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# THE CAROLINA WATCHMAN.

J. J. BRUNER,  
Editor & Proprietor.



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FOR THE WATCHMAN.  
DO NOT SEND YOUR SON TO COLLEGE TOO YOUNG.  
"On this subject no general rule can be laid down which will apply to every case. Some lads have more maturity, both of body and mind, at 12, than others have at 15 or 16. Still there is a general order of nature, which should be carefully studied and observed. By strictly attending to this, we shall be able to fix, with a good degree of precision upon the age when the generality of youth, are physically and mentally prepared for admission into a public seminary. This, I am fully convinced, is not so early as parental partiality, and young ambition are apt to suppose.  
Neither the physical constitution, and health, nor the intellectual powers; nor the moral habits of a mere child are sufficiently established and consolidated, to render it either profitable or safe for him, to encounter the many difficulties and temptations of a thorough classical course. All experience proves, that not one lad in 100 at the age of 13 or 14 can grapple Natural or Mental Philosophy, or with the higher branches of Mathematics. In order to do this the mind must have attained to something like maturity; and this it does not ordinarily do till near the close of minority. If a student can graduate at 20 or even a year or two later, he ought in almost every case be satisfied.—His education is much more likely to be thorough, than if he had entered very young. It cannot be doubted that many have lost a great part of their junior years, as well as of Sophomore and senior, merely by entering college too early, and being driven on through studies to which their minds were not yet equal. Many also by too much confinement, and by intense application in the greenness of their youth, have closed both their studies and their lives together. Nor are these the only objections to premature Matriculation. A child can rarely form a correct estimate of the value of a good education—so that if he was able to press on with the older competitors, he is not so likely to feel the importance of diligence in study.—And what may be more than all is the exposure of his morals, at the critical age when he is most likely to be led into temptation.  
To the question, "what shall we then do with our sons, when they are fitted for College at an early age?" I answer, put them upon a preparatory course that requires more time. \* \* \* Perhaps the better way however in most cases would be to reserve a considerable portion of time between the ages of 12 and 16 for manual labor. Nothing is so likely to give the lad a good constitution, and make him willing to study, as being obliged to wipe the sweat from his own brow through the long summer months, and to learn a little from his own experience, how much toil it costs to carry him through College." These are the remarks of age and experience; they are from the Rev. Dr. Humphrey, the former President of Amherst College, Mass. And it would be well if all parents that have sons to send to College would ponder them. We have been long convinced that there ought to be a change in this respect. In conversing some time since with a gentleman who graduated many years since at a College in a neighboring State, he remarked that when he was there the students were young men, but that now, they were boys. And this is probably one reason why so often we hear of riots, rebellions, and murders of the officers of Colleges, by insubordinate boys.—Many valuable lives are sacrificed to their mad passions.  
ACADEMICUS.

## Scriptural Plan of Benevolence.

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

Tendency of Systematic Benevolence to secure God's blessing on business, and enlarge the means of giving.

This is a subject of difficulty, yet of importance. There is danger of extravagant theories on the one hand, and on the other, of an unbelief which shuts God out of the daily business, and practically denies that "godliness has the promise of the life that now is."  
It is not to be supposed that systematic benevolence will insure wealth. Wealth is God's judgment, not cheap a gift to be made the reward of his servants.

It is not to be supposed that systematic benevolence will insure wealth. Wealth is God's judgment, not cheap a gift to be made the reward of his servants. Wealth on the vilest often is bestowed, to show its vileness in the sight of God. Multiplied as are God's warnings of the dangers attending wealth and the love of it, and his exhortations to set the affections above, it would be preposterous to suppose that he offers wealth as the reward of obedience—the gratification of capriciousness as the reward for denying it.—And he whose heart is on a better portion, whose longings for God and holiness forbid his finding satisfaction with any thing less than being with God and like him, would feel it the bitterest mockery to be turned off with the promise of riches as his reward.

But there are various ways in which systematic benevolence tends to promote prosperity. It promotes industry, energy, and enterprise. The man has placed before himself a lofty object, suited to draw out all his energies. Henceforth he is no trifler, but an earnest man, sharing in the very sentiments of earth's purest and greatest ones. "The grand idea of toiling to rescue the world from sin never mastered a man's soul without enlarging it, without stimulating all his faculties to unprecedented vigor, unfolding resources not imagined to be in him, and producing a concentration and perseverance of action, which cannot fail of realizing great results. An account was published some years ago of two shoemakers whose hearts had begun to glow with zeal for the salvation of men. The elder proposed to the younger to fit himself to preach, promising to support him by his labor. The proposal was accepted; the promise was kept. The sublime purpose which had mastered that man's soul, and which surrounded his humble shop with a grandeur that never ennobled worldly greatness, gave him an energy and industry which enabled him to educate his companion, and to sustain him as he went out to preach to the destitute. When Christendom shall be full of missionary merchants, farmers, and mechanics, plying their business with the sublime aim of saving mankind from sin, no doubt it will be full of energy and industry unsurpassed.

Nor does the practice of scriptural benevolence stimulate the active powers alone. It promotes sobriety and economy. With an object so glorious in full possession of his soul, the man will have no time nor money for gratifying either vicious or luxurious desires.

What others waste on dress, delicacies, equipage, and show, he will save for the Lord. He finds, in advancing the cause to which he is wedded, a gratification, compared with which the daintiest gratifications of selfishness are insipid. Such a course attracts the favor of the good, wins their confidence, and if the man be poor, or a youthful beginner, their friendship gains him employment and otherwise promotes his interests. Besides, being thrown into company with such, he avoids the temptations of evil associates.

The habits of fidelity to his trust, of watchfulness, system, and exactness, which systematic benevolence forms, are the very habits to win for a young man respect, employment, and friends, and to lead to a judicious management of business through life.

Systematic benevolence tends to restrain from hazardous adventures. In prosperous times, when business is brisk and its returns speedy and large, men become discontented with slow and steady gains; they "make haste to be rich" and "fall into a snare;" they become inflated with rash confidence; they rush into hazardous and ruinous adventures and speculations; or the ostentatious desire of displaying a large business, tempts to an engagement beyond their means, and to consequent ruin. But when a man has concentrated his business and its gains to the Lord, according to the scriptural law of benevolence, the feverish haste to be rich ceases, and he is less tempted to dangerous speculations. Accustomed to do business with a sense of constant dependence on God, he is not puffed up with rash confidence by temporary prosperity. Accus-

tomed to determine every enterprise with prayerful seeking God's will, and to regard property as sacred to his service, he will not thoughtlessly risk the Lord's money in hazardous adventures. Absorbed with the grand desire of aiding Christ's cause, he will be in little danger of ostentatious but unsafe expansion. Thus, "he that considereth the poor, shall be blessed upon the earth;" but "he that hasteth to be rich, considereth not that poverty shall come upon him."

It may be added that benevolence, in an important sense, identifies the giver with Christ's interests, and therefore may naturally be expected to secure Christ's blessing. The Saviour says, "Inasmuch as ye have done it to one of the least of these my brethren, ye have done it unto me." He receives into his own bosom every favor to his church. Nor is there any surer ground of expecting the continued prosperity of an individual, a church, or a nation, than that by their abundant efforts for Christ's kingdom, they have identified themselves with his cause, and are likely to be carried on in its triumphs. The very best of which it was said, "The Lord hath need of him," had his way strewn with palms and garments, as it bore the Saviour to Jerusalem. The individual or the community that gives abundantly to advance religion, is the humble instrument of bearing the Saviour onward in his triumph. Of such it may reverently be said, "The Lord hath need of them;" and it may reasonably be expected that their way will be made prosperous before them.

In these several ways compliance with the scriptural law of benevolence may tend to temporal prosperity. There may be other ways known only to Him who holds all the invisible lines of influence in his hand.

Now we open the Bible, we find it full of promises of temporal blessings to the benevolent. A few must serve as specimens of the many. "Thou shalt surely give thy poor brother, and thy heart shall not be grieved when thou givest unto him; because that for this thing the Lord thy God shall bless thee in thy works, and in all thou puttest thy hand unto." Deut. 15: 10. "He that giveth to the poor shall not lack." Prov. 28: 27. "Honor the Lord with thy substance, and with the first-fruits of all thine increase; so shall thy barns be filled with plenty, and thy presses shall burst out with new wine." Prov. 3: 9. "The liberal soul shall be made fat; and he that watereth shall be watered also himself." Prov. 11: 25. "Seek ye first the kingdom of God, and all these things shall be added unto you." Matt. 6: 33. "Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom." Luke 6: 38. And in urging the Corinthians to give, Paul said, "He which soweth sparingly, shall reap also bountifully." 2 Cor. 9: 6. To these special promises the benevolent are entitled. Resting on them, they may give with the expectation that the Lord will follow them with his blessing and protection. They will not fear want while they can hear God saying, "Trust in the Lord and do good, and verily thou shalt be fed." The same Being who made the Bible, orders the events of providence; and by what he does in the latter, he will not contradict what he says in the former. The principles of the Bible fit into all the windings of providence, like a key to all the wares of a lock for which it was made. Hence, however obscure the plan of Providence, and however uncertain what shall be on the morrow, he that conducts his business in conformity to all the rules of the Bible, may be sure that he has found the track of God's goings in the world, and that, if he continue to follow it step by step, it will guide him in the way of the divine blessing.

It will be seen from the foregoing reasoning, that it is not pretended that God's servants will be uniformly led in the way to worldly prosperity, and sinners visited with adversity in this life. The Bible makes no such representation. It teaches, that in this probation temporal benefits are scattered on the good and the evil, and refers us to the other world for the solution of this seeming confusion of right and wrong. "When the wicked spring as the grass, and when all the workers of iniquity do flourish, it is that they shall be destroyed for ever." It teaches that wicked men are prospered, but "the prosperity of fools shall destroy them." It teaches that God sometimes gives men

"their request, but sends leanness into their souls." Their selfish wishes are gratified; but the gift comes, like the quails to the longing Israelites, attended by God's curse. Their riches increase; but they wrap the soul in the flames of covetousness, and "eat as it were fire." Their riches increase, but their "portion" is this life, and in the labor that they take under the sun." They are rich as Dives; yet soon will they be impoverished to beg "a drop of water to cool their tongues."—Thus, inspiration explains these inequalities, and teaches, that "a little which a righteous man hath, is better than the riches of many wicked;" that Elijah, fed by unclean birds, but receiving his portion with God's smile, has no need to envy Ahab, cursed in the riches of a palace; that Lazarus the beggar, with a home nowhere but in Abraham's bosom, is more blessed than Dives with a home nowhere but in his own luxurious palace. But at the same time it teaches, that he who humbly uses what God has given for the honor of the Giver, freely giving as he has freely received, may feel at peace in the thought, that all his business is blessed with his Father's smile.

Facts corroborate the foregoing sentiments. There are, indeed, comparatively few facts to furnish data for this argument. Yet the writer knows a considerable number of instances, in which a greater or less approach to scriptural benevolence, has been attended with unusual prosperity. Mr. Cobb, whose case has been mentioned, giving away a quarter, then half, and then three quarters of his income, not only became worth \$50,000 before the age of thirty-six, but gave besides more than \$40,000. Normand Smith, a saddler of Hartford, Connecticut, after practising for years an elevated system of benevolence, bequeathed in charity \$30,000. An anonymous writer says of himself, that he commenced business and prosecuted it in the usual way, till he lost \$900, which was all he was worth, and found himself in debt \$1,100. Being led by his trials, through God's grace, to trust, as he hoped, in Christ, he, at the age of forty, determined to take God's word for his guide in his business, and consecrated his earnings to the Lord. The first year he gave \$12. For eighteen years, the amount has increased by about 25 per cent., and the last year he gave \$850; and he says, he did it easier than, during the first year, he paid the \$12. Besides, though with nothing but his hands to depend on when he began this course, he paid the whole debt of \$1,100 with interest, though it took him nine years to do it. Jacob went out from his father's home "with his staff," a poor man; but at Bethel he vowed to give to God the tenth of all that God should bestow on him.—Commencing thus, God blessed him, and in twenty years he returned with great riches.

We may also refer to the history of communities, in confirmation of the argument. When God issued his laws to the Jewish nation, he required, besides other liberal offerings, the tenth of all their income. We are not to suppose that every specific regulation for the Jews is the best for all nations. But in his dealings with the Jews, God meant to illustrate the principles on which, as to worldly affairs, he deals with all; and this is one reason why their history is so minutely recorded.—Thus, we find the law of tithes and offerings incorporated into their system as an exemplification of the universal principle in God's dealings with men. Many have pitied their unhappy lot in being compelled to give so much; infidels have delighted in the objection that the wretched Jews were taxed so terribly for the support of religion. But the All-wise knew best what regulations would harmonize with the course of his providence, and prescribed accordingly. And it ever proved that the nine tenths were worth more to them than the ten tenths. If ever, to increase their gains, they robbed God by hoarding the tenth, or by bringing the lame and the blind, disaster and loss were sure to follow. Say not this was all a miraculous interposition. Inspiration has only lifted the veil here from the workings of that providence which, unseen, untraced, is ever working in the affairs of men on the same principles and with the same aim. Say not, either, that the tithe was a positive institution. True; and as to its specific form it might, therefore, pass away, as it already has. But was there ever a positive institution of God not founded on something permanent, ei-

ther in man's nature or God's scheme of providence and grace? Therefore was the law of the tithe founded on a principle as enduring as God's government on earth; and as the tithe was a blessing to the Jews, so regard to that principle will be always a blessing. We may find facts of the same import in modern times.—Those churches which are most systematic and liberal in their contributions, are without exception, the most prosperous. The same is true of nations. The history of New England is a striking instance. The first settlers were men who, in a great trial of affliction, and in deep poverty, abounded in the riches of their liberality, in sustaining schools, and ministers, and colleges, and in laying deep a foundation for Christ's kingdom in this new world. It is not so fitly said that they contributed much, as that they offered all to Christ. And it is admitted that New England is, and in all her history has been pre-eminent in contributions and efforts to sustain every benevolent institution and enterprise. And where is the state or the nation which has ever possessed more of all the elements of true prosperity?

But an appeal to facts in the history of churches and communities must rest on imperfect data; for where is there one in which the efficiency of the scriptural law of benevolence, in developing and enlarging the resources of benevolence, has been fully put to the test?

In closing the argument, the thought may be suggested, that business, conducted as it is on the maxims of selfishness, when viewed as a system in its management and results, presents a picture of anything rather than of permanent and healthy prosperity. The number of business men who fail once or oftener in the course of life; the numbers doing business who, should they pay up the as yet unpaid debts of their past lives, would strip themselves of all or a large part of their present property; the small proportion of those commencing mercantile life in cities, who, in the final winding up of their affairs, possess a comfortable independence; the fact that the property of those who die rich so often proves a curse to their children, and that so many who are born rich, die poor; the periodical recurrence of a "crash" in the commercial world; the alternation of commercial prosperity and distress, which for generations has marked the history of business, realizing the inspired declaration, "He hath swallowed down riches, and shall vomit them up again;" all these facts indicate anything rather than a system of business which, as a whole—whatever may be true of individuals—receives the smile and blessing of God; they present evidences of the divine displeasure such as might be expected to mark a selfish and ungodly system of business.

The discussion of this part of the subject will not have been in vain, if it help to remove the impression, that the rules of the gospel cannot be obeyed to the last jot and tittle in business, consistently with its successful management; to rebuke the practical atheism which shuts God out of the details of daily life; to make men's hearts alive to the thought that the hand of God is on their ships, their merchandise, their cattle, and their shops; that the claims of his law and the promises of his gospel are twined about all the acts and gettings of daily toil, not less than about their destiny for the life to come; and that there is a reality here on earth in God's smile on those who heed his claims, in his blight and curse on those who disregard them.

The Fossil remains of some large animal, unknown in these days, have lately been discovered by Mr. WILLIAM WILSON, on the banks of the Arkansas river, near the mouth of Skin Bayou. It appears to be the head of some monster animal that has resided in or near the Arkansas river, having a very large head, a part of the head and teeth still retaining their original appearance, and the other part of the head having petrified, bearing the resemblance of soft sandstone. The teeth seem to indicate that the animal is carnivorous, although none that are now known are to be likened to what these bones indicate the animal to have been. Hence it is supposed to be the remains of some antediluvian animal whose race has long since become extinct.

The Saratoga papers state that a bed of the purest quality of Peat has been discovered within four miles of the village of Saratoga Springs. The surface extends over sixty acres. Excavations have been made to a great depth, without finding any bottom to the strata. It is said to be much cheaper, and far superior to coal in its use for stoves or grates.

## Davidson College—The Scholarship Plan.

For the Watchman.  
Mr. Editor:—As this is the plan recently adopted for the purpose of enlarging and fully endowing the Institution mentioned above, it is right and proper that the community at large should be made acquainted with the advantages of the system in all its bearings. I have no hesitation in saying that it brings the public and private good closer together than any enterprise that is now before the country.

The public good is a motive sufficiently strong to call forth the tenderest feelings, and the most liberal contributions of many. Thousands, yea millions of dollars have been cheerfully contributed by many of the best men in this and in other countries, for the purpose merely of promoting the public good. They have felt the force, and acted under the influence of the truth taught by that being who spake as never man spake. "It is more blessed to give than to receive." Every individual who assists in building up and sustaining institutions of learning and piety, contributes to the public good just in proportion to the assistance that they render to such enterprises. For the public good is closely connected with such institutions. The condition of such institutions is the best index, to the country in which they are located. If they are in a flourishing condition, the best interest of the country will prosper. If they are in a sickly, declining state, a paralyzing influence must be felt as far as the circle of their usefulness extends. But according to the scholarship plan, while the motive to secure, and promote the public good is not in the least weakened, it unites with this by hooks of steel the private interest. For every dollar that is paid to the College—six will be returned to the subscriber in the way of education. This is certainly a good measure, heaped up, pressed down, running over. If we leave out the public good, and look only to the private interests of individuals, and families, I do not know where, or how a better investment can be made. I do not know where or how a family would realize so much benefit from the same amount of funds. I do not know any way in which an individual could do so much for the great cause of education, for so little. It combines in a high degree the *magna in parva*. For the small sum of \$100 an individual under this system can educate five or six young men at Davidson College free of any charge for tuition. If he has not sons to occupy all or any of his time at the Institution he can extend his privilege to any one that he may see proper to select, and in this way aid materially some worthy young men who are struggling for an education, and are to become ornaments in Church and State, than in any way that has ever before been offered to a generous public.

In most of the enterprises that are now before the country, it is necessary for the stockholders to wait patiently for some time before they can expect to realize any benefit from the investment. But the purchaser of a scholarship may begin to enjoy the privilege from the very day that the money is paid.

A liberal education is the very best fortune that parents can give their children. By it they will be fitted to occupy places of honor and usefulness, in their day and generation. There are some who seem to think that the advantages of a liberal education are confined to those who enter upon the active duties that belong to the learned professions. But a great cloud of witnesses may be summoned up from the mechanical, the agricultural and the mercantile world, to prove that the advantages of a liberal education have been profitably enjoyed in all these departments of human industry. There is no station, no relation, no calling where education is not ornamental as well as useful. The discoveries and the inventions that have contributed so much to the comfort and happiness of our race in modern times have been the offspring of educated minds.—Parents may spend toilsome days and sleepless nights in adding house to house and field to field, in laying up piles of shining dust—as an inheritance for their children. But riches often take themselves wings and fly away—their fellow men may defraud them of their possessions; but the funds that are employed in storing the minds of their children with knowledge, are invested where moth and rust will not corrupt—where thieves cannot break through and steal. While they retain their reason, of which no human power can deprive them, they can enjoy the unspeakable advantages of education.—By the Scholarship plan education is so much cheapened, that almost every parent may secure for his children its benefits and its blessings. And thus give them that which no human being can take from them—give them that out of which they can never be defrauded.

W. W. P.

A scientific experiment upon a large scale, has been lately tried with success in England. It consists in blowing into the coal mines on fire a quantity of *choke damp* or heavy carburetted hydrogen gas, which is an extinguisher of flame. The apparatus was expensive, but the result was most satisfactory.

POLITICS IN COLLEGES.  
The young men in the College of South Carolina having recently organized a Southern Rights Association, issued a fiery address and resolutions, and called upon the students of other Southern colleges to respond. The "b'boys" of the Tennessee University (says the Petersburg Intelligencer) have taken up the subject and replied in the following resolutions, which are worthy of Old Hickory himself, in his palmist days:  
Resolved, That we deprecate the spirit in which the association originated, and also the uncalculated interference of Schoolboys in political affairs, which they should ever entrust to the care and supervision of their seniors and superiors.

Resolved, That the address published and distributed by the members of the association is fraught with a spirit of treason, insurrection, and civil war, wholly abhorrent to every true friend of civil liberty, and that the principles therein advocated can in no wise redound to the interests and welfare of the South.

Resolved, That, believing as we do the ultimate object of this association is a dissolution of the Union, we disclaim all connection or communication therewith.

Resolved, That though the South has not obtained all that could have been desired in the adjustment of the slavery question, the difficulty has, nevertheless, been settled in a manner entirely honorable to and without sacrifice on the part of the South.

Resolved, That we remain immovable in our attachment to the Union, prompted not by the rebellious principle which they advocate, "Liberty first and Union afterwards," but by that noble and glorious sentiment, "LIBERTY AND UNION, NOW AND FOREVER, ONE AND INSEPARABLE."

TWO HUNDRED DOLLARS REWARD.  
The sons of Mr. John Yokely, of Davidson Co., advertise the above reward for the arrest and confinement of Howard P. May, who fled the country, and is supposed to be the murderer of their father.

May is described as being about "5 feet 10 inches high, light hair, gray eyes, sharp prominent features, and, when in conversation, is apt to look above and not directly in the face of the person he is addressing, and has his name engraved with India ink upon one of his arms, on the inside of the arm, between the wrist and the elbow. He is about 25 years old, and weighs from 145 to 160 pounds."  
Peoples' Press.

Jenny Lind.—The first concert in the United States given by Jenny Lind, on her own account, took place in Philadelphia on Wednesday evening, at the Musical Hall, which was crowded to its utmost capacity. The North American says it was the most successful concert yet given. Like a bird freed from its cage, she seemed to carol in the very luxury of liberty, and to soar higher and higher, as the cheering plaudits of the assembled thousands greeted each new effort.

There were eighteen deaths by cholera, mostly immigrants, at St. Louis during the week ending the 26th ult.