

## MEETING OF DIOCESAN SYNOD.

The Diocesan Synod meets in Holy Trinity Church, Winnipeg, at 10 a.m., on Tuesday, October 28th.

The following matters, among others, will come up for consideration:

The appointment of a Secretary and of a Treasurer; a synopsis of the business transacted by the Executive Committee; the Hon. Treasurer's report; the report of the Synod College Committee; the report of the Committee on the Metropolitan See; the appointment of a Committee to consider the address of His Lordship the Bishop.

The Executive Committee recommends the following resolutions to the consideration of the Synod:

(a) To alter the Constitution of the Synod so that the Chancellor of the Diocese, or, until a Chancellor is appointed, the legal adviser of the Synod, and the Treasurer of the Synod, shall be *ex officio* members of the Synod.

(b) The question of guarantees towards the stipends of the Clergy.

(c) Canon O'Meara has given notice of a proposal to change the Constitution of the Synod so as to permit Parishes to elect substitute Lay Delegates who are non-resident.

Owing to a variety of causes, principally ill-health, an unusually large number of our parishes and missions are vacant.

Carberry has been without a resident clergyman for some time, except that during the summer months the Rev. H. Gomery, of the Diocese of Montreal, kindly took temporary charge of the Mission.

Emerson was vacated by the removal of the Rev. H. L. Watts to the Mission of Virden.

St. Andrew's, one of our oldest and most important Parishes, is again unfortunately vacant, the Rev. W. D. Barber having, for reasons connected with his health, gone to Victoria, B. C.

Boisevain is vacant. Here again, we regret to say ill health has compelled the Rev. H. W. Pughe to resign. Two clergymen are needed for the Mission of Clearwater. This Mission must be divided because of its unwieldy size.

Selkirk is again without a resident clergyman. Then the very large Mission under the care of the Rev. W. L. Cheney needs to be subdivided. A resident clergyman is also needed for the field which has been occupied for the summer months by Mr. F. Wilkinson, Wycliffe College, Toronto.

Lake Dauphin and Posen are left at present without services. Other places are asking for the services of the Church, and we are not able to supply them. "The harvest truly is plentiful, but the laborers are few." We would gladly welcome additional workers of the right stamp. Are there none such who will offer themselves for work in these places where help is sorely needed?

On September 14th, the Bishop preached at Elkhorn in the morning and held a Confirmation in the afternoon, when twenty nine were confirmed. There was a very large congregation. In the evening the Bishop attended evening prayers in the Indian Home at Elkhorn and gave a short address to the children.

On Wednesday, 17th Sept., the Bishop went to St. Andrew's and held a Confirmation in the evening, when thirty-three were confirmed.

On Sunday, the 21st September, the Bishop held a Confirmation at Erinview in the morning, confirming ten, and preached in the evening.

## DIOCESE OF QU'APPELLE.

The Bishop visited Whitewood Oct. 12th, and has appointments at Broadview on the 19th, Medicine Hat on the 26th, and Moosajaw, Nov. 16th.

QU'APPELLE STATION.—\$150 has been raised for a Font.

TOUCHWOOD HILLS.—*Godbois' Reserve*—A church for the Indians has been built and consecrated. It consists of a nave 20 x 25, and chancel 13 x 16. It is a log building on a stone foundation. Twelve were confirmed.

## DIOCESE OF MACKENZIE RIVER.

Bishop Bompas started for Winnipeg with a little daughter of Ardeacon McDonald, who was to be placed at School. When at Fort Chippewyan he met a party of Romanists going on to the Mackenzie River district. He felt that his absence from the Diocese would be injurious at this time, and he turned back. Broken in health, and weakened by many hardships, he cannot bear to leave his work and come back to civilized life, within the confines of which he has not been for 16 years.

## ST. ANDREW'S BROTHERHOOD.

## FIVE MEN WHO HAVE HELPED.

I believe, that Robert W. Springer was the first man who saw the promise of the future in the little parish guild at St. James' Church, Chicago, known as the Brotherhood of St. Andrew. In the latter part of the year 1884 he undertook a similar work in Grace Church, Chicago. He was then about thirty years old, and had just given up business life to study for orders, and was acting as lay reader. Early in 1885 a number of branches were organized in various parishes, and it seemed to him that some basis of confederation for mutual helpfulness should be established. He became chairman of the 'Central Advisory Committee,' and when it was merged into the Council he became president, and served until his death in October, 1887. This record of his official career shows but little of his usefulness to the Order. His character and daily life, his wisdom and courage, were of primary importance at a time when order was coming out of chaos. We needed such men then; we need them now. He threw himself into his work without reserve, and his earnest, fearless, gentle words and walk in life drew men about him, inspired them with the true spirit, overcame obstacles, and conquered success. His ministry, like Another's, was but for three years. He worked first faithfully as a lay reader, then as a deacon; he built a mission church; he founded the first branch of the Brotherhood; he ruled the general Order until his last sickness. When he died there were one hundred and twenty one Chapters. He did more work in those three years than most men do in a life-time. He dedicated his life to the spread of Christ's Kingdom and he laid it down in that cause. He died in harness, of over work. God bless him forever and ever, and raise up many like him.

William Tanney, a boy of sixteen, wandered into St. James' in the spring of 1884. He had run away from home. He soon got work as a painter, settled in Chicago, and became a zealous worker in the Chapter. His name can well be written as one who loves his fellow-men. His principal work was to stand by the door,—outside of it,—and invite young men to come in. I think he brought in scores. His ambition was to become a fresco-painter, and it led him to Philadelphia, on foot mostly. He used to write me from the various towns where he halted for a week or a month, working at his trade. It was always the same story. He would get together magazines and picture papers,—often going to the fine houses of the place and asking for them, explaining his purpose,—and then in his own room would establish a reading-room, to which he would ask his work-mates and other boys and men whom he met. He never was afraid to do anything because it was unusual. He was not afraid of being laughed at. Finally he got to Phila-

delphia and set to work at his trade, studying at some institute in the evenings. The first Sunday he started for the nearest church without waiting to ask any questions about Churchmanship or social standing. These were secondary matters to him,—indeed, almost imperceptible. After service he waylaid the minister and asked him 'why he didn't have the Brotherhood of St. Andrew in his parish.' He had never heard of it, and was not impressed by the explanation of this plain working boy. Sunday after Sunday the lad pursued the minister and the subject, until in self-defence the minister had to write to me for particulars. In October, 1885, the second branch of the Brotherhood, the first one outside of Chicago, was established in the Church of the Incarnation, Philadelphia, and I suppose Tanney was the first member. He is now a prosperous man, with men working for him, but the same devotion and pluck mark his life to this day.

Bishop McLaren was the Honorary Chairman of the Central Advisory Committee, and its first meeting was held in his study. I shall never forget the emotion with which he set forth the need of such work and gave his blessing upon our efforts. He has ever been a warm friend and constant adviser. His private counsels to the officers, and his public charges to the Brotherhood, at Chicago in 1887, and at Cleveland in 1889, have been of greatest value, and much in the Brotherhood that is stable and approved by all men may be credited to his wise judgment and advice.

The Brotherhood made little progress in the East outside of Philadelphia until St. George's Church, New York, took it up. I shall never forget my presentation of the matter to Dr. Rainsford. I had been looking for him at the General Convention of the Church, at Chicago in 1886. He came late and only stayed a day or so. I got myself introduced to him in the lobby of the House of Deputies, and told him I wanted to lay the matter before him. He said: 'Walk with me to my hotel and tell me about it.' He was about six feet two and trained down like a sprinter. I was weighing about two hundred and thirty and was very 'soft.' He walked me a mile in about ten minutes and I was ready to lie down and die. What with walking and talking I had no breath left in my body. Meanwhile he said never a word until we came to a halt. Then he shook hands with me and said, 'I accept your basis; I must go now. Good-bye.' That was all, but St. George's Chapter swung into line within 30 days.

The first I ever saw of Charles James Wills, probably the best known Brotherhood man in the country, was when he walked into the Second Annual Convention, October 14, 1887. We elected him president in faith, not on knowledge, because he came from New York and because he was so big. We thought he could keep order. We had seen political, diocesan and general conventions, and thought we knew what to expect. Immediately after organization the delegates fell into a wrangle over some parliamentary question. It was the first and last thing of the kind in our conventions. Wills killed that sort of thing forever, I trust. He waited a little while, and then, raising his gigantic form erect, he said, in that wonderful and inimitable way of his, something like this: 'Dear friends, we have come here in the love of our dear Lord Jesus Christ to plan for the spread of His Kingdom. No man coming in that love and for that purpose wants things done his own way; he wants them done in God's way. Let us all look at these matters in that spirit, and let us not waste time and courage in trying to have things exactly to suit our own tastes and fancies, but ask God for the spirit of wisdom and of charity, and do all in that spirit.' He set the key for that and all subsequent conventions, and, under God, in large measure made them the occasion of great blessing and refreshment.—*James L. Houghtling, in St. Andrew's Cross.*