

Complete

The North Carolina Messenger

"THERE SHALL BE DELAY NO LONGER"

VOL. I.

EUFOLA, N. C., JANUARY, 1905

NO. 11

A NEW LEAF.

He came to my desk with a quivering lip,—
 The lesson was done,—
 "Dear teacher, I want a new leaf," said he,
 "I have spoiled this one."
 In place of the leaf so stained and blotted
 I gave him a new one all unspotted.
 And into his sad eyes smiled,—
 "Do better now, my child."

I went to the throne with a quivering soul,—
 The old year was done,—
 "Dear Father, hast thou a new leaf for me?
 I've spoiled this one."
 He took the old leaf, stained and blotted,
 And gave me a new one all unspotted,
 And into my sad heart smiled,—
 "Do better now, my child."

—Selected.

THE DANGER OF ILL-ASSORTED MARRIAGE.

"Be ye not unequally yoked together with unbelievers," is but the logical statement, in the imperative mood, of the great well-recognized law of physics and mathematics that only like substances and sums can be united. It is Satan's studied plan to bring distraction and perplexity to the people of God, and constantly to break down the barrier erected between good and evil. In no way can he more successfully accomplish his purpose than by inducing the children of God to form business or social alliances with the world, such that the principles of the heavenly kingdom shall be first compromised, and then abandoned by those who otherwise would have stood stiffly for the faith. My heart has been stirred to a fearful anxiety as I have seen the children of our people giving themselves up to the benumbing, paralyzing influence

of worldly friendships and associations; the more so as I have seen the parents either carelessly indifferent or openly encouraging this fearful departure from the pathway of safety.

Fathers and mothers, of what can you be thinking to permit your sons and daughters thus to make shipwreck of their faith without a word of warning or remonstrance? Will there not be a fearful reckoning for the parents who thus permit inexperienced feet to slip into paths of danger, darkness, and despair? I have seen a young Christian woman united to some young man of the world. Fair promises had been made. It had been fondly expected that the oil and water of opposite sentiment could be united. I have seen the young wife wear a look of perplexed hope, then more perplexed fear, to be finally followed by stolid indifference and eventual separating from the truth she had once loved, while her brethren stood by unable to do aught for her except to see with aching hearts these changes follow one another with fearful rapidity.

A young man, strong in the faith of a soon coming Saviour, enthused with the desire to help bear the message to a dying world, is entrapped into a marriage with a young woman who has not the fear of God before her eyes. All

his plans for helping to carry the message are soon swallowed up in the hopes, plans, and ambitions incident to having drunk at the fountain of worldly incentives and pleasures. The cause of God, once so dear to him, becomes an undesirable theme; his brethren, whom he once greeted with cordial warmth, are now met with ill-concealed indifference; the prayer meeting becomes a burden; the house of God, an unfrequented spot; the voice of prayer, a stranger to his lips. He is lost to the cause of truth, and his soul is in the highway of perdition. Satan looks on well satisfied, for all this has been accomplished in the name of conjugal love; and parents, brethren, and friends, have stood looking indifferently on. Of course they may be much grieved at the result, but have winked at the cause. "Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap."

Dear boys, do not consent to compromise your faith for the apples of Sodom. Dear girls, refuse absolutely the course that will bring you only sorrow and vexation of spirit, if not entire separation from God. Dear fathers, look well to your duty to your children; counsel and pray with them, and give them the benefit of your wider experience and observation. Dear mothers, give

yourselves no rest if one of your family is thus tampering with forbidden ground. It may mean sorrow of heart and bitterness of soul. But, says some anxious parent, what shall we do? We cannot now control the choice our children may make. Possibly true. Happy the father who has shaped all the years for this time, and to whose counsels the son and daughter now bend a willing ear. Happy the young man or maiden whose father has builded so wisely and well that now their minds are free to ask and receive counsel from him. Happy the young man who has escaped the traps and snares laid for his feet, and has united his interests with one who will help instead of hinder him.

Do not, I pray you, consider this a subject to be passed off with a smile; nor yet imagine it a matter of such delicacy that it must not be mentioned. Life or death are in the issue. The time has fully come for some one to speak in no uncertain voice. In the next article will be discussed the causes that lead to ill-assorted marriages.

T. H. J.

TITHES AND OFFERINGS, NO. 3.

That the children of God were required to pay a second tithe under the law of Moses there can be no question. In the fourteenth chapter of Deuteronomy is found a record of this law of tithing. This tithe was used to defray the expenses of the annual feasts, for the poor, and for the Levite. (See Deut. 14:22—29.) It is the general understanding of all Bible

commentators that these scriptures do not refer to the first tithe, which was set apart wholly for the Levites; but was a *second* tithe, and was used by the ones who set it apart for the special purpose as stated in the scripture above referred to. Some take the position that every third year there was a third tithe paid. The writer thinks, however, that this tithe spoken of in the 28th verse probably refers to the disposition that should be made of the second tithe on the third year, rather than to a third tithe.

Should there be any lingering doubt in the mind of any as to whether the second tithe was required of the Israel of God in the old dispensation, further proof can be found in the following words: "The consecration to God of a tithe of all increase, whether of the orchard and harvest field, the flocks and herds, or the labor of brain or hand; the devotion of a second tithe for the relief of the poor, and other benevolent uses, tended to keep fresh before the people the truth of God's ownership of all, and of their opportunity to be channels of His blessings. It was a training adapted to kill out all narrowing selfishness, and to cultivate breadth and nobility of character."—*Education, page 44.*

This system of tithing then was the Lord's plan to keep out all "narrowing selfishness" from the hearts of His people; and if this plan would do such a wonderful work then, will it not do the same to-day? And if this was needed then, how much more is it needed

in this last generation, of which it is written that they "shall be lovers of self, lovers of money."

Here are a few more statements taken from Testimony, Vol. 4: "When we speak of the tithe as the standard of the Jewish contributions to religious purposes, we do not speak understandingly. The Lord kept his claims paramount, and in almost every article they were reminded of the Giver by being required to make returns to Him." "A conscientious few made returns to God of about one-third of all their income for the benefit of religious interests, and for the poor." "Of all our increase we should make the first appropriation to God;" "for our work needs *ten-fold more means* now than was needed by the Jews." "If the rich and poor were to give a sum proportionate to their property in the Jewish economy, it is *doubly essential now.*"

Why should we then halt any longer over the question of a second tithe? It was required of the Jews, and is "doubly essential now." It was needed then to sustain the work of God and to care for the poor, and "ten-fold more" is needed now. May we not begin to see wherein we have been robbing God in tithes and offerings? Here is the second tithe which God required of the Jews and which we have not been faithful to set apart. We have brought to God only one tithe, and then have wondered why the promised blessing was not poured out upon us. The Lord says, "Bring ye all the tithes into the storehouse, and prove me now." Let us do this, brethren, and prove the Word of God to be true, and His promises yea and amen.

J. O. JOHNSTON.

WILMINGTON.

The work here is progressing fairly well. We now have two Sabbath schools. While our numbers are few, yet the interest is good, and those who attend seem to be desiring a closer walk with God. As I become better acquainted with the people they seem friendly to the cause, but have not yet taken their stand for the truth. The secretary of the Y. M. C. A. asked for my street address, stating that he wished me to speak for them some Sunday evening. We have many friends here. While this is pleasing, we would much rather see them becoming firm friends of God. As I see the end drawing so near, my heart is more burdened for souls. O, that the burden for souls would rest upon us as it did in 1844. If this were so, we might quickly finish the work; for the members of the churches might carry it on here, while we could say to our brethren across the waters, We will come over and help you, and thus hasten the coming of our Saviour. This might have been. May it not yet be done? Let us try. The wall was joined together when the people had a mind to work. May the blessing of the Lord rest upon His work.

W. H. ARMSTRONG.

NORWOOD.

December 2, I went to Norwood, and remained there ten days. Meetings were held each evening except one. The outside attendance was not large. I was pleased with the successful effort

being made there to hold up the present truth. Sister Allen has been teaching the church school, with an attendance of twenty-five, mostly from the outside. Brother and Sister Allen are proving that it is possible for "consecrated families to move into the South, and, while making a living for themselves, to teach the truth to their friends." Quarterly meeting services were held, and officers elected for the year. Three new members were received. Bro. E. R. Allen was re-elected elder, and at our closing meeting Bro. Oscar Steed was ordained to the office of deacon. The good spirit came near, and we parted with good cheer. The church there is small; but if the members are faithful, God will add to their numbers.

T. H. J.

OBITUARY.

Mary (Wild Schmitt) Wagner was born in Bavaria, Germany, October 29, 1834; and died in Hildebran, N. C., December 8, 1904, aged 70 yrs., 1 mo., and 10 days. She came to America in 1851 with her parents, and was married in 1852 to T. W. Knohl, with whom she lived in Wilmington, N. C., till his death in 1866. Three children by this marriage now sleep with their father in Wilmington, N. C., and one, Mary A. Knohl, a member of the Hildebran church, is left alone to mourn her mother's death. In 1867 she was married to Dr. Herman Wagner, of New York City. Sixteen years later she was again left a widow; and in the spring of this year she came with her

daughter to Hildebran, N. C., seeking a milder climate. She died of an acute attack of bronchial catarrh, of which she had suffered for 25 years. She found the truths of the message about eight years ago. She fell sweetly asleep in Jesus, and her friends and daughter look forward to the resurrection with fond hopes of the glad reunion. Services by the writer.

ALBERT CAREY.

COVE CREEK.

Our day school is larger this month, numbering nearly two dozen. When I came back last summer the people requested me to open a Sunday school. I consented to do so providing it be not my school, but that all take part. One Baptist minister and his family stand faithfully by it. We have from twenty to thirty in regular attendance, many of whom are attending the day school. I take some time during the week to study the lesson with the children. We use the International Sunday School Lessons. They give me the privilege of using our literature, and we would have no trouble in getting the money to pay for it; but I thought best not to do so at present, as it contains too strong meat for babes. I have succeeded in getting two families to subscribe for *Our Little Friend*, and expect to get more subscriptions soon. I shall then use the lessons found in them for the youth. I believe that a good foundation is being laid here for the work, and that we are holding every inch of ground gained. We hope to see some Sabbath keepers here some day.

GEORGE CRAWFORD.

THE NORTH CAROLINA MESSENGER.

The North Carolina Messenger,
Published Monthly by the
North Carolina Conference
—OF—
Seventh-Day Adventists.

Subscription Price, 25c. per year.

T. H. JEYS,
JESSIE V. BOSWORTH, } Editors.

Entered as second-class mail matter at Postoffice
at Eufola, N. C.

NEWS AND NOTES.

A Happy New Year to all.

Brother Burton Church reports that the school at Hickory is growing. He now has twenty-two enrolled.

Bro. H. G. Miller visited Norwood in the interests of the bookwork, during the meetings held there by Eld. Jeys.

The Sabbath schools not already supplied with lesson quarterlies for the present quarter should send their orders in to this office at once.

We hope to be able to report the amount of the week-of-prayer offerings received from each church, also from the isolated members, in our next issue.

Eld. T. H. Jeys is in attendance at the Council Meeting of the Southern Union Conference which opened at Nashville the second week of this month. He visited Hildebran and Asheville on his way.

Bro. and Sister H. G. Miller write that they are pleasantly located at Mooresville, and are very busy. The latter part of the week of prayer they spent at the home of Bro. H. H. Stillwell. They visited among the people of that vicinity holding some meetings. Twenty-five were present at the last meeting, Sunday evening.

A CARD OF THANKS.
THE SECOND TITHE.

We wish to acknowledge the receipt of one hundred and fifty pounds of choice prunes from the farm of Mrs. E. G. White. This was a personal donation by Sister White, to the Hildebran School and Sanitarium.

J. O. JOHNSTON.

LET US DO THE SAME

They tell us that when the people of Burma take hold of the truth, they do what they can to give it to others. If we who live in the United States would do the same, how long would it take to let the people know that the kingdom of God is at hand? This message would go through every city, town, and country almost as fast as the news of the re-election of Roosevelt as President. Let us do what we can, and what we can do is more than we are doing.

J. S. KILLEN.

Tacoma Park, D. C.

SUNDAY BILLS NOW BEFORE CONGRESS.

Such is the title of an article in a recent *Review*. As I read it two thoughts came forcibly to my mind. First, How many of my brethren in North Carolina are taking the *Review*, so that they may read this stirring article and be stirred even as I have been? Those who do not have the benefit of the *Review* are suffering a loss, how great they surely cannot conceive; for if they did, they surely would at once make arrangements to have its weekly visits. Second, How many of us are ready for the issue that is just before us? Are you fully informed, my brethren, as to the meaning of the present situation? Do

you know what to do to avert or stay the present threatening condition? Are you willing to do what you can in the matter of helping? There are some things that you can and should do without delay. First, inform yourself thoroughly as to the real issue.

Second, send for blank petitions, and sign, and secure the signatures of others, and then send to the Religious Liberty Bureau, Takoma Park, Washington, D. C. This is a matter that calls for immediate action. Some other time will not do just as well. Leaflets giving the text of the Bills, with a short discussion of the principles involved, will accompany the petition blanks. Please give this matter prompt attention.

T. H. J.

TO THE CANVASSERS.

Dear Workers: I am glad to be able to report that the canvassing work is rising, so let us all be of good cheer. I have received good reports from Bro. Robert Underwood and Sister Brensinger, and they are of good courage. Bro. and Sister J. S. Killen will without doubt join us again and take up the work, and let us hope for still others. I am very busy, and of good courage in the Lord.

H. G. MILLER.

Tithe Receipts for December, 1904.

Archdale	\$71.10
Eufola	65.36
Greensboro No. 1	13.79
Hildebran	93.41
Hickory	5.68
Salisbury	2.25
Waynesville	7.30
Winston-Salem	36.98
Individuals	185.00

Total, \$480.87
JESSIE V. BOSWORTH, *Treasurer.*