

comfortable and cannot help prognostications."
—*The Outlook, London, England.*

LEONARD BACON, at the ripe age of eighty he was born February, 1802, has passed away. He died of heart disease, at New Haven, Dec. 24, 1881. Few names are as widely known in American Congregational annals as his; fewer more so. A thorough Congregationalist, and therefore of world-wide sympathy; a denominationalist, but not a sectary, the Congregational Churches will miss him; a determined foe of oppression and shams, his loss will be wider than that of the circle from which he elected to do the Master's work. Thirty years ago he was in the forefront of those who laboured for the slave, and having the courage of his convictions he fearlessly, whether men would hear or oppose, heralded the coming freedom. He was one of the four original editors of the *New York Independent*, only one of whom, Dr. R. S. Storrs, remains. It is not too much to say that he contributed largely to the established influence of that paper. First a student, he eventually became professor at Yale, though his connection with the Centre Church, over which he was ordained in 1825, continued until his death. It was about 1866 that he was relieved from the more active duties of the pastorate and became Emeritus pastor.

Of his preaching, the *New York Independent* says:—"His congregations would hardly claim that at any period of his ministry he was a great preacher, though they can never forget that in occasional sermons he displayed many of the highest and best gifts of the preacher. Ordinarily his style was too literary to be impassioned; but when the mood was on him, and the occasion suited, it was easy for him to throw the orator's spell over the congregation, and by turns awe, delight, or convince them. His voice, which was not unerringly trained to fall into sympathetic tones, was one of great native capacity and sweetness, which, in the happy use of it, served to express the shades and points of his pungent wit or delicate humour. It flowed out then in rhythmic cadences, which carried through the audience a delightful impression of easy mastery, or, like a well-drawn cord, threw his arrows far and to the mark. His manner in the pulpit was that kind of dignified propriety which is never dull, and sometimes

rises to the highest inspiration." Dr. Bacon's influence was not of the striking sensational order, but of quiet permanence. "Dead, he yet speaketh." Of his last years his friend Dr. Storrs thus speaks: "He grew saintlier as he grew older. Touching the past still, in experience and memory, he touched the future with more confident hope. A few weeks since, as I left the study in which I had found him busily at work, though even then the terrible pain had repeatedly smitten him with its sure premonition of coming death, his last words were, as he pressed my hand with unusual strength, and looked downward with moistened eyes: 'God bless you, my dear brother, ALWAYS.' I could not feel then that I was parting from him, after the intimacy of a whole generation, for the last time. I thought again to hear the talk which had so often been a delight, and to touch the hand so often laid on the levers of influence, which had borne so easily multiplied burdens. Thank God for the knowledge that, when again I see his face, he will have walked with Paul in Paradise, and have seen, like the others who went before, the vision of the face of Christ!"

LET it be remembered that of all the creeds or confessions of the Reformation period, that of the Westminster Assembly of Divines is the most elaborate, thorough, and rigid; let it also be noted that the Scottish Churches of all others are supposed to accept it the most implicitly as the symbol of their faith. Ordained ministers of the Established and Free Churches not only avow their adherence to the same as the confession of their faith, but disown "all other doctrines, tenets, and opinions whatsoever, contrary to and inconsistent with the aforesaid confession of faith." And yet it is of that land of one creed and rigid subscription the *New York Independent* can truthfully write as follows:—"It is a decidedly free interpretation of the subscription which office-bearers must make to the Confession of Faith which Dr. Walter Smith, of Edinburgh, made the other day, on the occasion of the ordination of the elders and deacons in the Free High Church, of which Prof. W. Robertson Smith was one. He explained that 'the adherence of the office-bearers to these questions was in so far as they agreed with Holy Scripture, because the supreme rule of faith with them, as with all Protestant Churches, was