

and many of the islands of the Pacific, apart altogether from its own resources. It seems of great importance, therefore, that the field should be speedily occupied, and the foundation laid of what eventually may be, by the blessing of God, a large and flourishing Presbyterian Church. We know that the Presbyterian Church of Ireland is at present taking steps to send out ministers, and we trust that either from them or from ourselves, or from both, there will be soon some faithful standard-bearers in the field, to lift up the old banner of Presbyterianism, and dispense to the scattered Presbyterians there the means of grace, according to the simple and solemn forms to which they have been accustomed, and which are hallowed by so many associations and memories of the past.

DEATH OF THE REV. DR. BAYNE.

It is not necessary for us to announce the death of the Rev. Dr. John Bayne, of Galt. Long ere this time, the intelligence of his sudden removal has reached the farthest and most remote corner of the land, and wherever it has come, it has produced a thrill of surprise and regret. As in the case of many other eminent men, and as in the case of several of the fathers of our own church, the call came suddenly, and the labourer was at once removed from the scene of his earthly toil and trial, to the presence and glory of his Heavenly Master. May we be led to profit by the warning thus given to us! May we watch and pray, inasmuch as we know neither the day nor the hour when we shall be called hence!

For the following short sketch of the life of Dr. Bayne, we are indebted to one of his co-presbyters, one who has long been a fellow-labourer in the work of the Gospel.

Dr. Bayne was the only son of the late Rev. Kenneth Bayne, A.M., for many years minister of the Gaelic chapel at Greenock, and, we believe, was the youngest of a large family. His father was highly esteemed as a scholar and divine of no ordinary attainments, as an earnest and godly minister, a man of great usefulness, and endeared by his personal qualities and his Christian graces to all with whom he was connected, whether in the public or private relations of life. His mother, who was the daughter of a godly and respected minister in the north of Scotland, was a person of congenial mind and character. She was taken from her deeply affected partner and family, when her son must have been a mere child, yet perhaps not before his mind and heart were suffused with somewhat of her own intellectual energy and deep piety, the influence of which was early apparent in the character of her elder children.

His father about nine years subsequently, after a sudden and short illness, was called by his Master from the services of the lower to the upper sanctuary, before his son had

passed the age of boyhood; leaving his orphan children, though desolate and afflicted, yet sustained by the simple unhesitating faith in their Heavenly Father's love, and in the blood—bought grace of their Redeemer, of which their beloved parents had given them so signal an example.

John, a child of many earnest prayers and fond hopes, was trained in the school of sanctified affliction. Early bereaved of revered and beloved parents, he was, we may believe, all the more impressed by these afflictive dispensations, in that he was witness of the deep grief, chastened by humble submission to the will of God, which, through divine grace they wrought in the minds of his elder sisters. He seems to have early devoted himself to the ministry of the gospel, whether induced at first to do so by his own love for Christ and for souls, or whether as suggested by the wishes of his parents and sisters, we have not the means of knowing; nor have we any record of his thoughts and feelings at this important crisis of his life. The death of his sister Eliza, which took place at Edinburgh early in the year 1828, after a lingering illness, during which she displayed, in a very remarkable manner, the triumphs of faith and a deep anxiety about the spiritual and everlasting welfare of her beloved sisters and brother, seems to have made a deep impression upon his mind. Her affectionate dying entreaties to make Christ his portion, and to consider it as his highest honor and happiness to devote his life to the service of his Redeemer, would the more especially affect him, as by this time he must have entered upon his studies for the ministry. Another event in his spiritual training, was the marriage of his beloved and highly-gifted sister Margaret to Mr. now Dr. Wilson of the Bombay Mission, the memoir of whose short but bright career, in the field alike of domestic duty and of missionary usefulness, exhibits her as radiant indeed with the charms of genius, but yet more lovely in the reflected graces of her Redeemer, to whom she had given her heart, and to whose service she had consecrated her life and her labour. This event, while it involved the pain of separation, was yet in another view felt by them to be a subject of congratulation, and in affording a noble and stimulating example of self-sacrificing devotion to the cause of Christ, and of the subordinating of the world and all its interests and ties to the privilege of being instruments of proclaiming the Gospel of His grace to perishing sinners, and extending the boundaries of His kingdom, could not be without effect upon a heart which we have reason to believe was already under the gracious influence of the Spirit of God.

Another breach, of a most sad and afflictive character, was made in this tenderly attached family in the spring of the year 1832. Two of the sisters had gone to a watering place called the Bridge of Allan, on account of the ill health of the younger, and their brother, who spent a short time with them to see them comfortably settled in their new abode, left them in high spirits in the belief that his sister's health was being benefited, and in the hope that it would be, ere long, re-established. But, alas! how little is anything in this world to be depended upon; how little do we know what is before us. A short week had hardly passed before the two sisters, lovely in their

lives, and in their death not divided, were found drowned in the river. It is supposed that the younger of them having gone in to bathe without apprehending danger, had slipped from the shelving bank into deep water, and that her sister, seeing her situation, had rushed to her rescue, but alas! only to share her fate. Their clothes were observed on the bank by some passers by, and, on search being made, their bodies were found, within a few feet of each other, with life extinct. The profound distress into which this heart-rending bereavement plunged the family, may be better conceived than described, and the brother who had been with them so lately in the enjoyment of revived hopes, must have felt this double stroke with peculiar poignancy. These successive bereavements, in which he had seen so strikingly manifested the supports and comforts of the Gospel faith, had, we have reason to believe, been the means of making Christ very dear to him, and His cause very precious, and of stimulating his desires to consecrate himself and all his powers and energies to this noble but most responsible work. His first sphere of labour was a very humble one, a small island of the Orkneys, among a simple and unlettered people; but, doubtless, a record of his work even there would not be without interest. But he was soon called to a wider field. He came to Canada in the year 1834, at which time the Rev. William Leach, the newly chosen Pastor of St. Andrew's Church, Toronto, having received leave of absence to visit Scotland, Mr. Bayne was appointed to fill his pulpit till his return. In this position, which he continued to occupy till the summer of the following year, it was not long before his commanding intellect, his high gifts as a preacher, and his many admirable qualities as a man and as a minister, were duly appreciated, and obtained for him, from the members of the congregation generally, a large share of admiration and attachment. After his period of service at Toronto was completed, he received a call from the congregation at Galt, in the township of Dumfries, one of the most flourishing districts of Western Canada; the inhabitants of which were composed, almost exclusively, of a respectable class of Lowland Scotch farmers. Under his predecessor, the Rev. William Stewart, a man of fine mind and of deep piety, but of feeble health, and who had accepted a call to Demerara, where he shortly afterwards died, the congregation at Galt had never greatly flourished; but Mr. Bayne soon drew around him, from a circuit of fifteen miles, a large congregation, numbers of whom were fully competent to discern and to value alike his intellectual endowments, his remarkable pulpit gifts, and his high-toned piety.

In this sphere of duty he continued to labour with untiring zeal and faithfulness, with intervals of absence on account of his health, till his death. For although, after the disruption of 1844, he left manse and church, the members of his congregation, with few exceptions, followed him in his exodus, so that his position was little changed. He was surrounded by old familiar faces, and his hands were held up by old tried friends. The structure in which they worshipped was changed, but the living church was substantially the same.

Previous to the disruption, Mr. Bayne, partly from the state of his health, was far