

THE GOSPEL HERALD

Volume X

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Number 7

Boil It

If you've got a thing that's happy,
Boil it down;
Make it short and crisp and snappy,
Boil it down;
When your brain its coin has minted,
Down the page your pen has sprinted,
If you want your effort printed,
Boil it down.

Take out every surplus letter,
Boil it down;
Fewer syllables the better,
Boil it down;
Make your meaning plain—express it
So we'll know, not merely guess it;
Then, my friend, ere you address it,
Boil it down.

Cut out all the extra trimmings,
Boil it down;
Skim it well, then skim the skimmings,
Boil it down;
When you're sure 'twould be a sin to
Cut another sentence in two,
Send it on and we'll begin to
Boil it down.—*SeL*.

Disadvantages

FORASMUCH as the campmeeting season is now come, and inasmuch as many have set forth the benefits and advantages certain to occur by attending the campmeeting to be held this summer, I have taken it in hand, O excellent Prospective Attendant, to warn you regarding the troubles, disadvantages, and unpleasantnesses that are sure to come.

1. If you attend the campmeeting in your own district, the conference president will want you to take an active part in working for some soul. If you do this you may become roused to go to the work permanently, and what then will become of your business?

2. The chickens may all run off, or the hawks will catch them, or the bad neighbors will steal them.

3. You may become so enthusiastic that you will go out to canvass, or preach and if so you will have to leave home and all its comforts, while if you stay at

home, you will doubtless continue to enjoy the carnal security of your business.

4. It will take several days of your time that you would otherwise spend in working, worrying, and making money.

5. The storms will damage the growing crops unless you are at home to worry about them constantly.

6. Calls will be made for contributions to missions, and under the inspiration of the meeting you may be moved to give liberally. All this will be saved if you stay at home.

7. If you do go, do not take the children and youth, for there will be men there trying to get them interested in going to the Oakwood Manual Training School, and thus there will be still more expense incurred.

8. Any way, do not encourage the wife to go. Let her stay at home with the children. If she goes, she will want a new dress, and just as likely as not, when she attends the mothers' meetings, she will want to subscribe for the *LITTLE FRIEND* and *YOUTHS' INSTRUCTOR*, and that means still more cost.

9. Do not get there at the first meeting. Wait and come in a day or two late. Of course that causes confusion, but those who have the meeting in charge need to be tried men; and you may as well try them as anybody.

10. Do not stay till the close, but pull out sometime while a meeting is in progress. Of course you can go around and shake hands goodbye. If it disturbs the meeting, it will also develop patience. By leaving before the close, you may also miss the collection for foreign missions.

11. If you hold these "scattering" suggestions, and follow carefully the advice given, you will doubtless be able to go home and find much fault with the way things were managed. T. H. J.

Something Better than a Match

WHILE waiting for a car, a young man and myself met on the street corner. Said he, "Please give me a match." I hesitated, then I answered,—“I have something better than a match.” Reaching to my pocket, I passed him a leaflet on tobacco. He thanked me and gave me five cents. I told him that I did not care for the money. I continued, “My friend, that cigarette will injure your health. ‘Yes,’ said he ‘I’ve been smoking a long time.’ ‘But, my friend, you should not smoke at all. Jesus does not want you to smoke. Are you a Christian?’ ‘I am not. I do not read the Bible. I have been drinking too; and keeping bad company.’ He took the little bottle of whiskey out of his pocket and showed it to me, then he put it back. ‘My friend, Jesus says ‘today if ye will hear his voice, harden not your heart.’” The young man hung his head. While he was in this attitude I spoke to him the words which Jesus gave to me. “My friend, will you not promise the Lord that you will throw that cigarette away, also the whiskey? You can throw them under the stand. Will you today give yourself to Jesus? Even now, if you ask him in a few words, he will hear you. And when you go to your room get on your knees and tell Jesus your desire. Will you throw them away? Jesus says, ‘Cast away all your transgressions.’” He threw his cigarette away, reached in his pocket and took the box and threw the remainder of them away. Then he reached in his pocket, took the whiskey bottle, and with a sling, threw it into the street. Said he, “Drop me a card, and I will answer.” We then left each other.

What is better than a match? These men, women, and boys pass us daily. Do they need Jesus?

W. H. SEBASTIAN.

Oakwood Canvassers

OAKWOOD'S canvassing band are making good in the field. Following are extracts from letters received—Ed.

I am enjoying my work at the present time and hope to do nothing less all summer. In my travels I met two young men who are planning for school next fall. They were thinking of going to Tuskegee, but they enquired about Oakwood. I told them the best I could. They thot they would like to hear from the school there. I send their names and addresses.

LATITIA SAMUELS.

Roberta, Ga.

A man got at me with pick in hand, ready to slay me. He harshly ordered me off his place, and threatened to kill me. I went off and said not a word. That day I did nothing except to sell one little help for 35 cents. But my week's work shows \$105.00.

I only want to be faithful to Jesus. I do not feel at all discouraged. I must either sink or swim. I am anxious to swim. This truth must go. I want to go with it.

FRANK McRAE.

Carrollton, Ala.

I am doing well in my work. I have taken over \$100.00 worth of orders this week.

M. C. ELLIS.

Durant, Miss.

I am so glad to hear that the boys in the field are getting on so well, and especially the boys who went from Oakwood.

We fellows from Oakwood can and will by the Lord's help do good work.

Friday I walked 18 miles to get to my headquarters to get the books I had ordered. But they were not there. I cannot get them before Monday. I thank the Lord that my heart is in the work.

I canvassed a man last Thursday. He refused, but I passed that way Friday and called for a drink and took the order.

The Lord gave me \$127.00 worth of orders last week. This with the \$37.00 taken two days before, makes a grand total of \$159.00 since I have been in Eutaw.

T. G. CULPEPPER.

Eutaw, Ala.

The good tidings from the field makes me feel more courageous in this great and progressive work. I shall put forth my best efforts this summer to make a success of it. A new confidence is taking hold of me.

J. S. SPRAGGS. *Carrollton, Ala.*

Thru the week a cloud seemed to hang over me and Satan withstood me sorely, but Friday afternoon the cloud began to lift. I praise the Lord for this experience. I am not at all discouraged. I shall be going out Monday morning again and by the Lord's help I am determined to succeed.

CHAS. GRIFFITHS. *Linden, Ala.*

The Abrahamic Blessing**No. 3**

WE have seen plainly in previous articles, that the promises of God were given to Abraham, and in his Seed should all nations be blessed. Gal. 3: 8, 16.

Furthermore, the adoption, and the covenants, and the giving of the law, were all committed to the Israelites, the children of Abraham. Rom. 9: 4. And they were commissioned of God to bless other nations with the gospel truth. Gen. 12: 3, Ex. 12: 48-49.

But the Jews had built up a separation wall between themselves and other nations which the Lord had nothing to do with; therefore the Lord showed Peter and certain other brethren who had accompanied him to the house of Cornelius the God-fearing Italian that they should not call any man common or unclean. Acts 10: 28. Because of this wall, the Gentiles had been grossly neglected by the Jews, and were real strangers to the gospel, and the promises in the gospel for them, and had learned to hate the Jews, and to hate the Jewish rite of circumcision (altho circumcision was from God) and would have nothing to do with the Jews. Eph. 2: 11, 12. But God made it known to both Jews and Gentiles, that they were making a serious mistake. So Paul, the converted Jew to Christianity, called of God to teach among the Gentiles, made it plain to the Gentiles, that they should be fellowheirs of the same body, and partakers of the promise in Christ by the gospel. Rom. 11: 13, Eph. 2: 6.

While Paul was especially chosen of God to work among the Gentiles, all of the apostles were commissioned by Christ to teach all nations. Matt. 28: 19, 20. That is what the Jews should have been doing all the time, but instead of holding up the light of truth in its purity before all nations of the earth, they had apostatized again and again, so much so, that when they might have been teachers of others, they needed to be taught themselves,

even the first principles. Heb. 5: 12.

But dear reader, the plan of salvation has not changed one whit because of the mistakes and unbelief of some of the Jews to whom God committed the gospel, for God never changes. Rom. 3: 1-3, Mal. 3: 6; Jas. 1: 17. Therefore it is both becoming, and essential to all men, Christians and non-Christians, to make a careful, and prayerful investigation of the glorious, and precious gospel of the Lord Jesus Christ for themselves, and not to intrust their soul's salvation to some socalled Christian creed or doctrine; for many false teachers have arisen, and have multiplied in numbers to thousands, and tens of thousand, and have gone into all parts of the earth to teach.

But many are only teaching for hire, and are making merchandise of the people. Micah 3: 11, 2 Pet. 2: 3. Along with their false teachings they abuse the Jews and boast against them, which is strictly forbidden in the gospel. Rom. 11: 18, 1 Cor. 10: 12.

T. B. BUCKNER.

Chattanooga Tenn.

MISSIONARY report for month ending May 31, 1914.

No. missionary visits made	130.
Hours of Christian help work	65
No. sick persons assisted	41
No. treatments given	19
No. meals provided	34
Articles of clothing given away	7
No. tracts lent or given away	172
Papers received	58
No. papers lent or given away	21
No. books lent or given away	9
Value of literature given away	\$5.23
No. missionary letters written	26
No. of letters received	16
No. of periodicals sold	119
Value of literature sold	\$18.23
Bible readings held	31
No. attending Bible readings	40
No. children brot to the S. S.	5
New converts added	1

MAGGIE M. CLARK—*Secretary.*

Jesus was son of God in the manger when he became the son of man, and when we become new born babes in Christ, the sons of men will become the sons of God, to grow up "unto the measure of the stature of the fullness of Christ." Eph. 4: 13.

E. O. PARKER.

Church Membership

IN the apostolic age when there was but "One Lord, one faith, and one baptism," and not so many different denominations existing, the very act of baptizing a convert constituted him a member of the church, and at once endowed him with all the rights and privileges of full membership. Now it is different; and while the church is desirous of receiving members, it is cautious that it does not receive those who are unworthy. The church therefore has candidates come before it and make a statement, giving their experience or evidence and expression of faith in the gospel, and then their reception is decided by a vote of the members. And while they cannot become members without baptism, (where providence permits it) yet it is the vote of the body which admits them into its fellowship on receiving baptism.

2. There are three classes of candidates, and modes of reception to church membership.

3. (a) By baptism: The church having listened to the religious experience and testimony of the candidate, and being satisfied with the same, votes to receive him to its fellowship, on being baptized.

(b) By letter: The candidate presents a letter of dismission and recommendation from another church of the same faith and order. The church being satisfied, votes to receive him into its fellowship.

(c) By experience: Persons having been baptized, and who are satisfied with their former immersion, the church being satisfied too, and those persons having newly accepted "the faith," are for some reason without membership in a church of this faith and order. These give satisfactory evidence of their Christian character, deportment, and agreement in matters of faith and practice, and are then received by vote as in other cases. Before vote, however, these are led into the light which God's spirit has revealed upon the question of rebaptism.

4. In organization of new churches, each candidate for membership signifies his wish by signing his name to a list, thereby covenanting and agreeing together with the rest to keep the commandments of God and the faith of Jesus.

5. When a stranger to the members of the church makes his appearance

and applies for admittance into its fellowship, it may be required that he secure a letter from friends or members of other churches or other denominations, and such a letter is accepted as a certificate of his Christian character.

6. A person applying for membership may find his name held under consideration at least a week, or perhaps more than a month before final action or vote. Experience has taught that serious results may not follow such a course, because, ample time is here allowed for careful and prayerful study of the case, that every existing barrier and objection may be removed, and all made to see the wisdom of either accepting or rejecting the applicant.

7. Unless opposition to their admission comes from those who are at the time subjects of labor, or under censure of the church, all candidates for admission to its fellowship are received by a unanimous vote.

8. Any member in good standing is entitled at any time to a letter of dismission in the usual form, with which to unite with another church of the same faith and order. Each one receiving a letter is still a member of the church, under its discipline and watchcare until his letter is actually received by another church.

9. Church fellowship may be withdrawn from members who unite with other denominations; because, however excellent their character or sincere their intentions, they have broken their covenant with the church, and by such act have placed themselves beyond the limits of its fellowship.

10. Members being remote from the church are expected to unite with some church of the same faith and order near their residence or give satisfactory reason for not doing so. When they do not unite, they are expected to report to their church at least once each quarter, and contribute to its support until they cease to be members.

11. It is not Christian nor honorable for a church to grant an unworthy member a valid letter, and send him to another church as one in good standing.

12. Persons excluded from the church may again be received to its fellowship upon satisfactory evidence of their fitness. This is called reception by restoration.

13. Each member, without exception,

is expected to fill his place in the church by attending on its appointments, as providence may allow, and also to contribute of his means for the pecuniary support of the body, according to his ability. If in either case he fails, and refuses, he becomes a covenant breaker and is subject to discipline.

14. All members should live consistent lives, and do nothing that would bring reproach upon themselves, their families, their neighbors, their church, nor the name of Christ.

14. All members should recognize the divine plan of paying tithes and offerings for the support of the cause and the spread of the gospel in all the earth.

16. All members should be diligent and faithful students of the Scriptures.

17. No member should neglect secret prayer, family worship, nor public devotion.

18. All members should study to gain a daily knowledge of the truth, should live up to its claims, and should call the attention of everybody to its binding obligations, using every available means which God has blessed to that end.

19. All business for private or personal gain should be considered secondary matter to the duties devolving upon church membership.

20. Church membership should be regarded as a privilege, and all its duties should be performed, looking forward to the favor and blessing of Heaven. All members should zealously guard its sacred bond of fellowship.

21. Rebuke not an elder, but, if he rule well let him be accounted worthy of double honour, especially, they who labor in word and doctrine. Against an elder receive not an accusation, but before two or three witnesses. 1 Tim. 5:1, 17-19.

M. C. STRACHAN.

The Value of Time

THE first piece of advice that one has to give anybody, especially to young men and young women who are going out into the battle of life, is to take care of time. Of all things a waste of time, the diffusion and dispersion of interest thru waste of time, is the deadliest disability that can overtake any human character.—*John Morley*.

"Wouldst thou complain that thou hast no time? Consider that we find time for the things we really care to do."

Talks to My Students

How?

THE Lord asks the question, "How shall I give thee up?" Hos. 11:8. The attitude that will prompt such a question, is the only reason that we any of us are here today to receive the unmerited mercies of God. Had God dealt with us as we deserved, we should long ago have been given up. But He is the Lord, therefore the sons of Jacob are not consumed. Mal. 3:6.

When our first parents sinned, the Lord began to show to them, us, and the worlds, that it is a difficult thing for Him to give us up.

In the mysterious counsel of Father and Son, it was decided that rather than give up the poor rebellious children of a lost world, the Father would give up his Son to become a man among men, to drink to the dregs the bitter cup of sin and death. Jesus would give up his home in heaven, the fellowship of the Father, the love and adoration of the angels, that he might have what was to him a keener delight,—the joy of seeing you and me in the kingdom. To see of the travail of his soul and be satisfied, he must give up all else. And this because he could not give *us* up!

The mind that was in Christ Jesus is to be in us. As he cannot give up the poor sinner, so are our hearts to be mightily moved for those for whom He died. So are we to be willing to sacrifice any or all comfort, so that we may finish our course with joy.

We are not to be satisfied to go to heaven alone. We are to yearn for the sinner. We are to pray for him. We are to have faith for him. We are not to give him up. The language of our hearts is to be the words of unutterable longing. "How can I give thee up?" will be the cry of our hearts, when the spirit of heaven is breathed upon us.

T. H. J.

I've Not Forgotten

THEY pulled off my shoes and stockings, jacket and trousers and little shirt, and bundled me into my night dress and rolled me under the blanket and tucked me in, and kissed me good-night. When my mother's lips touched my cheek I awoke. 'Is it you, mama?' I asked,

"Aye," said she; "'tis your mother,

lad.' Her hand went swiftly to my brow and smoothed back the tousled wet hair.

"Is you kissed me yet?"

"O aye," said she.

"Kiss me again, please, mum," said I; 'for I wants t' make sure you done it.'"

Time came when that mother was so ill that they must send for the mailboat doctor. She always said she was better—much better—but love always tries to ward off the worry of those who are concerned. For a long time before she went away into the shadows she went about the house smiling, but there was a difference somehow. Now let the lad tell what happened one day:—

"She was now more discreet with her moods; not once did I catch her brooding alone, tho more than once I lay in some dark corner or peeped thru the crack in the door; and she went smiling about the house as of old—but yet not as of old—and I puzzled over the difference, but could not discover it. More often now, at twilight, she lured me into her lap, where I was never loth to go, great lad of nine years tho I was; and she sat silent with me, rocking, rocking while the deeper night came down—and she kissed me so often that I wondered she did not tire of it—and she stroked my brow and cheeks and touched my eyes and ran her finger tips over my eyebrows and nose and lips, aye, and softly played with my lips—at times she strained me so hard to her breast that I near complained of the embrace—and it was no more driving off to bed when my eyes grew heavy, but let lie in her arms, while she sat silent, rocking, rocking until long, long after I had fallen asleep. And once, at the end of a sweet, strange hour, making believe to play, she gently pried my eyes wide open, and looked far into their depths—so deep, so long, so searching, so strangely that I waxed uneasy under the glance. 'Wh-wh—what—what you—' I began, inarticulately.

"What am I looking for?" she interrupted, speaking quickly.

"Aye," I whimpered, for I was deeply agitated, 'what you lookin' for?'

"For your heart," said she. I did not know what she meant, and I wondered concerning the fancy she had, but did not ask, for there was that in her voice and eyes that made me very solemn.

"'Tis but a child's heart," she sighed,

turning away. "'Tis but like the hearts,' she whispered, 'of all children.' 'I cannot tell—I cannot tell,' she sobbed, 'and I want—O, I want so much—to know.'

"Don't cry," I pleaded, thrown into an agony by her tears, in the way of all children. She set me back in her lap. 'Look in your mother's eyes lad,' she said, 'and say after me this:—

"My mother.'

"My mother," I repeated, very soberly.

"Looked upon my heart.'

"Looked upon my heart," said I.

"And found it brave.'

"An' found it brave.'

"And sweet.'

"An' sweet.'

"Willing for the day's work," she said.

"Willin' for the day's work," I repeated.

"And harboring no shameful hope.'

"An' harboring no shameful hope.'

Again and again she had me say it till I knew it every word by heart.

"Ah," she said at last, 'but you'll forget.'

"No, no," I cried; 'I'll not forget. My mother looked upon my heart,' I rattled, 'an' found it brave and sweet, willing for the day's work an' harboring no shameful hope. I've not forgot—I've not forgot.'

"He'll forget," she whispered, but not to me, 'like all children.'

"But I have not forgotten. I have never forgotten that when I was a child my mother looked upon my heart and found it brave and sweet, willing for the day's work and harboring no shameful hope."—*Norman Duncan, in "Doctor Luke."*

Who Is Our Father?

THE wicked are of their father the devil, and the lusts of their father they will do. See Jno. 8:44.

It is what we do that shows what we are, and to whom we belong.

We are born into the kingdom of Satan, therefore Jesus says, "Except a man be born again, he cannot see the kingdom of God." Jno. 3:3.

"In this the children of God are manifest and the children of the devil; whosoever doeth not righteousness is not of God, neither he that loveth not his brother." 1 Jno. 3:10. E. O. PARKER.

Strength

ELDER S. E. Wight delivered the commencement address at the Oakwood graduation exercises. Following we present a brief synopsis—Ed.

The character of this school, the times in which we live, and the duty that confronts us as a people in view of the crisis we are entering, leads me to choose for my topic on this evening the subject of **STRENGTH**.

When Joab and Abishai went to war with the Ammonites, Joab said to his brother Abishai, "Be of good courage, let us behave ourselves valiantly for our people, and for the cities of our God." Thus this warrior of ancient Israel encouraged his compatriots. Thus too, we are to be strong for ourselves and for our brethren.

We all admire strength. The rushing locomotive, the flashing of the electric storm, the roll of the thunder, the sweep of the hurricane, are familiar examples. But it is not this kind of strength to which I wish particularly to call your attention. Not mere brute power nor yet any of the ordinary mechanical appliances by which work is done, nor even yet human intellect. I refer now to the deeper concept—power of soul.

A man may be a giant of physical and mental power and yet not have even the faintest conception of the real privilege of every man.

Only as we yield to God, and get from him the endowment of divine strength, do we begin to comprehend what it is.

Strength is restraint. It exhibits itself in the ability to endure hardness as a good soldier. In the ability to hear rough, unpleasant things, and still keep sweet. To hold the tone of voice and speak evenly and quietly when there is a temptation to loud and angry tones.

Strength is self respect. We are to walk orderly before ourselves. We are to do in our own presence only those things that we would willingly do in the presence of the whole world.

It must be used in order to be retained. The unused arm loses its plumpness; it atrophies. We are to know that our powers are given us, not to consume upon ourselves, but to expend in willing, loving service.

We are not to waste our strength in self pleasing nor self-admiration. A peacock may do no more than to strut and admire himself, showing his handsome

feathers and enjoy the beauty of them. But he is only a peacock. He knows no better, nor can he. But it is sad when human beings who are built for better things, occupy their time with such cheap things. It is no sign of a strong mind.

Gaudy appearance and gaudy words are alike indication of weakness of mind. The truly great, the intellectual giants, do not spend their time and breath in pouring forth a torrent of big words. Simplicity marks all their ways. The really strong man needs no such artificials.

In this day of opportunity, it is important that we use the strength given us. We shall give an account. Let us then be strong.

Miami, Fla.

A MOST excellent Sabbath school convention program was rendered Sabbath and Sunday May 30-31 at the second Seventh Day Adventist church, Miami, Fla. Mrs. R. G. Stringer, the state Sabbath school secretary presided as chairman.

The convention brot together the Coconut Grove Sabbath school and the Miami Sabbath school, and was designed to strengthen and improve the interests in Sabbath school work at both places. Every member of the Coconut Grove school visited Miami and remained the entire two days of the convention.

Sabbath morning, May 30, at 10.45 the convention opened by singing, "Sweet Sabbath School." Prayer was offered by Rev. Grant, pastor of the South Miami Baptist Church. Elder M. C. Strachan then introduced to the convention Mr. W. E. S. Toomey, local attorney, who in well chosen words, extended to the convention and its chairman the greetings of the city of Miami. Mrs. Stringer arose in appreciation of the words of welcome which Lawyer Toomey gave; and after an expression of thanks in behalf of the convention, she spoke briefly of the history of the Great Advent Movement in the world, and told what a powerful factor the Adventist Sabbath school has been in the development and extension of this movement.

The papers read and the discussion in the convention dealt with the most important interests of the Sabbath school. Eleven topics were discussed during the two days' convention. The subjects that brot out the strongest words and

left the deepest impressions were those related to "soul winning," "daily study," and "mission offerings."

Each topic was well handled with an excellent paper. Those presenting papers were, Brother J. S. Green, Sisters Maud E. Strachan, Frances Curry, Melvina Butler, Mary Manson, Ella Woods, Elder M. C. Strachan, and the chairman. Those leading out in the discussion were, Sisters Julia Nesbit, Lutetia Furgerson, and Stella Poetier, and Brethren Dan Green, Harris Evans, Robert Barnwell, Allen Seals, G. W. Manson, D. C. Williams, George Gater, Alex. Gater, S. Gater, and O. Neely.

The children's exercises were very interesting and instructive. The convention closed Sunday night with a talk by the chairman, before a large audience, on experiences in mission work among the South Sea islanders. The school returned to Coconut Grove in a large two-horse wagon. As they drove a distance of six miles in the moonlight, they made the pine woods resound with the voice of sweet song.

MARY MANSON.

A Present Day Work

UNDER the heading—"A present day work," the servant of the Lord calls our attention to the judgments that are to be visited upon this world,—in fire, flood, and earthquake, and calls our attention to immediate action. "The mercy of God is shown in his long suffering. He is holding back his judgments, waiting for the message of warning to be sounded to all. O if our people would feel as they should the responsibility resting upon them to give the last message of mercy to the world, what a wonderful work would be done. Christ's methods must be employed for a more far reaching work."

A work is to be carried among the people that was carried some years ago throughout the fields of Mississippi, Alabama, and Georgia. This work told. It had effect. Results were seen. Souls united with the church as the mission schools were opened. Children of other denominations came to our borders, taught by our teachers, entered school at Oakwood. And where do we see them now?—In the field laboring for souls as canvassers, Bible workers, teachers, and ministers.

W. H. SEBASTIAN.

Young People's Column

The Cabbage

How like a man a cabbage is!
At first he's very small,
But if he's watered well, and fed,
He soon grows large and tall.

But when he once is fairly "set,"
He gets the "big-head" then,
And when his head gets big and hard,
He can't be moved again.

Like, man he's green in early spring,
And sometimes in the fall.
If when he's old, his head stays soft
He's then no good at all.

A cabbage plant sometimes gets "pulled,"
And so, too, do some men.
But, unlike man, a cabbage head
Will ne'er get pulled again.

But the poor cabbage has his faults,
He is not wholly bad.
Some fault that many men possess
The cabbage never had.

No cabbage ever smoked a pipe
Nor drank a glass of beer.
No self respecting cabbage swears
With ladies standing near.

A cabbage never answers back
Nor goes out late at night.
Nor prattles gossip here and there,
Nor figures in a fight.

You cannot teach a cabbage much,
Altho his head is big.
For any thing you say to him,
He doesn't care a fig.

And tho you'd try to tell him plain
He'll not heed what is said.
You'll have your trouble for your pains,—
He's just a cabbage head.

So when you look the matter o'er,
And all is done and said,
Which would you rather be, a man?
Or be a cabbage head?

.....
Thus sang the poet of the plant
In every garden found.
Or east, or west, or north, or south,
The whole wide world around.

And thus he also sang of men,
And what these men should be;
And if you look the picture o'er,
Perhaps yourself you'll see. T. H. J.

Age of the World

Adam	to Seth	130 yrs.	Gen. 5 : 3.
Seth	" Enos	105 "	" 5 : 6.
Enos	" Cainan	90 "	" 5 : 9.
Cainan	to Mahalaleel	70 yrs.	" 5 : 12.
Mahalaleel	to Jared	65 yrs.	" 5 : 15.
Jared	to Enoch	162 yrs.	" 5 : 18.
Enoch	to Methuselah	65 yrs.	" 5 : 21.
Methuselah	to Lamech	187 yrs.	" 5 : 25.
Lamech	to Noah	182 yrs.	" 5 : 28.
Noah	to Flood	600 yrs.	" 7 : 6.

To THE FLOOD — 1656 years

Birth of Arphaxad	2 yrs.	Gen. 11 : 10.
Arphaxad, to Salah	35 yrs.	" 11 : 12.
Salah	to Eber	30 yrs. " 11 : 14.
Eber	to Peleg	34 yrs. " 11 : 16.
Peleg	to Reu	30 yrs. " 11 : 18.
Reu	to Serug	32 yrs. " 11 : 20.
Serug	to Nahor	29 yrs. " 11 : 22.
Nahor	to Terah	29 yrs. " 11 : 24.
Terah	to Abram	70 yrs. " 11 : 26.

Abram to the sojourn in Egypt 75 yrs.
Gen. 12 : 4-10

The sojourn in Egypt was 430 yrs. Ex.
12 : 40.

FLOOD TO THE EXODUS 794 yrs.

TOTAL TO EXODUS 2453 yrs.

Judges to Saul	450 yrs.	Act. 13 : 20, 21.
Saul to David	40 yrs.	" 13 : 21.
David to Solomon	40 yrs.	1 Kings 2 : 11.
Solomon to Rehoboam	40 yrs.	" 12 : 42.
Rehoboam to Abijam	17 yrs.	" 14 : 21.
Abijam to Asa	3 yrs.	" 15 : 2.
Asa to Jehoshaphat	41 yrs.	" 15 : 9.
Jehoshaphat to Jehoram	25 yrs.	" 22 : 40.
Jehoram to Ahaziah	8 yrs.	2 Kings 8 : 16.
Ahaziah to Athaliah	1 yr.	" 8 : 25.
Athaliah to Jehoash	6 yrs.	" 11 : 3.
Jehoash to Amaziah	40 yrs.	" 11 : 21.
Amaziah to Azariah	29 yrs.	" 14 : 1, 2.
Azariah to Jotham	52 yrs.	" 15 : 1, 2.
Jotham to Ahaz	16 yrs.	" 15 : 33.
Ahaz to Hezekiah	16 yrs.	" 16 : 1, 2.
Hezekiah to Manasseh	29 yrs.	" 18 : 1, 2.
Manasseh to Amon	55 yrs.	" 21 : 1.
Amon to Josiah	2 yrs.	" 21 : 19.
Josiah to Jehoahaz	31 yrs.	" 22 : 1.
Jehoahaz to Jehoiakim	3 mo.	" 23 : 31.
Jehoiakim to Captivity	3 yrs.	Dan. 1 : 1.
Captivity to Cyrus	70 yrs.	2 Chron. 36 : 20, 21.

Cyrus to Decree 79 yrs. History

SAUL TO DECREE 1084 yrs.

TOTAL TO DECREE 3547

Decree to 1844 2300 yrs. Dan. 8 : 14.
1844 to 1914 70 yrs. History.

GRAND TOTAL 5917 years, the age
of this old world. HOW MUCH LONGER
WILL IT STAND?

A. L. MILLER

Regulating the Elephant

EVERYBODY had heard that the great elephant was loose, and several families, whose gardens he had torn up and whose boys he had trampled on, were sure of it. There was great excitement, and the town held a meeting to decide what should be done. They did not want to exterminate him; in fact, many of them did not believe they could exterminate him, for he was a pretty big elephant. Besides, he was useful in his proper place—in shows, in India, and in story-books.

"Our best plan is to try to regulate him," said an enthusiastic speaker. "Let us build toll gates along the route he is going to take, and make him pay."

"Yes, but that leaves him roaming round," shrieked an old woman, "and I don't want my boy killed."

"Keep your boy away from him; that's your business. Why, madam, don't you know that an elephant's hide and tusks are valuable for mechanical and surgical purposes, and that he is useful in India? Besides, by its means, we get money enough into the public treasury to build schools for a good many boys who are not trampled to death."

"That's the plan; regulate him, regulate him," shouted the crowd. So they appointed a great many committees, and drafted constitution and by-laws and circulated petitions, and by the time the elephant had killed several more boys and trampled down a number of gardens, they had erected very comfortable tool-houses for the gatekeeper, and gates for the elephant; and then waited in great satisfaction to see the elephant regulated.

Slowly the great feet tramped onward; slowly the great proboscis appeared in view; and with a sniff of contempt the elephant lifted the gate from its hinges and walked off with it, while the crowd stared after him in dismay.

"Well," exclaimed the keeper, catching his breath, "we haven't made much money so far, but the regulation plan would have worked first-rate if the elephant hadn't been a little too strong for the obstruction."

The elephant's name was Whisky.—
Alliance News.

"A WISE man ought to hope for the best, be prepared for the worst, and bear with equanimity whatever may happen."

Corsicana, Tex.

REPORT of the Corsicana missionary society for quarter ending May 31, 1914. The Lord has wonderfully blessed us since our organization. We are putting forth every effort for the advancement of the work. We are of good courage in the Lord, and the work is onward. We can do all things thru Christ who strengthens. Phil. 4:13.

Missionary visits	27
Bible readings	20
Papers sold	152
" given away	15
Meals provided	15
Hours of Christian help work	13
Articles of clothing given away	24
Letters written	13
" received	4
Total amount collected	\$12.99
Paid for literature	\$6.00
Cash on hand	\$6.99.

F. A. GRANGER—*Secretary.*

Alabama Colporter Work

REPORT of the colored colporter work in the Alabama Conference for the month of May, 1914.

Name	Hrs.	Ord.	Value	Helps
T. Allen	112	27	\$92.00	\$2.95
G. W. Brown	159	29	109.90	15.00
U. Bracey	117	22	80.59	7.45
E. D. Coleman	16	14	25.00	
B. D. Crawford	131	25	87.00	2.00
S. S. Guilford	152	114	286.00	1.05
P. Hampton	114	50	74.70	10.70
M. L. Ivory	207	77	267.00	6.25
M. L. Mathews	66	25	37.00	.35
H. Mathews	174	56	185.00	.60
I. W. Peevy	35	6	18.00	
J. H. Reams	132	67	215.00	2.80
A. L. Allen	8	8	8.00	
T. Culpepper	21	11	32.00	1.75
F. McRae	15	8	31.00	2.35
J. S. Spraggs	12	9	18.00	1.20
A. Wood	2	1	5.00	

M. WILSON.
State Colporter.

Corsicana, Tex.

TRULY God is good to Israel: even to such as are of a clean heart. Ps. 73:1.

We are of good courage in the Lord who has blessed us both spiritually and temporally. The Lord has done, and is still doing great things for his people. Since Elder M. G. Nunes and wife have been with us, they, together with the members, have labored faithfully for the advancement of the work. We wish we

had many more such workers. The church membership is increasing. Several are awaiting baptism, others are in the valley of decision, and still others are seeking to know of the truth.

We have a live missionary society, and the Sabbath school is progressing. We are now praying for a tent effort here which we believe will be a success, as the field seems white ready for harvest.

W. M. GRANGER.

Georgia Campmeeting

WE have decided to hold our annual campmeeting this year at Macon, Georgia. Every possible arrangement will be made for the comfort and convenience of all who may attend. An ideal spot will be chosen for the camp ground, and sufficient tents and rooms will be provided for all who come. It is always a special pleasure to see the faces of new believers at our annual gathering. This year will be no exception to the rule.

New believers from every point are expected to attend their first Seventh-day Adventist campmeeting this year at Macon. Let every one come prepared to take an active part in the work, praying earnestly that the unconverted may be saved.

Campmeeting for the white people will be held at the same time in the same city. This will insure us good outside help from the Union and North American Division Conferences. Strong colored workers will come in from other states to help. Meetings for the benefit of children will be conducted each day.

The date of the meeting is Aug. 20-30. Those wishing rooms or tents should write at once to the undersigned addressing him at 2419 Burrough St. Savannah, Ga. Let all plan to be on the grounds the first day of the meeting. We should not miss a single service, for the meetings are all designed to promote our spiritual life. It is a blessed privilege to meet together each year at our campmeeting to receive instructions to better prepare us to perform the work that God has committed to our hands.

J. W. MANNS.

Cocoanut Grove, Fla.

AT our biennial session held at Graysville, Tenn. it was decided that Elder Strachan and I should hold a tent effort

at Cocoanut Grove, a village six miles from Miami. We accordingly pitched our tent, and on Sunday night Jan. 31, we began our campaign.

From the beginning our meetings were well attended until the third week, at which time cold weather came on and somewhat hindered our attendance, altho we are in the land of cocoanuts and pineapples. We had such severe weather that it affected greatly the vegetable gardens. The temperature was lower here than it had been for twenty or more years.

We installed heaters in our service tent and placed new advertisements before the public. After this, our attendance increased. The pastors, of this place, being acquainted with the work at Miami, attacked our meetings from the beginning. In their opposition they helped to advertise our work and made our attendance better.

As this is one of the winter resorts of Florida, many tourists visited the meetings. They donated liberally to our work. Amidst bad weather and other oppositions we have organized a company of believers as the result of this effort. Before preaching on the fourth commandment, we held no meetings on the Sabbath.

We invited both churches of Miami to be with us the first Sabbath that we should hold services here. On account of rain, only the no. 2 church met with us on the appointed day. Their presence was a great encouragement to the new Sabbath keepers.

Our outcome here is different from anything we have had before. These new believers have paid for their lumber and intend to build a house of worship a few days from now. They tried to secure the lot on which the tent stood, so that as we should close our meetings a building would take the place of the pavilion on the same spot. But as they were not successful in getting that place, they have secured a lot a short distance from it.

The last Sabbath that we spent under the tent, a goodly number of our Miami believers were with us. Elder W. H. Heckman our president was with us and preached at eleven o'clock. All day we had a spiritual refreshing. During the afternoon meeting, all believers came forward for reconsecration. We closed our tent effort Thursday night, May 28.

J. S. GREEN.

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If a cross appears in the circle, it indicates that your subscription has expired. We cordially invite you to renew.

Long Distance

HELLO, Central, please give me Mr. D. E. Linquent. (Tring-a-ling-ling.)

Hello, is this Brother Linquent? I just called you up to talk with you a little about your subscription to the GOSPEL HERALD.

Yes, I knew how it is. Just as I expected. You had intended to do it long ago but had kept on neglecting it? Well won't you attend to it just now while you are thinking about it? What's that you say? Don't want to miss a single copy? That's just as I thot. Of course if our subscribers do not want the paper longer, we do not wish to force it upon them, but as you say of yourself, so many forget it.

Do you really think so? Well I am glad you do think it improves. That is what we want to do.

Certainly, if you have some items of interest, by all means send them in.

O never mind about that. If you can not get it up in just the style to suit you, send it on and we'll try to help you some. Of course you will be willing for us to make the necessary corrections?

Yes, we are constantly receiving new subscribers, and we don't want to loose any of our old ones either.

How's that? Cross in the circle? Yes that means that your subscription has expired. How tell when? Why, look at your paper wrapper. If it says June 13, that means your subscription expired in June, 1913.

What's that you say? Going to send in your own subscription and several of your neighbors'? Now that's just what I wanted to hear. Thank you so much. Good bye.

Note and Comment

BROTHER G. H. Curtis, of Nashville, Tenn., and Brother W. H. Williams of Atlanta, Ga., spent a few days at Oakwood the latter part of June, auditing the books of O. M. T. S.

In our notes last month we omitted to mention the presence at the commencement exercises of Elder Sydney Scott and wife, of Nashville, Tenn., and Sister S. J. Martin, of Wilmington, N. C.

Letters from our students in the field still come in. Just as we go to press we are in receipt of communications from Brethren W. E. Adams and L. E. Cunningham, of Thomaston, Ga. Brother Adams says,—Satan is trying to stop the work but God is pushing it forward. I am having some good experiences. The first week I worked two days and took \$123.00 worth of orders. Last week I worked all week and took \$220.00 worth of orders.

Brother Cunningham says,—I had some difficulty in getting started. I am now getting on all right. Last week I took \$125.00 worth of orders for Bible Readings. I am encouraged to buckel on the harness anew next week to do more if the Lord wills. I think of the many prayers that go up for the colporters.

Sister Anna Gossom writes from Lexington, Ky.,—When I reached Lexington I found Mr. Beck looking for me. I canvassed Thursday and Friday and took \$34.00 worth of orders. I am of good courage and cheer for I know I am in the Lord's work.

After a long period of extremely dry weather, the drouth has been broken by copious rains. This has brot gladness to the hearts of thousands. With the rain, however, there came a terrific wind which did much damage. One of the great trees of the campus was broken.

As we go to press, our boys are just finishing wheat harvest. We have nearly fifty acres of very good wheat. By the time this item is read, the wheat will be threshed by our new thresher, bought a few days ago. The machine is such that we can not only thresh wheat, but peanuts, cowpeas, grass seed, or any other seed crops.

One of our boys, writing from Washington, D. C., says,—“It seems that I haven't a friend left in the world. The boys that I once kept company with are all of the world. They all have tried to get me to go to the theater with them, but they see that I will not go. I tell them that my pleasures are not of this world. They laugh at me and say you are only a boy. The idea of your giving up all your good times!

I don't care what they say, I am going to stick to the truth and keep the Sabbath. I am going to return next year to Oakwood with a greater determination to do more and better work.”

Louisiana Campmeeting

THE Colored campmeeting for Louisiana will be held in New Orleans July 30 to Aug. 8. We can get the help of conference laborers from other states at that time, as the Louisiana Conference will hold their annual campmeeting in the city of New Orleans then. We cordially solicit the presence of all who can attend, as the campmeetings are a feast of good things spiritually.

T. B. BUCKNER.

Louisville, Ky.

AT the the “eleventh hour” we have received a very interesting report from Brother Sie Green. For lack of space we have been obliged to boil it to night letter style.—Ed.

Elder S. E. Wight and Prof. O. R. Staines just visited us. Both gave us profitable talks. Work here onward. Baptism May 29 and June 13. Baptized 23 at the two times. Tent meetings began June 14. Attendance 200. Now increased to 300 or more. Choir good. Sermons by Elder Lawrence, simple but powerful. Same people coming every night. Also new ones from time to time. Hope to see good company brot out.

I have changed fields from Bowling Green, Ky., to Louisville. Have taken over \$300.00 worth of orders in the last three weeks. SIE H. GREEN.