## Editor's Table.

Hopkrus.—A Scriptural, Ecclesiastical, and Historical view of Slavery, from the days of the patriarch Abraham, to the nineteenth century. Addressed to the Right Rev. Alonzo Potter, D. D., Bishop of the Rev. Alonzo Potter, D. D., Bishop of the P. E. Church in the Diocese of Pennsylvania. By John Henry Høpkins, D. D., LL. D., Bishop of the Diocese of Vermont. 4th thousand. New York: W. J. Pooley & Co. 12mo. pp. 376. For sale by Jas. Challen & Son, Phila.

This volume contains the "Bible view of Slavery," by Bishop Hopkins, with the documents which called it forth, and the protest of the Bishop and clergy of this State, (all the signatures being given) together with an elaborate and learned defence of the ground taken in the original pamphlet. The letter and its defence are a disgrace to the age and to the Christian Church. Not but he has done in putting the transactions that they contain much that is true, of that glad and heavenly occasion into much that is valuable and interesting so durable and handsome a shape as the in the past history of slavery; not that we mean to deny that Moses clearly legislated under divine guidance about a certain sort of slavery, or that Paul and the New Testament tolerated Roman slavery as they did the despotism of Nero. The ineffaceable stain of the disgrace of writing and publishing the book at this time, lies in the defence of the system of American Slavery and in talking smoothly about a "willingness to abolish it with the consent of the South," when the slave-power of the South has revealed its supremely odious and infamous character, by choosing a Street," is handsomely mentioned. bloody revolt against the national authority, rather than accept the remote possibility of the restriction of its power. Sooner than yield an inch to the nation, American Slavery is resolved that the nation shall be utterly broken up. The inch we would refuse to the propogandism of Slavery, is worth more in the eyes of the masters than the whole in the lists. We had marked a great loved brethren who feed their flocks on life of the Republic. And Bishop Hopkins and his associates, while all this is going on, have the conscience to stand by and baptize the furious monster as a good Christian, and to vouch for the sacred character of all his antecedents, and to endeavor to veil his hideous ugliness under the opinions of Inspired Men and Fathers and Councils and Commentators! Did any one of these authorities write in the height of a rebellion against lawful government in the interest of slavery? Would Paul have ranged himself on the side of the Roman slaveholders had they risen against the authority of the tyrant Nero in the interest of their institution? Nay! the Bishop's book proves one thing among many which it does not prove; that the heart of the writer in this struggle is with the South, that he is wanting in duty to his imperilled country in this great hour. For all through this volume of 360 pages, upon a subject so nearly con cerned with the rebellion, there is not one word of censure of the course of the Southern masters, and not one ex- rian Church concluded its meetings on ternoon, at the Meeting of the Associa- been observed of Confucius "that he without sufficient reason. Mencius is deserving properly to be called the pression of patriotic sympathy with Friday last. In importance and inte- tion for Promoting a Revision of the threw no light on any of the questions speaking of our nature in its ideal and Nature of Man was not that by which the nation. And we honor the noble rest and spirit it has, I believe, never Prayer Book, &c. After condemning which have a world-wide interest." not as it actually is—as we may ascer- he is a creature of appetites and pas-Bishop, and so many of the clergy of been equalled by any former Synod of the present full services of the church This Mencius did. The constitution of tain from the study of it what it ought sions, but that by which he is lifted up into this State, embracing most of the lead- our Church. There was great progress as "an absurd jumble of wearisome man's nature, and how far it supplies to to be, and not as it is made to become. the higher circle of intelligence and virtue. ing names of the church, as by their to report, great prospects to look for- length," and deploring that the clergy him a rule of conduct and a law of duty, Said he: "From the feelings proper to protest proved their discernment of the ward to, and a good status in the pre- must declare their unfeigned assent and traitorous tendencies of the Bishop's sent.

THE CRIPPLE OF ANTIOCH, and other Scenes from Christian Life in Early Times. By the author of the "Chronicles of the Schoenberg Cotta Family." New York: R. Carter & Brothers. 16mo, pp. 426. For sale at the Presbyterian House, 1334

A work of unusual skill, ingenuity and interest. As in the larger, and very captivating story of the Schenberg-Cotta Family, the author has wrought into the form of every day life, the manners, the spirit, the great excitements, and especially the religious movements of long past ages. Instead of the stately personages and great conflicts of history, we have an insight into the workings of the individual heart, and the minutiæ of domestic life, as they pagate the truth. Dr. Stewart, a physitransition is swift, may she land eventprobably existed in the background of those times. "The Cripple of Antioch" an admirable speech upon the Mission- now her fate is trembling in the balance. belongs to the apostolic age; "The ary Report, from which I extract a pas- Her immense political and financial False Christ" to the age subsequent, "Wayside Notes in the Days of Carysostom" sufficiently indicates its era.

It is certainly a very delightful and effective mode of reproducing former times; in some respects more true than history itself. And the author shows peculiar delicacy in handling the sub- perfect stillness; and on entering the vised. I very strongly doubt this. Aljects. Many exquisite touches reveal village, I saw the oxen all tethered in a though there are many, doubtless, who, the finest taste, and give the narrative row, that the people might attend the if that barrier were removed, would prethat truth to nature which is—with a single exception—its highest charm. It is the warm breath of evangelical piety pervading the whole, that gives it the highest value in the judgment of Christian readers, who will feel indebted to the author for the attractive form in which it is presented in these stories.

NIERITZ. Busy Hands and Patient Hearts: or the Blind Boy of Dresden and his Friends. Translated from the German of Gustav Nieritz. Philadelphia: Ashmead & Evans. 18mo. pp. 168.

One of the very best of recent story books for children. The old struggie of cheering proving against warm, we may say in a higher sense. One Politically, we are in suspense. The plained by himself, however, it is not is essential to man. Men have these countability.—Rev. Dr. Brainerd.

discrimination. We commend it to families and Sabbath schools, who will ther Jew nor Gentile, bond nor free, but official residence in Downing Street. baptized into Christ." That of Men- four principles, yet say of themselves always find a good supply of books in Chist is all and in all." The village re- England and France had agreed to de- cius identifying closely with the master that they cannot develope them, they their line at the new store of the publiferred to had not been before visited by mand an armistice, before entering upon of the Porch, is yet more susceptible of play the thief with themselves." So lishers, 724 Chestnut Street.

PAMPHLETS MAGAZINES, &c.

Tustin. The Olive Branch, being the Report of Septimus Tustin D. D. clerical delegate from the General Assembly at Peoria, Ill., to the General Assembly at Philadelphia, Pa., May 1864. Presented to the General Assem bly holding its sessions in Newark, N. J., May 1864.

Both branches of the church are more either of them now know, for the aus\_ ment: picious manner in which he was enabled to open the correspondence between the taken to give it a wide circulation.

THE FAMILY TREASURE for May. By David McKinney D. D., and I. N. Mc-

This is a very attractive and valuable number. All the articles are good and We note in the list of Presbyterian es-"Presbyterian House, 1334 Chestnut

By Goldwin Smith. Boston: Ticknor. and Fields.

Americans need not suffer undue anxiety for proper representations of and vigorous champions as the distinguished author of this pamphlet appear number of passages, but the whole pamphlet should be read.

THE BOOK FOR THE NATION. Philadelphia; W. S. & A. Martien.

A vigorous and earnest appeal for national repentance and amendment. straightforward declaration of the pamphiet: "There is no small measure of guilt incurred by justifying slavery from Presbyterian Union, both by the deputhe Bible, and at the same time refusing | tations from the Free and United Presto try our slavery from the Bible."

THE LADY'S FRIEND for June. Edited by Mrs. Henry Peterson. Published by Deacon & Peterson.

BI-MONTHLY REPORT of the Agricultural Department for March and April 1864. Washington: Government print ing office. From Hon. Wm. D. Kelley.

## Correspondence.

LONDON, April 30, 1863.

The Synod of the English Presbyte-

some to be a Scottish institution, and that the mode of keeping it there is abhorrent to the people of England. I point to this example of China. Here, without the teaching of man at all, the converts of Christianity have so learned to prize and delight in that holy day, that of their own accord, they kept it in off at Exeter Hall, always the largest, such a manner that Mr. Swanson says he saw such a picture as he had not seen, except in his own native Scotland. Our

great dramatist has said that One touch of nature makes the whole world kin.'

is told with simplicity, tenderness and touch of Jesus makes the whole world | Conference on the Danish Question met | so very terrible. Butler's scheme has four feelings just as they have their kin. For in Christ Jesus there is nei- here on Monday, at Lord Palmerston's been designated, "the system of Zeno, four limbs." "When men having these naryhe Gospel had been car-

ried there by native converts.

The Report of the Committee of the brilliant, humorous speeches. As a specimen of classic wit, I have scarcely ever known of such a piece as the folindebted to Dr. Tustin, than perhaps lowing spoken on the spur of the mo-

"We next (said Dr. Hamilton) turn ed a wistful eye towards a great city of two assemblies; and it is a good service the West. For a long time the city of Manchester has been to English Presbyterianism like the garden of the Hesne rides with its golden apples. And so we went. We found no dragon, but we pamphlet before us. Means should be were met by the genius and guardian turned to their inquiries will depend the He showed in Kaou's principle, that keen countenance, who demanded what we wanted. 'A few of your golden apples. Golden apples! says he Kinney, Pittsburg. Monthly, at \$2 per we have not even greenbacks this season. Should be glad of mealy potatoes. Luckily there was with us a ready-witted Irishman, who began to tell a story some are of high character. There is a about Jupiter's advice to the frogs great variety and the children are most loci, 'let's hear it again.' And then he carefully and bountifully provided for. opened the gate; and as, after we got in, we began to flail at the trees sometablishments given on the cover, that the what vigorously-'Stop, stop,' he cried, 'that's not the way; you'll spoil the trees.' And so he got up, and be gan a sort of enchantment, and presently A LETTER to a Whig member of the Southern Independence Association. very ground was golden, and we had nothing to do but to stoop down and gather. And then from his own private to do? tree he filled a basket with beautiful anxiety for proper representations of pippins; and as he handed them to us our cause in England when such hearty there was a tenderness in his tone, as when a great heart fills to the brim. 'Taks these,' he said, 'take these to loved brethren who feed their flocks on the hills and valleys of Berwick and Northumberland. Take them with my love to the pastors of London, and especially to the Tityrus of Marylebone, who pipes so melodiously patuli sub tegmine oggi. And ever since the good giant keeps sending further supplies from his We are refreshed in turning from Bishop golden garden, till now there has been Hopkins' sophistical arguments to the received from Manchester the sum of 4.600£.'

> Some eloquent speeches were made on byterian Churches and by the members of the Synod. In the event, it seems pretty certain from the astonishing and unexpected strides which the Union idea is making, that a confederation of some kind will be established before many years are over our heads. The general opinion seems to be that there will be an English and a Scotch Church; though I notice a stronger leaning than ever to the greater consummation of a

An important announcement was made by Lord Ebury, on Thursday afconsent to the prayer book, he spoke hardly be any others of more importance. practice of what is good. This is what The Mission in China has met with hopefully of the Royal Commission reextraordinary success. With a staff of cently appointed to examine the queseight missionaries, the results have been tion of revision and uniformity, and most cheering and decisive. Amoy is remarked that as a member of it he have occupied themselves with them. powers." Those who find the most and an infant deprived of heaven's free the principal station and here there ought not, perhaps, to state what had It will hardly be questioned in England fault with him will hardly question the is close co-operation with the Ameri- taken place, but he might say this, that, can Mission. There are altogether unless he was very strangely mistaken, in the Chinese Presbyterian Church the days and even the hours of "unat Amoy and other stations 456 members. | feigned assent and consent" were num-Of these 146 are in the special charge bered. That declaration had very few of the English Presbyterian Church and defenders before, now it had none, and the rest of the American Mission. It that odious remnant of ecclesiastical is interesting to know that the Gospel | persecution and tyranny would at once has taken a firm hold in China and that be swept away. The announcement of illustration and charm of style beit is found that men remain faithful to was received with loud cheers. The their yows, and active and earnest in rapid phases of this English Church their endeavors to save others and pro- history are startling enough. The cian of high standing in London, made ually in some happier conclusion. Just sage. "In regard to Sabbath obser- power must, however, still maintain vance, there is a passage in the letters her, whatever vicissitudes may befal him and said: "The philosoper Kaou, are certainly possessed of them, and a such as ague, the morbid influence is which is very interesting. Mr. Swan- her theology, in the highest ecclesiastison writes, on the 6th November, 1863. cal position. At the meeting referred Before I entered the village I saw to, one of the speakers expressed his something that I had not seen since I belief that many non-conformists would left my own dear Scotland. There was join the Church if the Liturgy were reworship.' The Sabbath is said by fer adding to their faith-fashion, the Essay and Review Judgment must interpose an obstruction to every conscientious nonconformist.

The great anniversary season has commenced with preliminary sermons and meetings. On Monday, as usual, the Wesleyan Missionary Society leads most widely represented, and enthusiastic meetings of the course. About number of sermons and soirces, are an-

any other business. To this the German a similar transformation. representative said, "No instructions," and the Conference was adjourned, ac-Debt Extinction and Church Extension cording to Sir George Grey's extraordi- into argumentative collision. Kaou's which are disinterested and virtuous. fund, which as I stated last week, has mary explanation in the House last view went to deny any essential disto drive the Danes off the seas, is, we in the one action there was really nothe British Government is in communication with the authorities at Vienna, as to the destination of the fleet, and afforded scope for Mencius' favorite that upon the answer that may be reof the place, a giant, firm built and of dispatch of a British fleet to the Baltic. " the nature of a dog was like the na-We have stood by, and seen, in this ture of an ox, and the nature of an ox be applied." century, as cool and savage a piece of like the nature of a man." conquest as ever was made; is it possible that even now, in the eleventh hour, them are worthy of particular attenthe British Lion is feeling a sting of tion, because, while they are a confutashame and is arousing himself to action, tion of his opponent, they indicate on the side of liberty and Protestantism? You will have heard ere this reaches you Kaou compared man's nature to a willow that Prussia has advanced into Denmark Proper and that Fredericia has been evacuated.

> Italy is said to be in a critical state. The Government must either reduce maments have only recently been in-

> break of hostilities; the evident intention of absorbing the whole of Denmark into Germany is kindling indignation. It looks sometimes as if it were about to fisme out, and again it dies away. ADELPHOS.

## LETTER FROM CHINA.

THE INFLUENCE AND OPINIONS OF MENCIU -HIS VIEWS OF HUMAN NATURE.

The writer only professes to give the thoughts of the Rev. Dr. James Legge, of Hong Kong, which are embodied in his Prolegomena to the translation of the works of Mencius, which Chinese Classics," and his thoughts dealt with in this way." will be given generally in his own

language.] Mencius' doctrine of human nature to find any stronger, to declare his be- superior man does not say, in reference and the force with which he advocates lief in the goodness of human nature. to them, 'It is the appointment of t, will not fail (if properly presented) To many Christian readers it proves a Heaven." to produce a high appreciation of him stumbling block and offence. But the are inquiries than which there can it we see that it is constituted for the They were largely discussed in the I mean in saying that the nature is good. schools of Greece. A hundred vigorous If men do what is not good, the blame and acute minds of modern Europe cannot be imputed to their natural that the palm for clear and just thinking thuth of this last declaration. When on the subject belongs to Bishop Butler, a man does wrong, whose is the blame but it will presently be seen that his views and those of Mencius are, as the guilt on his Maker or upon his nanearly as possible, identical. There is ture—which is only an indirect charga difference of nomenclature and a com- ing of his Maker with it-but it is his bination of parts in which the advantage own burden which he must bear himis with the Christian prelate. Felicity self. long to the Chinese philosopher. The doctrine in both is the same.

What gave occasion to his dwelling are all those opinions wrong?"

"The nature of man is good,"—this was Mencius' doctrine. By many wri- is essential to man, that the feeling of sixty meetings, and a corresponding ters, it has been represented as entirely shame and dislike is essential to man, antagonistic to Christianity; and, as that the feeling of modesty and comnounced to take place during the month thus broadly and briefly enunciated, it plaisance is essential to man, and that sounds startling enough. As fully ex- the feeling of approval and disapproval the community a sense of religious ac

The Philosopher Kaou was contemmodel argument, the reductio ad absurdum.

The two first conversations between clearly our philosopher's own theory. tree, and benevolence and righteousness to the cups and bowls that might be fashioned from its wood. Mencius rereplied, that it was not the nature of the willow to produce cups and bowls; the armaments or go to war. These ar- they might be made from it indeed, by bending and cutting and otherwise increased; what are the Italians going juring it; but must such violence be done to humanity in order to fashion There is a great pause, some say it is the virtues from it? Kaou again comlike that which preceded the Crimean pared the nature to water whirling War. There is a deeper feeling of sym- around in a corner-open a passage for pathy with Denmark, than at the out- it in any direction, and it will flow forth accordingly. "Man's nature," said he. "is indifferent to good and evil, just as the water is indifferent to east and west." Mencius answered him: "Water will indeed flow indifferently to the Some morning soon we shall wake up east or west, but will it flow indifferently to find that the die is cast for peace or up or down? The tendency of man's nature to good is like the tendency of fragrant odors, and the four limbs to dewater to flow downwards. There are none but have this tendency to good, just as all water flows downwards. By striking water and causing it to leap the superior man does not say of his up, you may cause it to go over your forehead, and by damming and leading it, you may force it up a hill; but are such movements according to the nature of water? It is the force applied which causes them. When men are made to comprise the second volume of the do what is not good, their nature is

Mencius has no stronger language than this, as indeed it would be difficult adaptation of our nature for them; and the the sin? He might be glad to roll

only for virtue is two fold:

First-He maintains that there are largely on human nature was the pre- in man a natural principle of righteoustions about it. In nothing did the dis- and a natural principle of apprehending order of the age more appear. Kung. moral truth. "These," he says, "are says, man's nature is neither good nor different view is simply from want of often thus partial in its labors." bad.' Some say, man's nature may be reflection." He illustrates this by saymade to practice good and it may be ing: "All men have a mind which canmade to practice evil, and accordingly not bear to see the sufferings of others. under Wan and Woo, the people loved My meaning may be illustrated thus: what was good; while under Yew and Even now-a-days, i. e., in these degene-Le, they loved what was cruel.' Others rate times, if men suddenly see a child say, 'the nature of some is good and about to fall into, a well, they will the nature of others is bad. Hence it without exception experience a feeling the sentiment of right and wrong. Phywas that under such a sovereign as of alarm and distress. They will feel Yaou (who was very good), there yet so not as the ground on which they appeared Seang (who was very wicked), may gain the favor of the child's paand that with such a father as Koo-sou rents, nor as the ground on which they (who was very bad) there yet appeared may seek the praise of their neighbors restrain them from fraud, theft, robbery, Shun' (who was very virtuous). And and friends, nor from a dislike to the arson and murder. Laws, penalties yet you say 'the nature is good.' Then reputation of having been unmoved by courts and prisons may keep in check such a thing. From this case we may individual felons, provided the mass, the see that the feeling of commiseration

much for the first or preliminary view of human nature, insisted upon by porary with Mencius, and they came Mencius, that it contains principles

The second proof that Human Nature reached £25,000 (£125,000) was intro- night, "not sine die, but it will meet tinction between good and evil-virtue is formed for virtue: it is a constitution duced by Dr. Hamilton in one of his again upon an early day but that day and vice. A man might be made to where the higher principles should serve has not been fixed!" Meanwhile a large act in a way commonly called virtue, the lower. Human nature—the inward and powerful Austrian fleet, sufficient and in a way commonly called evil, but frame of man—is with Mencius a system or constitution as much as with Butler. learn this morning, on its way to the thing more approvable than in the other. He says, for instance: "There is no Baltic. Some time ago, Earl Russell "Life," he said, "was what we meant part of himself which a man does not used some ominous language regarding by nature." The phenomena of be- love; and as he loves all, so he must such a contingency, and it is said that nevolence and righteousness were akin nourish all. There is not an inch of to those of walking and sleeping, eat- skin which he does not love, and so ing and drinking. This extravagance there is not an inch of skin which he will not nourish. For examining whether his way of nourishing be good or not, what other rule is there but this, that he determine by reflecting on himself where it should

"Some parts of the body are noble and some ignoble; some great and some small. The great must not be injured for the small, nor the noble for the ignoble. He who nourishes the little belonging to him is a little man, and he who nourishes the great is a great man." Again: "Those who follow that part of themselves which is great are great men: those who follow that part which is little are little men."

The great part of ourselves is the moral elements of our constitution; the lower part is the appetites and passions that centre in self. He says finely:-"There is a nobility of Heaven and there is a nobility of man. Benevolence, righteousness, self-consecration and fidelity, with unwearied joy in what is good; these constitute the nobility of Heaven. To be a duke, a noble, or a great officer; this constitutes the nobility of man."

There is one passage very striking:-'For the mouth to desire sweet tastes, the eye to desire beautiful colors, the ear to desire pleasant sounds, the nose to desire sire ease and rest; these things are natural: but there is the appointment of Heaven in connection with them; and pursuit of them, 'It is my nature.' The exercise of love between father and son, the observance of righteousness between sovereign and minister, the rules of ceremony between host and guest, the display of knowledge in recognizing the worthy, and the fulfilling the heavenly course by the sage; these are the appointments of Heaven; but there is an

From these paragraphs it is quite as a moralist and a thinker. It has translator ventures to think that this is clear that what Mencius considered as

## EFFEOT OF LIGHT.

Dr. Moore, the metaphysician, thus speaks of the effect of light on body and mind: "A tadpole confined in darkness would never become a frog; light, will only grow into a shapeless diot, instead of a beautiful and responsible being. Hence, in the deep, dark gorges of the Swiss Valais, where the direct sunshine never reaches, the hideous prevalence of idiocy startles the traveler. It is a strange, melancholy idiocy. Many citizens are incapable of any articulate speech; some are deaf, some blind, some labor under all these privations, and all are misshapen in every The proof by which Mencius supports | part of the body. I believe there is in his view of human nature as formed all places a marked difference in the healthiness of houses according to their aspect with regard to the sun; and those are decidedly the healthiest, other things being equal, in which all the rooms are, valence of wild and ingenious speculaness, a natural principle of propriety, during some part of the day, fully exvalence of wild and ingenious speculaness, a natural principle of propriety, during some part of the day, fully exattack inhabitants on the shady side of the street, and totally exempt those on too, one of his disciples, once went to not infused into us from without. We the other side; and even in epidemics

> RELIGION A POLICE FORCE.—Probably all will concede that a sense of right and wrong is essential to the well-being of any community. The protection of character, property and life is dependent not so much on police regulations, as on sical force is with the multitude, and if they were released from all sense of moral responsibility, the property and life of every individual would be at their mercy; and there would be no internal motive to core of society, is sound; but, as the mass make the laws and tribunals, no police can protect rights against universal moral abandonment. He, then, that asks for personal safety, for the protection of his family, has an interest in keeping up a