

# The North Carolina Messenger

"THERE SHALL BE DELAY NO LONGER!"

VOL. I.

EUFOLA, N. C., NOVEMBER, 1904

NO. 9

## WORK.

The record says that when for a time the Master left His possessions, He "gave to every man his work." None are excluded; none are exempted. The fact that many ignore or refuse the claim will in no wise lighten the guilt or mitigate the punishment.

In these closing days of probation it is so important that every one find his work and do it without delay. How can any one fold the hands in careless indifference now when "intensity is taking hold of every earthly element"? How dare we permit ourselves to become all absorbed in the little things of life? The Lord wants our service, even ours. Are you saying, "I know not what to do"? Look around. Are there not some people who need to know the blessed truths for this time? Have you done all you can for them? If Jesus should come to-morrow, would you be able to say, I have finished the work assigned me? We frequently hear people speak of the responsibility resting upon the gospel minister, but have you considered the responsibility resting upon the gospel neighbor?

Definite plans have been laid for a vigorous fall campaign. October 15 was set by the Southern Union Conference as the time for the beginning of a great forward movement all over the South in active missionary endeavor, and

the work has already begun. Let not North Carolina fall behind in this good work. And then November 15 we have our own "Object Lesson Day" in North Carolina. Come, my brethren, let us hasten to the work. The westering sun is sinking rapidly. Soon the night, when no man can work, will be here. Let us be up and doing our best.

T. H. J.

## COURAGE.

"Be strong and of a good courage," was the word of the Lord to Joshua at a time when the enemies of Israel were marshalling their hosts against the armies of the God of Abraham. The basis of encouragement was not their mighty array, nor the weakness and inefficiency of the enemy, but the plain command of God. And so God said, "Have not I commanded thee?" Josh. 1:9.

For forty years Israel had been wandering in the wilderness. They were now soon to go over to possess the goodly land. The green fields and fertile valleys of Canaan were in sight. But before Joshua could give them the land, they must fight. A hostile army must be conquered. Walled cities must be razed. The armies of the aliens must be put to flight. Each step of their progress would be disputed. It seemed an Herculean task. Well might the heart of the

warrior tremble. How like a benison of peace to Joshua must have been the words, "Be strong and of a good courage. . . I will not fail thee nor forsake thee."

Why was it written? Paul tells: "They are written for our learning and admonition, upon whom the ends of the world are come." 1 Cor. 10:11. We are soon to rise and pass over this Jordan. Enemies and hostile bands confront. The wilderness journey is nearly done. Not the vine-clad hills and palm-laden vales of Palestine are now to be taken; but the eternal inheritance, so long deferred, is now in sight.

"For O we stand on Jordan's strand,  
And soon we'll all pass over;  
And just before, the shining shore  
We may almost discover."

Now, the Divine assurance comes sounding down the ages, "Have not I commanded thee? Be strong and of a good courage." I pray that the Lord may fulfill His word. Let the tempest blow, let the enemy rage, let darkness and doubt and unbelief abound, let the very hurricane of evil dash itself vainly against the standard of truth—only through all let the Israel of God hear the still voice; and, hearing, let courage and holy cheer take the place of gloom. Let strength take the place of weakness, and valor the place of fear. "Be strong and of a good courage."

T. H. J.

**TITHES AND OFFERINGS—NO. 1.**

"Honor the Lord with thy substance, and with the first fruits of all thine increase." Prov. 3:9. That the Lord requires us to give Him back a portion of the substance we receive from Him is very plainly taught in the Holy Scriptures. There is no difference between the teaching of the New Testament and the Old Testament on this subject. Tithing is just as plainly taught by the words of Christ and by the apostolic writings as by any word of Moses. Christ told the self-righteous Pharisees that in the paying of tithes on even the smallest herbs of the garden they were doing only that which ought to be done. They passed over judgment and the love of God, and the Lord rebuked them for so doing. "These ought ye to have done," He said; and yet in the payment of tithing on mint and rue He says, "and not to have left the other undone." Luke 11:42. In saying this the Saviour recognizes the obligation of tithing.

From Paul's letter to the Hebrews we find that long before Moses was born, in the days when the Melchisedec priesthood was the order through which Christ revealed His gospel of love, the tithing system was observed by the faithful. Even Abraham paid tithes to the priest of Salem, who was the Lord's representative to the world at that time. As stated by the Spirit of Prophecy, "Melchisedec was not Christ, but he was the voice of God in the world, the representative of the

Father." And as the ambassador of Christ, a priest of God, he received tithes from even the Patriarch Abraham. See Hebrews, 7:1-10. To him was given authority to bless the "friend of God," as he returned from the slaughter of the kings; and it was then, at the time he received this blessing, that Abraham "gave a tenth part of all."

Again in 1 Cor. 9:13, 14 Paul draws his argument from the ancient custom of tithing to prove that the ministers of this dispensation were to be sustained in the same manner as those of the old. "Do ye not know that they which minister about holy things live of the things of the temple? and they which wait at the altar are partakers with the altar? *Even so* hath the Lord ordained that they which preach the gospel should live of the gospel."

Therefore we are justified in concluding that the Lord requires a tenth of all our increase, that His ambassadors may be sustained, just as verily in the present dispensation as in the former. And the special blessings which are promised to the faithful will surely be ours if we will obey Him.

J. O. JOHNSTON.

**RUNNING WITH PATIENCE.**

Patience, as a grace, does not mean idleness in God's cause; does not mean idle waiting. Idleness is always sin, and sin is never a grace. We are to "run with patience;" and running is not an idle pastime, as every one well knows. The difficult thing is to

do the thing our "hand *findeth* to do," and above all to do it with our "might," while we wait God's bidding for another task.

We desire so naturally to live in the future, to see the end from the beginning. But this is not faith, and "without faith it is impossible to please Him." When patience has done her perfect work, we are "*perfect* and entire, wanting nothing." Patience is, then, a summing up of all graces, rather than a grace by itself.

No wonder, then, that the Lord wants us to have patience, for "the patience of the saints" is the perfectness of the saints, and perfection must be found in the judgment-sealed remnant. Let us not weary then of the trials by the way, knowing they are God's special workmen for us.

Neither let us forget to *run* while we exercise patience.

ALBERT CAREY.

**WILMINGTON.**

The work here is onward. The third angel's message is gaining a foothold in this city. The work first seemed to open up among the First Day Adventists, so I followed the way as the Spirit directed, and it has extended to others. The battle between truth and error seems to be on; but my faith is founded on the knowledge that the truth will eventually triumph gloriously. I am looking forward to the time in the near future when we can begin to hold Sabbath meetings. Remember the work here at the throne of grace.

W. H. ARMSTRONG.

**COVE CREEK.**

The work is progressing favorably at this place. During the months of August and September there was an average of nearly thirty at the school, and the enrollment reached forty. After a vacation of two weeks, the school opened with an enrollment of twenty, which has since increased to twenty-four. The school will probably be much larger during the winter. A more solid class of patrons has taken advantage of the school, and now we are receiving a little tuition. Our rate of tuition is 50 cents per month, payable in cash or in farm produce. A lasting good is being accomplished in the work here, though no fruit is yet manifest for the church. We began less than two years ago with fifteen scholars, all beginners. There is now a class doing about fourth grade work, and from that down to beginners. We hope, some day, to see a harvest of souls gathered for the Master from this place. We have made about twenty-five visits besides our regular work at school and at home.

A Sunday school was organized in July, which has had an attendance of from thirty to seventy-five, generally over fifty. We hope to continue it through the winter. Regular services are held after the school. We need a good family here as a nucleus for church and Sabbath school work. The truth is gaining ground rapidly, if the mind's eye can see aright. May the Lord hasten the time when this gospel of the kingdom

shall have been preached in all the world for a witness unto all nations. We are of good courage in the Lord.

GEORGE CRAWFORD.  
MRS. CLARA CRAWFORD.

**HILDEBRAN MISSIONARY SOCIETY.**

Our missionary society here has taken a club of fifty-two copies of the *Southern Watchman*, for the past six months, and all but six or eight of these were mailed to persons interested in the study of God's word. Some have expressed their appreciation of the papers by letter, while others have kept silent. Our first-day offerings for the last quarter amounted to \$12 by the envelope plan. I hope all will try this plan. It will do you good to count the pennies and see how they grow into dollars for the Lord's work in foreign lands. As mother and I seldom have the privilege of getting out among the people to distribute our publications, we decided about two years ago to put up a small box in the front yard, so that it could be reached from the sidewalk. This box was filled with copies of the *Review*, *Watchman*, health journals, etc., from time to time; and it has been a real pleasure to see the different ones take the papers from the box. Sometimes we would hear passers by say, "This is the place where they have the free postoffice box." Others would jump off their wagons and run and get papers while the teams were still going, while some one else would call out, "Get me one," or "Bring enough for

all." I feel sure many have enjoyed reading these papers, and some are taken many miles from here. It would do some of you good to see mother, who is over eighty years old, go out to replenish the supply of papers. May God help us to sow beside all waters, for the reaping time is sure to come. I would be glad to receive any of our literature to use in the box. We can distribute all we receive. Pray for the work here.

M. HARLAN, *Librarian.*

**TO THE CANVASSERS.**

*Dear Canvassers:* How glad I would be to visit each one of you; and I shall do so as soon as I can. Be of good courage, my brethren, and let us press forward. Now is an excellent time to sell our books, for the people have money at this time of the year.

Please send me a *full* weekly report of all work, even if you have done but little. Please do not pass this by lightly, for it is important. If any of you have no report blanks, drop a card to the Publishing House, at Nashville, Tenn., and they will be furnished free.

Yours in the good work,  
H. G. MILLER, *State Agent.*

**CANVASSING REPORT.**

(For August and September, 1904.)

	Hs.	Value Ord.	Value Del.	Helps.
Burton Church . . . . .	108	\$7 00	\$19 00	\$13 00
*Alphonso Ford . . . . .	124	.. . . .	18 86	
*Mrs. Ida Ford . . . . .	47	.. . . .	11 00	
*Mrs. A. E. Brensinger . . . . .	.. . . .	.. . . .	18 00	
J. E. Leighton . . . . .	.. . . .	65 00	36 70	
*H. G. Miller . . . . .	108	110 50	8 25	13 00
*Mrs. Mollie Miller . . . . .	2	3 00	3 00	
Total . . . . .	449	\$185 50	\$114 81	\$26 00

\*For the month of September only.

H. G. MILLER, *State Agent.*

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**NEWS AND NOTES.**

The ordinance of baptism was administered to three candidates at Hildebran, Sabbath, Oct. 15.

Our State Canvassing Agent, Bro. H. G. Miller, held two meetings at Hildebran, Sabbath, October 22, in the interests of the canvassing work.

Elder D. T. Shireman, held meetings at Cleveland, N. C., the last Sabbath and Sunday of October, by invitation of Bro. Wm. Saunders, of that place, who reported a good interest among the people.

Mrs. Alice Fitzgerald has lately moved from Grantville to Asheville, and desires to make the acquaintance of the S. D. Adventist people living in that vicinity. She is located at 57 Cumberland Avenue.

Those who formed the acquaintance of Bro. Archie V. Cotton, while he was connected with the work in our State two years ago, will be glad to hear from him. A letter dated September 27, states that he is at present assisting in a tent effort at Burt, Iowa. He has been out of health most of the time since he left the South, but recently through the blessing of the Lord he is regaining his usual strength. He says, "Please give my love to all the dear North Carolina people. May the Lord greatly bless the work and workers there."

Eld. R. T. Nash, recently had occasion to visit Waynesville on business, and the few remaining Sabbath-keepers who are there, were pleased to have him with them over Sabbath. He, with his family, is now located at Campbello, S. C., endeavoring to develop the interest created by the tent meetings held there last summer.

Do not forget that Sabbath, November 5, is the day set apart by the General Conference for the offering for the colored work in the South. Much has been written of late concerning this worthy cause. Send all donations for this purpose to the North Carolina Conference S. D. A., Eufola, N. C.

Eld. T. H. Jeys has been at home in Archdale for a short time following his tour among the churches in the western part of the State. He anticipates visiting points to the east this month.

**Tithe Receipts for October, 1904.**

Archdale . . . . .	\$16.23
Eufola . . . . .	6.70
Greensboro No. 1 . . . . .	7.50
Hildebran . . . . .	29.94
Hickory . . . . .	38.20
Salisbury . . . . .	3.00
Valley Cruces . . . . .	1.90
Waynesville . . . . .	12.00
Individual . . . . .	55.00
Total . . . . .	\$170.47

**THE MISSIONARY CAMPAIGN.**

We trust that all our people are planning to have a part in this great forward movement. To aid you in your plans we will suggest a few of the many different lines of missionary work. It is earnestly desired that an effort be made to place our excellent church paper, the *Review and Herald*, in the home of every S. D. Adventist. For more than a half a century this paper has been sounding forth the notes of the third angel's message in no uncertain tones. In order to be fully informed in regard to the progress of the closing work, and to be wide awake in our endeavors to join in its advancement, we should have the *Review*. Are there any who are absolutely too poor to pay the subscription price, and who would prize its weekly visits? We would be pleased to receive the names of all such.

Doubtless the most of our readers have seen notices of the special "Campaign" numbers of the *Southern Watchman*. The first of this series is already out. If the numbers to follow are as replete with truth concerning the special topics presented, they will certainly be valuable. Five numbers compose the set, as follows: 1904 Signs Number, Health and Temperance, The Second Advent, Life through Christ, The Sabbath. Price per set, 15 cents; in clubs of ten or more, 10 cents each.

Then do not forget that November 15, has been set apart as Object Lesson Day for North Carolina. Let all, old and young, from the ministers down to the children, have a part in this special work on this special day. Do we not all wish to join in the jubilee song? A canvassing outfit costs \$1.25. All your missionary supplies should be ordered of the North Carolina Conference S. D. A., Eufola, N. C. J. V. B.