

TERMS OF THE CAROLINA WATCHMAN.  
For subscription, per year, Two Dollars—payable in advance. Single not paid in advance, Two Dollars and fifty cents will be charged.  
Advertisements inserted at \$1 for the first, and 25 cts. for each subsequent insertion. Court orders charged 25 per cent. higher than these rates. A liberal deduction in those who advertise by the year. Letters to the Editor must be post paid.

# THE CAROLINA WATCHMAN.

J. J. BRUNER,  
Editor & Proprietor.

"KEEP A CHECK UPON ALL YOUR RULES."



DO THIS, AND LIBERTY IS SAFE.  
Genl. Harrison.

NEW SERIES.  
VOLUME VIII—NUMBER 5.

SALISBURY, N. C., THURSDAY, JUNE 5, 1851.

## Scriptural Plan of Benevolence.

(BY REV. SAM'L HARRIS.)  
CHAPTER II.

Principles which guide in reducing the Scriptural Plan to Practice.

We now suppose that the child of God, convinced that the foregoing is the scriptural plan of benevolence, has retired to his closet solemnly to adopt this plan, and to determine the details of its application to himself. We direct his attention to three principles which should guide him. 1. The aim of all business must be to glorify God. This aim must give simplicity and unity to the entire life. Property is to be sought, not as the chief end, but as a means of doing good. The Christian is not to ask, "What part of my income shall I consecrate to God's service?" By the very act of becoming a Christian, he consecrated all to God's service in doing good. He has only to ask what part he must devote to this particular way of serving God—charitable gifts—in order that his whole property may accomplish most for God's glory. He is to remember, that the same principle is to regulate every step in the conduct of business, every new enterprise, every investment, every expenditure; that he is not at liberty to appropriate a dollar in any way, except as he can see that by so appropriating it he can do most to glorify God. He is not to think of setting aside a certain proportion for God, and doing what he pleases with the rest; he is to devote all to God's service, and expend, invest, or give it, in such proportions as will effect most for that end.

The law of systematic benevolence, therefore, does not forbid spending money on ourselves, educating children, laying aside something for the future. It does not forbid acquiring property; we may make the five pounds, ten. We are even required to do so, serving God in the act; "not unprofitable in business, serving the Lord." But no act of acquiring or spending money can be justified, unless it appears that by it the most can be accomplished for God's glory. The Bible everywhere exhibits business as wholly subservient to this great end. "Whether ye eat, or drink, or whatever ye do, do all to the glory of God." It seeks ye first the kingdom of God." It teaches that Christians are stewards, having out the talents which God has intrusted to them to be increased for him. The requirement, "Sell that ye have and give alms," the similar direction given by Christ to the young ruler, cannot mean less than that all worldly business and possessions are to be entirely subservient to doing good.

Benevolence, then, must be not only systematic, but systematizing, pervading and regulating the whole business. How is it possible to be seeking first the kingdom of God, when, practically, the controlling aim of all the transactions of business is to make money; when giving to the treasury of the Lord is only occasional and secondary, seldom occupying the thoughts; called forth, perhaps, only by solicitation; trifling, it may be, in amount; and determined only by the impulse or convenience of the moment? It is as if the steward of an estate should devote its income to himself, making only an occasional and trifling gift to the family of the absent owner, nay, leaving its members to suffer without caring for their wants. It is reversing the sentiment of the humble suppliant, "The dogs eat of the crumbs which fall from their master's table," and giving the crumbs to the master, while the dogs eat at the table.

In view of this principle, let the Christian decide what part of his income the promotion of God's glory and the advancement of his cause require him to expend on himself and his family, what part to invest, what part to give.

2. The Christian will recognize the duty of self-denial. Does he say, "I give all that is convenient?" This language has widely different meanings on different lips. Some do not find it convenient to expense with the most costly, or even the most hurtful luxuries. Some do not find it convenient to give half as much in a luxury, or in the indulgence of a single vicious habit. The Bible does not say, "Do good as much as is convenient," but, "as much as ye are able." The necessity of self-denial is too plainly revealed to allow the thought that scriptural law of benevolence can be obeyed without it. It is not only reiterated in direct commands, but is woven into all the inspired writings respecting the Christian life. It is the spirit that breathed on the cross is the spirit which must breathe through the whole church. If the church is "the body of Christ," Christ's heart is sending to the remotest

limb the throbbings of its own love. He who is not thus "in Christ," and imbued with his self-sacrificing love, is none of his. The Christian, then, must make his appropriations to charity in the spirit which says, "What things were gain to me, those I counted loss for Christ."

Here, however, every Christian is left to the decision of his own mind, guided by the rules and animated by the love of Christ. The following fact shows Wesley's practice: "In 1775, the Accountant General sent him a copy of the excise order for the return of plate: 'Rev. Sir, as the commissioners cannot doubt but you have plate for which you hitherto neglected to make entry, etc.'—to which he wrote this memorable answer: 'Sir, I have two silver tea-spoons at London, and two at Bristol. This is all the plate which I have at present, and I shall not buy any more while so many around me want bread.'" Normand Smith of Hartford, deeming his house too expensive to be consistent with his rules of Christian benevolence, determined to sell it. An account was published in the newspapers a few years since of a man who lived in a garret, on bread and water, that he might have the more to give. The writer knows a minister and his wife who lived without many of the comforts of life, for the same object. Admit that some have gone to an extreme. But is not this nobler and more acceptable to God, than to go to the extreme of indulging self, without any denial? And where one goes to an extreme in this direction, are there not thousands in the churches who have never learned by experience what self-denial is? And which is most like Him who had not where to lay his head? As to the extent to which self-denial must be carried, "let every man be fully persuaded in his own mind;" as to its necessity to full compliance with the scriptural rule of benevolence, let every one heed the Saviour's words, "if any man will come after me, let him deny himself." And it is to be supposed that the rich are not excused from the duty, nor debarred from the privilege, more than the poor.

3. The Christian will regard his charities, however great, as the discharge of an obligation. The right to give or withhold at pleasure belongs to God alone. To his creatures God says, "Ye are not your own," and emphatically to his ransomed children, "Ye are not your own; ye are bought with a price." The very beginning of the religious life is an act of entire consecration to God. The Christian's profession is a constant proclamation to the world, that the claim of Him who bought him with his blood, covers his estate, his faculties, his all. "What hast thou that thou didst not receive?" Therefore, ransomed sinner, whatever thou givest, thou dost but "render unto God the things that are God's." So Paul felt: "I am debtor both to the Greeks and to the barbarians." But why a debtor rather than a giver? Because he was not his own, but bought with a price. So are we all debtors to the ignorant, the wretched, and depraved of whatever nation; and when we pay into the Lord's treasury for their benefit, must say, "Oh Lord our God, all this store that we have prepared cometh of thine hand, and is all thine own." Hence the terrible declaration of God—not against those who gave nothing, but against those who gave what was of inferior value—"Ye have robbed God."

### TO CAUSE THE TREES TO THRIVE.

"Young trees will not thrive if the grass is allowed to form a sod around them, they should, therefore, be kept clean and the earth mellow to the distance of three or four feet around them, and every autumn, some well rotted manure should be dug in around each tree, and every spring, the bodies of the apple, pear, plum, and cherry trees, and others that it is particularly desirable to promote the growth of, should be brushed over with common soft soap, undiluted with water; this treatment will give to the trees a thriftiness surpassing the expectation of any one who has not witnessed its effects."  
Prince on Horticulture.

### INSTITUTION FOR THE DEAF AND DUMB.

Gov. Reid has appointed Jeremiah Nixon, Esq., of this place, a Director of the North Carolina Institution for the Deaf and Dumb, in place of L. O. Branch, Esq., who declined the appointment. The Board of this Institution now consists of the following gentlemen: Alfred Jones, Esq., President; and Dr. W. R. Scott, Dr. W. H. McKee, W. W. Vass, S. W. Whiting, Samuel H. Young, and Jeremiah Nixon, Esquires.—The North Carolina Star.

### HOW TO GET A FARM.

About eight years ago a Dutchman, whose sole English was a good-natured "Yes," to every possible question, got employment as a stable man. His wages, six dollars and board, that was thirty-six dollars in six months, for not one cent did he spend. He washed his own shirt and breeches, mended and patched his own clothes, and laid by his wages. The next six months, being now able to talk good English, he obtained eight dollars a month; and at the end of six more had \$48; making in all for one year, \$84.—The second year, by varying his employment—sawing wood in the winter, working for the corporation in the summer, and making gardens in the spring—he laid by a hundred dollars; and the next year one hundred and fifty-five dollars; making, in three years, three hundred and ninety-nine dollars. With this he bought eighty acres of land. It was as wild as when the deer fled over it, and the Indian pursued him. How should he get a living while clearing it? Thus he did it!

He hires a man to clear and fence ten acres; he himself remains in town to earn the money for clearing. Behold him already risen a degree—he is an employer. In two years time he has twenty acres well cleared, a log house and stable, and money enough to buy stock and tools. He now rises another step in the world, for he gets married, and with his ample bread, good natured wife, he gives up the town, and is a regular farmer. In Germany he owned nothing, and never could own any thing; his wages were nominal, his diet chiefly vegetable, and his prospect was, he should be obliged to labor as a menial for life, barely earning a subsistence, and not leave enough to bury him. In five years he has become the owner in fee simple of a good farm, with comfortable fixtures, a prospect of rural wealth, an independent life, and by the blessing of Heaven and his wife, of an endless posterity. Two words tell the story—industry and economy. These two words will make any man rich.

Indiana Farmer.

### MORMONS IN ST. LOUIS.

The St. Louis Republican of the 11th instant states that two hundred Mormons left that city on the day previous for Salt Lake, via Council Bluffs. One-fourth of the party are from the Eastern States, and the remainder from England and Wales. The Republican also states that the numerical strength of the Mormons in that city is much greater than would at first be imagined. It is the great thoroughfare for those moving Westward.—There are now in the city about three thousand English Mormons. They have no church, but attend Divine service twice each day at Concert Hall; and they celebrate their feasts and perform their devotional duties with the same regularity, if not in the same style, as their brethren in the valley. They have also theatrical performances, especially for members of their own persuasion. The spring Mormon emigration for this year will soon close. The last ship load, consist of several hundreds, started from Liverpool some thirty or thirty-five days since, and is expected to arrive daily.

There are now in England and Wales from 80,000 to 100,000 persons of the Mormon persuasion, who are patiently biding their time and chance for a voyage to the Mormon home in Salt Lake Valley. They are aided in their efforts by well-organized societies and agencies. They are mostly persons of limited means, however, and twenty years hence, probably, they will not all have reached our country. The impounding during the coming fall will probably be unusually large.  
St. Louis Herald.

Needle Manufacture.—The Newark Daily Advertiser says the only needle manufacture in this country is in that city, established by a gentleman from Manchester, England. The manner of making needles is described as very interesting—some sixteen different processes being necessary for their completion. The wire from which they are made is imported from England. It is cut into lengths sufficient for two needles each, and after being rubbed straight they are pointed upon a stone, at the rate of one hundred per minute. They are then stamped with impressions preparatory for the eyes, which are punched by a press at the rate of fifty a minute, and strung upon wires and placed in another machine to be filled and fashioned into the forms of needles. The hardening is now done by a hot furnace, and they are afterwards tempered, straightened and gathered into bunches of about 50,000 each, which are saturated with oil and emery, tied in a cloth and placed in a trough with a heavy plank moving backward and forward over them, so that, after some nine days chafing in this manner, they are relieved of imperfections, and rendered smooth enough for the final polishing. The temper is then taken out of the eyes, and they are drilled to prevent their cutting the thread.

Hyer's Challenge.—Tom Kennedy, of Old Kentucky, says he will except Tom Hyer's pugilistic challenge for one thousand dollars. He says he is a poor mechanic. He had better, therefore, stick to his work and not disgrace his calling.

### McBRIDE SENT OFF.

From what has already been made known, by resolution of the late public meeting and otherwise, the reader is prepared to hear that the excitement in this county in relation to the abolitionist preachers from Ohio has come to a head. A large company—some two hundred it is said—intercepted McBride last Sunday morning, while on his way to a preaching appointment at Sandy Ridge, in the western part of this county, and after conducting him over the line into Forsyth, exacted from him a written pledge, under forfeiture of \$1000, to leave Guilford and the State by the ensuing Saturday (to day) never to return nor send back into the State any publication whatever on the subject of slavery. And one of his friends, a man of substance in the county, gave a written promise as surety, that his pledge should be fulfilled. He is therefore, doubtless, by this time on his way back to Ohio.

From the sensitive state of the public mind in consequence of the agitation of this matter, and the fanatical pertinacity with which McBride continued his operations in the face of warning, a violent result was apprehended and seemed almost inevitable; but a firm and efficient direction was given to the affair, without personal violence or abuse, by the presence and efforts of some of the first citizens of the county. Through their representation of consequences which had become inevitable should he prove obstinate, and doubtless perceiving unfavorable auguries in the aspect of the crowd by which he was surrounded, he pledged himself without delay to every thing they desired. His coadjutor, Adam Crooks, who learned stated to the committee of the public meeting, who gave him also notice to leave, that he did not preach in Guilford county—his field of labor, we presume, being in counties below.

It will be a most gratifying thing to see the public mind of the county,—which has been so unhappily agitated by the presence and purpose of these unwelcome missionaries,—now settle down to its accustomed tranquillity.—Greensborough Patriot.

### PLANK ROAD MEETING.

At a meeting of the citizens of Cheraw and its vicinity, held in the Town Hall on the 26th instant, Maj. A. Macfarlan was called to the chair, and H. Melver appointed Secretary. The Chairman announced the object of the meeting to be the consideration of the propriety of uniting with the citizens of North Carolina in the construction of a Plank Road from Cheraw to Centre, N. C.

The meeting then, on motion of Dr. T. E. Powe, Resolved unanimously, That it is practicable and expedient to construct a Plank Road from Cheraw to some point on the North Carolina line near Wright's Folly.

On motion of D. Malloy, Esq. Resolved unanimously, That a committee of five be appointed by the Chairman, to confer with the citizens of North Carolina upon the subject of constructing such a Road, and report to an adjourned meeting of the Town and vicinity.

The Chairman then announced that the following persons would constitute the committee, viz: D. Malloy, Esq., J. A. David, Esq., Dr. Thomas E. Powe, J. A. Inglis, Esq., and Maj. J. A. Moore.

J. A. Inglis, Esq., then stated to the meeting, that the Legislature of this State at its last session passed an act, authorizing individuals, upon the observance of certain requisites therein contained, to form themselves into Plank Road Companies, and receive their Charter immediately upon a compliance with such requisites, thereby obviating the necessity of waiting for an Act of Incorporation by the Legislature; and upon his motion, the meeting Resolved unanimously, That the Committee, already appointed by this meeting, be requested to advertise, and take such other steps as are required by the Act of the Legislature of this State, passed at its last session, preparatory to the formation of a Company for the construction of a Plank Road from Cheraw to some point on the North Carolina line, near Wright's Folly, with a capital of twenty-five thousand dollars.

On motion of Dr. T. E. Powe, Resolved, That the Chairman of this meeting be requested to call a meeting of the citizens of Cheraw and the surrounding country, as soon as the Committee shall signify their readiness to report.

On motion of D. Malloy, Esq. Resolved, That the proceedings of this meeting be published in the Cheraw Gazette and N. C. Argus.

The meeting then adjourned.

A. MACFARLAN, Presd't.  
H. Melver, Sec'y.  
Cheraw, May 27, 1851.

It is the opinion of a goodly number in this region, that a Plank Road from this place to Gold Hill, would pay a splendid dividend. If the people below bring a Plank Road from Cheraw to Centre, it will put a ball in motion here—no other more important matter claiming their attention at the time.

The Methodist Church Case.—This case is opened in the United States District Court, N. York, before Judges Nelson and Betts. The court room was crowded, and several Methodist clergymen were present. The following is an accurate, though brief statement of the case:

"The Rev. Francis Harding, a slaveholder of the State of Virginia, was suspended by the Baltimore Conference, which was held about a year previous to the general Conference of 1844, for his connection with slavery. The action of this body was afterwards confirmed by the General Conference, which also suspended Bishop Andrew from the performance of his official duties, because of his holding slaves whom he had obtained possession of by marriage, and of his refusal to liberate them.

In consequence of the course taken by the General Conference, the Southern delegates declared that a continued agitation of this subject would compel them either to abandon the slave States or separate from the North.

The Southern delegates afterwards agreed upon what was called a plan of separation, and a northern convention held on their return home resolved to establish a separate organization; but the northern conference, which had possession of the funds, refused to give any share of them to that division of the church, which now became known as the South Methodist Church.

After this refusal, southern commissioners were appointed by the General Conference (South) to institute this suit for recovery of between seven and eight hundred thousand dollars, the amount claimed by them as part owners of the general fund previous to the separation, and which is at present invested in the Methodist book establishment of Ohio, New York, and the charitable fund of Philadelphia.

The counsel employed on the part of the plaintiffs are Mr. D. Lord and Reverdy Johnson, and for the defendants Messrs. George Wood and Rufus Choate. Mr. Thomas Ewing has also been retained as counsel for the plaintiffs."

This trial is still going forward. When concluded, we will give our readers the result of it. It is a matter which concerns the whole country, and one in which every Southern man especially must take a deep interest.

### SINGULAR AND AFFECTING CASE.

On the first of March, 1851, a small drawer disappeared from the Secretary of Mr. William Conrad, Williamston, Grant county, Ky. It contained money just received for a lot of cattle, and valuable notes and papers. It was supposed to be stolen; and the theft was charged upon Clary, a slave whom he had raised from infancy to womanhood. Her master and mistress thought she had shown signs of guilt and threatened to extort a confession. She did confess she took it, and told, successively, different places where it might be found; but these latter statements proved false. Her master then sent her to Lexington and had her sold. Nothing was heard of the money or drawer until the 21st of April, instant, 1851—more than eight years afterwards—when Mrs. Conrad found the drawer with all its contents entire, behind some other drawers in the secretary, where it had slipped by accident. Mr. C. has published a statement of the above facts, and says that he has no doubt now, that he himself, in haste and by accident, thrust the drawer into this place where it was found. His object in making the publication does honor to his heart as a kind master, and we give it in his own words:

"My desire now first of all, is to make known and as far as possible, restore to Clary a hearty acknowledgment of her innocence and acquittal of guilt charged in the above case; if living, I pray that she may have it read to her, if not living I feel this is due her dead and injured name. And next, I wish to correct the impression of her guilt and leave in its room innocence and acquittal in the minds of all who have heard far and near of the circumstances. And lastly, that the perusal of this narrative may have the happy influence on all and especially upon masters, fathers, and mothers, that they may not hastily charge crime, or threaten, and thereby save themselves from the deep regret and grief I have to feel and family connected with me."

In a postscript Mr. C. begs the favor of the owner of Clary, or of any person who may know, to address him a letter, and inform him whether she may be found.  
Frankfort (Ky.) Com.

Masonic College.—The Rev. Mr. Archer, Agent of the Grand Lodge of this State, to visit the various subordinate Lodges and procure subscriptions for the erection and endowment of a Masonic College, at Oxford, is now travelling in this section of the State. He visited Golden Fleece Lodge in this place on Monday night last, and addressed the brethren upon the subject of his mission, which address is highly spoken of by all who heard it. We are pleased to learn that notwithstanding the modern age of the Milton Lodge, and its desire to build itself a hall, it subscribed \$50 per annum for five consecutive years, and, in addition, some of the members made individual contributions. We are informed that the Agent gives a very flattering account of the prospect of this noble institution—in some instances he has obtained more than \$1000 from a single Lodge.

We are requested to state, that should any member of Golden Fleece Lodge feel disposed to contribute, individually, to this noble enterprise, he can do so through the W. Master (David Patterson, Esq.) of the lodge.—Milton Chronicle.

### PROGRESS OF THE SHORT DRESS MOVEMENT.

We find the following in the Boston Traveller: "A New York house has recently transmitted an order to Paris for an invoice of dress goods, with a deep border on the side. These goods are intended for ladies short dresses, and the width of the cloth will comprise the length of the skirt."

### DEFINING THEIR POSITION.

On Monday last, as we have previously stated, after the City Hall bell had been rung almost hoarse, a few scattering members of the Democracy assembled, and passed a series of Resolutions, one of which is as follows:

"Resolved, That we approve of the course of the Democratic party on the Slavery question, the great and paramount question of the day, and one on which depends the perpetuity of the Union, &c."

This is indeed rich! "We approve of the course of the Democratic party on the slavery question!"—What that course has been, and what their position now is, it would take a conclave of the wisest of the Eastern Magi to define! Where shall we find the true Democratic course on the subject of slavery?—To which of their political high priests are we to appeal for an exposition of their views? Shall we apply to Martin Van Buren, and his Sallies, Sumner, Hale, Chase, Rantoul, Durkee and others, who belong to the "higher law" wing of the party, and who regard slavery as a curse? Are we to look to Dickinson, Cass, Houston, Douglass and others, who voted for the Compromise—that "odious submission measure" which "degrades the South and robbed us of our rights," as the true exponents of the "course" of the Democratic party on the subject of slavery? Or must we go a little farther on towards fire heat, and call up the fanaticism of Davis, Rhett, and Quitman, as the mirror in which these self same Democratic principles [referred to in the Wake Resolutions] may be found, reflected in all their hot qualities?

If any man were to start out to find "the course" of the Democratic party on the subject of slavery, he would soon be in the condition of a pilot, in a thick fog, a long way out at sea, without rudder or compass! Whoever attempts such a discovery will be more puzzled than ever those were who searched through the wilds of Southern and Western forests, for the fountain of perpetual youth, or the philosophers ever were, in their gropings in the dark recesses of an obscure science, for the imaginary philosopher's stone!

"We approve the course of the Democratic party on the subject of slavery!"—What course! Are they for the Compromise, or Secession, or Abolition?—Who is to point out that course, and lead them into it? It is well known that there was no harmony in the ranks of the Democracy, in the last Legislature, on this subject. They had a large majority, but they could pass no one set of resolutions. Some were for secession, others against it; some advocated non-intercourse; others denounced the passage of any such law as a violation—most gross violation of the Constitution! There was no Union, no harmony amongst them. They could agree upon no plan, no set of preambles, no particular course! Their leaders were pulling each other by the ears the whole session, on this subject, and at the same time storming at the Whigs for not doing something, though they were powerless. The course of the Democratic Party on the subject of slavery! What barefaced conceit and presumption! Ever since they foisted that arrant traitor to the constitution, (Van Buren) on the South, by crying out, "here is a northern man with Southern principles!" their 'course' has been a devious, and zig zag one. They have tacked with every breeze, fraternized with men of all principles; formed coalitions with secessionists and abolitionists, as might best suit their purposes and aims; and now, we are told, with an air of superiority, that the course of the Democratic party on that subject deserves commendation. We again ask to whom are we to look for the true faith? To Cass, to Davis, to Van Buren, to Rantoul, or to whom? To Wilnot himself, the very man who boasts of having made more noise in his day and generation against slavery than the most successful of Abolitionists? We would advise the wise men who drew and reported the Resolution, to which we have referred, to reconsider the matter, and vindicate their character for statesmanship. They will be laughed at by the veriest mincepoop that ever lived! Many think that they were actually poking fun at the meeting! It really looks very much like it.—Rul. Register.

SIXTY-FIVE AMERICANS IMPRISONED.—We learn by a telegraphic dispatch from New Orleans, that advices have been there received, of the Steamer "Gold Hunter," which left San Francisco on the 22d of March last, for Tehuantepec, to the effect that the Gold Hunter had violated the maritime laws of Mexico, by landing her passengers, in number sixty-five, without the requisite previous permission, and that the passengers had been imprisoned by the Mexican authorities and were confined at the date of the advices received. No other particulars are given.

GREAT SPEED.—The new locomotive Addison Gilmore, now runs daily on the day express train between Worcester and Springfield, and fully sustains the expectations of its constructors. On a straight road it would easily draw a passenger train a mile a minute. One day last week it brought a train from Worcester to Springfield, 54 miles, in one hour and twelve minutes, and on another day did up the fifteen miles from Palmer to Springfield in 16 minutes.—Springfield Republican.

The Berham poor ivory carvers have prepared many beautiful works for the Great Exhibition. The English, it is said, would see with surprise the rough and primitive tools with which this beautiful work is executed. The feet of the workmen have the dexterity of another pair of hands, as they make use of them in picking up their tools, etc.