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William F. Goodwin

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Correspondence.

For the Congregational Journal. MINISTERS AND CHURCHES IN NEWINGTON.

Mr. Ebron:—Reading your paper constantly and carefully, I am much interested in the Missionary Correspondence of the Rev. Wm. Clark.

I was especially interested in a letter of his which you recently published, which was dated Newington, Oct. 31, and which contains sketches of the Religious History of Newington, past and present. Many of the items in this letter are correctly sketched. But as Mr. Clark confessedly leaves some large blanks which my thorough knowledge of that place enables me to fill, and as he offers conjectures which are unsound, and falls into errors which I can correct by accurate statements and true dates, I deem it a duty both to him, as an old friend, and to the people there, who are no less my friends, to "set history right" in a few particulars.

And first, as to Meeting-Houses.—Mr. Clark states, truly, that the present "old meeting-house," belonging to the town, was built in 1713; but his conjecture, that "there was probably a meeting-house here before" that is altogether groundless. This was the first. The reason he gives for the conjecture is, that "nearly 100 years had elapsed since the settlement of the town and vicinity." The people of the Northern part of what is now Newington, however, went to meeting on Dover neck, where a meeting-house was built in 1635, and where meetings were kept up till 1720, when they became too thin for the formation of the meeting at Newington in 1713. The southerly portion of Newington, with Greenland, went to Portsmouth.

The Methodist meeting-house, Mr. Clark says, "probably had its origin" between 1810 and 1816. It was built, however, in 1834-5, and dedicated Feb. 17, '35.

Secondly, as to Churches.—The Congregational church in Newington never became extinct, though Br. Clark says it "seems" to have done so. Rev. Henry Smith did not form a church there, but members were added to it, in the time of his ministry and the revival there. The "aged female" of whom Mr. Clark speaks as the only remaining member of the church, has died since he wrote the letter—but one other remains, not very aged.

The Methodists have had a regular organization of classes there ever since 1809 and have sometimes had 70 members.

Thirdly, as to preachers and preaching.—Br. Clark states, truly, that Rev. Joseph Adams was ordained in 1715, and died in 1783, aged 93; and that Rev. Joseph Langdon was ordained in 1785, and dismissed in 1810, after a pastorate of twenty-five years. And he adds—"The causes of Mr. L.'s dismissal are unknown to the writer."

The causes were briefly these:—Mr. Langdon, though a worthy man, a good farmer, a regularly college graduate, and settled minister, was never a popular preacher; and his meeting-house, in the latter years of his ministry, was almost destitute of hearers. He was settled by the town, and his salary paid by a tax; this tax was grudgingly paid by a portion of the people. He lived on a parsonage farm, which he improved; but some found fault with his management there.

This was not all. In the last eight years of his ministry in Newington, the neighboring town of Portsmouth had been shaken by the introduction of new sects and new preachers, to a greater degree than it has been in the fifty years since. All the old societies there were disturbed at the coming of the new men and new doctrines; and the one parish in Newington got its full share of shaking, and a little more.

When we name the new preachers who came here in those eight years, the reader will see how natural a thing it was that Mr. Langdon should be dismissed, and the old standing order of Newington subverted.

preacher, came to Portsmouth in 1802, and a Baptist meeting-house (now the Temple) was built for him in 1806. He preached in all the neighboring towns, including Newington, and his admirers and adherents; in religion and politics, might have been numbered by thousands. Several persons in Newington joined his church, and went with him into the "Christian Church," of which he was a founder; and a considerable number of the people there this day prefer the Christian connection to any other.

Martin Ruter, an eminent Methodist preacher, was appointed in 1807 as preacher to Portsmouth and Nottingham; and in 1808 Rev. Geo. Pickering preached here part of the time; Mr. Pickering was a very controversial preacher, a great anti-Calvinist, and on the whole a very strong man. By the preaching of these and other Methodists, a large class was gathered in Newington, and Methodist preaching was not a new thing when Mr. Langdon left.

The Universalist Society in Portsmouth built a new house of worship in 1808, and Rev. Hosea Ballou was installed there in 1809. There was some Universalism in Newington before that time; there was more of that sentiment afterwards; and it remains to this day undiminished, probably increased.

"From Mr. Langdon's dismissal in 1810, to 1826, a period of 16 years, (says Mr. Clark.) I cannot learn anything definite respecting the ecclesiastical history of the town."

He then supposes there might be preaching, "more or less, in that interval." The supposition is correct—and the preaching was more, not less, than before; we have some definite data in the premises.

By a vote of the town, the meeting-house was assigned to the several religious sects, so many Sundays a year to each one, according to their professed number of legal voters, who classed themselves for the purpose. For the Congregational interest, Rev. Mr. Langdon preached a few times, and after him Rev. Stephen Bailey, native of Greenland, preached for a season; but these efforts were not of long duration.

In June, 1809, Rev. Dan Perry, a Methodist minister, was appointed to Newington and re-appointed in 1810—preaching elsewhere a part of the time. Following him came Rev. Jordan Rufford, an eminent minister of the same church, who preached in Newington regularly two years, and by a permanent exchange preached there a third year, kept the town school, and lived in the parsonage, where the writer of this article visited him before the close of the war. Most of the years from 1809 to '23 Methodist preachers were stationed there by conference. In '23 there was none; but in '24, and nearly every year after till 1845, there was a regular stationed Methodist preacher.

Rev. James Nutt, native of the town, a zealous local preacher among the Methodists and others, generally filled up the gaps in public worship, whenever they occurred.

Of Rev. Henry Smith's converts, in 1826, ten or twelve, as Mr. C. truly informs us, were gathered into the Congregational church. We add, that three times that number were gathered to the Methodists at the same time.

One more blank, and only one, remains to be filled; and as it is not only a blank but an error, it can be filled and corrected at one and the same time.

After mentioning the several missions of Rev. Henry Smith, Bezael Smith and Father Ward, Br. Clark supposes there were other preachers there, and then says:—

"But for several years past, till recently, there has been but very little preaching had here of any denomination. * * * Some three years back, the Piscataqua Association, through its members, commenced preaching to this people, then having no regular Sabbath services in the town."

A simple statement of the facts in the case, is this:— In June, 1843, the first Sabbath in that month, Rev. Tobias H. Miller, then of the Piscataqua Association, commenced preaching in the Old Meeting-House, in Newington, and preached there regularly for a little over a year. This was the first year's preaching in that house after the new preachers were put in (1838.)—and the congregation was uniformly good throughout the year. In June, 1843, Rev. Samuel Hoyt was stationed at Newington by the Methodist Conference, and preached in the Methodist meeting-house to a congregation as large as the other. There was entire friendship between the two ministers, remaining to this hour. A few times when one house was shut, the other was crowded; and several times during the year, the two congregations could not have been seated in either of the houses.

Mr. Hoyt was re-appointed in 1844 and in '45 he located in Newington and

left the Conference; having changed in doctrine somewhat—but he continued to preach there for ten years, formerly in the Methodist house, but latterly in the old house. In 1853 he went to preach elsewhere, and the Methodist church was supplied by a local preacher; also in '54 and '55, the last preacher, Rev. Mr. Kendall, removing in the spring of '56.

One or two Sundays after his removal, in June, 1856, Rev. Tobias H. Miller, began to preach in the old church in Newington, and supplied the pulpit regularly for a year, till in June, '57,—when the Methodists began an effort to resume preaching in their house, he withdrew; but they not being immediately successful, he supplied half the time till the Piscataqua Mission began.

So that, instead of no preaching of any kind for years they were rarely without preaching, except at very short intervals, for a dozen years at least.

The correction of these errors may show the Missionary Agent and Society, that the moral condition of Newington, of which they speak well, is not the result of neglect of public teaching, but in some measure of its improvement; and also show that the Congregation there does not consist of people who have never attended public worship before,—but of those who had done so from their youth.

Yours truly,
TOBIAS H. MILLER.
Portsmouth, Dec. 21, 1859.

For the Congregational Journal. BIBLE PICTURES—SECOND SERIES. NUMBER 21.

Peter at the House of Cornelius.

Peter and Cornelius both have been quoted to the Christian world examples worthy of especial imitation in one very important particular, as illustrating the spirit of unquestioning obedience to the commands of God. God commanded Cornelius by an angel to send men to Joppa to bring Peter to his house; he commanded Peter by his Spirit to go with the men that had come to him for that purpose. Both obeyed implicitly without presuming to ask for further information as to the reason, than God had seen fit of his own will to give them. It was enough for them to know that he had commanded and commanded wisely. However much it might have gratified an idle curiosity to have learned minutely at the time the full intent and purpose of all, they were content to wait till he saw fit to reveal it. They had learned to be still when God spoke, and not dare to presume upon his wisdom by bold questionings.

Nor was it an obedience growing out of fear, such as a subject may render to a lordly tyrant from whose power he cannot escape. He obeys implicitly because he must—because imprisonment or death might be the consequence of a single question savoring of curiosity, reluctance or a refusal. Whatever may be the whim or caprice of the despot, he dare not disobey his faintest nod. But there is no heart, no life, no love in it. It is but the mere mechanical obedience of an external force that cannot be resisted.

But how different their's! It is the spontaneous outflowing of a deep undercurrent of love in the heart, cheerful, hopeful, trustful, as hearty as if obligatory. It is such obedience as God requires of all his children, and such alone as he gladly accepts. It is the filial response of the willing heart to the will of a loved and loving Father, and cannot but receive a blessing!

How beautifully does this exhibition of implicit, willing and unquestioning obedience commend itself to the serious attention of every professed disciple of the Saviour! God enjoins upon each, commands which he cannot disobey and be guiltless,—which his covenant vows bind him to be watchful in fulfilling day by day,—which he must obey willingly and heartily if he would have a sure hope of heaven. But alas! how many there are—more worldlings we must call them,—by their fruits—who apparently make it their aim to comply with as few of the plainest and most express ones as they can consistently with administering a lulling, soothing potion to a remonstrating and reproving conscience! Thoughtless, inconsiderate and almost insensible must they be, or their hearts would rebel at once against such wanton and inexorable short-comings! How is it with thee, professed Christian reader? Is it a delight, a coveted pleasure for thee to hear and silently obey the voice of thy Heavenly Master whenever it bids thee be up and doing while the day lasts? Dost thou unreluctantly and ungrudgingly render him every service incumbent upon thee, and never feel to murmur, nor wonder that so much is required of thee? Remember that this spirit of obedience in thee, or should be, to thee the ever-present evidence of thy worthiness to wear the Christian name!

But to proceed with the narrative. As has been said already, Peter hesitated not to go with the men who came for him. On the morning following their arrival he, with certain brethren from Joppa, started on their journey to Caesarea. The next day they arrived there, where they found Cornelius with the kinsmen and near friends he had called together waiting for them. The fame of Peter had, doubtless reached Cornelius before this, which accounts in a measure for the manner of his receiving him. He had probably heard how God was with him, performing many wonderful works by his hands, and in consequence had entertained for him feelings of deep reverence and pious awe. Hence as Peter was coming in and he met him, he was prepared to fall down at his feet and worship him. How many there are who would have hailed with delight such an act of homage as the salutation of a stranger and a token of his respect and esteem! They would rejoice to stand, or be considered as standing, in the relation of God to a single worshipper! But not such an one was Peter. However much adulation and homage he might have received from the many who saw and heard of the miracles he wrought in the name of Christ, he was far removed from any feeling or wish to accept it! He knew that God was the only proper object of religious worship, and it would be idolatry for one to worship himself. He was too zealously exercised with an ardent desire to promote the worship and glory of God, to indulge for a moment the thought of passively receiving himself any semblance of the homage belonging to God above. Thus does he raise Cornelius up, and bid him stand, as he himself is also a man. Having thus restrained him from his man-worship, he enters the house talking with him and finds many there gathered together. They are Gentiles; Peter is a Jew. By Jewish prejudices and Jewish usages the line of demarcation between them and other nations was kept very distinctly drawn. This was well understood, and Peter reminds them now of the fact that they are aware it is unlawful for any Jew to keep company, or come unto one of another nation; then he adds how God had taught him not to call any man common or unclean,—he had learned now the true import of the vision seen by him while on the house-top,—therefore, he goes on to say, came I unto you without ginsaying, as soon as I was sent for; I ask therefore, for what intent you have sent for me? Then Cornelius rehearses to Peter the time, circumstances and import of the vision he had seen four days before while praying in his house; how a man in bright clothing stood before him, called him by name, told him his prayer was heard, and his sins laid in remembrance in the sight of God, and bade him send to Joppa and bring hither Simon Peter, who, on his arrival, would speak unto him. Immediately, therefore, says he, I sent for thee; and thou hast well done that thou art come. Now therefore are we all here present before God to hear all things that are commanded thee of God.

Here, then, is a little company of Gentiles confessedly ready to hear the word of God from the lips of a Jew, and a Jew glad of the opportunity to preach Christ and him crucified, and the way of life through him, to Gentiles. But names mattered not now. Peter had learned that God was no respecter of persons.—Now the great and important truth had become known that salvation was not for a single nation alone; that the gospel dispensation knew no national barriers, nor dividing lines, but was a heavenly legacy to all who would accept it, of whatever race, nation, color or condition in life, they might be; that this was one of its distinctive features. Thus, then, did Peter make of himself a living illustration of this truth. Christ is the theme of his discourse. Briefly he relates the story of the public life, death, and resurrection of the anointed of God; how there were chosen witnesses of all, who ate and drank with him after he rose from the dead; how he commanded them to preach unto the people and testify that it is he who was ordained of God to be the Judge of the quick and dead; and how to him all the prophets give witness, that whosoever through his name believeth in him shall receive remission of sins. And while Peter is speaking, the Holy Ghost falls on all who hear, and the circumcised Jews who came with Peter are astonished that on the Gentiles also is poured the gift of the Holy Ghost, so that they speak with tongues and magnify God.

This must have been a happy moment for Peter, to witness so soon the fruits of his labors. With what inward joy must he have beheld such visible manifestation of God's working Spirit! Now he could see clearly God's design in bringing him there. Now he felt that the souls of the Gentiles were as precious in his sight as those of the Jews, and he answers, "Can any man forbid water that these

should not be baptized, which have received the Holy Ghost as well as we? There was no good reason why this should not be, and he commanded them to be baptized in the name of the Lord. Then he prayed they might have the gift of the Holy Ghost. Such was the result of his visit to Cornelius.

THE LATE PARKER CLEAVELAND.

Extract from an Address on the Life and Character of Parker Cleaveland, LL. D., late Professor of Chemistry, Mineralogy and Natural Philosophy in Bowdoin College, by Leonard Woods, D. D.

"It only remains to speak of the closing scenes of the life of this veteran and venerable teacher. It is appointed to all men once to die; but to some men, favored beyond the common lot, death comes at a time and in a way so fitting to the tenor of their lives, that it seems rather a consummation to be wished, than an evil to be deprecated; and so it came to him. Between the close of life's active services and the final rest of death, there often intervenes a dreary season of infirmity and decrepitude, in which the vital flame flickers faintly in its socket before it goes out. The old man often lives to witness the wreck of his powers, and to see himself laid away on the shelf long before he is laid in his grave. From such a fate, which to him would have been more dreadful than death itself, he was happily exempted. Until within a few weeks before his death, his mental and physical powers were in such full and healthful action, that he seemed to have taken a new lease of life, and to have entered upon a new cycle of service. At that time, near the beginning of the last college year, in September, 1858, some unfavorable symptoms began to appear. These, though not very alarming would probably have been considered by almost any other person in his place as tokens that his work was done, and his end was at hand; and might most reasonably have been urged by him as a plea for a suspension of his labors, if not a release from them. His years, by reason of strength, were almost four score. All those who had been associated with him when he entered on his office had long since gone to their rest.—He had already accomplished a work of which no man need have been ashamed. And now, having stood so long at his post he might have justly construed his incipient infirmities as signals for retreat; and laying down his arms in an honorable surrender, might have enrolled himself among the *militiae emeriti*. But such a thought does not seem to have occurred to his mind; and had it occurred, would not have been for a moment entertained. Having entered on another year's course of instruction, he insisted on pursuing it, notwithstanding the friendly remonstrances and warnings which he received. Day by day, for several weeks, this aged man was seen as of old, walking over to his laboratory in the dusk of the morning; to hear his recitation, although by this time his disease had become so far developed, that he was obliged to stop several times on the way, to rest himself and get breath. In a few days more, his limbs having become swollen, and his chest suffused, and his sight almost gone, it was no longer possible for him to walk, and he was conveyed over in his chair, consenting at the same time, though with much reluctance, that, during his illness, the exercises should be postponed till nine o'clock. And when it appeared, as it soon did, that even with these reliefs, he could not hear his recitation through, he still insisted upon hearing it as far as he could. The day before his death he had been absolutely unable to meet his class. But in the afternoon he drove out, hoping to recruit sufficiently to resume his duty the next morning. Meeting him at this time, I implored him in the name of his associates and of his class, to give himself the relief he so much needed. He replied, with great feeling, and they were the last words I heard him speak, that there had not been an absence in his class since he had been ill, and that he should not be absent himself if he could help it. And accordingly, the next morning, which was Friday, the 15th of October, having slept better than usual, and eaten his breakfast with better appetite, he was getting ready to go to his recitation, when at a few minutes after eight o'clock, his discharge came from the only power from whom he would accept it. Until this summons reached him, his work was not even suspended. He ceased from his labors when he ceased to breathe. He died with his harness on. He reached an age beyond the common limits of human life, but had not survived his usefulness by an hour. He stood to the last at the post of duty, with his loins girded about, and his lamp trimmed and burning, and may well be believed to have inherited the blessing pronounced upon that servant, whom his Lord when he cometh shall find so doing."

FOOLISH TALKING.

St. Paul has specified two vices of almost universal prevalence, "foolish talking and jesting." To these belong all merely vain and idle conversation and silly witticisms. Such are not convenient. 1. Because they are *unbecoming*. They would be considered unsuitable in a man holding some high office of State. Now, the Christian holds a higher office than is in the power of any earthly government to bestow. He is as a city set upon a hill, is to be a "living epistle," an "example of the believers," in word and conversation, as well as in charity, purity, &c. 2. Because they are *unprofitable*. No man whose mind is fully bent upon any important end in this life, finds time or inclination for such waste of words. He

endeavors to make everything, even his leisure conversation, subservient to the great end he has in view. And shall Christians be less careful? they who are commanded to "redeem the time," to be as servants "waiting for their Lord," to be always ready, always "looking for and hastening unto" the coming of the great and terrible day of the Lord? 3. Because they are *hurtful*. They tend to dissipate the mind, and unfit it for higher duties and enjoyments. "Idle jesting" easily becomes a habit, and once fastened upon a Christian is sure to break out often where it will be felt to be very unseemly. It is unfriendly to serious conversation, to meditation upon things which Timothy was commanded to give unto "wholly"; to, and especially is it unfriendly to that frame of mind in which alone we can hope to hold communion with our Father in heaven.

SABBATH IN NEW YORK.

The following incidents were related recently in the Fulton Street Prayer-Meeting, illustrating the practical effect of Sunday cars:

Said a speaker: Yesterday being a rainy day, I stepped into a car on my way to church. Observing that there were very few passengers, I said to the conductor, "You ought to have a Sabbath to yourself when there are so few to ride." He replied:

"No Sabbath for me, sir!"
"What! do you do so?"
"To be sure I do; and so does every conductor on this road," he answered.
"What would you do to work it if you had it?"
"I would be glad to go to church three times on Sabbath."
"Why do you not take your time, then, if you want it?"
"Then I should lose my place. It is the churchgoing people that keep me here. They compel us to run the cars, so that they can ride to church."
"But your company would not stop the cars if there were no churchgoing people to ride to church?"
"Then you suppose wrong, sir. This company (Fourth Avenue) would be glad to stop all Sabbath travel, but you churchgoing people will not allow us to stop.—I suppose they pray for our souls, at the same time they compel us to violate the fourth commandment."
Such was the language uttered, I had no doubt, in all sincerity. I must give up my Sabbath riding after this.

The gentleman went on to say: This is the second conductor to whom I have spoken on the observance of the Sabbath. The first one, as I was leaving, said to me, with perfect politeness in his manner:
"Will you and your people patronize us any more by riding on the Sabbath?"
"I said to him: 'I think I must walk after this, and I must ask others to do the same.'"
"O, do!" said he, "then we too may have a Sabbath."
The other conductor to whom I spoke pointed to the steeple of a church as we were passing it, and said:
"There are the people who compel me to stand here all Sabbath day taking fare, for they are the ones who ride."
"Who are you?" said I.
"Who am I? I am conductor on this car, and I am a member of Rev. Dr. —'s church, in good and regular standing, and have been for many years."
"And break the fourth commandment every week?"
"Every week!" he replied. "If they want to discipline me, let them. I should like to see them voting me a Sabbath-breaker, then vote themselves the same. They ride, because they are too lazy to walk. I take their fares to save my place, and my family from starving.—That's the difference."
And he went off muttering:
"No Sabbath for us!"

POPEY IN LOWER CANADA.

The Roman Catholics in Lower Canada are, says the Toronto Echo, very numerous, and they are increasing rapidly in number and influence. By the last census, in 1851, they numbered 890,261, and Protestants and others only 143,395.—Large churches have been lately, or are being erected in every town and city. Altho' in Montreal there is the gigantic cathedral, St. Patrick's (another very large church) and six others, yet a church is about to be built which will outdo all the others in size and splendor; being an imitation of the great St. Peter's at Rome. There is no lack of money, as the Romanists must give to their church whether they are willing or not; besides the property belonging to them in Lower Canada is of immense value. The greater part of the land on which Montreal is built belongs, or did belong to them. Numerous are their nunneries and monasteries in Montreal and Quebec. The streets swarm with the members of these religious institutions. You meet them on steamboats, railway cars, and everywhere so as to lead one to imagine himself to be in Rome. They are silently making rapid progress. As an instance, one of their nunneries in Montreal contained, two years ago, 60 inmates, now it has over 300! The number of children under the care of the sisters and brothers is startling, the latter having 5000! . . . The Protestants of Upper Canada even, although united with those of Lower, are scarcely able to defeat the demands of Popery in our united legislature. It will be remembered that in the Lower House (last session) the Papal influence was brought to bear to make death-bed bequests valid, and was successful, but was defeated in the Legislative Council; but when Protestants sought to give to those employed on railways, canals, and in post offices the Sabbath as a day of rest, the Roman Catholics, who regard such more as a day

of amusement, would not follow it; and when a Protestant applied for a divorce, for which his wife was also desired, because the Roman Church does not approve of divorces, all the religious fervor of Papist members was aroused, and only one vote prevented their being successful in refusing to a Protestant what the laws of God and man allow him.

THE MINISTER'S WOOING, OR, VICTOR VERNON'S RACE.

Much is said of teaching history and biography by novels. And a historical or biographical novel goes abroad with a peculiar recommendation for usefulness. "The Minister's Wooing," has this commend it, that it professes to give a fair portrait of Dr. Hopkins. Such a purpose, faithful as it is, is a good one, would do noble service. As a work of fiction, to interest the thoughtful reader, the novel in question surpasses "Uncle Tom," as it seems to me. It has given me more interest, but less satisfaction. As the professed aim of the writer is to set forth Dr. Hopkins in truthful portrait, as a man, and as a theologian, we look for a substantial fact basis, underlying all the rich coloring and lawful side-scenes of fancy. And here we are disappointed. Leading events in his life are so dislocated as to spoil the historical picture. And it is done most gracefully on this wise.

The scene is laid some time after the close of the Revolution, as late at least as 1785. The hero is introduced as "Dr. Hopkins," and "the Doctor." But it was in 1790 that Brown University conferred on him the doctorate.

Of course his age is not given, but the impression is given, that he is about forty or forty-five, or some fifteen years the senior of his fair captor, Mary Scudder. But, in fact, he is an old man at this time, between sixty and seventy. And we infer from the story as it beautifully unfolds, that his heart is now for the first time aroused to the fires of love, and that it is Mary who has unconsciously revealed to him the depths of his own nature. But, in fact, he is at this time a married man, and the father of eight children—a very unromantic and very stubborn fact for even this able authoress. Dr. Hopkins was married about forty years before these scenes in a biographical romance are supposed to open at Newport. And all of his eight children were born before he went there, in 1770. They were natives of Great Barrington.

If the authoress means to take her hero as a single man, and mix up so deeply in love matters with Mary, she must wait patiently till his first wife dies, in 1793, after a happy union of forty-five years. But the Doctor will then be over seventy; and to do that beautiful sea-side flower of a Mary falling into his withered arms, would be hardly the thing in a novel. Fair readers would say, "What a shame! And I doubt if even Mrs. Stowe could kindle into such a glow as her work shows, the fires of love on those cold altars of seventy years.

She kindly marries off the old gentleman at last and gives him several children; but we are puzzled to see how it is done. That crazy Jim Marvyn, after lying two or three years in the sea and beyond it comes up dry and rich, and just in time and takes Mary. And all that is just as it should be, only as an artistic art, the reappearance of Jim, and his marriage is altogether too quiet an affair, considering what a pivot in the whole machinery that one act constituted. The fair hand of the writer heals the wounds in the bleeding heart of the Doctor (now past seventy!) and gives him a wife and children. Rather advanced to start in life. It is true that he did marry again in 1794, and when he was seventy-three; but there were no children by this second marriage.

And so the plan and impression of "The Ministers Wooing" violate the leading facts in the domestic life of Dr. Hopkins. And though I am no Hopkinson, I venture to suggest that the theology of the Doctor is as much violated, and distorted in this novel, as are the prominent items in his family life. And hence, probably, the fact that an evangelical magazine, like the Atlantic Monthly, and Unitarians and Universalists have been so well pleased with such a work, from the pen of an evangelical writer.

W. B.

MORAVIAN MISSIONS.

At the half-yearly meeting of the United Brethren's Society for the Furtherance of the Gospel, recently held in London, Bishop La Tröbe, who presided, said they had to thank God once more for the safe arrival of their little ship Harmony, which had gone gallantly through the recent terrific gales, and safely anchored at Horselydown. The missionaries she had brought home had gone on to Germany. This was the twenty-eighth voyage which the Harmony had made to Labrador, where their missions had existed for upwards of ninety years. The reports from the missions were, on the whole, highly satisfactory. The missionaries were in good health, the people were prosperous and food was abundant. The Esquimaux generally might be said to have suffered no want throughout the season. Almost the whole of the Scriptures have been translated into the Esquimaux tongue, and there was scarcely a family at any of the stations who did not possess at least one copy. They had also a fine collection of hymns, and were very fond of singing. Specimens of the writing of the pupils in the mission schools were then passed round among the audience. A specimen of lithography, consisting of a piece of music, printed at one of the stations, was also handed round. It was very well executed. It is gratifying to find that so large a proportion of the