

This is very true. Earnestness is the first and most important step towards true speaking. But we find these very persons, who affect to despise the study of elocution, setting up to themselves artificial standards of right and effective speaking. It is almost impossible for the untrained to avoid these. A few do; but only a few. It is the first and most difficult duty of the teacher to sweep away all these artificial standards and get the pupil down to a natural basis. Candidates for public speaking should give attention to physical training. The whole body, its grace and posture; the eye, flashing, piercing, smiling; the hand, forbidding, explaining, beckoning; all may be made to express the truth to be taught. Before the tongue expresses the thought, it should shine through the face. Through the physical frame, as a coloured liquid through a clear crystal, should shine the loving soul. Attention should be given to

voice culture. Some men can speak from day to day, hour after hour, without suffering exhaustion or hoarseness. Others labour for a short time, on a high key, with the result of considerable distress to themselves; and also not a little to the audience. The ears of sympathetic hearers are assaulted with the labouring efforts of a speaker, endeavouring to make himself heard; and the result is painful. "But," it is said, "does not the voice come by nature?" Certainly; but like all other physical powers it may be greatly increased. There is no one faculty that we possess that is not capable of great development. Much truth can be conveyed through sound. Those wonderful passages of great authors are never without the qualities of sound and movement. Let elocution then be studied. It is one of the preacher's best arts, and one on which he is largely dependent.

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### Contributed and Selected Articles.

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#### THE REV. JOHN BAYNE, D.D.

THE late Dr. Bayne, of Galt, was a man by himself. Not only did he live very retired, but he was possessed of qualities which raised him above ordinary men. His mind was keen and comprehensive, and as is the case with most people of a superior mould, the intellectual and the emotional parts of his nature were well balanced. He was a man of fine sentiment and good taste, of sound judgment and some brilliancy of imagination. He had a native abhorrence of what was insincere or mean, and a ready admiration of all that was genuine and good. He was generous, but at the same time

sensitive as men of honour generally are. His bearing towards others was uniformly kind and dignified, and in him the principle of conscience exercised a powerful sway. Altogether there was about him naturally a true nobility of character, and his various excellencies, pervaded and sanctified as they were by Divine grace, made him one such as is rarely to be met with.

John Bayne was a son of the manse. He was born at Greenock, Scotland, on the 16th November, 1806,—his father the Rev. Kenneth Bayne being at that time minister of the Gaelic