

Hon. Samuel Mills then placed the parchment, the copies of the latest issues of the Toronto daily "Globe," and "Mail," Hamilton "Spectator" and Evening "Times," and a copy of the Canadian Almanac for 1872, together with current coins of Canada in a bottle, sealed and deposited it in the cavity of the corner stone, which is placed in the King street wall of the church, behind the buttress to the north of the chancel.

Rev. J. G. Geddes, with a few complimentary remarks, presented Mrs. Mills with a mallet and a beautiful silver trowel, elaborately engraved and ornamented with the following inscription:

All Saint's Church. Presented to Mrs. Mills by the Rev. J. G. Geddes, M. A., and the congregation of St. John's Chapel, on the occasion of laying the Corner Stone of All Saint's Church, erected by the munificence of her husband the Hon. Samuel Mills Hamilton, May 16th, 1872.

After some preliminaries, Mrs. Mills with the mallet tapped the cap-stone three times and said:

In the faith of Jesus Christ we place this foundation stone in the name of God the Father, God the Son, and God the Holy Ghost. Amen

Mr. Geddes then added:

Here let true faith, the fear of God and brotherly love remain; this place is consecrated to prayer and to the praise of the most holy name of the same, our Lord Jesus Christ.

Then followed the 87th and 122nd psalms, chanted by the choir.

Rev. A. N. Macnab and the Rev. G. A. Bull concluded the services by reading each two appropriate Collects.

Interesting and appropriate speeches were delivered by the Rev. G. Geddes the Rev. J. P. DuMoulin, the Rev. T. S. Cartwright, the Rev. J. Hedden, and the Rev. Dean Osler, which want of space alone compels us to omit.

## HURON.

**THE SYNOD.**—The Synod of this Diocese is summoned by the Bishop to meet (D.V.) in London on June 6th.

**ST. JOHN THE EVANGELIST, BERLIN.**—The Rev. Alex. S. Falls, having obtained leave of absence, is about to visit Europe, and the Rev. W. Brothour, late of the Diocese of Montreal, has undertaken Mr. Fall's duties during his absence.

**CONVERSAZIONE AT CHRIST CHURCH, LONDON.**—A second and successful conversazione of this parish was held in the apartment of the Sunday School, on the evening of Thursday, the 16th inst. The choir rendered a very choice programme of music, adding much to the pleasure of the evening. Mr. G. L. Ridout, of Huron College, gave some select readings. Music, readings, conversation, added to the viands provided by the ladies of the Church, all made the hours, if too swift, very pleasant.

**THE NEW CATHEDRAL.**—The corner stone of the new Cathedral of the Diocese is to be laid on the 5th of June, the day appointed for the annual diocesan. The Bishop designs to have the building carried on as rapidly as can be done consistent with good workmanship. The Cathedral is to accommodate 1,000 worshippers. Attached to it will be a chapel having sittings for 500. The chapel, it is hoped, will be open for divine worship before the winter sets in.

**CHURCH OF ENGLAND YOUNG MEN'S ASSOCIATION.**—An adjourned meeting was held in Bishop Cronyn Hall on Thursday evening, the 16th inst., for the purpose of completing the arrangements of the previous meeting for reorganizing the Association. The Bishop of Huron presided, and the meeting was opened with prayer.

The meeting being in session, the officers for the current year were appointed, viz: The Bishop of Huron, Patron; President—Dr. A. T. Manhattie; Vice-Presidents—The clergymen of the city, and Messrs. H. Briant and E. B. Reed; Secretary—Mr. Armstrong, of Huron College; Treasurer—Mr. F. Osborne; Librarian—Mr. Popper, of Huron College.

The Bishop expressed his desire to see the Association a truly Christian organization, and that all the members should each have a Christian work to do, as in similar operations in Great Britain. It was deemed desirable that the next step would be a considerable increase to the Library, at least to the value of \$100. The question of having readings, debates, or other entertainments, at intervals, was discussed. The meeting was closed with the benediction.

We learn also that the clergyman is preparing confirmation classes.

**FROM THE NORTH.**—The Sunday School at Bayfield is prospering, increasing in numbers and usefulness. The clergyman of the mission parish, Rev. Evans Davis, had the pleasure of distributing over 100 premiums to the more worthy scholars, a few evenings ago.

They have let the contract of a new brick church in the Goderich township. The building is to be of the Gothic style of architecture. The body of the church is to be 20 feet x 32; the chancel 13 feet x 13. These are to vestry porch and basement. The bricks are to be the best white that can be produced. The basement to be of stone. Mr. C. Middleton, a member of the Bayfield congregation, has already presented them with a cabinet organ for the new church. For a number of years divine service has been held in a schoolhouse.

The church at Varna has been erected a number of years, but not finished inside. It has only had benches in it to seat the congregation. It also is about to be finished. They have let the contract for pews, &c.

Added to the good news of the building of the churches, we have the better intelligence that two churches in the Mission are to be consecrated this summer.

## ONTARIO.

**BELLEVEILLE.**—The Curacy of St. Thomas' Church, Belleville, is now vacant by the resignation of the Rev. A. H. Baldwin, B. A.

**CHURCH OF ST. MARY MAGDALENE, PICTON.**—On account of the inadequacy of the income of this church during the past few years, to meet the current expenses, a debt has gradually been accumulating, \$971 of which it was necessary to raise at once. In this emergency, an appeal was made to the ladies for aid and met with a hearty response. A meeting was held at the Parsonage, Mrs. James McCunig presiding. A number of resolutions were passed, the principal of which were as follows: The Rev. W. Lewin was requested to give a lecture, which he readily consented to do. It was also decided to give an Amateur Concert, and further to hold a series of musical entertainments at their respective houses every fortnight. The first of these was held at Mrs. Dr. Chapman's on the 30th April, and about 150 people were most agreeably entertained with vocal and instrumental music, varied by readings and recitations; the receipts were \$22. The second was held at Miss Washburne's, also very pleasant; \$14 50 received. The Rev. W. Lewin delivered his lecture on the 7th inst. The subject was "Geo. Stephenson, Father of Railways." There was a large audience, and the lecture was most interesting and instructive. He spoke of the influence this great man's genius and perseverance had on the prosperity of the world, and suggested to the Picton people the advantage of a railway through their country. \$38 were realized by this; thus in three weeks \$74 50 have been raised, \$5 of which were paid for expenses.

## RUPERT'S LAND.

The Church of England in Manitoba numbers ten parishes. It has a Bishop (Macray), an Archdeacon (McLean, formerly of London) besides fifteen clergymen, assisted by catechists and schoolmasters. About 700 families adhere to the church. The total number of communicants is nearly 1,000. St. John's college (for which Archdeacon McLean recently collected funds in Canada), gives literary and theological instruction. The mission work is being gradually extended into the interior with considerable success.

## CRITICAL NOTES ON READING AND PREACHING.\*

BY REV. FRANCIS T. RUSSEL, M. A., PROFESSOR OF ELOCUTION IN THE BERKELEY DIVINITY SCHOOL.

### ARTICLE XV.—THE LESSONS.

It is a rare power given to men to make the reading of the divine word expressive of its own meaning, the true character of its own mission, and while sinking individuality of manner in the reader, so to read as to show that the reader himself is in fullest sympathy with the thought he is uttering. There are some very ef-

fective readers of the Lessons, whose style of utterance is certainly effective, interesting and expressive, who nevertheless carry a personality of expression so far as to color every portion of the divine message with a tinge of their own. For instance, one reader holds a congregation enchained by every reading of the Lessons, by the tender touch of a peculiarly sympathetic voice, which, while it reaches the gentler feelings, would necessarily, in the course of time, leave the impression that the inspired volume was a very sad history, and never to be taken in hand except for the consolation of sorrowing hearts. But how does this agree with some of the grand utterances of Isaiah, or how can it properly set forth such a passage as the eight woes pronounced on the Scribes and Pharisees?

We cannot trust the ear merely because it is pleased. It is appropriate and expressive reading that we want, and not merely 'the sound of a "pleasant voice." We want something that helps to an understanding of the divine message—interpretation of it—as far as the human voice can interpret it in appropriate uses. The reader of the Scriptures, as Hooker asserts, is the herald of the divine word; at every reading he delivers an heraldic message. It cannot always be the same either in delivery or in effect; every passage must be set forth in its own character.

We have spoken of the pathetic effect of one reader we might speak of the other extreme of a very rough and uncouth style, as though the reader were fresh from the backwoods, and had only laid by his axe until he should exercise his stentorian voice awhile. When such brusque expression is made the character for the reading of the narrative of our blessed Lord's sufferings and death, the effect becomes extremely painful.

If the directions should be given for guidance in reading the Lessons, the critic would say, by way of warning, Don't *whine*, don't *drawl*, don't *whisper*, don't *barl*: don't dramatize the Lessons; and, on the other hand, don't read them like old advertisements of a newspaper; don't read them as though they belonged to the reader alone, and were just what he thought at the moment; and, again, avoid the other extreme, of reading as though the herald himself had no sympathy with what he is uttering.

The reader may help himself somewhat by always keeping in mind that the Lessons are the word of God. If the hearer loses the impression that it is the inspired word that is read, the reader is at fault. As it is not ordinary in character, the reading is to show that it is not commonplace or uninspired. If the mind of the reader is on his work, his reverential tone and manner will show that it is the word of God he utters. If any reader doubts this, let him go to the lectern with his thoughts on other matters, and so begin to read, and then let him carry in his mind the monitory thought that this is the word of God, and the people are, through his lips, to be made to feel that it is indeed the message from the High and Holy One, and if his heart be made of "penetrable stuff," he will readily mark the difference. If he is still in doubt, let him question with himself in private practice whether such and such tones would satisfy the listener that he was hearing the Holy Scripture, written for our learning.

In addition to this leading effect in the expression which is to mark all passages read from the Divine word, the voice, to be expressive, must mark the difference between the reading of a letter—the *epistles*,—and the reading of a story—the *narratives*—the delivery of *heraldic messages*—the *prophecies*, the style of plain language, as in historical narrations and descriptions, or the rhythmical effect of the *lyric* passages, where the range of utterance is through the sublime songs, prayers, or varied changes of all the shades of human feeling, as in the Psalms, etc. Again, the effect of the expression should be closely followed by the ear, that the hortatory passages may not be rendered with merely didactic effect, and that the didactic portions may not sound with commanding or supplicatory tones to the ear. The sensitive and appreciative ear will mark shades of difference between the oral style of the personal utterances of CHRIST, as in the Sermon on the Mount and the teaching of His parables—the former being more axiomatic, and the latter more in the style of narrative.

There is neither time nor space to continue this discussion, which might extend over much ground; but the mere mention of a few chapters will of itself enforce the principles laid down, if they are thus noticed in their wide contrasts. Gen. i., Isaiah lx., Rev. xxii., St. John ix., St. Matt. xvi., xvii., Jo' xxviii., Judges v.; St. A. It. v., etc., etc.

\* Entered according to Act of Congress, in the year 1870, by Rev. A. T. RUSSEL, D. D., in the Clerk's Office of the District Court of the United States for the Southern District of New York.