

Lowry to Deloraine,—the latter is a temporary appointment; Messrs. T. H. Walton and N. Hewitt, who graduate at St. John's College this spring, will be ordained next month. A student is coming from Wycliffe College, who will be ordained and take work in one of our new Missions.

PERSONAL.—Ven. Archdeacon Fortin left last week for England and the continent. He will be gone a year. While in England he will consult Sir Morell Mackenzie on his throat. He expects to spend next winter in Rome. The day before leaving, a farewell reception was tendered him, which was very largely attended, and a purse of \$432 presented. Rev. J. W. B. Page, the curate, will be in charge of the parish, and one of the Cathedral clergy will preach once every Sunday.

DIOCESE OF QU'APPELLE.

REGINA.—At the Easter meeting it was decided to build a new church.

The Diocesan Synod meets in June.

DIOCESE OF NEW WESTMINSTER, B.C.

NEW WESTMINSTER.—The Evensongs on Sundays, during Lent were choral, and seemed to be appreciated, which must have recompensed the Bishop and the choir for their labor and trouble. The special preachers on Thursdays during Lent were the Rev. H. G. Finnes-Clinton on the first two Thursdays; Rev. Geo. Ditcham; Rev. W. Bell, and the Rev. R. Small.

The corner stone of St. Leonard's Hall was laid on the 18th, ult., with Masonic honors. Most unfortunately it turned out a wet afternoon, but the rain did not seem to dampen the ardor of the choir and the members of the Choral Union who kindly lent their assistance. The members of the New Westminster Lodge were in attendance. The ceremony opened in the usual way, followed by the hymn "Thou boundless source of every good," which was sung by the choir, who stood on the bank above the platform. The whole scene was very effective, and but for the rain, umbrellas and mackintoshes, it would have been most imposing. The Bishop in his invitation, stated that the purposes for which the hall was to be built, were the instruction of Christian Doctrine and the cultivation of the art of music. We understand that the large upper room is to be used for the Sunday school, and it is being constructed with special regard to its acoustic properties. After the specially prescribed acts and ceremonies had been performed, the stone was declared duly laid, a casket containing various documents, lists of officers, the daily papers and current coins having been deposited in it. The choir then sang "Place we now the corner stone," and afterwards, "All people that on earth do dwell," and the procession being reformed returned to the temple. The plans of the hall promise well for a most handsome building.

The special Holy Week services were, Celebration after Mattins on Wednesday and Thursday, and "The Story of the Cross" with an address at 7:30 each evening except Good Friday and Easter Eve, when Evensong was said at 7:30 with an address afterwards; the other services on Good Friday being, celebration at 8, Mattins and sermon at 11; and the Litany and addresses on the Seven Sayings from the Cross from 12 to 3. The altar was draped for the day. The daily celebration, Mattins and Evensong being said on the first three days of the week at the usual hours.

On Easter Eve the ladies decorated the Church, and it certainly did them credit, as the late spring made flowers very scarce. The daffodils showed up well and brightly, and the great Calla lilies banked up with moss were very beautiful.

The pulpit decoration was the work of Mr. &

Mrs. Jenks, and Miss Webster. The beautiful roses and lilies backed with moss and ferns had a charming effect. The Eastertide motto "ΙΧΘΥΣ," (being the Greek letters of "Jesus Christ, God our Saviour") in the panel, was beautifully made and very appropriate.

The old wooden reredos has been removed and a handsome dossal hung across behind the altar seems to lighten up the East end, and also makes the apse look loftier, and shows up the central window. Two beautifully worked offereys of Passion flowers on either side of the dossals are very effective.

There were 110 communicants on Easter Day—59 at 8; 23 at the choral celebration at 10; and 28 at the late celebration after Matins at 11.

The New Westminster Artillery and Rifles mustered in force and marched to the Church for Mattins and were addressed by the Bishop.

Evensong was fully choral, and the Easter Anthem was well rendered by the choir. The hymns were joined in with heartiness by the large congregation. There were but few vacant seats in the church in the evening. The offertory amounted to the large sum of \$102.75 which the Bishop kindly apportioned between his assistant clergy.

VANCOUVER.—The special services held in St. James' Church during the season of Lent were very well attended—especially those on Wednesday evenings, at which sermons were preached by different clergy of the Diocese, and on Fridays, when addresses on the Epistle to the Hebrews were given by the Rector.

The Bishop held a confirmation in this Church on Friday in Passion Week, when 21 persons confirmed. The Bishop wore his new cope on the occasion.

During Holy Week the services were well attended; more especially the evening services, at which the "Story of the Cross" was sung and addresses were given to communicants.

On Good Friday the services were as follows: Devotional services at 8; Morning prayer at 10:30; meditation on the Seven last words 12 to 3; Evensong 7:30. The three hours was very well attended and it is pleasing to see how year by year the number of persons attending this service increases. The collection on Good Friday was given to the Central African Mission and amounted to \$17.75.

On Easter Day the Holy Eucharist was celebrated at 7, 8:30, and 11:30. In spite of the rain, which poured down in torrents, the attendance at the early service was very satisfactory; the numbers were: at 7, 71; 8:30, 35; 11:30, 42; making a total of 148 at St. James' Church. The communicants at St. Paul's and Moodyville were 28 and 12 respectively. This gives a total for the Parish of St. James of 188 persons who made their communion on Easter Day. The services were very hearty throughout the day, and the collections in St. James' Church amounted to \$106.40.

The Easter decorations in St. James' Church were surprisingly good, considering the difficulty there is in getting flowers this spring, and reflect great credit on the ladies who undertook the decorations.

HOW TO REACH THOSE WHO ARE EMPLOYED ON SUNDAY.

The present writer will attempt to give a brief answer to this question as being addressed to him as a Priest of the Church of Christ on earth. He finds all he can do in using the Church's methods, and therefore has no time nor inclination nor even right to consider or engage in outside schemes.

First of all, we may reach these men by using every means in our power,—even seeking to influence legislation,—to shorten the

hours of Sunday labor, and prevent that which can wisely be avoided.

Secondly, we must provide services at such hours as may suit the leisure time of those employed on this day. The Roman Catholic Sunday toiler seldom fails to hear his mass on the Lord's Day. And why should not the Protestant Episcopalian attend the services of his Church, if they be held at suitable hours? Certainly we cannot tell whether they would or not unless the opportunity be given. There in every large parish (and where convenient several small parishes might combine and share the duty) let it be ascertained at what hour the Sunday laborer can come to church on that day, and let a service be arranged for that hour. And in doing this it will not be necessary to depart from the Church's custom and arrange for a Communion service in the evening of Sunday. Working men and working-women will be just as willing to come to church in the early morning before they go to their work, if they are instructed as to the privilege of receiving the Holy Communion and that it is "necessary to their salvation." Then let there be a celebration of the Holy Communion at such early hour as the laborer is able to come, at which service it will be wise to have a brief sermon or instruction. And later in the day let there be a Bible class, and in the evening a service of prayer and praise with short sermon, taking care that the hours appointed are such as will suit the leisure of many who work.

Thirdly, having provided the services, let us seek to draw people to them; but do not let us make the mistake of saying to men, that if they promise to come to church we will have a service at a suitable hour. Now how are we to draw them? This is largely the work of personal influence. Many men get out of the habit of going to church because they are working during the ordinary hours of Church services. Such men can be appealed to by showing them that the hours have been arranged to suit their opportunities, and by pointing out the advantages of the old church-going ways. It is not usually very difficult to revive an old habit. Others must be built up from the foundation; we may commence simply with a personal invitation to them to go to church with us, and treating them with friendliness when they come, invite them to come again. Experience proves that a bright, attractive evening service will draw those who have once heard it to hear it often.

Fourthly, having thus given opportunities for worship of Christ and sought to draw men to this worship, we may undertake other work,—Christ's religion to men. In all our large cities there are places where men are gathered on the Lord's Day in large numbers. In such quarters religious services held in a room will attract some men, and many may be drawn in by continuous personal work. These services should be simple but churchly, with plenty of hymn singing, a short reading from the Bible, a few prayers, and a very earnest sermon, practical and full of the Christian faith.

Fifthly, we should endeavor to overthrow the popular idea that religious worship belongs only to Sunday, and seek to make men believe instead that God should be worshipped every day, and that those who cannot attend a religious service on Sunday should do so on some week day. And special services should be provided for these.

Now, I have been insisting upon the having of many services, because I think the chief object of Sunday is the public worship of Almighty God, and the purpose of this article is to seek to show "How to reach" (I suppose this of course means through the Christian religion) "those who are employed on Sundays." This holding of many services means a great deal of work, but I am sure that the clergy will gladly undertake any such work as is shown them to be full of the possibility of saving men's souls, and they are ready and will be grateful for the