

The Power of God  
Unto Salvation

Go Ye Into All the  
World



# GOSPEL MERALD

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## Tersely Told

THE dawn of history breaks upon the world of strife, a universal conflict of man at war with his brother. The very face of the world has been dyed in blood and its surface whitened with human bones, in an endeavor to establish a harmonious adjustment between man and man. There can be no interest more fundamental or of greater concern to the human family than the proper adjustment of man's relations to his brother.

"You and I belong to the undeveloped, backward race, that is rarely, for its own sake, taken into account in the adjustment of man's relation to man, but is considered largely with reference to the impression it makes upon the dominant Anglo-Saxon.

"The Negro must not unduly appreciate race distinctions and allow himself to think that because out of one blood God created all the nations of the earth, brotherhood is already an accomplished reality. Let us not deceive ourselves. Blighted as we are with a heritage of moral leprosy from our past history, and hard pressed in the economic world by foreign immigrants and by native prejudice, our one surest haven of refuge is in ourselves; our one safest means of advance is our belief and implicit trust in our own ability and worth.

"Tho it is sad to relate, there is a widening chasm between the educated Negro and his less fortunate brother. This may be natural but is very disastrous. This chasm must be bridged by more practical sympathy and friendly

and more vital contact. The people must be impressed with the idea that a high moral character is absolutely essential to the highest development of every race, white quite as much as black. There is no creature so low and contemptible as he who does not seek first the approval of his conscience and his God, for, after all, how poor is human recognition when you and your God are aware

and Israel acknowledge us not.'

"We talk about the color line. You know, and I know, that the blackest Negro in Alabama, or Mississippi or Africa, or anywhere else, who puts the same amount of skill and energy into his farming, gets as large returns for his labor as the whitest Anglo-Saxon. The earth yields up her increase as willingly to the skill and persuasions of the black

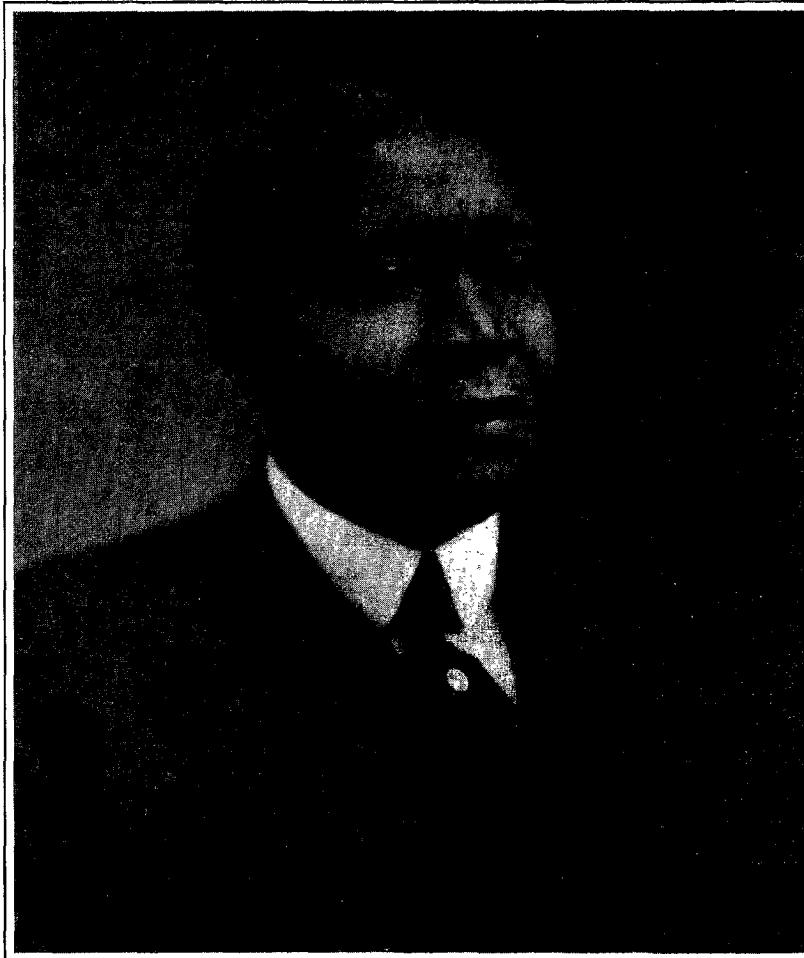
as of the white husbandman. Wind, wave, heat, steam, electricity, are absolutely blind forces, see no race distinction, and draw no "color line."

The world's market does not care, and it asks no questions about the shade of the hand that produces the commodity, but it does insist that it shall be up to the world's requirements.

"I thank God for the excellent chance to work that my race has in this Southern country. The Negro in America has a real good healthy job, and I hope he may always keep it.

"Self-respect does not mean fawning, cringing, nor truckling. No one detests a fawning, truckling, cringing Negro more than the aristocratic Southern white man; and no one respects the honest law-abiding, straight-forward Negro more than the aristocratic Southern gentleman. You will not,

I am sure, confuse self-respect with self-conceit; they are sometimes woefully mixed, even by educated Negroes; that is, Negroes who have received diplomas from reputable institutions."—R. R. Moton in *Southern Workman*.



Major ROBERT R. MOTON, principal-elect of Tuskegee Institute, Ala.  
For twenty-five years commandant at Hampton Institute, Va. Courtesy Hampton Press.

of your inward lack of integrity of soul. If the Negro will keep clean hands and a pure heart, he can stand before the world and say,—

'Doubtless O Lord, Thou, art our Father, tho Abraham be ignorant of us

**Chattanooga, Tenn.**

Is it wrong to plead our need? Knowing, dear readers, that you are not in a position to know our need until we tell you of it, we are now doing so, believing you will respond by helping us. The Colored Mission of the Cumberland Conference, has a membership of practically a hundred believers in the message, worshipping our God in three houses set apart for this purpose. Two of these are free from debt. The third known as the Chattanooga No. 2; has just recently been bought by those struggling to carry the message, for \$1200. Of this amount about \$200 has already been paid, and today finds us putting forth strenuous efforts to wipe out the balance of this indebtedness. We need not say that our Colored believers of the South do not possess much of this world's goods; thus our effort is made a hard one.

We are now appealing to those who love this cause, and our Colored brethren in it, to help us lift this load, believing that there will be a hearty response to our appeal from those who read this. We are thanking you in advance and shall do so by personal letter acknowledging your help. Would you not help us?

Address letter to H. N. Gemon, care of Cumberland Tract Society office. Please state in your letter, if writing to the tract Society, for Chattanooga Colored Church fund.

H. N. GEMON.

**Denver, Col.**

ON January 17, myself and family arrived in Denver from Oklahoma, where we had labored for several years.

Many changes had occurred during the interval and a great many new faces occupied the places that had been held by those who were dear to us, not only by years of acquaintance, but because of their loyalty to the truth which they lived and loved. Many reminiscences crowd into my mind clamoring for utterance. But while they are interesting to those concerned, a vision passes before my face of a HERALD article many moons ago entitled "Boil it Down." I feel that I must not only boil it down, but cut and throw out.

We recently had the pleasure of baptizing six persons, three of them having known the truth for many years, the other three for a short time. Three others have joined making nine in all.

An old adage says, "Every question

has two sides, and it is good to look at both, that we may love the one and pity the other." I have pictured the bright side but will reluctantly show the dark.

While nine have joined, six have virtually apostatized, and their only apparent reason as far as I have been able to discern is,—the minister whom they loved has been sent to another field.

Tell it not in Gath! publish it not in the streets of Askelon, lest the uncircumcised shall say, "They were converted to man and not to God."

What! Is the present truth no greater than a man who represents it? or is it not greater than all the men that represent it? I wot so, or at least so believed Saul who was called Paul. 1 Cor. 1: 12, 13.

And when in the judgment every one shall have to render an account of himself to God I trust that in my account it will not be said;—

His influence was great,  
Tis sad to relate.

Greater by far than He

Who suffered and bled,

And in agony said,

Amid earth's sorrow and strife,

"I am the Way, the Truth, and the Life."

CHAS. S. LIGHTNER.

**Little Rock, Ark.**

I MUST tell you how much I enjoy reading that good little paper, the GOSPEL HERALD. It is a visitor I prize very highly. It gives me much strength to read of the different ones who are holding up for the truth. I am so glad to see how the gospel is going.

I am selling the *Signs of the Times*. I love that paper because it opens so many doors for the truth to get in.

We have here at Little Rock a nice little membership of twelve adults and five children. When I came to this state a few years ago there was not one Sabbath keeper at Little Rock. But, thank the good Lord, he now has a few who are rejoicing in the third angel's message, and there are many more who are interested.

We are planning to have a tent meeting here this summer. And we shall also hold a Missionary Volunteer day.

Elder W. E. Baxter was here recently and preached an excellent sermon. It was certainly encouragement to my soul.

NANCY DOTSON.

**Charleston, S. C.**

CHARLESTON is the largest city in South Carolina and is the chief seaport of the state. Divine Providence has arranged to have a strong church raised up here to proclaim the three-fold message to the citizens of this city. Our membership is 62. Others are earnestly investigating. On Sabbath May 6 five were buried with the Lord by baptism and six were added to the church. Quite a number of the members of the churches of the city, of which some of the candidates were formerly members, were present at the baptism to witness the scene. Not a laugh was heard, not a smile seen, but the hearts of all were solemnized as they looked at the dead being buried and resurrected, and as the Holy Spirit brooded upon the audience.

The members are all rejoicing in the way that God has so abundantly blessed in paying off the debt of \$225 00 they owed on their church lot. This has been the prayer and aim of the church for the first four months of the year. Now we can thank God that he has both heard and answered our prayers. The wealth of the Gentiles flowed into the treasury of God and his work was accomplished.

Charleston has been my field of labor since last September, and I have enjoyed working in this field, but at the last Union Conference, held in Atlanta, March 26 to April 5, I was invited to North Carolina to make that state my field of labor.

I left Charleston May 17, and joined Elder Peters, the Union evangelist, in a tent effort at High Point, North Carolina. The work is onward here.

B. W. ABNEY.

**The Reason**

"When I was at the party,"  
Said Bessie, aged just four,  
"A little girl fell off her chair  
Right down upon the floor!  
And all the other little girls  
Began to laugh but me,  
I didn't laugh a little bit."  
Said Bessie, grave and wee.  
"And why, my dear, did you not laugh?"  
Asked mother, pleased to find  
That Bessie, (bless her little heart)  
Had been so sweetly kind;  
"Come, dearie why did you not laugh?  
Or don't you like to tell?"  
"I didn't laugh," said little Bess,  
"Cause I'm the one who fell!"—Anon.

### Talks to My Students

#### *The Sore Boils.*

I wish to remind you this morning of the sorrowful state of Job when Satan with the hatred and malice that he always holds against all of God's creatures, went out and smote the patriarch with "sore boils."

Now if by any chance you do believe that a boil is sore, that is a sure sign that you never had one. You don't know.

If any thing will get a man's nerve, it will certainly be to be afflicted as was Job.

But he was patient. Tho his friends misunderstood him and ascribed mischief to him that he never thot of, he retained his integrity. He received the discipline with the observation that it would be a shame to receive good from the Lord, but when what appeared to be an evil presented itself, to refuse to take that. That, he argued would be to assume that the man knew better what was good for him than God does.

Well, I have been watching, and am convinced that many people have boils, and are not always as patient as the patriarch of Uz.

Of course no one flinches unless contact is painful. So when I see a man who is not willing to be touched, I surmise that he has a sore spot. It is tender. He dosen't wish to have it touched. And too, if any one does any "scraping" he wishes to do that himself, tho he may not do it with a potsherd as did Job of old. He certainly does not care to have the unskilled touch of his many "friends" at such a time.

Our boils do not always show themselves in the same way. Some are physical, some are mental, some are spiritual. And as the mental is affected to a greater or less extent by the physical, so likewise is the spiritual dependent to a greater degree than many suppose on the physical and mental.

When a man has a spiritual infirmity, he needs, not some one to "scrape" him, but if anything, the skilled hand of the physician to restore such a one, in the spirit of meekness, while the helper is considering himself, lest he also be tempted.

The world is full of sorrow. In other countries than the land of Uz, Satan's hateful hand has been laid in afflictions. On every side too, are the friends, who, themselves being at the moment free

from distress, are very free to tell whose fault it is. The Zophars and Bildads are abroad in the land to comfort the one in sorrow.

Among the many purposes that were had in causing the story of Job to be recorded, one must surely be to hold up to our eyes the heartlessness of him who himself being at ease, is quick and eager to condemn his fellows.

I notice too that the Lord turned the captivity of Job when he prayed for his friends—such friends! It dosen't take much grace to reply sharply to an unjust attack, but it is a different proposition to pray for those who despitefully use you and persecute you. When Job sarcastically remarked, "Doubtless ye are the people, and wisdom shall die with you," we admire his wit, but it was when he prayed for these same conceited men that the real triumph came.

O you poor sufferer, bowed down beneath a burden of care and agony, at whom those who are at ease shake their heads, do you feel to curse the day of your birth? Do you shrink from contact with a gainsaying world? Does every touch cause excruciating pain? Read in the end of this patient man of God, the sure result of forgiving prayer.

T. H. J.

### Oklahoma

OKLAHOMA is a very extensive field for the colored work, that is, our work among the colored. This being the greatest oil field in the States, people, white and colored, can be found here from all over the United States. The great oil men of the East make their headquarters in one of the great oil districts, called Tulsa.

There are several Negro towns in Oklahoma. There are also towns and counties where the Negro element dominates. The writer prior to our Southwestern Union Conference, made a visit to Muskogee where Negro activity is high. Doctors, lawyers, real estate men, merchants, grocers, restaurant men, etc., all do well at this place. The premises occupied by these different men are clean and well kept. The residential part of the city where Negro pride is seen, speaks well for the people.

One lady of the city invited me to hold a cottage meeting in her home, for the neighborhood. The night in question

she phoned all her friends and neighbors, and we had a packed house. This has called for our plan on foot to hold a five weeks tent effort for the people of Muskogee this summer. This lady is the wife of one of the business men of the city. She keeps a very highly furnished home in the the best section of the residential part of the town.

M. G. NUNES.

### St. Croix, D. W. I.

#### *A Blessing to Some One*

TO despair of life is the most dreadful state a person can fall into, and this is the condition of many chronic patients whom physicians have often given up as incurable. Hope maketh not ashamed, Rom. 5:5, and when a glimmer of light is shown to these unfortunate ones, they show themself very grateful for their recovery.

In following the example of Jesus who went about doing good, Acts 10:38, Matt. 9:36, we shall have access to the hearts of the people, and success in our work. If we are to be successful with the sick, we must first secure their confidence that the treatments will do them good, and after securing this, then proceed until the patient is better.

There are several noteworthy cases that have come under our care which you will notice in reading this article.

A young man who was blind for over three years came to me one morning, and after examining the eyes, I saw where they could be helped by the use of hydrotherapy. He had treatments for about three weeks, and today he can see his bed, the joints of his flooring, the light, and the rim of his spectacles, and can move about nearly as well as when he had his full sight. This man had been sent to us by a lady whose sister-in-law my wife is treating—a case of neuritis and chronic throat trouble. This case is improving.

Another case of rheumatic gout whom the docters gave up as a bad job came to my notice. This was also a successful case, to the astonishment of all her friends in town.

A young lady who had been in New York under the care of the physicians was sent out to her parents. When she arrived, I saw that she was not far from the grave. By the use of hot and cold applications, good food, fresh

### Kansas City

THE Lord has been greatly blessing in the labors of Brother Allison in Kansas City, and quite a number of people have been added to the church. For some time the building has been inadequate to comfortably seat those who attend the meetings on Sabbath. In view of this, in counsel with the conference committee, the members plan to erect a suitable building of worship at a probable cost of \$2,500. The committee has authorized Elder Allison to visit some of the churches and solicit funds for this worthy enterprise. The money should pass thru the conference office as is the case with other funds, and due credit will be given to the churches donating. A column will be opened in the Outlook where donations will be reported from time to time. We trust that this effort to secure a comfortable place of worship for our Negro brethren in Kansas City may meet with a most generous reception on the part of all of our people in the Kansas Conference.

Our negro workers in Kansas Conference are working hard, straining every nerve to build up the cause of God, and the work there has been very seriously handicapped for several years because of the condition of the church. We feel that now is high time to have this condition of things changed and a neat, commodious, and comfortable building erected. The outlay will not be great and our white brethren can easily afford to contribute a little to this needy work.

As stated above, when a collection is taken up in the church, the funds should be paid to the church treasurer, and he in turn will pass it to the Kansas conference, who will forward the same to the treasurer of the building committee in Kansas City. The same should be done with private donation. The check should be made payable to the Kansas conference and passed thru our treasury department as is customary with all other funds.—*W.D. Mc Lay in Central Union Outlook.*

### Alabama

As the time is drawing near for me to leave this state for another portion of the field, I take this opportunity of presenting to the readers of the GOSPEL HERALD a brief survey of the colored work in Alabama for the past two years.

At the beginning of 1914 there were about two hundred Sabbath keepers in the state of Alabama, paying a small tithe, and giving a greater portion of the money raised in the Sabbath schools to Missions. Not much interest was taken in Ingathering campaign. The Home Missionary Societies had just taken a new inspiration to work.

It was a long time before we could get our people to see that upon them as well as the conference laborers rests the responsibility of finishing the work in this generation. There were those who thought that the most that was required of them was to pay an honest tithe, while others thought that less would cover their obligations. It was with much patient toil that we labored with our people to educate them in their responsibility as believers in the third angel's message. We do not yet see all the missionary activity and liberality which should characterize us as a people, but we thank God for the marked improvement which our people have made along these lines.

During the past biennial period seventy-seven new converts have been added to our membership. This number does not include those who have come to us with letters from other churches. The most of these members have come to us thru tent efforts and earnest faithful labors of those who were left to follow up the interest after the tents were taken down. Three tent efforts were held during this period, two in Mobile and one in Bessemer. The work in the former place has been greatly strengthened, and we were able to organize a strong church in the latter place last January. We also contemplate organizing a Conference Mission Church for the benefit of our isolated believers.

Our 1914 tithes amounted to \$1,716.33, and for 1915, \$2,590.25 or a total of \$4,306 for the biennial period. Our 1914 offerings to Missions were \$664.07, and in 1915 \$904.12, or a total of \$1,568.19 for the term.

Our Sabbath schools now send all their donations to Missions, and never before has there been such an interest taken in Foreign Missions. In our church where the Home Missionary Society has been organized the society is divided up into missionary bands. Active missionary bands are to be found in Huntsville, Birmingham, Bessemer, Montgomery, Dothan, and Pensacola.

Our believers and workers here are all loyal to the organization. This does not mean that the wave of apostasy did not reach us, but by the faithful watch-care, and careful instructions in the principles of the truth, we were able to overcome the enemy. At present there are three hundred faithful believers in this state, divided into nine churches.

At the last meeting of the Southern Union Conference I was asked to move to the Tennessee River Mission.

It is with feelings of sadness I bid adieu to my old associates in this state.

I believe that God is with his people, and we may look forward to the accomplishment of greater things in the future.

J. G. DASENT.

### Heavily Burdened

"SCHOOLS and Sanitariums for colored people should be established." Vol. 9, p. 207.

"I am burdened, heavily burdened for the work among the colored people. For many years I have borne a heavy burden in behalf of the Negro race." p. 207.

How true are the words from God's servant. Being dead she yet speaketh.

So with all the prophets and apostles; they rest silently in the tomb, yet their work goes on. The words of Moses, Job, and other inspired writers have the same power now, as then. Jesus still lives and reigns. He employs his words, the while his servants are asleep.

A church school should be opened at once in the city of Norfolk. But we have no teacher, neither money, to pay the teacher, neither a building.

What an influence would this exert if we had a memorial erected in the midst of that wicked city!

How pleased would the Master be, to see all the churches arise and erect buildings where there are none. Soon the work could be finished, souls saved, blessings received, and treasures laid up. Let us add to our heavenly bank account.

W. H. SEBASTIAN.

As Israel wandered long ago  
For weary years o'er desert sand,  
Before they were allowed to go  
To take possession of the land,  
So, modern Israel, faithless still,  
In desert lands are forced to roam;  
Altho they might, had they the will,  
Be living in their Canaan home.

air, and cheerful surroundings, she is now thoroughly restored, and is helping her mother in home duties.

Hearing of a sick woman near by, who had suffered from a malignant sore throat for eight days, I went over to see what could be done for her, and after the use of fomentations and short use of ice compresses, a hot foot bath, and hot and cold gargles, suppuration occurred, the pus escaped, and in a few days she was well again. Her minister met me at her home, and because of the success in her case, he also asked me for a few thots which he took down in his note book for future reference. Seeing the opportunity I demonstrated before him the way of giving heart and kidney treatments. "The only thing that this cannot give is life," was his cheerful remark, and leaving in good spirits, I thot of the good that had been done to both patient and minister.

I now have in hand a patient about 60 years of age, suffering from chronic diabetes. She had been under the care of several physicians, but they could only relieve her occasionally. At this advanced age, she became very dull and helpless. As I passed one evening, her husband invited me in to see her. This I did and promised to return with my wife the next time, in order to give her some treatments. I then went home and wrote out a list for her diet and took it down to the home and gave it to him. I am glad to say that the two weeks' treatment have made a very great change in her.

Hearing of the wonders that hydrotherapy is doing for these chronic cases, a woman of middle age came to inquire if anything could be done in her case. Her trouble was chronic catarrh, of many years standing. She put me in mind of the woman in Luke 8:43, who had spent all her living upon physicians. Today she is making rapid improvement to the satisfaction of her friends and relatives.

Despised and rejected by the physician, a discouraged chronic, hearing of the help that had been given her friend, also came over to see the good work, knowing she had no one to help her out on expenses.

I am now using this patient as an attendant to her case. Human beings are in this world like a chain with many links. This is angels' work, and God

will have it to accompany the third angel's message to the end. Rev. 14:9-12.

Chronic rheumatism, gout, lumbago, inflammation of the eyes, blindness, skin diseases of all description, pellagra, liver, kidney and stomach disorders, fevers, and others chronic and nervous trouble, have been more or less successfully treated.

The science of hydrotherapy is a blessing to the world, but isn't half appreciated as it should be, because of the lack of knowledge and confidence in its use.

Nourishing food, fresh air, electricity, rest, massage, and above all, a Godly life, ought to accompany this valuable art in the sick room.

F. HALL.

#### Guthrie, Okla.

**W**E are very busy here, raising money to begin to build in May. We are attempting big things for the Lord, and we are expecting great things from him.

Faith is showing itself in the lives of our people. All are taking hold, helping to carry the burden of the Lord. One sister last week came to the home and brot \$20.00 as part payment of a \$30.00 pledge she had made.

Our people are willing to help themselves. This will encourage our readers to send us some much needed means. The amount for the purchase of the land has been raised and a small part of the cost of the house is on hand. The total cost of the building will be \$1,500.00. We plan to begin to build in May. As stated, this means moving up the line with dollars. Since the undertaking is not our own, but the Lord's, we are sure he will provide. We here ask the good readers of the **HERALD** to consider the following and do what they can. Let 5 persons send \$10. each, 20 persons send \$5.00 each, 10 persons send \$2.50 each, 5 persons send \$1.25 each, 40 persons \$1.00 each, and 80 persons send \$.50 each, and all can send us \$.25 each. We know that the blessing of the Lord will rest on any of the amounts that you may send.

Our soul-winning work is going on all the time, and two have been added during the last few weeks to the membership. House-to-house work is kept up to hold the general interest. Others are keeping the Sabbath, but have not yet joined the church.

M. G. NUNES.

#### Hadst Thou Known

**J**ERUSALEM as a people had rejected the entreaties of a Saviour. The proud rulers gloried in that they were children of Abraham. They felt above the humble Nazarene, who alone was light and life. And at last their proud hopes brot upon them the lamentable but inevitable woes.

From the brow of Olivet Jesus beholds the city. He sees before him Jerusalem, the pride of the nation, compassed by Roman armies and finally destroyed. And with a heart laden with pity he utters these sorrowful words—

"O, Jerusalem, Jerusalem! how often would I have gathered thy children together as a hen gathereth her brood under her wings, but ye would not. Hadst thou known the things that belong to thy peace—but now they are hid from thine eyes."

We are living in the close of our world when the woes are about to be pronounced. And that same Jesus, tho we do not see him travelling the streets as he did in Jerusalem of old, is still calling those who will. His heart is yet filled with love, but ere long he will break forth, not indeed in a lamentable voice as he did over Jerusalem, but in majestic glory surpassing any that mortal eyes have witnessed.

Are we fleeing for protection to his everlasting arms so that we may be hid in the day of his fierce wrath? Do we know the things that belong to our peace? Or, are they hid from our eyes? The storm of life is raging and the gates of peace are wide open. Jesus stands waiting for us to enter ere the door is shut and our house be left unto us desolate. These are the things that belong to our peace. Let us flee and be saved.

A. V. HORNE.

#### How Old is The Law?

**M**ODERN theologians teach that the Law of God is not so old as man. They claim it began at Sinai, and ended at Calvary.

This teaching, so readily received by many, is unscriptural, as the following considerations will prove.

Over 430 years before the giving of the law at Sinai, and long before the Israelites existed as a nation, the Lord said that Abraham kept God's commandments, statutes and laws. Gen. 26:5.

Over 850 years prior to the promise to Abraham, Noah preached righteousness to the antediluvians, 2 Peter 2:5. As the word righteousness is a synonym for the law, in the Scriptures, Psalms 119:172, we understand that the law was known before the flood.

About 1565 years before the flood Adam sinned, Rom. 5:12, and since sin is not imputed where there is no law, Rom. 4:15, because by the law is the knowledge of sin, Rom. 3:20, the inference is that the law was known in Eden.

Our Redemer tells us Satan fell from heaven like lightning, Luke 10:18, because he abode not in the truth, John 8:44, and as the word truth is another synonym for the law, Psalms 219:142, we are sure that Satan's crime was transgressing the law.

Aeons before the existence of any creature, Christ the firstborn sprung from the Father. Col. 1:14, Psalms 2:7. By inspiration David tells us that it was the delight of the Son to do the Father's will and that His law was within His heart. Psalms 40:7, 8.

A brief summary of the above shows that Abraham knew of and kept the law 430 years before the giving of the same at Sinai.

Noah preached and observed it about 850 years before the promise to Abraham, while 1656 years before, it was known and was transgressed in Eden.

Satan's expulsion from heaven proves that the law existed before the world's creation.

The Holy Spirit tells us the law existed before Christ, and he is the Creator of all things. Eph. 3:9. The law consequently antedates all things, and since it existed before the Son it is as old as the Father, without beginning.

The law was not abolished at Calvary, for our Master says we must not even think of such a possibility, Matthew 5:17, for it is easier for heaven and earth to pass than for one tittle of the law to fail. Luke 16:17.

Let us not pay heed to the teachings of these moderns, but let us learn of Christ, Matt. 11:29, who instructs us that the commandments will stand fast forever. Psalms 111:7, 8. "Let God be true but every man a liar." Rom. 3:4. Fear God and keep his commandments for this is the whole duty of man. Eccl. 12:13.

HENRY E. ALSTON.

### Duty in Regard to Baptism

THE following is a copy of a Testimony, dated Aug. 24, 1850, and published in the *California Missionary*, Feb. 10, 1901, with this note by Elder C. Santee. "This testimony points out a path to a question that had presented difficulty to many. Why has it not been published before this? I do not know; but it is none the less precious now, in the time when the children of the Lord are breaking the last cords that bind them to weakness and lack of faith. May the Lord bless this to the good of those who are not clear as to duty, yet who are willing to follow the Lord."

"Said the angel, Can ye stand in the battle of the Lord? Ye need to be washed and live in newness of life. Then I saw that those whose hands are making up the breach, those who are standing in the gap, that have since 1844 broken the commandment, and have so far followed the pope as to keep the First day of the week instead of this seventh, and who have since the light shone out of the most holy place, changed their course, given up the institution of the pope, and are keeping God's Sabbath, would have to go down into the water and be baptized into the faith of the sanctuary, and the keeping of the commandments of God and the faith of Jesus. I saw that those who had been baptized as a door into the churches, would have to be baptized again as a door into the faith."

"Those who have not been baptized since 1844 will have to be, before the Lord comes. And some I saw would not make progress until that duty was performed. Said the angel, "Some try too hard to believe. Faith is so simple ye look above it. Satan has deceived some, and got them to look at their own unworthiness. I saw that they must look entirely away from self to the worthiness of Jesus, and throw themselves just as they are, needy, dependent upon his mercy, and draw by faith, strength and nourishment from him."—

*Mrs. E. G. White.*

The above testimony I cut from the *Review and Herald* about 15 or 16 years ago, when I labored in Yazoo City, Miss. The way I came in possession of it was I was seeking for light on rebaptism. At the same time Brother Warnick was thinking and searching for light. We searched the Bible and the testimonies, but saw not the word, "rebaptism."

I could not grasp the message in Vol. 6 on the subject. So I said let us ask the Lord if right to be rebaptized to make it known to us thru his servant thru one of our papers, the *Signs of the Times* or the *Review and Herald*. The next morning Brother Warnick had received his *Review* and held up his hand and said, "Here Brother Sebastian, is our prayer." I read it and rejoiced. Soon after this we were called to Nashville Tenn. at different times and were baptized. I pasted the clipping into my Bible for safe keeping. Every time I purchased a new Bible, I took my clipping and pasted it into my new Bible.

When I moved from Atlanta Ga. I put my Bible with my books and papers to ship. About a year passed. During my sickness it was in my barrel. When in Michigan a brother was instrumental in bringing a soul to Jesus. But she was not clear in regard to rebaptism, so he told me her experience. One night after I left my work, I went to my room. The Lord impressed me to look for that "testimony." I went into the basement to see what barrel of the two or three I had my books in. Finally I opened one of the barrels. Books and papers one after another. When I got near the middle of the barrel I was about to give the search up and go to bed, but some one said, "Continue." I took them all out of the barrel. At the bottom was my old worn-out Bible with mold upon it. I turned the leaves and behold there was the "clipping." How glad I was! I went to bed. In the morning I took it with me to my work.

I called the brother and had him read it. Said he, "May I show it to my sister?" "Yes, but bring it back to me." Soon he returned. The sister had read it and rejoiced, and said her prayers had been answered.

I saw the sister baptized before I left Michigan.

The words from the Lord have the same virtue for those who are willing to follow the Lord, who are not clear as to duty. May this bring a blessing to the reader.

W. H. SEBASTIAN.

—◆◆◆—  
 "He liveth long who liveth well!  
 All other life is short and vain;  
 He liveth longest who can tell  
 Of living most for heavenly gain."

## Alabama

**D**URING the first three months of 1916 I have held three series of meetings. The first was held in Birmingham early in January.

For some time the church here was actively engaged in the free distribution of our literature in certain portions of the city. As a result, quite a live interest was manifested in the truth, whereupon the church at the direction of Bro. J. J. Pearson, its elder, rented a hall in the heart of the colored section of the city, and for eight nights I had the opportunity of presenting a few of the most important points of our doctrine to a large and interested audience. The effort was a decided success, for, besides being able to pay the rent of the place, and hand over to the treasurer a small amount from the collection received during the week, many became acquainted with the truth for the first time, a deeper interest was manifested by many. One or two afterward fully decided to obey God and the faith. The believers were strengthened. The church is still following up the interest.

On leaving Birmingham my next effort was made at Montgomery. Meetings were held in connection with the canvassers' institute. They were started with large crowds but the sudden change in the weather greatly interfered with our meetings, so that the results were not what we anticipated.

The third series opened at the Huntsville church, Sabbath, March 11, and closed with the dedicatory service of that church. A history of the church appeared in the last issue of the HERALD. These meetings were a decided success in every sense of the word.

A great interest was manifested in the truth for this time. The interest is being followed up, and Bro. Wilson reports there are those who have expressed a desire to connect with the church.

I left Huntsville March 21 for Nashville Tenn., to attend the biennial meeting of the Southern Union Conference.

J. G. DASENT.

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**Study at Home**

**T**HE Fireside Correspondence School will show you how. Agents wanted. Send for our "Nutshell" Calendar, Address, C. C. Lewis, Principal, Takoma Park, D. C.

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**OBITUARIES**


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## PITMAN

DAISY Stennis Pitman was born in Fort Deposit Ala., in the year 1881. She was the eldest daughter of Brown and Virginia Stennis, natives of Mississippi, but in after years moved to Alabama.

As a girl Daisy was an obedient child, affectionate, and very industrious.

In October 1903, she was married to Mr. Henry Pitman of Marianna Fla., and spent her married life with her husband in Pensacola, Fla. Two children were born to them, one of whom died in infancy.

As a companion and parent Sister Pitman was faithful and devout. Her industrious spirit, manifested in her early days, accompanied her thru life.

About six years ago Sister Pitman embraced the present truth and remained a member of the Pensacola church until the day of her death.

Her sickness was a long and painful one, but her soul was anchored in Christ who sustained and comforted her.

On Wednesday April 12 Sister Pitman passed away, surrounded by her loved ones. The funeral services took place the following Friday.

Words of comfort were spoken by the writer from Ps. 116:15.

To the husband, daughter, parents, and other relatives, we extend our heart felt sympathy.

J. G. DASENT.

## WILLIAMS

DR. Wm. Williams of Alexandria, La., was born in Tyrawley, La., August, 1873, died April 16, 1916, aged forty-two years and seven months.

He finished the normal course at LeLand University, New Orleans, La. He afterwards spent one year studying pharmacy at the Flint Medical College of New Orleans, but finished the pharmaceutical course at Meharry Medical College, Nashville, Tenn. He was serving as prescription clerk in a drug store of Pensacola, Fla., when the light of present truth came to him.

He became acquainted with Miss Lucile Carter of Atlanta, Ga., a graduate from the normal course of the Oakwood Manual Training School, Huntsville, Ala. She was teaching and doing Bible work in Pensacola at that time. He began going with her to the Seventh-day Adventist Church in Pensacola and listened to the sermons on present truth by

Elder M. G. Nunes who was the pastor there at the time, and to the good Bible readings from Miss Carter. He soon made up his mind that the Seventh-day Adventists had the whole truth of the gospel, and accepted it, but was soon called to serve as prescription clerk in the Union Drug Store at Alexandria, La., near his old home.

He continued his correspondence with Miss Carter and was united with her in marriage in the city of New Orleans about three years ago, and was baptized in the "Father of Waters," the writer officiating in both ceremonies. He and his faithful wife are members of New Orleans church No. 2. He gave up his position as prescription clerk in Alexandria, and connected with the writer in the ministry and was doing a successful work. Several members of the New Orleans church No. 2 are fruits of his laborers.

He leaves to mourn a faithful wife, one little son about two years old, a devoted mother, one brother, three sisters, and many relatives. Some of his relatives are rejoicing in present truth, as the result of his faithful work with them while sick at his home at Tyrawley more than a year.

He was faithful until death, leaving behind him a good testimony. He was highly esteemed by all who knew him, both white and colored. The writer conducted the funeral service in the Union Baptist church of Alexandria, La., assisted by Elders Davis and Nicholas and several other resident pastors of Alexandria. He was laid to rest in the Pineville cemetery near the city of Alexandria.

T. B. BUCKNER.

## HALLADAY

IDA Wekell Halladay was born in Sweden in December, 1864, and died at Oakwood School, May 5, 1916, aged nearly 52 years.

She came from Sweden with her parents in 1873, and they settled in Crawford County, Kansas. At about twenty-five years of age she was converted and became a member of the Holiness band. About two years latter she saw the light of present truth, and became a member of the Seventh-day Adventist church, which faith she persevered in to the end.

For some time she was a member of Sister E. G. White's private family, continuing with her until Sister White

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went to Australia. She then went to Battle Creek, Mich., and entered the Sanitarium to take the nurses' course. Hearing the call for workers to pioneer among the colored people of the South, she joined the Morning Star work then being conducted by Elder J. E. White.

She was married to Elder F. W. Halladay at Yazoo City Miss., in 1897. She and Elder Halladay were charter members of the Southern Missionary Society.

In 1905 they were called to the work at the Oakwood school.

Since that time her life has been spent in quiet unostentatious labor for others. Many, many students will remember her as one who has been a mother to them and to whom they have confided their trials and fears as they would have done to their own mother. Her gentle helpful ministrations will be long remembered.

She leaves her husband and one daughter to mourn. Every one who knew her are likewise mourners.

Because of distance her mother and sisters were not able to be present at her funeral. Words of comfort were spoken by the writer from Ps. 116:15.

T. H. J.

## Note and Comment

**B**y oversight we failed to mention in Note and Comment last month the visit to our school of Elder J. G. Dasent, Montgomery, Ala. His talks to the students was appreciated by the entire student body. Elder Dasent now goes to the Tennessee Mission as noted in another column.

Elder Sydney Scott of Nashville Tenn., has been with the school a week during the first week in May. On Sabbath May 6 he baptized six of our students. These dear boys and girls have given themselves to the Lord and his work.

It is a matter of encouragement to us who labor here at the school, to see these young men and women taking their places firmly and understandingly in the Lord's army. It is the settled policy of the school not to use undue pressure to induce students to join the church, but to have them count the cost and choose understandingly. Elder Scott's labor for the students was appreciated by all.

Beginning May twenty-nine, and ending July nine, there will be held at Oakwood this summer an institute for teachers of the Southern and Southeastern Union Missions. The prospects are that there will be a good attendance and excellent work will be done. Prof. Wood, educational secretary of the Southern, and Prof. Leo. Thiel, secretary of the Southeastern, will be present.

Elder Scott has been conducting a two weeks meeting at the Huntsville church. A good interest was manifested. Elder Scott also delivered the baccalaureate sermon at Oakwood, Sabbath, May 20.

Commencement this year comes too near to our time for going to press, for us to give an account of the closing exercises. A full account will appear in next month's HERALD.

Our mission school closed Wednesday, May 17 with a program rendered by the students. Our teachers deserve much credit for the diligence with which they have labored. Sister Bartholomew, superintendent of the Normal Department, with the aid of her student teachers, has won the kindly commendation of all the neighboring children and parents.

Prof. George Jeys recently made a trip to Atlanta, Ga., in the interests of the printing department.

The Oakwood Tent Department is a busy place. Despite the European war, the message must go, and therefore tents must be had, and therefore must be made. Our factory is equipped to give full value for every dollar invested.

## Huntsville, Ala.

**C**OMPARATIVE report of the Huntsville Ala. Sabbath school for first quarter of

	1915	1916
Membership	24	20
Average attendance	19	17
Offerings to missions	\$5.19	\$12.88
13th Sabbath off.	\$1.90	\$1.88
Total off. to missions	\$7.09	\$14.85

Nine members received perfect attend-

ance cards of honor in the first quarter of 1916. Not any of the school had received cards before. We have set our goal for \$20.00 to missions for the second quarter of this year.

We accepted the plan that our Conference Sabbath school secretary suggested, of the ship sailing from America to Asia. Our school is divided into four classes and has a ship for each class. It takes a certain amount for each ship to move every Sabbath. Sometimes one or two of the classes fail to get to the amount. Then the superintendent calls upon the other ships to assist.

G. W. POWERS, *Supt.*

## Valedictory

**T**O say good-by is always painful. For it is to friends that we say it. If we part from our enemies we do so without regret, but also without notice. Therefore the saying of good-by implies a separation from those we love.

And yet it should bring us joy that we may, even in this dark world, meet, form friendships, mingle, and part, and tho separated from those who are dear, our affection is not thereby severed.

For five years I have been connected with the GOSPEL HERALD. I have learned to know many of our regular subscribers. Not, to be sure, by face, but by that other subtle means by which men know their fellow men. I have certainly enjoyed the pleasant associations with the work of our little paper. My work in the HERALD office has been to me a gratification. My connection with the Oakwood school has been a joy to me. I shall never, I hope, lose the interest I now have in GOSPEL HERALD and Oakwood.

With this issue of the HERALD, I sever my connection with the editorial work. It is likely that Elder W. L. Bird will take the responsibilities that have heretofore fallen to myself. All that I could ask for him is the kindly cooperation which in almost every case has been given to me.

To my friends and readers of this paper, I bid affectionate farewell. I go to another part of the great field, and the work assigned me. I shall still read the GOSPEL HERALD and shall rejoice in the progress of the work it represents.

May the dear Lord bless the readers of the little paper, and bring us all home at last to our Father's house.

T. H. JEYS.