

the heart, and in no department probably did he more excel than in analytical exposition of the word of God, and his powerful application of its truths to the hearts and consciences of men. But never was he more truly sublime, more touchingly eloquent, or more solemnly impressive, than when discoursing of the love and sufferings of the "Man of sorrows"; his tears at the grave of Lazarus—his agony in the Garden of Gethsemane—the awful mysteries of Calvary, or the abiding love and tenderness of our Glorified Redeemer—our Great High Priest—the Lamb in the midst of the thrue as it had been slain, and when he sought, by these attractions, to win sinners to repentance and bring them to Jesus, and to build them up in the faith, the consolations, and the holiness of the Gospel calling. If there was sometimes repetition in his weekly discourses, it arose from no vagueness of thought, but from the desire that what he said might be understood by all, and if his discourses were long, it was from the fulness of the fountain from which they flowed, and had not his long services interfered, in some cases, with necessary duties, and in others with family arrangements, and been wearisome to young children, we should have heard, I believe, no complaints on this score from any who were capable of appreciating them. For his Bible class and his weekly Lecture he made the same careful preparations as for his Sabbath services. In the discharge of all his duties he acted under a weighty feeling of his responsibility as a minister of the Lord Jesus Christ. He gathered round him a staff of office-bearers, such as few congregations could produce, and as their moderator and head he ever maintained the dignity and pre-eminence, without assumption, which became his position. In his exercise of discipline he was unflinchingly faithful, yet remarkably tender wherever there was the appearance of genuine sorrow for sin. Like his Master, while he denounced with severity pharisaical hypocrisy and wickedness, he would not break the bruised reed, nor quench the smoking flax.

Though mixing little in general society, he was highly qualified to shine in it; and in all the intercourse of private life he adorned and delighted every circle in which he moved. With extensive information and well matured opinions upon most subjects of general interest, he had great conversational powers—much playful wit—and a keen, cutting sarcasm, in the use of which, though he may sometimes have seemed severe, he never, we believe, knowingly hurt the feelings of one whom he had ground to respect. Genuine piety was in his view a redeeming quality, which covered a multitude of frailties. He was ever the perfect gentleman in his feelings and manners—a generous opponent, yet a very Knox in steadfastness of principle, and one who, like him, feared not the face of man, but at the same time a Knox also in gentleness of nature, and a most steadfast and consistent friend.

Whether we regard him as a minister, or as a man, his transcendent talents—his natural endowments—his extensive acquirements, together with the attractive graces of his Christian character, command our admiration and engage our esteem.

Such an occasion as that of his funeral obsequies Galt never witnessed. The number of his brethren in the ministry who attended—and it would have been greater had time allowed others to come from greater distances—showed the respect and attachment with which he was regarded by them, and many a sorrowful countenance betokened that a loved and lamented one was gone. The suspension of all business, and the streets lined with crowds of females and children, and the vast procession—composed not only of the office-bearers of the congregation and his brethren in the

ministry and his own afflicted flock, but of persons of all denominations, showed that his death was regarded not only as a sad bereavement to his friends, his congregation, and his church, but as a public loss of no ordinary kind.

His illness was sudden. He was prepared to go to preach at West Pushech on their day of preparation for a Communion Sabbath, when his Master summoned him to enter, as we believe, into the reward of his labours. His sufferings were short. The few words he spoke were enquiries about the services of the day—the day of public thanksgiving—and when afterwards left alone to repose, when it was thought he was asleep, he passed into the sleep of death, as it would seem without a struggle—alone with God. God took him and he was not, but he being dead will yet long speak to the hearts of surviving friends.

We may truly say that a great man has fallen, and his congregation and the church cannot but mourn his loss; and well might the church be discouraged were it not for the assurance that the Lord, by such dispensations, is teaching her not to lean upon an arm of flesh, but upon himself, who can raise up instrumentalities adapted to her necessities, and that in removing those with whom we have been accustomed to associate success in the work, he seeks to make manifest his own supremacy and efficiency, that the glory and the praise may be ascribed to Him. May we bow with submission under the stroke, while we pray to the Lord of the harvest to send forth laborers unto his harvest; and may all—like ministers and people, feel it to be a call to increased faithfulness in their respective spheres of duty, that they may be followers of them who through faith and patience inherit the promises, and at last, being acknowledged as good and faithful servants, enter into their reward.

The services in Knox's Church, Galt, on the succeeding Sabbath, conducted by the Rev. Mr. Snellie, of Fergus, and the Rev. Mr. Geikie, assistant to the late pastor, were, we understand, of a most solemn and affecting character, and will be long remembered by the large congregation which crowded the church to its utmost capacity.

NOTE.—Of Dr. Bayne's sisters, another became the wife of the Rev. Mr. Nesbit, Missionary in India, and died there. Two only, we believe, now survive. His only known publication, besides that referred to above, is a Lecture delivered before the Mercantile Library Association of Hamilton, on the subject of man's responsibility for his belief,—distinguished by much of his clearness of thought and vigor of style.

KNOX COLLEGE.

The following circular has been addressed to the various ministers of the church, and it is inserted here for the benefit of the people generally. It is earnestly trusted that the suggestions given will be duly carried out.

Toronto, 1st November, 1859.

MY DEAR SIR,

At a late meeting of the Board of Management of Knox College, a statement of the financial affairs of the College was submitted by the Treasurer. This statement was carefully and liberally examined, and was found to be on the whole very favourable. The income, if maintained at the same rate as last year, would be equal

to the expenditure, being sufficient to cover all the ordinary expenses of the College. Instead of any discouragement then being warranted in regard to this matter, the Board were unanimously of opinion, that there is abundant cause of gratitude to Him, who openeth the hearts of His people to devise liberal things, and at the same time for encouragement and hope as to the future.

There was one special matter however, which I have been requested by the Board to bring under the notice of the Ministers and office-bearers of the Church. From the statement of the Treasurer it appeared, that owing to the lateness of the period when the contributions for the College were sent in, a considerable difficulty has been felt by him in meeting the claims upon the funds as they become due, and that consequently he has been under the necessity, either of allowing them to remain unpaid for a time, or of adopting means for paying them, which were deemed, to say the least, very inconvenient and troublesome to him. The truth is, that early in the year, the funds are usually expended, and then the exchequer is empty, till towards the commencement of the following year, when congregations are accustomed to make their contributions and transmit them. Indeed it is generally the first or second month of the year, before there is any considerable amount in hand to defray the expenses which have been for several months due.

Now, it seemed to the Board highly desirable, if not absolutely necessary, that such an inconvenient state of matters should be remedied. They think too, that it might be remedied, were these two things which they beg to recommend to the ministers and office-bearers of the Church, carried out.

1. That there be a special effort to raise, this year, by each congregation somewhat more than the ordinary amount of their contributions. If this is done throughout the Church, the Treasurer will not only be able to meet the claims which have been due for some time past, but he will be in a position to meet those claims also, which will come upon him previously to the time when the funds are ordinarily collected.

2. That congregations begin to make their contributions for the college at an earlier period than hitherto. Perhaps November or December might be suitable, so that the funds might be transmitted in the hands of the Treasurer during the first month of the year.

The first recommendation, you will observe, applies only to this year. And were it complied with, the difficulty to which