

Correspondence.

BE-UNION, AND ALL THAT, AMONG PRESBYTERIANS.

At the late meetings of the two Assemblies, respectively at Dayton, Ohio, and at Newark, N. J., the demonstrations were mainly all of one character:—all these much more like heaven than they once were!

Dr. Sprout was then the successor of Rev. William Tennent, brother of Rev. Gilbert Tennent; both the sons of the first Rev. William Tennent, who emigrated from Ireland in 1718: ambo filii illustres, patre quoque illustri.

*Died 64 years old, nearly; as August 28, 1768, to August 10, 1802.

in order serviceable," took the malady and died—O what a loss! Oct. 18, 1793, I was myself then with my parents in Jersey, not two months old!

Possibly my own genial etymology may thus be proved somewhat Presbyterian, a stirpe. However that is, it is connected with all my historic memories of our incomparable church, and my love for it, from the beginning of this century, developed, growing, deepening,—especially in contrast with all rival denominations; since it is, and so I must regard some of them, especially the exclusionists all; Romanists, Prelatists, Baptists, and in various forms and degrees, several others. It is their fault.

If I have rambled and digressed, perhaps in my next I may recover, and be more conservative, tenax rei, in what is to follow; favente Domino benignissimo.

FRATERNALLY YOURS, IN ONE THAT DIED FOR US AND ROSE AGAIN,

SAMUEL HANSON COX.

LEROY, N. Y., June 27, 1864. P. S. We have been here, and widely in Western New York, troubled and chastened for three weeks—by the weather. The heat intense, the drought tremendous, powder and dust darkening the air, and making all the clouds that were to be seen.

"WHY ART THOU CAST DOWN?" When we consider who God is, what he is, what provisions he has made, what promises he has given and what oaths, what covenants he has established again and again, and what examples he has given us in his word, it is a matter of astonishment, that any soul should be cast down and discouraged.

Turn over the Book of books—meditate upon its precious promises, and were your guilt a thousand times darker than it is, there is no cause why you who receive it should be fearful, faint-hearted, doubting, discouraged, cast down. You may say to your soul, however dark it is, "Hope thou in God."

"Had I a thousand hearts to give, Lord, they should all be thine;" and he altered it, and sung it,

"Had I ten thousand hearts to give, Lord, they should all be thine." It seems to me, if we had—that is, if any one of us had ten thousand hearts, and all covered over with guilt and pollution as dark and fearful as that of Manasseh, or Saul of Tarsus, we might cast all that guilt on Jesus, and rest on him without one fear—without the least shadow of a doubt—nothing need disquiet us.

Perhaps some one may say, Oh, I know what God, what Jesus is, what he has done for me, and what he has promised to me, but it is myself I doubt. Well doubt yourself just as much as you please, but do not doubt God—do not doubt his love, nor his power to save to the uttermost. It makes no difference what you are, or have been—what guilt you have—how much unbelief; the question that concerns you, is not yourself, but what Jesus is—what he will do for you, without any reference to your past character; is his word true—can his promises be relied on—may you rely on him? If so, then why are you cast

down—why fear—why? Unless you are determined to hold on to sin, and reject Jesus, there is no possible reason why you should even fear. If there should be any one who had cause to fear and to be cast down, it would be such sinners as David, but with all his deep dark guilt, he felt that he had no room for discouragement, and hence he says to his soul, "Why art thou cast down, O my soul? and why art thou disquieted in me? Hope thou in God; for I shall yet praise him for the help of his countenance."

If he looked at himself, he had cause for sorrow, fear and heaviness; and so it is with every poor sinner. While the eye is turned inward, and we are looking at ourselves, we can see nothing but darkness and discouragement. There is no light within us. But when we look away from ourselves to Jesus, we see nothing but light. Looking at ourselves, we are disquieted within us. We become like the man who is on the restless, disturbed, lashed, angry ocean rather than one on the solid immovable rock. Such a state of unrest can never be felt by one who believes that the promises are true, and that the everlasting arms are round about, and underneath him. When a man looks to his God, he is astonished that he could give place to God-dishonoring fear. It has been very beautifully remarked, "Believing confidence in God is a sovereign antidote against prevailing despondency and disquiet of spirit. Therefore when we chide ourselves for our dejections, we must charge ourselves to hope in God; when our soul embraces itself, it sinks; if it catch hold on the power and promise of God, it keeps its head above water." JAMES KERR.

LETTER FROM BRIDGEPORT, ALA.

BRO. MEARS.—Possibly your readers would like to hear from a delegate of the Christian Commission, who has been sent to Bridgeport, Ala., where Gen. Mitchell terminated his southwestern campaign. This is merely a military station, the few houses that once stood here having been destroyed; and it is at present a position of importance, merely because the railroad, which is the great artery of communication with and supply for, Sherman's army, crosses the Tennessee river at this point, and the bridge must be strongly guarded. Forts and stockades are now being erected to protect this bridge in the most thorough manner. The Indiana "Hundred days" men are said to be guarding this great military Railroad route, all the way from Louisville, Ky., to this place, that portion passing through the very loyal State of Kentucky requiring protection equally with that portion lying in Tennessee and Alabama.

There are numbers of refugee families here, some of whom are really friends of our country; but I strongly suspect that a large majority of them would really rejoice to have the rebellion to succeed; though numbers of them have fled here to get rid of the Rebel conscription. And they seem to have, many of them, still the deepest prejudices against the freedom and education of the black race. I have preached for them several times, and tried to get at their feelings, and to show them that it is the lordly slave-holder who has crushed and degraded the poor white man, as well as the black; and that it is the slave system which has enabled him to do it; which has prevented, and must and will prevent, wherever it prevails, any proper system of free schools, and which has absorbed the land into huge plantations, and left the poor without the means of independent support, and thus made them dependent on, and tools of, the slave holder and the slave power. And I have suggested to them that the inevitable result of the success of our Government and destruction of slavery, will be the gradual breaking up of the "plantations," into "farms," the general diffusion of education and intelligence, and the elevation of the crushed masses of the white population, which are now suffering and fighting for the slaveholders.

But "It will never do to set the slave free among us," is their cry, "they AIR-TIGHT, become our equals;" and all of them would cultivate the ground, equally and they do not like to be told along with their people, and eat the enormous extent to which amalgamation has already progressed under slavery; nor that God made the black man as well as the white man, and that he has a soul, and has rights just as well as the white man. But the "logic of events," is compelling many of them to look at many of these truths which come so completely athwart all their former habits of thought and feeling. And here lies a wide field for Christian benevolence, just opening, to reach these white victims of the slave power, start schools among them, and right ideas, and teach them a pure Christianity. And there is another field for Christian benevolence, which the Freedman's Aid Society have commenced, and only com-

menced, occupying. It is to educate and enlighten, and Christianize these millions of blacks and quick to learn, and very many of them exceedingly desirous. And they are entirely accessible to us, just as soon as our military lines pass beyond them.

At Murfreesboro, Tenn., I visited two of these contraband schools, in the colored Methodist and Baptist congregations; in both of which the Pastors were in attendance; and one of them, a man of about 56 years, was then learning to read! This work is exceedingly aggravating to the whites but it is exceedingly important, and I know of no benevolent labor that will "pay" better in the long run. For, say what we may, they are bound to become one of the rising powers of the sunny South.

I will only add that I am trying to get a Sabbath-school started among them in this place, to be taught by the pious soldiers stationed here.

Truly yours, N. J.

CORRESPONDENCE IN CHINA.

OPINIONS OF MENCIOUS.—ON UNWORTHY RULERS.

Only a very few of the sayings and sentiments of Mencius can be referred to in these letters. Those who desire to learn more are referred to the translation of his works, mentioned in a former letter.

Mencius declared that "the people are the most important element in a nation, and the Sovereign is the lightest." He, as well as Confucius, allowed no "divine right" to a sovereign, independent of his exercising a benevolent rule. With Mencius this was a favorite theme. Mencius was not afraid of following his principles to this conclusion, that the sovereign who was exercising an injurious rule should be dethroned. His existence is not to be allowed to interfere with the general good. Killing, in such a case, is no murder: On one occasion, Mencius, while conversing with a certain king, advanced the sentiment that an unworthy ruler might be dethroned by his relatives. Said he, "If the prince have great faults the chief ministers who are noble, and his relatives, ought to remonstrate with him, and if he do not listen to them after they have done so again and again, they ought to dethrone him." The king, on this, looked moved and changed countenance. Mencius said, "Let not your Majesty be offended. You asked me and I dare not answer but according to the truth." Mencius in like manner advanced the sentiment that "Virtuous ministers, who are not relatives of a wicked ruler; may, if actuated by righteous motives, take summary measures with him." It is not strange that Mencius, putting forth the above views so boldly and so broadly, should not be a favorite with the rulers of China. His sentiments, professed by the literati, and known and read by all the people, have operated powerfully to compel the good behaviour of the "powers that be" in China, in past ages.

Mencius insists, in numerous passages, on the influence of personal character in a ruler over his people. He lauds the influence of what he calls a "benevolent government." Said he, "Let a prince seek, by his excellence, to nourish men, and he will be able to subdue the whole empire." On the effects of a benevolent rule he says, "There is a way to get the empire;—get the people and the empire is got. There is a way to get the people;—get their hearts and the people are got. There is a way to get their hearts;—it is simply to collect for them what they like, and not to lay on them what they dislike. The people turn to a benevolent ruler, as water flows downwards, and as wild beasts fly to the wilderness." There are two principal elements in a benevolent rule which Mencius made prominent. They are that the people be made well off, and that they be educated, and the former is necessary in order to the efficiency of the latter.

ON NATURAL INEQUALITIES.

In the time of Mencius, there was a class of enthusiasts who advocated a return to the primitive state of society. They said that wise and able princes should cultivate the ground, equally and along with their people, and eat the fruit of their labor; that "to have granaries, arsenals and treasuries was an oppressing of the people." Mencius exposed these errors very happily, showing the necessity to society of a division of labor, and that the conduct of a government should be in the hands of a lettered class. "I suppose," said he one day to the follower of the strange doctrines, "that Heu Hing sows grain and eats the produce. Is it not so?" "It is so," was the reply. "I suppose that he also weaves cloth and wears his own manufacture. Is it not so?" "No, Heu wears clothes of hair-cloth." "Does he wear a cap?" "He wears a cap." "What kind of a cap?" "A plain cap." "Is it woven by himself?"

"No, he gets it in exchange for grain." "Why does Heu not weave it himself?" "That would injure his husbandry." "Does Heu cook his food in boilers and earthenware pans, and does he plow with an iron share?" "Yes." "Does he make those articles himself?" "No, he gets them in exchange for grain." On these admissions Mencius proceeds: "The getting these various articles in exchange for grain is not oppressive to the potter and the founder; and the potter and the founder in their turn, in exchanging their various articles for grain are not oppressive to the husbandman. But why does not Heu, on his principles, act the potter and founder, supplying himself with the articles which he uses solely from his own establishment?" His opponent attempted a reply. "The business of the handicraftsman can by no means be carried on along with the business of husbandry." Mencius resumed: "Then is it the government of the empire which alone can be carried on along with the practice of husbandry? Great men have their proper business, and little men have their proper business. There is the saying 'Some men labor with their minds and some with their strength.' Those who labor with their minds govern others; those who labor with their strength are governed by others. Those who are governed by others support them; those who govern others are supported by them. This is a principle universally recognized." His opponent makes a feeble attempt at the end to say a word in favor of the new doctrines he had embraced: "If Heu's doctrines were followed, there would not be two prices in the market, nor any deceit in the kingdom. If a boy were sent to the market, no one would impose upon him; linen and silk of the same length would be of the same price. So would it be with bundles of hemp and silk, being of the same weight; with the different kinds of grain, being the same in quantity; and with shoes which were the same in size." Mencius meets this with a decided reply: "It is the nature of things to be of unequal quality. Some are twice, some five times, some ten times, some a hundred times, some a thousand times, some ten thousand times as valuable as others. If you reduce them all to the same standard, that must throw the empire into confusion. If large shoes were of the same price with small shoes, who would make them? For people to follow the doctrines of Heu would be for them to lead one another on to practice deceit. How can they avail for the government of a state?"

with good intentions and sometimes with bad, pretended to this character of teacher, but Mencius held them in abhorrence. They disgraced the character and prostituted it, and he stood forth as its vindicator and true exemplifier. Never did Christian priest lift up his mired front or show his heaven crown, or wear his Genevan gown, more loftily in courts and places than Mencius, the teacher, demeaned himself. "Those," said he, "who give counsel to the great should despise them, and not look at their pomp and display. Walls, several fathoms high, with beams projecting several cubits: these, if my wishes were to be realized, I would not have. Food spread before me over ten cubits square, and attendant girls to the amount of hundreds: these, though my wishes were realized, I would not have. Pleasure and wine, and the dash of hunting, with thousands of chariots following after me: these, though my wishes were realized, I would not have. What they esteem are what I would have nothing to do with; what I esteem are the rules of the ancients."

FAULTS OF MENCIOUS.

The faults of Mencius as a political teacher are substantially the same as those of Confucius. The utterances of both have reference to the condition and needs of ancient times, more than for the present. They were for the time then being and not for all time. Mencius knew as little as Confucius of any other great and independent nation besides his own; and he has left one maxim which is deeply treasured by the rulers and the people of China at the present day, and feeds the supercilious idea which they are so unwilling to give up, of their own superiority to foreigners. "I have heard," said he "of men using the doctrines of our great land to change barbarians, but I have never yet heard of any being changed by barbarians. I have heard of birds leaving dark valleys to remove to lofty trees, but I have not heard of their descending from lofty trees to enter into dark valleys." Mongol and Tartar sway have not broken the charm of this dangerous flattery, because only in warlike energy were the Mongols and the Tartars superior to the Chinese, and when they conquered the country they did homage to its sages. During the last five and twenty years, Christian powers have come to ask admission into China, and to claim to be received as her equals. They do not wish to conquer her territory, though they have battered and broken her defences. With fear and trembling their advances are contemplated. The feeling of dislike to them arises from the dread of their power and suspicion of their faith. It is feared that they come to subdue; it is known that they come to change. The idol of Chinese superiority is about to be broken. Broken it must be before long, and a new generation of thinkers will arise, to whom Mencius will be a study, not a guide.

THE HOSPITAL WORK OF THE U. S. CHRISTIAN COMMISSION.

There are nearly fifteen thousand wounded soldiers in the hospitals of Washington; each hospital having from three hundred to two thousand. The chaplains have much clerical duty to perform, such as the registry of deaths, writing to friends of the deceased, and the care of the mails, and they are therefore able to minister only to the extreme cases. They cannot visit from cot to cot, especially in the larger hospitals.

The Christian Commission seeks to supplement their work. They visit every man and speak a word of cheer, and where circumstances allow, speak to them of their spiritual interests. They find many Christians to encourage, many anxious souls to direct to the Lamb of God, some of whom go and are healed. They find but very few who do not lend a ready ear. In most cases, there is an eagerness to listen that is surprising. They carry the Word of God, and the printed page, and give to all who wish to receive. They also give such comforts as the government or friends do not provide, but always with the consent of the surgeon. They seek to assist the chaplains, not to supersede them, working under their direction, and in all instances do they have their hearty assent and welcome. These devoted men rejoice in the aid the Commission renders them in their work. The same welcome is also received from the surgeons. The soldiers recognize the badge as one they saw when first wounded, and often do they exclaim, "God bless the Christian Commission; they saved my life." Many refer to its ministry as instrumental in their conversion.

This work has been organized since the present campaign commenced, and needs fifty men, that it may be done thoroughly and systematically as is desired. A similar work is done at Alexandria, where there are from six to ten thousand wounded men.

Will not the churches of the North pray that the Lord will continue to bless these laborers, as he is now doing? Let them pray as well as send all supplies needed for the sick and the suffering. This is but a small return for what they have suffered, and must still suffer for us, and that cheerfully.

MENCIOUS AS A TEACHER OF RULERS.

Let us now advert for a moment to the position which Mencius occupied with reference to the princes of his time. He calls it that of "Teacher," but that term, in our language, very inadequately represents it. He wished to meet with some ruler who would look to him as "guide, philosopher and friend," regulating himself by his counsels and thereafter committing to him the entire administration of his government. Such men, he insisted, had been in China from the earliest ages. The wandering scholars of his own day who went from court to court, sometimes