PHILADELPHIA, THURSDAY, APRIL 7, 1864.

Correspondence.

PREVARIOATIONS OF THE CHINESE SAGES.

Lessons from the Chinese Classics-Mendacity of Confucius and Mencius Instruction on Their Disciples-Duplicity of Chinese Character Accounted for-The Chinese a Nation of Liars.

MR. EDITOR :- With your permission I will present your readers with a lessor from the Chinese Classics :

Joo Pei wished to see Confucius, but Confucius declined on the ground of being sick. When the bearer of the mossage went out at the door, Confucius Pci might hear him.-Conf. Analecta: 17, 20.

As Mencius was about to go to court to see the King, the King sent a present to him, with this message: "I was wishing to come and see you, but I have got a cold and may not expose myself to the wind. In the morning I will hold my court. I do not know whether you will give me the opportunity of fectly justifiable to fabricate falsehoods seeing you there." Mencius replied: to make pretences, to act insincerely "Unfortunately I am unwell and not able to go to court."

Next day he went out to pay a visit of condolence to some one of the Tungkuoh family, when Kung-Sun-Chowsaid to him: "Yesterday you declined going to to-day's court, on the ground of being unwell; and to-day you are going to pay a visit of condolence. May this not be regarded as improper?" "Yesterday," said Mencius, "I was unwell; to-day I am better. Why should I not pay this visit?"

In the meantime the King sent a messenger to inquire about his sickness, and also a physician. Mang Chung replied to them: "Yesterday, when the King's order came, he was feeling a little unwell, and could not go to the court. To-day he was a little better or not." Having said this, he sent several men to look for Mencius on the way and say to them: "I beg that the court

'On'this, Mencius felt himself obliged to go to King Choro's (name of a private person); and there stop the night. King said to him: "In the family there is the relation of father and son. Abroad, there is the relation of prince and minis-

ter. These are the two great relations among men. Between father and son the ruling principle is kindness. Between prince and minister the ruling duct and character of the true disciple principle is respect. I have seen the of Jesus! With him, referring to the respect of the King to you, sir, but I have not seen in what way you show so You were certainly going to the coart, but when you heard the King's order, then you did not carry your purposes out. This does seem as if it day life. were not in accordance with the rule of

propriety." Moneius answered him: "How can you give that meaning to my conduct? A prince who is to accomplish great ds will certainly have min

shows this.

do all they have said about sincerity. and love. Their example goes far to prove themselves to be insincere in their words as

their conduct. I have not seen any literary man, who was not a Christian, who did not took his harpsichord and sang to it that approve and justify the mendacious language of Confucius and Mencius, on these occasions, by referring to their secret motives and reasons, on the Je suitical principle that the end justifies the means. They meant to attain a good

end by what they said and did. The Chinese seem to think it per inasmuch as their great teachers did so and justified their own conduct. The people of the present age do not regard it possible to be better than the sages of antiquity. Hence they are trained from their early infancy in the belief that what the "Classics" teach and what the sages did are the infallible standards o life. They are educated to deceive, to cheat, to pretend one thing while mean ing another. Is it any wonder that the Chinese are a nation of liars and de ceivers? It would be strange if they were anything else but dissemblers and prevaricators, with the example and the instructions of the sages held up so and hastened to go to court. I do not constantly before them. Owing to the know whether he can have reached it depravity of the heart, they remember and practice the evil, and the decentive. and the false, while they ignore the before you return home you will go to many sayings and maxims found in the Classics which are good and correct, if only explained and illustrated by reference to the pure teachings and the

perfect example of Him who was without sin. The disciples of Confucius and Mencius practice and justify prevarication and deception. How different is the con-

example and instruction of his divine respect to him." Mencius replied: "O! master and teacher, TRUTH and SINCERITY But this is not the place of our rest. what words are these? There is no are cardinal virtues, worth something Of more than thirty persons admitted man of Tze that respects the King as more than to be mere high-sounding much as I do!" King said: "Not themes. They may not and do not regard them as useless and worse than useless when put in operation in every SINIM. FUH CHAU, October, 1863.

LETTER FROM MOUNT LEBANON. BRAMDUN, Mt. Lebanon, Feb. 16, 1864. DEAR EDITOR :--- We rejoice in the enlargement of the AMERICAN PRESEY- here and at Beirut; and the present TERIAN, and accept all your salutations condition and prospects of our beloved honor the virtuous and delight in their to its readers for the new year. We country are daily remembered in prayer thank you for sending it to us in our by the missionary band in Syria.--distant home on the mountain. The Heaven bless and prosper the people Lord will reward you, and soon make and Government of the United States us rejoice together in the promotion of of America, and perpetuate our National a great and interesting work of His Union and peace. grace in this upper district of Mount The means and institutions of that grace have been opened in Syria by various Protestant nations. We have the missions of the A. B. C. F. M., of tended to be sick as soon as he learned England and Prussia, of the Presbytethat the King had sent for him to attend rian, Reformed and United Presbyteat his court the following morning, rian churches, at Beirut, Sidon, Jerusathough he was just about setting out to | lem, Damascus, Tripoli, Latakia, Antigo to court; secondly, Mencius justifies och and Aleppo. We have the Prussian his course, when, instead of going to the Institute for Orphans at Beirut, costing court, he goes to pay a visit of condo- \$30,000, employing ten sisters and lence; thirdly, his son or nephew, when | teaching and training 150 pupils; and the King sent a physician, with kind the Patriotic Institute, having nearly inquiries about the health of Mencius, the same number of pupils and teachers. fabricates a falsehood in order to get We have the Protestant schools under his master out of any seeming disrespect | the supervision of Mrs. Thompson and to the King, and secretly sends off mes- Miss Watson, containing two or three sengers to find him and tell him what hundred pupils. Evangelical churches had been done; fourthly, when a high have been organized at different points. officer of the court with whom Mencius | The mission press at Beirut and a new spont the night instead of going to court, press at Damascus are sending forth belabors him for his disrespect to his thousands of volumes from month to prince, Mencius stoutly contends that month. And the light of a new morning he respects the King more than any one is spreading over the tops of the mounelse in the land; and fifthly, he intimates tains, over the hills and plains of Syria as the justifying and sufficient cause of and Palestine. And above all these all this falsehood and prevarication that institutions and means of grace, the the King, if he really wished to see him, Lord has established, for a wonder in should have first taken the trouble to the Ottoman Empire, the Christian in the living voice that the dormant make him a call. Mencius all the while government of Mount Lebanon. Of the spirit cannot withstand. I speak from did not believe that the King was too forty provinces in the empire, this ill to pay him a visit. Commentators mountain alone has a Christian Gover-Amid such means and influences, under all designed to let the King understand such a government, liberal in its policy, that he was not really too unwell to go and efficient in its administration, all to court, but that he had not gone only the friends of Christ and of Protestant. because he would not be called on to do so. missions may hope well for Lebanon. disqualifying them for thinking and It was not the polite way of treating | It is the largest of the sacred mouna teacher of his attainments and virtues! | tains, the key of Syria. From the times In like manner when Joo Pei was of the crusaders it has been known as told he could not see Confucius because the mountain of the Druses. Greek, he was sick, it was because Confucius | Greek Catholic, Maronite, Syrian and was unwilling to receive a visit from Latin churches have been built and measure, the reading and study of things him; his sickness was all a pretence to be extended to hundreds of villages. But rid of the unwelcome caller. Confucius in all its 400,000 inhabitants, none have his superiors in station, in experience of taking his harpsichord and playing on | yet arisen to found and raise the first | zest in thinking done for him.

it while Joo Pei was still within hearing, evangelical Protestant church. A church has indeed been organized at Abeih; The Chinese Classics say a great deal and from different quarters also we formists of England-a man of the stamp about the beauty and the importance of have at this point gathered about forty of Howe, Owen or Baxter-could rise the virtue of "sincerity." But the men- brethren and sisters to the breaking of from his grave and study the aspects of dacious words and the insincere conduct bread and Christian followship. But the Established Church, as they present of the two greatest Chinese teachers of what are these without a church or themselves to-day, with what surprise Influence of Their Example and antiquity, Confucius and Mencius, seem pastor among so many myriads of and astonishment would be contrast the to have produced a more profound im- perishing souls on the mountains? May pression and influence upon the minds they be as a few scattering drops before have wrought out what may well be reof the Chinese at the present day than an abundant shower of infinite grace

Our native friends, however, have forced upon the Puritans then. To-day, determined to build a house for the worship of God at Bhamdun, and contributed about \$300 for this purpose. But they need help and funds to the fatal to Christianity itself. Then the amount of \$800 to effect this important Non-conformist only asked to be relieved object during the present year. - I am much interested to see the house built and to have our native brethren do it, aided by the Syria Mission and other friends.

The Lebanon schools have numbered 24, occupying 20 villages, and giving employment to 38 teachers and assistants, and instruction to more than 1500 pupils during the past year. For one visitation we require to spend twenty days or four weeks, and pass over two hundred miles, when we have most excellent opportunities to declare all the words of this life and the unsearchable riches of Christ. They give us a right, as well as impose a duty, to visit from village to village and from house to house. All communities have an interest in these schools; all classes unite to ask for the schools and welcome the. missionary to their houses and tents.

I am happy to state that Bhamdun has furnished teachers for Jerusalem, by human authority. But now the Damascus, Beirut, Sook el Ghurb, Shimlain and some other places; and has from thirty to forty pupils, at their studies, in Beirut, Sook el Ghurb, Shimlain and Abeih. The beginnings have been small, but none should despise the day of small things! "For an handful of corn in the earth, upon the top of the mountains, shall have the fruit thereof shake like Lebanon, and they of the city shall flourish like grass of the earth. His name shall endure forever; His name shall be continued Christian name. We have no reason to as long as the sun; and men shall be blessed in Him; all nations shall call Him blessed."

to Christian fellowship in connection with this post since 1848, we have been called during the past week to follow been elevated above the Christianity of our oldest member to the grave. His the Bible. Religion has had to be casdeparture was gentle and tranquil as the sun sinks down behind the western horizon at the close of the day. His age was 77 years, and he "was gathered of that exclusiveness which two centu-

to his people." The week of prayer was observed

ENGLISH PURITANISM AVENGED. If one of the old Puritan Non-conpresent with the past! Two centuries garded as a providential retribution. A most iniquitous subscription was en-

land "has need" now of what she once spued out and rejected. Unless such ecclesiastical courts are engaged in setmen can be found to uphold the stanting aside the restraints which subscripdards of evangelical truth, the Establishtion imposes on the teaching of errors ment is doomed. The state cannot and will not save it. Recent events indicate that the feeble security for sound docfrom terms which a scripturally enlighttrine which subscription has hitherto ened conscience abhorred. Now, the afforded, is taken away, and we cannot effort is made to dispense with every anticipate its restoration. The proper obligation to which, not the Christian arms of evangelical truth are all that disciple, but the most latitudinarian of

Good men, whose doctrinal soundness.

and submission to the authority of reve-

galling to their own necks. If it binds

them to even a consistent profession of

Christianity, it is a tyranny which the

There are men in the English Church

to whom this is a sore grievance. They

have no sympathy with the Essayists

and Reviewers. They regard the Bishop

of Natal as scarcely entitled to the

courts are called upon to overthrow.

will be left to the church in her own de-Neologists can object. fence. If unprovided with these, her In one case subscription was objected fate is sealed. to in the interest of Christianity itself

KOLAPOOR MISSION.

if he had conformed "might have had

any bishoprick in the kingdom"-of

Owen and Charnock and Flavel, nay of

the great cloud of witnesses who have

been waiting for centuries to give in

their testimony, and whose words will

be believed at least to-day. They

"should be living at this hour." Eng-

lation no man questioned, could not de-My DEAR BROTHER MEARS :-- Your clare "their unfeigned assent and conlast notice of our Mission was in May sent to all and everything prescribed 14, 1863. In the Lord's great mercy and contained in the book of Common we have been spared to prosecute our Prayer, &c.," for in this case they must work another year ; and while our hearts approve the Apocryphal lessons, and are full of gratitude to God, we would profess full faith in the story of Bel and also gladly send our thanks to the dear the Dragon, to say nothing of rites and friends in America who have kindly ceremonies. The largest liberty they helped us support the Mission.

claimed was, release from forms and The subscriptions from Philadelphia professions, to which Scripture and their the past year, to September 4, 1863, are own conscience forbade assent, and as follows, viz :

which even their persecutors admitted Missionary Association of First Independent Presbyterian Church, \$ Missionary Association of Clinton Street Presbyterian Church, \$50 00 to be indifferent, except as enjoined 50 00 Missionary Association of the Western Presbyterian Church, very descendants---ecclesiastically--of 75 00 those who imposed a yoke which our Interest Ladies' Society for Educating Heathen fathers were not able to bear, find it

125 00 Youth. Tote

Total,	\$301	50
From other places to same date	:	
Newark, N. J., \$142 00		
Craneville, N. J., 43 00		!
	\$185	00
Monroe, Michigan, 50 00		
Three Rivers, " 10 00		
	60	00
Brattleborough, Vermont, 5 00		
Castleton, "65 00	.	
West Rutland, " 76 00		

- 146 00

- 581 20

10 00

 $\begin{array}{c} 50 & 00 \\ 13 & 00 \\ 20 & 00 \end{array}$

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 25 & 00 \\
 25 & 00 \\
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448 20

22 00

15 00

Springfield, Mass., Iowa Falls, Iowa, question their sincere adherence to sound doctrine. And yet not a few of Columbus, Ohio, Clinton, N. Y., them have inherited the exclusiveness Syracuse, '' Glens Falls, '' of the Episcopal intolerance of two cen-Greenbush, turies ago. The forms and dignities of New York City, Plattsburg, N. Y.; Malone and vicinity, N. Y., the church have been idolized. The Christianity of the Prayer-book has

been elevated above the Christianity of socked and robed according to the rubric to secure recognition. What is us since September 4, 1863, have not yet Two thousand plantation laborers had this, but a repetition and endorsement been acknowledged to us, and may we already been induced to leave Demarara, ask our subscribers, with this fact in in consequence of the higher wages ofries ago excluded the Non-conformists? view, to examine the above acknow- fered in the Dutch settlement; while a ledgments very carefully and see if in the market value of the sugar planany sums have been sent which have failed to reach us, and also if any subscriptions remain unpaid which ought to have been sent. Those who help us and pray for us will feel a kind interest in knowing that our labor has not been in vain in the Lord. Three idolaters have been hopefully converted and added to our little band of believers, which at the close of the year numbered eight native communicants and four baptized chil-

stricter churchmen than Wordsworth Mr. Shepherd's-has taken stock in our apostrophize the men whom the church | chapel, and will be glad to know it is in ostracised. He might invoke the memo- progress. They sent \$100, which just ries of men like Baxter and Bates-who | paid for the site. The corner stone was laid on the 1st instant, and though the contributions sent for this work are nearly expended, we are building the stone walls as fast as we can, hoping the Lord will incline some who love Christ and His work to send us means to finish them and cover it in before the heavy monsoon rains come to wash them down and spoil our labor. If able to complete the chapel, it will furnish us an audience room 50 by 32 feet inside, for Sabbath services and our larger gatherings, with a front verandah 36 by 11 feet for an open zyat, or preaching place for smaller audiences. We are aware this would be a very small church in Philadelphia, but if we live to complete it we shall thank God and take courage, and shall call it the First Presbyterian Church of Kolapoor. God grant it may become the birthplace of many precious souls.

> With best thanks to the friends who have helped us thus far, and hoping they will pray for a larger blessing on our work, believe me, in the service of the gospel, yours sincerely,

R. G. WILDER. KOLAPOOR, India, February 9, 1864.

Miscellaneous.

HOLLAND. EMANCIPATION OF SLAVES IN THE DUTCH COLONIES.

The following is an extract from a ecent letter from the Hague. It will be seen that the experiment of conducting the plantations by paid instead of slave labor is working satisfactorily :

The last news received from the Dutch colony of Surinam, reports a most favorable development of the recently inaugurated policy of emancipation. The freed slaves have concluded contracts with the Government and with private planters; and the discontents which arose from the obstinacy of the latter have been suppressed by the compromise which they made with the Government in relation to the wages for plantation labor. Last week, too, a very important treaty was concluded between the American and Netherlands Governments, by which it is arranged that the colonial authorities of Surinam shall receive such of the emancipated American slaves as may be willing to work on their plantations. To these the American Government will afford considerable facilities for emigrating to the Dutch West India possessions, where they will be cordially welcomed Total, Friends will please bear in mind that any sums paid to Rev. Dr. Campbell for sources of the fartile relation of the vast resources of the fertile colony of Surinam. decided improvement has taken place tations. It is inferred that a very large number of the freed slaves of the Southern States of America will avail themselves of the facilities offered them to make engagements with the Dutch planters. Such, indeed, is the extent of territory in Surinam awaiting cultivation, that were all the slaves of the Southern States able to avail themselves of the facilities now offered them. they would find abundance of remunerative labor in that luxuriant and progressing settlement.

he does not call to go to him. When he wishes to consult with them he goes to them. The prince who does not ways of doing to this extent, is not worth having to do with."-The Works of Mencius, Book 2d, part 2d, chap. 2d.

In the last paragraph, Moncius gives the cluc to his mendacious words and his insincere conduct. It was that he felt slighted by the King not calling on Lebanon. him but sending a message, hinting in a round about way that he would like to have Mencius call on him at his court. Notice the steps: First, Mencius presay that his course and conversation on nor, His Excellency Davon Pasha. the subject after his first falsehood, were

· Very respectfully yours. WILLIAM A. BENTON.

A WORKING MAN ON THE PULPIT

AND THE PRESS. A working-man requesting a sermon on a text which had engaged his attention, thus gives his views of the power of the press and the pulpit from the workshop stand-point. We commend them to the attention of preachers. The letter contains a discussion of the Sabbath question and the milk business, which we may perhaps reproduce. R. P. I desire to say a few words in extenu-ation, or justification for thus asking you at all to preach on any text, when can read the Bible for myself. I take t, that notwithstanding the command "Search the Scriptures, &c.," that other command "go ye into all, &c.," while it authorizes and sanctions the devoting and training of a standing order or class of men to preach the Gospel, it also implies, that preaching, more than reading, is, even in our day of cheap editions, the most effective in proclaiming salvation to men-to the masses. You print a sermon and working men may read it, but, in a majority of cases, in a way a cumbrous splendor, or makes her that inspires little or no action or interest-you preach it, and there is a fervor my own and from experience among the classes of working men whose laborious physical exertions, especially open air labors, incapacitate them, in a great degree, for the study of subjects, in print, that tax the judgment and attention. To all who may be classed as sedentary, whose business is more irksome than laborious-and thereby less reading, the printed page is indeed a boon comparatively denied the others. The Sabbath sermon is emphatically the working man's best Bible, and it seems to me a great privilege that whilst his lot in life deprives him, in a pertaining to his everlasting peace, he can in Sabbath sermons, equal, at least,

And how sharply is it now rebuked! Thoughtful members of the English church must sorrowfully forecast its destiny. If we may judge from the recent decision in the case of the Essayists and Reviewers, the Bishop of Natal has but to carry his appeal to England, to secure the reversal of the sentence of his metropolitan. The barriers of the subscription are broken through. The walls are thrown down. Ere long it may be difficult for the establishment to

vindicate its title to the Christian name. And what does England need at such dren.

a time as this? Parliamentary securities or protection? The policy of the state was well expressed by the more vigorous than graceful reply of Lord Thurlow to the application of Dissenters for relief more than a half century ago. He gave them to understand that he cared not a straw for the doctrines of either party, but one was uppermost and he meant to keep it so. The mere politician is farthest removed from a martyr. Put the church in his hands, and it is only a pawn in the game he plays. What England needs to-daywhat the establishment needs, is more of the Puritan leaven-rejected and cast out two centuries ago. The hope of the English church to-day is not in the ability or learning which she can command to produce elaborate and annihilating answers to neologists and infidels-not in State patronage that overloads her piety, like David in Saul's armor, with hateful as a burden on national finances but rather the piety of the old "Clap ham sect"-the Romaines, Veres' Newtons, that at the close of the last century introduced new elements of vitality and saved the church from death by sheer exhaustion of vital force-or, better still, of just that class of men who had religion enough to feel the obligation of subscription itself-to whom the form was not a farce, and of whom it might be said, they feared an oath. How strangely would the words of Chillingworth for instance sound to-day, with his scrupulous conscience, declaring-"If I subscribe, I subscribe my own damnation !" Wordsworth might apostrophise Cromwell's Secretary :

'Milton thou shoulds't be living at this hour; England hath need of thee."

But with more pertinency might even

Our preaching services have been well attended, though the audiences diminished somewhat at the date of these baptisms.

Tell the dear children and youth of the Sabbath schools that we value their interest, and the subscriptions they send us are accomplishing a blessed work. Our schools are the right hand of our power and influence among this people -a most effective agency in making known, both to young and old, the blessed truths of the gospel. Would that all the dear children who help us could see two or three hundred of our pupils, with their dark faces but bright eves and speaking countenances, as they listen to the story of Christ and His disciples, of Joseph, David and Daniel; or hear their sweet voices as they repeat the same Bible lessons and sing the same Christian hymns, (in Marathi, of course,) which stir their own hearts with holier thoughts and purposes as they gather in the favored churches and Sabbath schools of that Christian land. Our work of distributing Christian tracts and books goes on with interest, and of Bibles and books of all kinds, we put in circulation, during the past year, 2312copies, or 169,827 pages. The Dairyman's Daughter, which Mrs. Wilder translated some years ago, we have also revised and sent to press for a new edition. Our help for this tract and book work came from the "London Religious Tract Society," and as your type last year made us say that Society 'sent us two hundred books," let me now correct it by saying it sent us 250 rupees. This sum has all been expended, and at present we are without means for this department of our work.

One of your Sabbath schools-Rev. their iniquities. - Willison.

RECENT DISTURBANCE OF A GRAVEL BED CONTAINING HUMAN REMAINS.

A curious geological fact, bearing on the recent discussion on the antiquity of man, was mentioned at a Bible meeting held in the west of Scotland the other day, by the Rev. Mr. Munro, of Campsie. In the year 1440-more than 420 years ago-the Lady Mary, daughter of James III. of Scotland, and married to Sir Wm. Edmonstowne, of Dunteath, who, by the way, was her fourth husband, died and was buried in what is now the centre of the parish church of Strathblane. About 250 years afterterwards, her descendant, Archibald Edmonstowne, who was killed at the memorable siege of Londonderry, was buried in her grave. About twenty years ago, while the parish church was under repair, this grave, was opened at the request of the present proprietor, a lineal descendant of these personages -Sir Archibald Edmonstowne. And now comes the curious part of the story. About five feet below the surface the workmen came upon the skeleton of a man, doubtless that of Archibald Edmonstowne. But on digging downwards they reached, not the skeleton of the Princess, but a deep bed of rough gravel, which appeared so obviously to have been undisturbed, that they gave up the search for the remains of the body. They were encouraged, however, to persevere; and two or three feet further down they came upon the skull, but they were obliged to remove several large stones before they reached to the bones of the skeleton. The question is, how came that gravel and these stones there? They must have come since the burial of the Princess, though there is neither record nor tradition of any inundation in the district. Yet, if this gravel has been drifted into Strathblane within the last 500 years, why not also at Abbeville, where the gravel is not smoother or with fewer indications of having been disturbed?

THE iniquities of good men will find them out, but good men will find out