had been most satisfactory during 1912, and it would be a great thing for the Diocesan Church if the debt could be removed. The speaker thought that while the Cathedral congregation is responsible for \$1,000 of the interest on the debt, the Diocese should undertake the payment of the other thousand. The Bishop announced that Canon Llwyd had been appointed Dean, and Rev. Dr. Martell Archdeacon of Nova Scotia.

On the resumption of business, Rev. Herbert Fraser, Chester, moved that the General Synod be asked to change the Form of Deed of Consecration of Churchyards so that it be understood that no religious service except that of the Anglican Church be held therein. Rev. R. F. Dixon, Wolfville, asked for more information on the point. In thirty-three years' experience he had had no cases of difficulty when co-operating with officials of various fraternal orders. Some helpful words