PHILADELPHIA, THURSDAY, JULY 7, 1864.

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 ! Every lover of our Lord and Saviour Jesus Christ, and a rich and lasting treasure! Sacerrimum every real friend to our common and sit nomen! our beloved PRESEVTERIANISM, as related to his great cause and kingdom, must gratefully rejoice in it. The spirit of both Assemblies, as seen especially, not at all exclusively, in the manners, the addresses, the rejoinders, of the delegates and the moderators, was just admirable; and one old man, at least, that I know, was so moved, so dissolved, so variously and fraternally affected-almost afflicted, with intense sympathetic appreciations of their moral sceneries, so rare, so rich, so good-by the grace of God, that, witnessing or reading them, they captured-almost fatigued him, with something like ineffable delight! By the way, the old men have some advantages of their own sort, against all the generation | is to follow; favente Domino benignissimo. of neophytes in comparison; now making their demonstrations, official and personal, on the tapis of this waning nincteenth century: only mark it! nearly two-thirds of this century are already trations, identifying and strange, touchto its men, its ministers, its measures, to receive him in the Lord with all gladconsidering the end-ekbasis, of their converthe glory in which is its certain consummation !

Dr. Sproat was then the successor of "Hundred days" men are said to be "WHY ART THOU CAST DOWN ?" Rev. William Tennent, brother of Rev. guarding this great military Railroad When we consider who God is, what Gilbert Tennent; both the sons of the he is, what provisions he has made, route, all the way from Louisville, Ky. first Rev. William Tennent, who emi- what promises he has given and what to this place, that portion passing grated from Ireland in 1718 : ambo filii onths, what covenants he has establishthrough the very loyal State of Kentucky requiring protection equally with take summary measures with him." illustres, patre quoque illustri. Dr. Sproat | ed again and again, and what examples that portion lying in Tennessee and It is not strange that Mencius, putting was there inaugurated in 1768; a native he has given us in his word, it is a matof New England, from Scituate, Mass.; | ter of astonishment, that any soul a sound scholar and alumnus of honored | should be cast down and discouraged. old YALE. That church was the second | It would seem as if this was the very of our denomination then, in that city | last world for discouragement. We of inward light; and its origin, I think, know little about other worlds, but we was a derivation from the labors of know there is no cause for fear and dis-WHITFIELD, of blessed memory, who, couragement in this. You may take from 1738 to his death, 1770, visited any lost, ruined and helpless son or this country seven times; crossed the daughter of Adam, and he has Jesus to Atlantic therefore thirteen times, and rest on-Jesus to rely upon, and with left living and characteristic fruit; God | Jesus, as well might an angel be cast giving him the increase wherever he down, fear and be discouraged. Indeed went, in many children, whom, as Paul hope ought to light up all our world, says, he begat through the Gospel. 1 Cor. and the heart of every son and daugh-4:15. So it seems that the first nucleus | ter of Adam in our world. It is no of old Arch Street Church was consti- wonder that Jesus so often said, "Why tuted of the followers of that great man | are ye fearful, O ye of little faith ?" of God ; so gathered into the church of | "Wherefore didst thou doubt?" And Christ. Thus the names of WHITFIELD, well might it be said to each one of us. TENNENT, SPROAT, GREEN, JANEWAY, Turn over the Book of books-medi-SKINNER, and others, are stars of glory, tate upon its precious promises, and a constellation of happy memories there! were your guilt a thousand times darker My mother's parents worshipped than it is, there is no cause why you there. When Dr. Sproat was settled who receive it should be fearful, faintover them, my mother* was only about hearted, doubting, discouraged, cast three months old. Her baptism, howdown. You may say to your soul, however, occurred not till at least eight or ever dark it is, "Hope thou in God." nine years after it. All I know is-that I once overheard an individual singing she remembered the solemnity, and ofthose lines. ten rehearsed it to her children; not "Had I a thousand hearts to give, Lord, they should all be thine;" without impression on my own young and he altered it, and sung it, heart-then in Quaker regimentals! "Had I ten thousand hearts to give, During the war, she lived in the coun-Lord, they should all be thine try; and society and scenery there suffering and fighting for the slave hold-It seems to me, if we had---that is, if any were so changed about her-that, in one of us had ten thousand hearts, and ers. short, she joined the Friends almost by But "It will never do to set the s all covered over with guilt and pollution necessity. Her sense, however, of the as dark and fearful as that of Manasseh excellency of Presbyterian worship, or Saul of Tarsus, we might cast all that was never offaced-far from it! and her guilt on Jesus, and rest on him without reverence, for the excellent Dr. Sproat one fear-without the least shadow of a -I feel, as I write here his name! The doubt-nothing need disquiet us. fever (yellow) was then a visiter there, Perhaps some one may say, Oh, I almost every summer: and as the idea know what God. what Jesus is, what he | man as well as the white man, and that | exposed these errors very happily, showbecame prevalent among many religious has done for me, and what he has procircles, I think-mainly at the first with mised to me, but it is myself I doubt. the Friends, + that, as God sent it, so it Well doubt yourself just as much as you was cowardly, if not impious, to go into please, but do not doubt God-do not the country; as it seemed like an effort come so completely athwart all their fordoubt his love, nor his power to save to to fly from the Almighty. This idea mer habits of thought and feeling. And the uttermost. It makes no difference somehow, with the importunities of his what you are, or have been-what guilt here lies a wide field for Christian bepeople, affected him; in the summer of you have-how much unbelief; the nevolence, just opening, to reach these ninety-three, he remained, "harnessed question that concerns you, is not your- white victims of the slave power, start

in order serviceable;" took the malady down-why fear-why? Unless you and died-O what a loss! Oct. 18, 1793, are determined to hold on to sin, and and enlighten, and Christianize these I was myself then with my parents in reject Jesus, there is no possible reason millions of blacks and Jersey, not two months old ! yet I re- why you should even fear. If there quick to learn, and very many of them collect, years after it, to have heard of should be any one who had cause to fear

the lamentations of all parties at his and to be cast down, it would be such death. His funeral was one of the larsinners as David, but with all his deep gest that had ever occurred in Philadeldark guilt, he felt that he had no room phia. The city was poorer, and seemed | for discouragement, and hence he says to feel endamaged indeed, by his re- to his soul, "Why art thou cast down, O my soul? and why art thou disquiet. moval. Let his memory remain there, ed in me? Hope thou in God; for I shall yet praise him for the help of his countenance."

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 is no light within us. But when we look away from ourselves to Jesus, denominations; since it is, and so I must regard some of them, especially see nothing but light. Looking ourselves, we are disquieted within u the exclusionists all; Romanists, Pre-We become like the man who is on th latists, Baptists, and in various forms restless, disturbed, lashed, angry ocean and degrees, several others. It is their rather than one on the solid immovable fault. rock. Such a state of unrest can never

If I have rambled and digressed be felt by one who believes that the perhaps in my next I may recover, and promises are true, and that the evirlastbe more conservative, tenax rei, in what ing arms are round about, and underneath him. When a man looks to his Fraternally yours, in one that died God, he is astonished that he could give for us and rose again, place to God-dishonoring fear. I has

SAMUEL HANSON COX. LEROY, N. Y., June 27, 1864

been very beautifully remarked, "I believing confidence in God is a soverbign P. S. We have been here, and widely gone! The writer's memory, with no in Western New York, troubled and antidote against prevailing desponeffort, supplies him with facts and regis- chastened for three weeks-by the dency and disquiet of spirit. Therefore when we chide ourselves for weather. The heat intense, the drought ing the history of our church ; almost | tremendous, powder and dust darkening our dejections, we must charge ourselves to hope in God ; when our soul embraces from the beginning of this century; as the air, and making all the clouds that were to be seen. Vegetation seemed itself, it sinks ; if it catch hold on the its means, its memories; in connection | smitten, all nature drooping, gardens power and promise of God, it keeps its especially with the pastorate, for exam- | blasted, harvests in prospect-melanhead above water." JAMES KERR ple, of old Ashbel Green, D. D. LL. D., choly! The people, some of them, were of the Second Presbyterian Church, cor- reminded of-PRAYER; and they tried LETTER FROM BRIDGEPORT, ALA ner N. W. of Third and Arch Streets, it, in personal and voluntary concert. BRO. MEARS :- Possibly your readers Philadelphia. In that church my hon- God sent the blessing, copious, rich, would like to hear from a delegate of ored and beloved mother was baptized, grand, last evening. Can any of the the Christian Commission, who has been by its thrice excellent former pastor, vanities of the heathen, the fabulous deities sent to Bridgeport, Ala., where Gen. 'Rev. James Sproat, D. D. Of whom- of their puerile mythology, give rain? Mitchell terminated his southwestern let me record some memories, that I No! God alone can so refresh and encampaign. This is merely a military heard and read and loved: since we ought | rich the land, of our guilty, too often Station, the few houses that once stood here having been destroyed; and it is our godless nation. O may his mercy ness, and hold such in reputation. We are regenerate and biess and preserve our at present a position of importance. commanded to remember them that have | country-our whole country-and stop merely because the railroad, which is the rule over us ; who have SPOKEN TO US this parricidal, treasonous rebellion soon! the great artery of communication with THE WORD OF GOD; whose faith follow, In thine own great mercy, O our God, and supply for, Sherman's army, crosses grant it, and send us peace, union, the Tennessee river at this point, and sation: i. e. its glorious terminus, its freedom, law, and the wider jurisdiction the bridge must be strongly guarded. exit. its coronation; 2 Pet. 1: 11-15, over us, and in us, of thine own glorious Forts and stockades are now being erected to protect this bridge in the Christianity! Acts 14:17. S. H. C. most thorough manner. The Indiana

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 ag-If he looked at himself, he had cause gravating to the whites but it is exceed. for sorrow, fear and heaviness; and so ingly important, and I know of no beit is with every poor sinner. While the nevolent labor that will "pay" better eye is turned inward, and we are bok- | in the long run. For, say what we may ing at ourselves, we can see nothing but | they are bound to become one of the darkness and discouragement. There 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.

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Truly yours, N. J. CORRESPONDENCE IN OHINA.

OPINIONS OF MENCIUS.---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 advanuos th sentiment that "Virtuous ministers, who are not relatives of a wicked ruler, may, if actuated by righteous motives,

menced, occupying. It is to educate "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 abhorrence. They disgraced the characearthenware pans, and does he plow with an iron share ?" "Yes." "Does forth as its vindicator and true exemhe make those articles himself?" "No, | plifier. 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 onponent 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 their descending from lofty trees to 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 they did homage to its sages. During the same price with small shows, who the last five and twenty years, Christian would make them? For people to follow the doctrines of Heu would be China and to claim to be received as for them to lead one another on to practice deceit. How can they avail for the government of a state ?"

OPPOSITION TO POPULAR ERRORISTS. In the time of Mencius there were two other classes of errorists which

with good intentions and sometimes with bad, pretended to this character of teacher, but Mencius held them in ter and prostituted it, and he stood

Never did Christian priest lift up his mitred front or show his shaven 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 MENCIUS.

The faults of Mencius as a political teacher are substantially the sime 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 owo; 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 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 superiors to the Chinese, and when they conquered the country powers have come to ask admission into 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

*Died 94 years old, nearly; as August 28, 1768, to August 10, 1862.

August 10, 1862. †This silly and spurious piety was also in many other places. In New York our great Dr. J. M. Mason scat-tered it, with his slashing thunder and the bright light-ning of his rare eloquence. "Comes from Heaven, does it? So does the rain-storm. How dare you-imploue! to shut down your windows?" Good! It did the business.

self, but what Jesus is-what he will do schools among them, and right ideas, for you, without any reference to your and teach them a pure Christianity. Heu wears dothes of hair-cloth." past character; is his word true—can And there is another field for Christian "Does he wear a cap?" "He wears a in China from the earliest ages. The his promises be relied on-may you rely benevolence, which the Freedman's Aid cap." "What kind of a cap?" "A

forth the above views so boldly and so Tabama. There are numbers of refugee fami- broadly, should not be a favorite with lies here, some of whom are really the rulers of China. His sentiments, friends of our country; but I strongly professed by the literati, and known suspect that a large majority of them | and read by all the people, have operated | selfishness" and "universal love." would really rejoice to have the rebel. powerfully to compel the good behalion to succeed; though numbers of them viour of the "powers that be" in China, Teih," said Mencius, fill the empire. If have fled here to get rid of the Rebel in past ages.

Mencius insists, in numerous passages, conscription. And they seem to have, many of them, still the deepest prejudices on the influence of personal character adopted the views of the one or of the against the freedom and education of the | in a ruler over his people. He lauds | other. Now Yang's principle is ' Each black race. I have preached for them | the influence of what he calls a "benevo- | one for himself,' which does not acknowseveral times, and tried to get at their lent government." Said he, "Let a ledge the claims of the Sovereign. feelings, and to show them that it is the prince seek, by his excellence, to nourish Mih's principle is ' To love all equally,' lordiy slave-holder who has crushed and men, and he will be able to subdue the which does not acknowledge the pecu- Washington; each hospital having from and degraded the poor white man, as well whole empire." On the effects of a liar affection dues to a father. To as the black; and that it is the slave benevolent rule he says, "There is a acknowledge neither king nor father is system which has enabled him to do it; way to get the empire; get the people to be in the state of a beast. If their which has prevented, and must and will and the empire is got. There is a way principles are not stopped and the prinprevent, wherever it prevails, any proper to get the people ;-get their hearts and ciples of Confucius set forth, their persystem of free schools, and which has ab, the people are got. There is a way to verse speakings will delude the people. sorbed the land into huge plantations; get their hearts ;---it is simply to collect and stop up the path of benevolence and left the poor without the means of for them what they like, and not to lay and righteousness. I am alarmed at independent support, and thus made on them what they dislike. The people them dependent on, and tools of, the turn to a benevolent ruler, as water slave holder and the slave power. And blows downwards, and as wild beasts fly sages, and to oppose Yang and Mib. I I have suggested to them that the in- to the wilderness." There are two evitable result of the success of our Go. principal elements in a benevolent rule vernment and destruction of slavery, which Mencius made prominent. They be able to show themselves. When will be the gradual breaking up of the are that the people be made well off. vlantations," into "farms." the general and that they be educated, and the diffusion of education and intelligence, former is necessary in order to the and the elevation of the crushed masses efficiency of the latter. of the white population, which are now

ON NATURAL INEQUALITIES. In the time of Mencius, there was a class of enthusiasts who advocated a

to the primitive state of society. free among us," is their cry, "they AIR-TIGH and that wise and able princes become our equals;" and all of without joinfuld ultivate the ground, equally and And they do not like to be told a new totiong with their people, and eat the the enormous extent to which amalga fruit of their labor; that "to have mation has already progressed under granaries arsenals and treasuries was slavery; nor that God made the black an oppressing of the people." Mencius

MENCIUS AS A TEACHER OF RULERS. Let us now advert for a moment to

he has a soul, and has rights just as well ing the necessity to society of a division the position which Mencius occupied as the white man. But the "logic of of labor, and that the conduct of a with reference to the princes of his events," is compelling many of them government should be in the hands of time. He calls it that of "Teacher," to look at many of these truths which a lettered class. "I suppose," said he but that term, in our language, very one day to the follower of the strange inadequately represents it. He wished doctrines, "that Heu Hing sows grain to meet with some ruler who would and eats the produce. Is it not so?" look to him as "gnide, philosopher and "It is so," was the reply. "I suppose friend," regulating himself by his counthat he also waves cloth and wears his sels and thereafter committing to him

own manufacture. Is it not so?" "No the entire administration of his government. Such men, he insisted, had been wandering scholars of his own day who have suffered, and must still suffer for on him? If so, then why are you cast Society have commenced, and only com- plain cap." "Is it woven by himself?" went from court to court, sometimes us, and that cheerfully.

were becoming more and more popular. Mencius set himself carnestly to eradicate these heretical opinions : " universal

"The words of Yang Choo and Mih vou listen to people's discourses throughout it, you will find that they have these things, and address myself to the defence of the doctrines of the former drive away their licentious expressions, so that such perverse speakers may not sages shall rise up again, they will not change my words."

His opposition to Yang and Mih was thus one of the great labors of Mencius' life, and what he deemed the success of as the government or friends do not proit one of his great achievements, and vide, but always with the consent of the his countrymen generally accede to the justness of his claim. A particular account of the opinions he combatted, and his discussions relating to them would doubtless be very interesting and valuable to the reader, but altogether too long for the present letter.

This work has been organized since the present compaign commenced, and needs fifty men, that it may be done thoroughly and systematically as is dcsired. 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 labors, as he is now doing? Let them pray as well as send all-supplies needed for the sick and the suffering.

their power and suspicion of their faith. It is feared that they come to subdue; it is known that they come to change. The idal of Chipese 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 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 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.