Original Communications.

REV. A. M. STEWART'S LETTERS-XVII. Nevada, Aug. 1868.

THE LOVE OF MONEY.

DEAR EDITOR :- Money, says many an ignorant quoter of the Bible, "is the root of all evil." Paul never made such a mistake in his writing or preaching. Money is a good thing, and is always so treated of by the sacred writers. " Money answereth all things," says a wise one among them. A very desirable thing it must therefore be. The source of the evil referred to, is located in the human heart and not in the pocket. "The LOVE of money is the root of all evil."

Even this assertion I had been wont, in times past, to look upon as a little apcoryphal-a Hebraeism-a somewhat foreign expression to be understood in a general and figurative sense, and not particularly. This was, however, my infirmity, arising from a lack of thorough acquaintance with the motive power to human action. I must now, and do hereby most humbly beg Paul's pardon. Experience ought to be a curer of ignorance and error. The Apostle was and remains vindicated. Nor could Paul, in his wonderful self-denial have learned from himself, but from the Spirit of God, the universal truthfulness and lasting application of his assertion about money.

God has made each of our race with an unceasing desire to be rich. This no one need be silly enough to deny or attempt to ignore. Thanks, moreover, to our Maker for the manner of our creating. A good thing is it to be rich -good to have plenty of every needful or desirable thing to call our own. The Redeemer well knew what a motive power He addressed and excited when enjoining apon, the multitude: "Lay up for yourselves treasures"—"Yes," says each one, 'that is my wish, and this will I do." And without waiting to hear any explanation as to what kind of treasures are to be laid, and where and why; the multitude are off to get rich. Money being the world's accredited representative for all its other valuables; money must be had as the thing most desirable. Hence "They that will he -thus -rich fall into temptation and a snare; and into many foolish and hurtful lusts, which drown men in destruction and perdi-

It was this inordinate, aching, ceaseless thirsting to become speedily rich, which so quickly peopled California after tidings of her gold deposits got abroad; no matter though two thousand miles of territory, unpeopled and half desert, must be crossed in order to reach it—the same unsatisfied longing that now so suddenly peoples, in squads and localities, far off and interior Nevada; along her mountain slopes, in her deep gorges, and on her treeless valleys. Eager, unsatisfied, conscienceless men, with pick, and spade, and shovel, and drill and powder-after money. It is worth, to a Christian philosopher, a journey across our continent, into this vast mineral region, to witness what is termed. "A mining excitement." That is, when in some new, perhaps far off district, rich deposits of silver are discovered, or supposed to be. From all the mining districts already opened, as well as from other quarters, hundreds are up and off at once to grasp the reported treasures.

WHITE PINE. Since my coming into this region of Nevada, even to fever-heat. A few months since, some calculations." rich specimens of chloride of silver ore were diseast from Austin, Nevada, Until the late discovery, the entire region was without inhabitant. sits. The tidings, exaggerated as they flew, went far and wide. The excitement rose. Hundreds were up and started, leaving what they could not take along—on foot, on mules, on horses, in wagons and stages; along hot, sandy, dreary, shadeless, springless, foodless courses—ways there were not. Every article for human comfort or even existence had to be taken along. Yet within the past two months, a colony has been formed, called "Treasure City," of a thousand people; and this on the summit of a mountain, eight thousand feet above are in tents, some in rude and hastily constructed shanties, while others have a wide habitation in the open air. At first, there were banks of snow from which to obtain water for domestic purposes. Now, at the close of August, the sun having nearly melted the snow, all the water used has to

of money effect such wonders? SQUATTER LAWS.

be carried a distance of three miles up a steep

mountain side. Could any impulse but the love

Miners have their own crude laws, though often rudely broken even by themselves. As in all squatter sovereignties, the pioneer becomes legal possessor of a certain boundary, where he locates, and of what may lie beneath the surface. As other adventurers successively arrive, each, of a squad together, plants himself on a portion of unoccupied territory, large or small, according to the impromptu laws of the settlement. Uncle Sam has as yet neither surveyed nor located any part of this vast region. Many differences and broils, as might be expected from such conditions, arise fisticuffs, shillelaings, and too often the bowie-knife and pistol are in requisition.

Here each one imagining that beneath his surface claim lie hidden untold treasures, sets to digging, picking, shovelling, drilling and blasting. Banks of earth, caves, pits, holes and sinks soon change altogether the original appearance of the locality. Hard toil in one season in such a place as the White Pine, would be sufficient to grade a hundred miles of the Pacific Railroad. Ninetenths of the toilers even in a good mining district are disappointed-not only getting nothing, but losing all their labor and other outlays. When hope expires, these sit down penniless and sad; fit subjects for some new excitement.

PREACHING TO SUCH.

gion; where the existence of a man and his fam- Shang-Keun, proved without ability; and he figetting money, and his only avenues for this, are fully came he to his death. Of all mortals never some adaptation for such a work, feel disposed to continue in it for a time, and this on account it; he passed his door without entering; his body of present ruggedness and difficulties. A. M. STEWART.

THE OPINIONS OF YANG CHOO; OR "EACH ONE FOR HIMSELF."

Yang Choo was a Chinese philosopher, who flourished not long previous to the birth of Mencius-which event took place about 371 B. C. Little comparatively is known of him, but enough | take all the imperial duties. The Duke of Shaou of his writings have been handed down, to show that he was an advocate of self-enjoyment, and self-abandonment. Mencius who bitterly denounced and successfully exposed the evil tendencies of his sentiments, characterises him as the advocate of the selfish principle, " Each one

I propose to give a synopsis of Yang Choo's sentiments, derived from a translation of some of his writings with notes or criticism, by Rev. Dr. James Legge, in the Second Volume of his "Chinese Classics."

Yang Choo said: "A hundred years are the extreme limit of longevity; and not one man in a thousand enjoys such a period of life. Suppose the case of one who does so: infancy, borne in the arms, and doting old age, will occupy nearly one half; what is forgotten in sleep and what is lost in the waking day, will nearly occupy the half; pain and sickness, sorrow and bitterness, losses, anxieties and fears will nearly occupy one half. There may remain ten years or so, but I reckon that not even in them will be found an hour of self-abandonment, without the shadow of solicitude. What is the life of man then to be made of? What pleasure is in it?

"Is it to be prized for the pleasure of food and dress? or for the enjoyments of music and beauty? But one cannot be always satisfied with those pleasures; one cannot be always toying with beauty and listening to music. And then there are the restraints of punishments and the stimulants of rewards; the urgings and the repressings of fame and laws:-these make one strive restlessly for the vain praise of an hour, and calculate on the residuary glory after death; they keep him as with body bent, on the watch against what his ears hear and his eyes see, and attending to the right and the wrong of his conduct and thoughts. In this way he loses the real pleasure of his years and cannot allow himself for a moment. In what does he differ from an individual manacled and fettered in an inner prison? The people of high antiquity knew both the shortness of life and how suddenly and completely it might be closed by death, and therefore they obeyed the movements of their hearts, refusing not what it was natural for them to take, nor seeking to avoid any pleasure that occurred to them. They paid no heed to the incitements of fame; they enjoyed themselves according to their nature; they did not resist the common tendency of all things to self-enjoyment; they cared not to be famous after death; they managed to keep clear of punishment; as to fame and praise, being first or last, long life one of those periodical excitements has arisen, or short life, those things did not come into their

"Wherein people differ is the matter of life; covered by some wandering prospecter, in a dis- wherein they agree is death. While they are trict bearing the general designation, WHITE alive, we have the distinctions of intelligence and PINE, about one hundred and twenty miles south stupidity; honorableness; and meanness; when they are dead, we have so much stinking rottenness, decaying away; this is the common lot. Farther examination developed still richer depo- Yet intelligence and stupidity, honorableness and meanness are not in one's power, neither is that condition of putridity, decay, and utter disappearance. A man's life is not in his own hands, nor is his death; his intelligence is not his own, nor is his stupidity, nor his honorableness, nor his meanness. All are born and all die; the intelligent and the stupid, the honorable and the mean. At ten years old, some die, at one hundred years some die. The virtuous and the sage die; the ruffian and the fool also die. Alive they were Yaou, and Shun, -dead, they are so much rotten the level of the sea. Some of the people, among bone. Alive they were Kee and Chow; dead whom is quite a sprinkling of women and children, they are so much rotten bone! Who could know any difference in their rotten bones? . While alive therefore, let us hasten to make the best of life; what leisure have we to think of any thing after death ?"

> In answer to an inquiry, Yang Choo said, "One cannot be assured of long life. Setting value upon life will not preserve it; taking care of the body will not make it greatly better. And, in fact, Why should long life be made of? There are the five feelings with their likings and dislikings, -now as in olden times. There are the four limbs, now at ease, now in danger,-now as in old time. All these things I have heard of and seen, and gone through. A hundred years of them would be more than enough, and shall I wish the pain protracted through a longer life?" His questioner answered, "If it be so, early death is better than long life. Let a man go to trample on the pointed steel, or throw himself into the caldron, or flames, to get what he desires." Yang Choo answered, "No. Being once born, take your life as it comes, and endure it, and seeking to enjoy yourself as you desire, so wait the approach of death. When you are about to die, treat the thing with indifference, and endure it, and seeking to accomplish your departure, so abandon yourself to annihilation. Both death and life should be treated with indifference; they should both be endured, -Why trouble one's self about earliness or lateness in connection with them?"

Yang Choo said: "The empire agrees in considering Shun, Yu, Chow Kung, and Confucius to have been the most admirable of men and in considering Këa and Chow to have been the most wicked."

"Now Shun had to plow the ground on the South of the Ho, and to play the potter by the Lug lake. His four limbs had not even a temporary rest; for his mouth and stomach, he could Owing to the workings of worldliness and not find pleasant food and warm clothing. No were made of skin tougher than my own epider-strifes of selfish passion wrought by the love of love of his parents rested upon him; no affection mis. The congregation was commendably attenstrifes of selfish passion wrought by the love of his parents rested upon him; no anection money, Pastors and Evangelists find how difficult of his brothers and sisters. When he was thirty it is in Atlantic communities, to obtain a hearing years old he had not been able to get the permissible of the good seed may be thirty, sixty, or an hardly its full number of students. The Senior though, it is said, the other two would have ac-

these evils from money-loving become in this re- vanced in age, his wisdom was decayed, his son, gion; where the existence seems to depend on his nally had to resign the throne to Yu. Sorrowmining and gambling. And hence how much was one whose life was so worn and impoisoned more difficult for an ambassador of Jesus to obtain a foothold or even a hearing for his Master. land to order, and when his labors were ineffec-Here strangely to myself have I been laboring for tual, he was put to death and Yu, his son, had to three months; and, under the impression that undertake the task and serve his enemy. All his the Dispenser of gifts has bestowed upon me energies were spent on his labors with the land. A child was born to him, but he could not foster became bent and withered; the skin of his hands and feet became thick and callous. When at length Shun resigned to him the throne, he lived in a low, mean house, while his sacrificial cap and apron were elegant. Sorrowfully came he to his death. Of all mortals never was one whose life was so saddened and embittered as his On the death of King Woo, his son, King Shing was young and weak. Chow-Kung had to underwas displeased, and evil reports spread through the empire. Chow-Kung had to reside three years in the East; he slew his elder brother, and banished his younger, scarcely did he escape with his life. Sorrowfully came he to his death Of all mortals, never was one whose life was so full of hazards and terrors as his. Confucius understood the ways of the ancient emperors and kings. He responded to the invitations of the princes of his time. The tree was cut down over him in Sung; the traces of his footsteps were removed in Wei; he was reduced to extremety in Shang Chow; he was surrounded in Chin and Tsae; he had to bend to the head of the Ke family; he was disgraced by Yang Hoo. Sorrowfully came he to his death. Of all mortals never was one so agitated and hurried, as his."

"Those four sages, during their life, had not a single days joy. Since their death they have had a grand fame that will last through myriads of ages. But that fame is what none who cares for what is real would choose. Celebrate them, they do not know it. Reward them, -they do not know it. Their fame is no more to them than to the trunk of a tree or a clod of earth.

On the other hand, Kea came into the accumulated wealth of many generations; to him belonged the honor of the imperial seat; his wisdom was enough to make him set at defiance all below; his power was enough to shake the empire. He indulged the pleasures to which his eyes and ears prompted him; he carried out whatever, it came nto his thoughts to do. Brightly came he to his death. Of all mortals never was one whose life was so luxurious and dissipated as his. Similarly Chow came into the accumulated wealth of many generations; to him belonged the honor of the imperial seat; his power enabled him to do whatever, he would; his will was everywhere obeyed; he indulged his feelings in all his palaces, he gave the reins to his lusts through the long night; he never made himself better by the thought of propriety and righteousness. Brightly came he o his destruction. Of all mortals never was one vhose life was so abandoned as his.

"These two villains, during their lives, had the joy of gratifying their desires. Since their death, her have had the evil fame of folly and tyranny But the reality of erjoyment is what no fame can ive. Reproach them; they do not know it. raise them;—they do not know it. Their ill fame is no more to them than to the trunk of a tree or a clod of earth."

"To the four sages all admiration is given. Yet were their lives bitter to the end, and their common lot was death. To the two villains all condemnation is given; yet their lives were pleasant to the last, and their common life was like-

Let the above suffice to show the character of Yang Choo's mind and writings. His teachings have no redeeming qualities. His reasonings contain no element to counteract the poison that is in them. He never rises to the thought of God. There are, he allow, such ideas as those of propriety and righteousness, but the effect of them is merely to embitter and mar the enjoyment of life. Fame is but a phantom which only the fool will pursue. It is the same with all at death. There their being ends. After that there is but

so much putridity and rottenness. Mencius might well say, that if such "licentious talk" were not arrested the path of benevolence: and righteousness would be stopped up. If Yang's principles had been entertained, every bond of society would have been dissolved." All the foundations of order would have been destroyed. Vice, would have become rampant, and virtue: would have been named only to have been scorned: Doubtless it was owing to Mencius' opposition that the foul and dangerous current was stayed. He raised up against it the bulwark of human nature, formed for virtue. He insisted on benevolence, righteousness, propriety, fidelity as the noblest attributes of man's conduct. More was needed but more he could not supply. If he had had a living faith in God, and had been in possession of His revealed will, the present state of China might have been very different.

According to Dr. Legge, in summing up the sentiments of Yang Choo, the conclusion of the whole matter is, "Let us eat, and drink; let us live in pleasure; gratify the ears and eyes; get servants and maidens, music, beauty, wine; when the doy is insufficient, carry it on through the night; EACH ONE FOR HIMSELF."

According to the Hebrew Preacher and Sage, the conclusion of the whole matter" really is Fear God and keep His commandments; for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good or whether it be evil." Tientsia, July, 1868.

THANK YOU."

What a charm in those two little words! The first expressing gratitude for a favor received; reciprocal blessings both to the giver and receiver. passai , polito nea e rebilio a con i

On one of the hottest Sabbaths of the last hot summer I was invited in the absence of the pastor, to preach to a large city congregation. If my boots did not melt, it was because they.

I repeat-blessed words ! So much better than students, and naturally enough they get them ten-dollar greenback. How much better than the bread and flesh brought by the ravens to feed the Lord's prophet by the brook Cherith! Bet-

swells for joy that its owner's services were so highly appreciated! FAHRENHEIT 20°.

UNION THEOLOGICAL SEMINARY.

The session has begun with bright prospects. Professors and students have resumed work with alacrity and energy. The Professors enter upon their duties as though it afforded them peculiar pleasure to be with the students. They lecture as though they loved their work, and esteemed it a priv lege. The students of Union are not compelled to listen to dull, prosy, monotonous lectures. The manners of the Professors in the lecture room, and their mode of inculcating truth, do not lead the students to suppose, that they regard their duties burdensome or of minor importance: They are anxious to be understood; and work for that end. They not only love the students, but manifest their love in every possible manner. They not only call the students brethren," but treat them as such. There is no sense of enrmous separation between Professors and students. No such letter could be written about the Independent about Princeton. And do you not suppose, that the zeal, love, and activity o the Professors have their effect upon the students!

dents that they esteem any lecture "dry" or uninteresting. Truth is made objective. It is presented deliver their lectures with such freshness and going over the course for the first time.

room. You are immediately drawn toward him. by his cordiality of manner. He is so earnest in setting forth the truth that you are involuntarily led to listen. And the more you listen, the more you desire to do so. He does not hold his book up before his face and read as though he wished he could get out of it. "You would not take him not only regarded with the profoundest respect, but also with fraternal love and he side a large to

The Professors are approachable. You do not feel loath to call upon them. The Professors desire the students to call upon them—and repeatedly indicate their readiness to assist them in anything. Prof. Hitchcock said to the Senior Class the other day: "I will be happy to see you at my room at any time. Although I am never idle, I am always at your service. If you have any questions to ask-if I can assist you in your. studies if I can lend you a book if I can help you in anything, it will afford me pleasure to do sommer A student (who had spent two years at "Princeton," turned to a class-mate and remarked: "We never heard anything like that at Princeton." Dr. Skinner has each senior to come to his house with a sermon, and gives him the benefit of a private and careful examination of method is, that he desires to become acquainted in a striking light. with and to learn to love them.

"Union" is prosperous. We have about the same number of students that were present last

the place and the people thereof pursue the even able." I would say to "Caspar" this is precisely the trouble with Princeton. Some of these attacks which he refers to, were rather severe, but they contained much truth. This is the sentiment of some of Princeton's warmest friends in regard to them. The tenon of Princeton's "way " is not only "even," but also exclusive, formal and eminently unsocial. "The coolest manner, imaginable" results from self-sufficiency. One of the chief reasons why the majority of Princeton alumni rejoice that Dr. James McCosh is going to Princeton is, the hope that his accession to the second bestowing the boon of gratitude on the giver of the favor. Blessed words! bearing from the place and the people thereof?" way," and of changing the coolest manner imaginable "into the warmest, heartiest, and most refused, and upon searching his person, even to Christ-like manner simaginable." Letit the his boots, the datal secret of this errand was retheir way," and throw aside "the coolest manner their number would carry they papers safely to imaginable," and the number of students that New York, he remaining a hostage, they should pidly increase. we was take unds contain recurry kind

-I do not mean wickedly-offer large favors to

Some go to Union Seminary," &c., cannot prove that " New School men craftily-I do not mean wickedly-offer large favors to stuter than the manna gathered in the wilderness of dents." On the other hand, look into some of Sin: better even than the hot bread of the Gibe- the back numbers of "The Presbyterian" at the onites mentioned in the ninth chapter of Joshua. advertisement for "Princeton Theological Semi-How my heart swells to think of that "Thank nary," and see what unusual inducements were you!" How it renews my strength for another held out to students. "Some go to Union Semisultry day's sermon. And how my very purse mary "it is true. This year six came from Princeton-one in the Middle Class and five in the Senior. Each one rejoices that he is here, and some regret that they did not, come sponer. But the "large favors" are not pecuniary—because these students neither ask nor need such "large favors." The large favors they receive in common with all other students here are, excellent instruction, personal interest in their welfare, and the lack of "the coolest manner imaginable." "Caspar," don't be jealous; neither misrepresent institutions or individuals. I bid you had's speed in seeking the welfare of "Princeton," but she possesses many elements of power and vitality that Princeton would do N. B. R. well to adopt. ell to adopt. N. . New York, September 21st, 1868.

RIVERS; THE HUDSON; REVOLUTIONARY ASSOCIATIONS.

One of the most striking points in the natural history of rivers, is the perpetual flowing of the stream, and among all the wonders, is the permanency of the Divine arrangements to furnish this constant supply. See this massive rock, Union Seminary as we read a few weeks ago in overrun by wild plants, and overshadowed by trees of centuries growth. A little stream is trickling down from a crevice, where the tip of your finger would stop its flow, keeping moist a patch of moss They return to the Seminary with genuine pleas! and half wasting itself in the kindly office. That ure. They enter the class room as though they tiny water is the starting of the mighty river. esteem it a privilege to listen to the Professors. The origin of another stream is some clear spring, Every student listens to every Professor with in-climbing up to the surface of the earth, through terest. You see no indication on the part of the stu-unknown subterranean passages, and, amidst the white, yielding sands, bursting tumultuously, like children at play, into joyful life. Other rivers, in such a manner, that you desire to hear more of it. You lose sight of the man in contemplating the truth which he presents. The Professors neath by innumerable springs and fountains, breaking up from the bowels of the earth, and earnestness, that you would think they were He who fills the seas and spreads the firmament and gives to air, and earth, and water, their sev-Take an example! Let us golinto Prof. Smith's eral properties, and keeps the globe in its perpetual swing, causes that incessant round of evaporation, cloud-making, snow and rain-falling and internal flowing and breaking forth, which keep our rivers perpetually full and flowing.

The Hudson is associated with the early history of the land. I have just returned from a visit to Dobbs' Ferry on the Eastern bank of the stream. to be a self-satisfied man, nor does his manner, his words, or his notes make you feel that he thinks he has nothing more to learn. He makes the students feel that he is a fellow student. The lage of Tappan, was held the trial of Major Andre. interleaved pages of his note book - a slip of pa- Here, also, still stands a low huilt stone house, per inserted here and there : indicate that he is once used for his prison, and near by is another studying—that he considers his business of teach stone structure, that formed, in those days, the ing his chief business—that he makes prepara- headquarters of General Washington. From an tion for each lecture, and that probably he has elevation a little further westward, overlooking something new which he did not give to the last the surrounding country and near the boundary class. What are the effects of these things: 1. No line of New York and New Jersey, the unfortulack of confidence in the ability of the Profes nate young officer looked his last upon the great sor or in the completeness or truth of the system river and the glorious sky, and having been fairly which he teaches. 2. Each student takes notes and even compassionately judged and found guilty, indicating that he is auxious to lose nothing. there met his punishment on the gibbet. The 3. Each student is glad to go to the lecture room remains, dear to many hearts at home, fifty years does not go out of mere politeness to the Prof. the street when the hour has expired. 4. At the expiration of the hour the student feels that he has been profited. 5. The Professor is the professor in the professor in the professor is the professor in the professor in the professor is the professor in the profe "In riding with my friend through Irvington and Tarrytown, we came upon the very spot, where Andre was captured, which is marked by a splendid granite shaft and monument, inscribed with the historic story; and I heard an incident

> perpetuated. It seems that the precise spot of the capture is a few feet distant, on the opposite side of a little brook called André's Brook, but the owner of the land, a white citizen, refused to part with the few square feet of earth, required for the purpose. A colored citizen, however, owning the other side, not only cheerfully furnished the ground, but refused compensation, and thus inscribed his own name, though invisible, on the rising monument.

> connected with this memorial that deserves to be

From the same venerable friend whose taste it is to hunt up the traditions of every remarkable the sermon. And the venerable Doctor tells the locality, I learned some particulars about the capstudents, that one reason why he pursues this ture of Andre, which show the Providential hand

Of the three young Americans engaged in this great affair, Paulding had previously been taken by the British and carried to New York where year. There are about fifty names upon the roll. he found a prison in the old Sugar House, in of the Senior Class, Five of the Seniors are which, by all accounts, he saw the same kind of from "Princeton Seminary."

And just here I desire to call your attention to some statements found in a "Letter from Prince" of friendship, young Paulding was stripped of ton, N. J." in "The Presbyterian" (O.S.) of his decent clothing and had to pick up the cast-September 19th. The writer begins by saying off rags of an English soldier, in which he was that, "The venerable building of the Princeton clad when he was released and permitted to re-Schools are again inhabited. In spite of the turn home. The very next day, he summoned herce attacks of magazine and newspaper writers, his two friends, Van Wirt and Williams, and in his British uniform, went out towards the hightenor of their ways in the coolest manner imagin way, on a scout. Leaving his two companions under the trees, Paulding carrying his gun, went down to the road, just as Andre, who was to have gone down the river from West Point by the Vulture, was passing on horseback. This was a part of the Neutral Ground, which might account for an English soldier lying round, and Andre, supposing Paulding to be such when challenged by him, betrayed himself by too frank a confes-

When Paulding declared himself to be an American, Andre took the ground of being, also, an American going on important duty, towards the enemy's lines. But the young Yankee was incredulous, and although his companions were ready to believe his story and accept his money receive 10,000 guineas, to divide among themselfrom the masses on Christ's behalf. It may eas. sion of his parents to marry. When Yaou at hundred fold. As I came from the pulpit, one class has dwindled down. New School men craftily cepted the bargain. And so was Andre taken. Yours in haste, W. W. TAYLOR.