

rightly dividing the word of truth. As the clergy of this county manifest in other matters an earnest cordiality of sentiment, and complete unity of action, those of them who were present at the formation of the association, hope that in this matter also the same oneness of feeling will pervade the hearts of all the clergy, and cause those who are without, to see that the ministers of the church in the County of Simcoe have that christian unity which enables them to bear each other's burdens, and so fulfil the law of Christ. The next meeting of the Association will take place on the first Wednesday of February, at the residence of the Rev. John Fletcher, Bradford, and it is hoped that all the clergymen of the county will endeavour to make arrangements by which they will be able to be present on that occasion.

COLLECTIONS UP TO NOVEMBER 12th, 1861.

WIDOW AND ORPHANS' FUND, FOR 20th YEAR.
Collections appointed to be taken up in the several churches, chapels, and missionary stations, in the Diocese of Toronto, on behalf of the Widow and Orphans' Fund, in October, received between the 28th ult., and 12th inst.

Previously announced	\$178.32
Penotanguishene, per Rev. G. Hallen.....	5.00
St. Mary's, Lloydstown	\$ 4.67
Christ Church, Bolton	2.82
St. James', Albion	3.77
Per Rev. H. B. Osler	11.26
Cartwright, per Churchwardens.....	3.00
Grace Church, Milton	6.60
St. Stephen's, Hornby	1.58
Per Rev. F. Tremayne	8.18
St. John's, Elora	5.00
St. James', Fergus.....	2.34
Per. Rev. C. E. Thomson	7.34
Amherst Island, per Rev. J. Rothwell.....	5.60
Adolphustown	0.95
Fredericksburg	1.25
Per Rev. R. Harding.....	2.20
Christ Church, Hamilton, per Ch'wardens	22.80
Woodbridge	4.73
Grahamsville	2.10
Tullamore	5.65
Gore	2.00
Per Rev. J. Carry	14.48
St. Thomas', Millbrook.....	4.80
St. John's, Cavan	2.90
St. Paul's, Cavan	2.80
Per Rev. T. W. Allen.....	10.00
St. Peter's, Credit	14.75
Sydenham	3.28
Per Rev. T. P. Hodge.....	18.03
St. George's, St. Catharines, per Rev. Dr.	60.51
Atkinson	
Christ Church, Hillier	4.00
Wellington	2.00
Per R. C. Boyer.....	6.00
North Augusta.....	6.25
Lamb's Pond.....	4.00
Per Rev. F. Tremayne.....	10.25
St. John Evangelist's, Toronto, per Rev.	
T. S. Kennedy	11.89
York Mills, Per Rev. Dr. Mitchell, addit'l	.60
Holy Trinity, Toronto, per Ch'wardens...	33.65

Trinity Church, Chippawa, per Rev. W. Leeming	23.50
St. John's, 'Peterboro'	23.10
Monaghan.....	2.11
Per Churchwardens.....	25.21
St. George's, Grafton.....	6.40
Trinity Church, Colborne.....	6.60
Per Rev. J. Wilson.....	13.00
St. John's, Port Hope, per Ch'wardens...	10.75
Cayuga	3.65
Caledonia	3.37
York	3.00
Per Rev. B. C. Hill.....	10.00
St. John's, Bowmanville, per Rev. Dr. MacNab.....	16.30
Dickenson's Landing, per Rev. R. Garrett	5.00
All Saint's, Drummondville.....	4.00
St. John's, Stamford.....	6.12
Per Rev. C. L. Ingles.....	10.12
St. John's, Hamilton.. ..	6.06
St. Mathew's Flamboro'.....	3.09
Per Rev. J. G. D. McKenzie.....	9.15
Christ Church, Hamilton, additional, per	
Churchwardens	1.00
St. John's, Ancaster.....	12.00
St. James', Dundas	10.00
Per Rev. F. L. Osler.....	22.00
Trinity Church, Cornwall.....	21.05
Christ's Church, Moulinette.....	7.20
Per Rev. Dr. Patton	28.25
Barrie	8.10
Orange Hall, Essa.....	2.16
St. Paul's, Inisfil.....	1.00
Per Churchwardens.....	6.26
All Saints', Collingwood, per Rev. J.	
Langtry	4.00
70 collections, amounting to.....	\$583.29
MISSION FUND.	
St. John's, Ancaster.....	\$7.00
St. James', Dundas	6.00
Per Rev. F. L. Osler.....	\$13.00

ELOCUTION.

To the Editor of the Ecclesiastical Gazette.

SIR,—
Having met with the subjoined article on "Elocution," and thinking it likely to be useful, I would feel obliged by your admitting it into the Gazette at your earliest convenience.
"Elocution!" It is a subject on which many lectures have been delivered; many treatises—though but very few to the purpose—have been written, and to the acquisition of which, as an art, considerable effort has been addressed. Yet to this day—as leaders in influential journals and as letters from dissatisfied or espondents testify—it is a rare thing to find a person who can read well; and among the clergy, especially, defects and excrescences, which would be ludicrous only that their results are so disastrous, are as apparent as ever. One man is a fast reader, rattling through Lessons and Litanies at race-horse speed, and resembling also a race-horse in that the faster he goes the less weight he must needs carry! Another is a slow man—slow in step, slow in purpose, slow in action, and slowest of all in tongue; prosing through the service at the most

deliberate of all paces, and wearing the patience of his poor flock to its utmost limit of endurance. One in his strength of lung resembles the town crier, shouting the service out at the top of his voice; while another speaks as though he were just recovering from a fever, and is only audible to some favoured few whose seats are contiguous to the desk and the pulpit.

Of all liturgies, that of the Church of England is most simple, solemn, and impressive. It is sad, indeed, whenever its sentences are mutilated, its meaning lost, or its grandeur marred, through the inefficiency of the officiating clergyman. It is still more sad when the Word of Jehovah, full of eternal verities, and abounding in narratives as interesting as they are true, falls upon the ear like an old wife's fable, through the indiscriminate, or flippancy, or want of skill, on the part of him who reads. Every effort for making such cases more rare must needs be valuable; and the Bishops of Rochester and Salisbury, in making good reading a point in their examinations for deacons' orders, are occupied in a work which will increase most powerfully the church's efficiency and popularity.

Now, in order to read well, the reader must have a clear conception of the meaning of what he reads. Without this his punctuation and his emphases will both be wrong. If a man fully understands his subject, and especially if his heart be imbued with its spirit, he will probably read so as to instruct and impress. We fear that many portions of our Sunday's services—for instance the Old Testament lessons—are not understood. How often have we listened to a chapter from the Pentateuch, or the Prophets, under the impression that the reader comprehended neither its general drift, nor its separate sentences. If readers would carefully peruse in private the lessons appointed for the public services of the church—mastering wholly their meaning, marking their emphatic passages, and gathering up their spirit beforehand, how marked would be the improvement in the exercise as regards themselves, and how much larger the measure of profit that would result to them that hear. Spiritual exercises, to be profitable, must be engaged in with intelligence. The public reading of Ezekiel and Zachariah becomes a source of no more profit than if they were dry Acts of Parliament, or Reports of Poor Law Commissioners, unless reader and hearer have the hearing ear and the understanding heart. It is in an increased insight into the true scope of the scripture that an increased profit in the public reading of the scripture must commence. The reader must bring out in sharp, strong relief the salient points of God's Word. He must insinuate, as he reads, the sometimes almost hidden connexion of part with part, and of all the parts with the whole. To listen to Edmund Keen, was said to have been like reading Shakespeare by flashes of lightning. The genius of the man lit up the page with meaning, and kindled into enthusiasm the spirits of those who heard. We want in the church this vivid grasping of the truth, which shall fire the reader's soul, and through him arouse into animation the souls of his listeners.

In addition to clearness of apprehension we need in a good reader a distinct enunciation. Every sentence should be turned out from the lips clear, and round, and bell-toned. How eminently distinguished was the late Professor Scholefield, of Cambridge, by this acquirement. What a clear ring had his every sentence, how his words seemed to look you in the face like men. What an eminent degree of this same quality marks the preaching and the reading of the present Mr. Spurgeon. His popularity is as much owing to his full voice, and his clear, manly