

The Gospel Herald

"On earth peace, good will toward men."

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A CHRISTMAS CAROL.

"WHAT means this glory round our feet,"
The Magi mused, "more bright than morn?"
And voices chanted, clear and sweet,
"To-day the Prince of Peace is born."

"What means that star," the shepherds said,
"That brightness thro' the rocky glen?"
And angels, answering overhead,
Sang, "Peace on earth, good will to men!"

'Tis eighteen hundred years and more
Since those sweet oracles were dumb;
We wait for him like them of yore;
Alas! He seems so slow to come.

But it is said, in words of gold
No time or sorrow e'er shall dim,
That little children might be bold
In perfect trust to come to him.

And all around our feet shall shine
A light like that the wise men saw,
If we our loving wills incline,
To that sweet life which is the law.

So shall we learn to understand
The simple faith of shepherds then,
And, clasping kindly hand in hand,
Sing, "Peace on earth, good will to men."

And they who do their souls no wrong,
But keep at eve the faith of morn,
Shall daily hear the angel song,
"To-day the Prince of Peace is born."

—James Russell Lowell.

CO-OPERATING WITH GOD.

BY MRS. E. G. WHITE.

THE Lord compares himself to a potter, and his children to clay. He seeks to mould and fashion his people according to his likeness. The lesson they are to learn is the lesson of submission. If they give heed to the Lord's instruction, surrendering self to the divine will, the hand of the Potter will produce a shapely vessel.

Again, the Lord compares himself to a gardener, and his people to trees and plants. As a gardener straightens the trees that are growing crooked, so the Lord corrects his people. And they are to co-operate with the masterly, efficient hand that seeks to remedy that which is wrong in them. It is his desire that we shall serve him with heart and soul and strength, not only for the hope of heaven, but that in unselfishness, purity, and holiness we may be a blessing to our fellow-men. We are not merely to be trees of righteousness. Christ said, "Herein is my Father glorified, that ye bear much fruit."

But how common it is for faults to be regarded as virtues; the clay refuses to be

moulded; the tree refuses to be made straight. This deformity is brought into the growth. Tendencies to wrong mar the character. There is not seen the perfection that God desires every human being to reveal.

How natural it is for man to feel that it is his duty to correct others, when his own character-building reveals marked defects. Christ has warned us of this. He says, "Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged; and with what measure ye mete, it shall be measured to you again. And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye? Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye." God desires us to criticize ourselves. "Examine yourselves, whether ye be in the faith." Make the examination of self thorough and critical. Those who refuse to see themselves in the mirror of God's Word can not enter the kingdom of heaven. The gates of paradise will close against those who do not work out their own salvation with fear and trembling.

This world is a school in which human beings are receiving an education that will decide their eternal destiny. The youth should be carefully and judiciously trained; for the wrong habits formed in childhood and youth often cling to the entire life-experience. May God help us to see the necessity of beginning right. Parents have a most important part to act in this matter. On them rests the responsibility of training their children for God, of helping their little ones to form characters which will gain for them entrance to the courts above. And in the school, children are to be educated to obey the requirements of God's Word. Parents and teachers are to be laborers together with God, working unitedly to help the youth to fit themselves for membership in the royal family.

Children are not to be left to grow as they will. As the gardener straightens the young trees in an orchard, so they are to be straightened. Their perversity is to be checked; for if this be not done, they will carry it with them into the religious life,

and it will make them crooked church-members. Parents who think there is no need of restraining their children, who allow them to shape their own character, will see in the future the sad result of this neglect. They will see that their failure to point out and correct defects has made it impossible for their children to enter heaven.

From generation to generation the neglect of parents is perpetuated. The evils uncorrected in a child are seen in the children and in the children's children. Parents, the sin you permit your child to cherish may result in the ruin of families to the third and fourth generation. To allow a child to grow up with evil tendencies uncorrected is a wrong that can never be undone. But to bring children up in the nurture and admonition of the Lord is to do a work that will yield fruit unto eternal righteousness.

Children should be taught to obey the command, "Honor thy father and thy mother." From their earliest years they should be trained to carry their share of the home burdens. They should be taught that obligations are mutual. They should also be taught to work quickly and neatly. This education will be of the greatest value to them in after-years.

Parents and children should become acquainted with one another. Together they should learn to fulfil their duty to God and to one another. The mother should not accept burdens in the church that compel her to neglect her children. The best church-work in which a mother can engage is the training of her children. Let her be sure that in this work there are no dropped stitches. In no other way can a mother help the church more than by devoting her time to those who are dependent upon her for instruction. A well-disciplined, well-ordered family exerts a more powerful influence in favor of Christianity than all the sermons that can be preached.

Fathers and mothers, prize your privileges and improve your opportunities. Seek a character so consistent that sin will find no place in word or act. Walk wisely before your children, that when you bow in prayer, the Lord can hear and answer you. Let your words be seasoned with the grace of heaven. Let the Christ-likeness of your words and acts be a sign to your children that you walk with the Saviour. By holding fast to the promises

of God and obeying his commandments, you may be evangelists in the home, ministers of grace to your children.

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ARROW POINTS.

NO TRUTH can be expressed by the tongue alone.

The richest promises are for the poorest people.

To do is not to be. We ought to be more than we do.

We are more likely to lose our gains than our gifts.

God fights our foes without if we fight those within.

Troubled hearts are the only ones that can claim God's peace.

Even mustard seed that is planted by God must come to greatness.

Faith has a foot with which to walk as well as an eye with which to see.

The Christian is like a candle: he can not be kindled without being consumed.

The invitation to lean on the Lord is for those who are weary, and not for the lazy.

If we really desire to do something for him, God will open up the way and teach us how to do it.—*Selected.*

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IS THE END NEAR?

SO likewise ye, when ye shall see all these things, know that it is near, even at the doors." Matt. 24: 33. The end will come some time; the judgment will sit; probation will close; Christ will return, for God has promised it. Some will be living to see Christ come. Both the Old and the New Testament declare it. It is stated that every twenty-fifth verse, on an average, in the New Testament refers directly or indirectly to Christ's glorious coming. The coming of Christ was the hope of good old Enoch. Jude 14. It is still the hope of the church. Titus 2: 13.

The book of Revelation is a last-day book. In chap. 6: 12 we read: "The sun became black as sackcloth of hair, and the moon became as blood; and the stars of heaven fell unto the earth." This is in harmony with the prophet Joel, chap. 2: 31. The sun was darkened May 19, 1780; and the stars fell Nov. 13, 1833. So we are living between the thirteenth and fourteenth verses of Revelation 6. Our Lord says, "When these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." Also, "This generation shall not pass away." Luke 21: 28.

We are also told that in the last days there is to be a form of godliness in the churches, and that some will be lovers of pleasures more than lovers of God. 2 Tim. 3: 4, 5. The rich are to be piling up riches

in the last days; and to get their wealth by defrauding the poor (James 5: 1, 4); and they are to cast it to the moles and bats. Isa. 2: 20. The brethren are to know that the coming of the Lord is near. James 5: 7, 8. There are to be storms by sea

and land; earthquakes also are signs of the end. Luke 21: 25.

Dear reader, study "the Holy Scriptures, which are able to make thee wise unto salvation." 2 Tim. 3: 15.

W. H. ARMSTRONG.

Earthquakes --- A Sign of His Coming.

CHRIST, when speaking of his second coming and the signs that would precede that event, said: "And great earthquakes shall be in divers [different] places" (Luke 21: 11); "and there shall be famines, and pestilences, and earthquakes in divers places." Matt. 24: 7. This clearly shows that earthquakes would be so numerous and so distinctive in the last days that they would constitute a sign of the return of our Lord.

The manner in which earthquakes are alluded to in the Bible would lead one to conclude they were not of frequent occurrence at the time it was written. A few seem to have come through what we call natural causes, others by the direct power of God. At the time of the flood it is said, "The fountains of the great deep [were] broken up" (Gen. 7: 11); which might imply that an earthquake occurred. At the giving of the law on Mount Sinai the record states, "The whole mount quaked greatly." Ex. 19: 18. The apostle, writing of the same event, says, "Whose voice then shook the earth." Heb. 12: 26. Certainly here was a great quaking of the earth caused by the voice and the power of God.

Something like an earthquake occurred when "the earth opened her mouth and swallowed up." Korah, Dathan, and Abiram. Num. 16: 30-33. Another earthquake occurred during the reign of Uzziah, king of Judah. No historical account remains, but two references are found in the Bible concerning it. Zech. 14: 5 says, "Ye shall flee, like as ye fled from before the earthquake in the days of Uzziah king of Judah." And in Amos 1: 1 we read, "The words of Amos . . . which he saw concerning Israel in the days of Uzziah king of Judah, . . . two years before the earthquake." It will be noticed that an earthquake was so strange and uncommon that when one did occur, it became an epoch from which succeeding years were reckoned. How different now!

There was an earthquake when Jesus died upon the cross, and another when he was raised from the grave. Matt. 27: 51, 54; 28: 2. There was an earthquake when the disciples were gathered in prayer. Acts 4: 31. There was one when Paul and Silas prayed in the prison at Philippi, and the prison doors were opened and the prisoners' hands were loosed. Acts 16: 25-27.

The Saviour teaches that just before his

coming, there will be great earthquakes in different places. Profane historians differ considerably in their records in reference to these events. This is partly to be accounted for, no doubt, by the incomplete records that have been kept, and for this reason it is somewhat difficult to show clearly the exact increase in the number of earthquakes. Yet enough is known to demonstrate most clearly a wonderful increase in the phenomena under consideration during the last one hundred years.

In a work at hand by John Milne, "International Scientific Series," the author gives an elaborate table to show the number of earthquakes by centuries during the Christian era. Condensing his table for lack of space, we have, as nearly as we can represent it, the following results:—

EARTHQUAKES BY CENTURIES DURING THE CHRISTIAN ERA.

Century.	Number of Earthquakes.	Century.	Number of Earthquakes.
1	1	11	86
2	—	12	120
3	1	13	104
4	29	14	153
5	26	15	161
6	37	16	282
7	21	17	550
8	26	18	1,658
9	93	19	2,121
10	32		

Mr. Milne does not attempt to give the loss of life and property occasioned by these terrible visitations. No one can give any other than an approximate estimate. But how suggestive are these figures! What a wonderful commentary on the Saviour's words! What a marvelous increase during the last century, especially since the other signs of Christ's coming have appeared in the sun and moon and stars.

Our author does not pretend that he has given all the earthquakes that have occurred. He says that his figures will no doubt fall far below the actual number. On page 246, he says:—

Between the years 1850-57 Kluge found that in the world there had been 4,620 earthquakes, which is, on an average, nearly two a day. This estimate of the frequency of earthquakes of sufficient intensity to be recorded without the aid of instruments is much below the truth. In Japan alone there probably occurs, as a daily average, a number at least equal to that which has been just given for the whole world. . . . To state definitely how many earthquakes are felt in the world on an average every day is, from the data which we have at our command, an impossibility.

While we are unable to record all the disturbances of this kind, yet enough is made sure to demonstrate a most wonderful increase. And this increase is the death struggle of nature just before she meets her Lord. It is nature proclaiming that her days are numbered. God has given her a voice to speak, and she thus proclaims his coming. Let all listen, for she speaks of things at hand. E. W. FARNSWORTH.

♥ ♥ ♥
"GLORY TO GOD IN THE HIGHEST."

HARK! how the welkin rings!
 Glory to the King of kings!
 Peace on earth and mercy mild,
 God and sinners reconciled!
 Joyful, all ye nations, rise,
 Join the triumph of the skies;
 Let universal nature say,
 "Christ the Lord is born to-day!"
 — Charles Wesley.

♥ ♥ ♥
THE JUDGMENT.

[From "What Think Ye?"]

The Heavenly Sanctuary.

JOHN saw in vision the temple of God in heaven, and in it seven lamps, a golden altar, and the ark of his testament.

After that I looked, and, behold, the temple of the tabernacle of the testimony in heaven was opened. Rev. 15:5.

There were seven lamps of fire burning before the throne. Rev. 4:5.

Another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne. Rev. 8:3.

The temple of God was opened in heaven, and there was seen in his temple the ark of his testament. Rev. 11:19.

In this sanctuary Christ officiates as high priest, with his own blood appearing in the presence of God for man.

Christ being come a high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; neither by the blood of goats and calves, but by his own blood, he entered in once into the holy place, having obtained eternal redemption for us. . . . Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us. Heb. 9:11, 12, 24.

As the goat was slain outside the sanctuary, so Christ died on this earth, outside the sanctuary in heaven. As the sins of the people who had confessed and put them away, were, at the end of each year, laid upon the head of the scapegoat, which was then led away and let go in a land not inhabited; so Christ, once in the end of the world, will put upon Satan, the real scapegoat, the sins that he has caused the redeemed to commit, and he will be led away into a land uninhabited.

I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the devil and Satan, and bound him a thousand years. Rev. 20:1, 2.

WHAT IS WEALTH?

DOES wealth consist in money, houses, lands, bank stocks, railroad bonds, etc., alone?—We think not. The young man starting in life with no money, but with good digestion, good sleep, good health, and ability to work in some profitable employment, has what the aged capitalist would be glad to exchange all his millions for. What compensation is money for sleepless nights and painful days or the misconduct of dissipated children? What brings the greater happiness—the glitter, show, jealousies, and falsity of fashionable life, or the heartfelt friendships which pre-

vail so largely in the homes of the industrious poor? In how many of the palaces of our millionaires will you find greater happiness in the parlor than in the kitchen? How many millionaires will tell you that they are happier now than when starting in life without a dollar?

On the tops of mountains we find rocks, and ice, and snow. It is down in the valleys that we find the vineyards. Let no man envy those richer than himself until, taking all things into account,—age, health, wife, children, friends,—he is sure he would be willing to exchange.—*Our Dumb Animals.*

♥ **Hunting for Health Hints** ♥

♥ **By A Learner.** ♥

THINGS WE MAY FIND.

Fruit a Health-Giver

ANOTHER thing we have found in our search for health is that fruit is of great value as a health-giver. Fruit, fruit, what an excellent gift from the Creator! It is the great corrector of appetite. Why is there not a fruit garden by every door yard in this fruitful Southland? Why is it that corn and cotton, pigs, and a few vegetables are about all you try to raise? Why might not these hills and valleys be fairly fragrant with blossoms and fruit?

A Fruit Garden.

In this connection I have been reading from the catalogue sent out by Mr. R. M. Kellogg, of Three Rivers, Mich., who is doubtless the most successful raiser of strawberries we have. He recognizes fruit as a health-giver, and says, among other excellent things:—

I pity the mother of a family who has to prepare one thousand and ninety-five meals every year with resources limited to the pork barrel, potato bin, and bread tray. If she could only step into a fruit garden, and find an abundance of asparagus for April and May, delicious strawberries for the next month, and then raspberries and grapes in succession until frost comes, giving a feast all summer long, with canned fruits in abundance for the long winter months, the whole question of what to get for a meal would be solved.

Don't you find suggestions in this paragraph which will be carried out in a practical way before another spring passes? I think I do, if my kind Heavenly Father gives me life and helps me to carry out the plans he has given me.

Value of Strawberries.

There are two other points Mr. Kellogg gives, of which I want you to have the benefit:—

Strawberries are no longer confined to the list of luxuries. They have come to be a necessity. People have learned that they must have these health-giving fruit acids, not only during the ex-

cessive heat of summer, but the long winter months . . . also require the laxative and tonic effects of fruits. And for this purpose, no other fruit equals the strawberry.

A Warning.

I beg to quote again from my great health book, "Healthful Living," a warning about the use of fruit. Some who have been used to about such a bill of fare as Mr. Kellogg first suggests, eat now and then a little fruit, and complain that it distresses them. Here is the quotation:—

"If we would preserve the best of health, we should avoid eating vegetables and fruit at the same meal. If the stomach is feeble, there will be distress, and the brain will be confused, and unable to put forth mental effort. Have fruit at one meal, and vegetables at the next." Fruits and grains,—as food made of corn, wheat, oats, etc.,—go well together. Some can eat peas or beans with fruit without distress, but much depends upon the manner of cooking.

The Divine Healer.

One thing we found in our search is that drugs do not cure disease. As I was reading in the Book of books yesterday morning, one expression especially appealed to me. It was, "They knew not I healed them." Evidently they thought, as some do now, that the doctor healed them, or the drugs he brought, or the drugs sent for; but the great Healer, who did the healing, got no credit. He is healing us all the time. It is his saving health that is trying to find expression in us and through us all the while; but if we don't know it, of course we work at cross-purposes with him. Why not study the best methods, and co-operate with God in carrying them out?

♥ ♥ ♥
 WHEN God afflicts thee, think he hews a rugged stone,
 Which must be shaped, or else aside as useless thrown.

— Richard Chenevix Trench.

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STIRRED UP THE PEOPLE.

JESUS CHRIST is the Prince of Peace, and his message to the world is the gospel of peace. At his birth the angels sang, "On earth peace, good will toward men."

But the peace of the gospel is not attained by yielding to sin; it means harmony with God and loyalty to his government. To his disciples the Saviour said, "These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world." John 16:33.

The apostles were from the first transgressors of the Roman law against introducing any new religion or any new object of worship. As we now know, Christianity was only the fruit of which "Judaism" was the flower; but in the eyes of the rulers, both Jews and Gentiles, the gospel was a new religion; Jesus was "another God."

Evidently the purpose of the Roman law was to prevent stirring up the minds of the people. The language of the law itself plainly implies this. It reads:—

Whoever introduces new religions, the tendency and character of which are unknown, whereby the minds of men may be disturbed, shall, if belonging to the higher rank, be banished; if to the lower, punished with death.

And again, we find the following instruction given to those whose duty it was to enforce the laws:—

Worship the gods with all respect according to the laws of your country, and compel all others to do the same; but hate and punish those who would introduce anything whatever alien to our customs in this particular.

But this is just what the apostles did by the preaching of the gospel; they stirred up the people. It is just what Jesus said would be. "Think not that I am come to send peace on earth: I came not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law. And a man's foes shall be they of his own household." **The gospel is truth, and truth and error can not dwell together in peace.** There can be no compromise between them.

When the apostles preached, they did not present the gospel as merely one of a number of systems of religion all of which were good; they presented it as **the only system of any value.** They did not urge men merely to believe in Christ and worship Jehovah, but they besought them to turn

away from dumb idols. To the people who were about to sacrifice to them at Antioch, the apostles said: "Why do ye these things? We also are men of like passions with you, and preach unto you that ye should turn from these vanities unto the living God, which made heaven, and earth, and the sea, and all things that are therein."

Such preaching very naturally gave offense, especially to the heathen priests; and **wherever the apostles went, tumult was stirred up against them,** as in the instance already mentioned, and also at Thessalonica, where it was said, "These that have turned the world upside down are come hither also." But the fact that the disciples were "disturbers of the peace" was no fault of theirs, nor of the gospel. **They were the aggressors only in this, that they taught the truth.**

But it was not alone by teaching a "new" religion that the apostles and early Christians made themselves strange to all the world besides. They preserved a separation from the world too little known in the church of to-day. Touching their civil relations it has been well said:—

The early Christians uniformly held that they as Christians belonged to a kingdom which was in, but not of, the world,—a kingdom for which no earthly potentate had right or power to legislate; and this living faith loosened the bond of allegiance and dissolved the sense of obligation to all human authority, and was the negation of the lawfulness of temporal government over the subjects of the kingdom for which they recognized no king but Christ. While . . . yielding ready obedience to all laws and customs which did not come in conflict with the higher law of the kingdom [of heaven] or the rights of conscience, they universally regarded these laws as extraneous to their own organization, foreign statutes, imposed upon them from without; and, being solicitous to render unto God the things which are God's, they steadily abstained from any participation in the affairs of government; and quietly assumed the right to judge for themselves whether any law, regulation, or custom, prescribed by the sovereign power, or other human authority, was or was not such as they might conscientiously obey. . . . They obeyed all laws alike, except such as conflicted with conscience, and those they refused to obey in the very face of persecution, torture, and death.

This fearless assertion of the rights of conscience necessarily involved the right to sit in judgment on all human laws and the powers that ordained them, and to determine for themselves whether the law was lawful. That helpless spirit of blind obedience to the decrees of despotic governments which characterized the pagan peoples, was therefore impossible to the Christians. . . . **The logical tendency of Christianity was, therefore, to originate the idea of personal liberty for all men, unknown to the world before; to repudiate the heathen doctrine of the divine character and right of kings; to sit in judgment upon their laws, and intelligently to obey, or refuse to obey, them; in a word, to cultivate and exercise, as a matter of religious faith, that spirit of personal independence, both of action and of thought, which we in latter times denominate democracy.**

To despotic pagan rulers this attitude was simply intolerable. The acceptance of the gospel was —

A Veritable Declaration of Independence on the part of every man who embraced it. The Christian, though obedient to every just requirement of the civil authorities,

acknowledged no allegiance except to the Lord Jesus Christ. Even the service he rendered to Cæsar was not from fear of civil wrath, but from conscience toward God. While a pagan, the individual was Cæsar's slave; **after his conversion to Christ, he was the Lord's free man.**

To the apostles and early Christians, the kingdom of heaven was a reality. The King was known to the apostles personally; and from his own lips they had received the promise, "Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel."

Every Christian was taught to live in view of that kingdom, and to regard himself as a citizen of that kingdom. He was exhorted to live, "giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light; who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son." Col. 1:12, 13.

Being in possession of the Spirit of God, "the earnest of our inheritance until the redemption of the purchased possession," they regarded themselves as already possessing the kingdom, just as the lord-proprietor of a colony comes into possession of his territory when the charter is delivered to him. "Wherefore," says the apostle, "we receiving a kingdom which can not be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear." Heb. 12:28.

And yet no Christian ever thought of attempting to take possession by force of the territory of this kingdom. They were willing to bide their Lord's time. Their sole mission was to win new subjects to the King. It was his to give them the kingdom, even as he had given them the earnest of the kingdom. It was not until about the time of Constantine that there arose in the church that which Neander describes as "a false theocratical theory, originating not in the essence of the gospel, but in the confusion of the religious constitutions of the Old and New Testaments."

The very essence of this false theocratical theory was then, as it still is, the idea that it is the duty of Christ's church to take "the world for God," using for this purpose not spiritual means merely, but seizing upon, and using to this end, political power as well. The sequel to the adoption of this theory by the church in the fourth century may be read in the history of the Papacy, the Holy Roman Empire, and the Dark Ages. Nothing could have been more foreign to the spirit of the gospel then; nothing is more foreign to the spirit of the gospel now. And yet, notwithstanding the warnings of all the dark history of the past, we find the church of to-day permeated by this same false theocratical the-

ory. "The world for Christ" is the war-cry of modern popular Christianity. The means by which it is hoped to achieve this result, were avowed some years since by a prominent leader in religious thought and

work, in the words, "Christ must enter the realm of law through the gateway of politics." But the divine plan is still, as it has ever been, "Not by might, nor by power, but by my Spirit, saith the Lord of hosts."

2 I beseech Eudias, and beseech Syntyche, that they be of the same mind in the Lord.

3 And I intreat thee also, true yoke-fellow, help those women which labored with me in the gospel, with Clement also, and with other my fellow-laborers, whose names are in the book of life.

4 Rejoice in the Lord alway: and again I say, Rejoice.

5. Let your moderation be known unto all men. The Lord is at hand.

5. Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God.

7 And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.

8 Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things.

9 Those things, which ye have both learned, and received, and heard, and seen in me, do: and the God of peace shall be with you.

10 But I rejoiced in the Lord greatly, that now at the last your care of me hath flourished again; wherein ye were also careful, but ye lacked opportunity.

11 Not that I speak in respect of want: for I have learned, in whatsoever state I am, therewith to be content.

12 I know both how to be abased, and I know how to abound: everywhere and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need.

13 I can do all things through Christ which strengtheneth me.

GOLDEN TEXT: "Rejoice in the Lord alway." Verse 4.

SUGGESTIVE QUESTIONS.

(1) When was the Epistle to the Philippians written? How long was this after the events of the last lesson? Where was the apostle at the time of writing? Note 1. (2) How does Paul address the Philippians? What exhortation does he give them? Verse 1. Note 2. (3) What does he say to two women who were at variance? Verse 2. (4) Whom does he ask to assist in the work of reconciliation? What good work does he say these women had done? Verse 3. Note 3. (5) What frame of mind does the apostle urge upon the Philippians? Verse 4. (6) What does he ask them to do? Verse 5. Note 4. (7) What does he warn them against? What does he suggest as a relief from anxiety. Verse 6. (8) What does he say will be the result? Verse 7. (9) What eight classes of things does the apostle suggest as worthy of their thoughts? Verse 8. Note 5. (10) What does he tell them to do? What will be the result of the thinking and acting that he suggests? Verse 9. (11) What cause of rejoicing does Paul mention? Had the Philippians ever been indifferent to his needs? Verse 10. (12) Does the apostle complain of his poverty? Verse 11. (13) What lesson does he say he has learned? Verse 12. (14) What does Paul say he can do through Christ? Verse 13; 2 Cor. 12: 7-9.

NOTES:

1. The Epistle to the Philippians is supposed to have been written about A. D. 63, eleven years after Paul's first visit to Philippi. The apostle was a prisoner in Rome at the time, dwelling in his own hired house, but in military custody, being chained to two soldiers night and day.

2. "My joy and crown." The souls he had brought to Christ were the sheaves he would present to the Master at the world's harvest,—the proof that he had not "la-



THE GREATNESS OF JEHOVAH.

International Sabbath-School Lesson for January 3, 1903.

PSALM 104: 1-12.

BLESS Jehovah, O my soul.
O Jehovah my God, thou art very great;
Thou art clothed with honor and majesty;
Who coverest thyself with light as with a garment;
Who stretchest out the heavens like a curtain;
Who layeth the beams of his chambers in the waters;
Who maketh the clouds his chariot;
Who walketh upon the wings of the wind;
Who maketh winds his messengers;
Flames of fire his ministers;
Who laid the foundations of the earth,
That it should not be moved forever.
Thou coveredst it with the deep as with a vesture;
The waters stood above the mountains.
At thy rebuke they fled;
At the voice of thy thunder they hasted away
(The mountains rose, the valleys sank)
Unto the place which thou hadst founded for them.
Thou hast set a bound that they may not pass over;
That they turn not again to cover the earth.
He sendeth forth springs into the valleys;
They run among the mountains;
They give drink to every beast of the field;
The wild asses quench their thirst.
By them the birds of the heavens have their habitation;
They sing among the branches.

QUESTIONS.

1. With what exhortation does this psalm open?
2. What general statement is then made concerning the being of Jehovah?
3. With what is Jehovah arrayed?
4. What serves as a robe for him?
5. What has he done to the heavens?
6. Where has he built his chambers?
7. To what use does he put the clouds?
8. Upon what does he walk?
9. What does he use as his messengers?
10. What does he use as his ministers?
11. How permanently has he founded the earth?
12. With what was the earth at one time covered?
13. How high did the waters stand?
14. What caused the waters to recede?
15. For what reason did they speedily retire?
16. What changes took place in the surface of the earth?
17. What disposition was made of the waters?
18. How are they held in their appointed place?
19. What are they thus prevented from doing?
20. Where does Jehovah cause the waters to flow forth?
21. Where do they wend their way?
22. What need of the animal kingdom is thus supplied?
23. What animals are thus able to quench their thirst?

NOTES.

This psalm sets forth the greatness of Jehovah the Creator, the Provider, and the Ruler of the world. Its purpose is "to make man bow in lowly faith before God's boundless wisdom, believing that he, whose power created, and whose providence rules, the whole order of nature, is no less wonderful in his governance of the moral world. He never mistakes."

The whole natural world is designed to be an interpreter of the things of God. . . . As the works of God are studied, the Holy Spirit flashes conviction into the mind. It is not the conviction which logical reasoning produces; but, unless the mind has become too dark to know God, the eye too dim to see him, the ear too dull to hear his voice, a deeper meaning is grasped, and the sublime, spiritual truths of the written Word are impressed on the heart. . . . God has, in the natural world, placed in the hands of the children of men the key to unlock the treasure-house of his Word. The unseen is illustrated by the seen; divine wisdom, eternal truth, infinite grace, are understood by the things that God has made.

With verse 2 compare 1 John 1: 5; Gen. 1: 2, 3; 2 Cor. 4: 6.

Observe the use made of verse 4 in Heb. 1: 7.

There is undoubted reference to the flood in verses 6-9. Although the record states that "the fountains of the great deep[were] broken up, and the windows of heaven were opened," and that the waters were assuaged by a wind which passed over the earth, yet it was none the less directly the personal act of God which brought the flood, and it was at his rebuke that the waters fled. The so-called operations of nature are in truth the operations of God, and the so-called laws of nature are but the habitual methods of God's working. By studying the things which God has made, and observing the working of his power in upholding and caring for them, we may become acquainted with that power which is the essential feature of the gospel. Rom. 1: 16-20.

CHRISTIAN LIVING.

International Sunday-School Lesson for January 11, 1903.

LESSON SCRIPTURE: Phil. 4: 1-13.

I THEREFORE, my brethren dearly beloved and longed for, my joy and crown, so stand fast in the Lord, my dearly beloved.

bored in vain." Phil. 2: 16. See also 2 Cor. 1: 14; 1 Thess. 2: 19, 20.

3. "The only blemish recorded as existing in the church of Philippi is that certain of its members were deficient in lowliness of mind, and were thus led into disputes and altercations with their brethren. Two women of consideration amongst the converts . . . had been especially guilty of this fault; and their variance was the more to be regretted because they had both labored earnestly for the propagation of the faith. Paul exhorts the church, with great solemnity and earnestness, to let these disgraceful bickerings cease, and to be all of one soul and one mind!"—*Life and Epistles of St. Paul.*

4. "Your moderation"—"your 'forbearance,' the opposite of contention and self-seeking."

5. "Whatever things are true; 'not to be limited, to revealed, or even to moral truth, for all truth is of God. 'Honest; ' rather venerable, honorable. 'Just; ' righteous in the fullest comprehension of the language. 'Pure; ' not simply chaste, but stainless. 'Lovely; ' amiable. 'Of good report; ' well spoken of. 'If there be any virtue; ' rather, as Dean Alford says, 'Whatever virtue there is.' 'Think on these things.'" Let your mind be pure. See Isa. 33: 15-17.

"I hardly know that myself," Edith answered, laughing. "It may be that I have a fairy god-mother to fill my Christmas drawer. The fact is, that I save everything during the year in the fancy-work line, odds and ends of ribbon and lace, bits of silk and worsted, remnants of cheese cloth and cambrics—you know how they collect in a household as large as ours where the sewing is done at home, and mother has always taught us to gather up the fragments."

"Yes," said Kathleen, with an absent air.

Her widowed mother had *tried* to teach her this lesson, but she had ever despised "the day of small things." The "fragments" had gone into a ragbag in the attic, or were swept into a wastebasket in the sewing-room downstairs.

"And this year," went on Edith, "my Aunt Alice sent me all her savings. Somebody had told her about my 'Christmas drawer,' and there were all sorts of pretty things in the big box. I made these neckties for our pastor of a really handsome yard of black satin I found, and this shopping bag for his wife of what was left. These little work-baskets—see, they are all fitted up—are for their girls, Sue and Helen."

"Yes, but I would never have thought of remembering them," said Kathleen in a low voice, and something about her own list made her ashamed.

"These bed-room slippers look delightfully comfortable," she added, quickly, "and you have crocheted three pairs."

"I think they are nice," said Edith. "There was just a lot of soft, bright-colored worsted in the box, and so I made the shaded crimson ones for old Miss Holt, and —"

"The lame old woman who belongs to our church, and cries when the pastor talks about heaven?"

"Yes—such a lonely, pitiful creature! I thought she would be pleased to be remembered at Christmas, perhaps."

"And the other pairs—the old-rose and shaded purple? Who are they for?"

"Why, I made them for old Miss Stirling and her sister. They were *so* good when mother was sick last winter. I always meant to give them some little token to show that we remembered how they nursed her."

"You could not have planned any more acceptable gift than these warm, bright slippers, with their satin ties," said Kathleen, thinking of the poor old women who were to wear them and then of the giddy, well-to-do society girls whose names were on her own list because they would give her something.

"Well, here are a lot of things you haven't told me about—these dainty booklets, for instance, ten in number, and all alike. Who are they for?"

"O, they are for my Sunday-school class at the mission. I have ten little girls, so

OUR YOUNG PEOPLE.

LOVE'S WITHHOLDING.

How silent we are to the ones we love best,
Our souls locked and guarded, our hearts unexpressed!

We live on the surface, we speak with a smile,
But O, the heart-hunger of dear ones the while!

We write to a friend—some chance friend, it may be,

And all our soul-longings are open and free;
We speak with a stranger, and when he departs,
He leaves still unfastened the gates of our hearts.

O, why should we keep from our loved ones fore'er
The fondest heart-yearnings, the visions most fair?
Why shrink from revealing to mother, to wife,
The sacred, the lovely, the deep things of life?

Nay! call it not weakness in love to confide,
'Tis weakness that shrinks, and is willing to hide;
Speak out, and speak all, and speak tender and true:

Aye! render to love what love renders to you!
—James Buckham, in *Christian Advocate.*

KATHLEEN'S NEW LIST.

THE dull December day had been a tiresome one to Kathleen Vaughn. Even the book she was reading ceased to interest her, and she put it aside with a frown.

"I'll go out and do my Christmas shopping," she said, at last.

Then she took up a little note book lying on the window seat, and looked over a list of presents she had meant to give friends and relatives on Christmas eve.

"It's no sort of use to go shopping with only five dollars to spend for fifteen persons," she said, with a fretful little sigh; "and so I'll just run around to Edith Carson's and talk over matters with her."

"What a dreadful day this has been!" she said, when Edith had made her take the easiest rocker in the warmest corner of her cheerful little room.

"How can you say that? Why, I think it is just delightful when one is busy making Christmas things, and —"

"But I don't make mine. I always buy what I give, from the stores. This year, however, my friends will have to go without a love-token from me. I expected grandpapa to give me twenty-five dollars at least; but what do you think? He gave me five instead."

"Why, five dollars would make me feel like a banker, Kathleen Vaughn! I had just one dollar and thirteen cents—all told."

"But you were not going to try to remember your friends, you see, Edith; while I—"

"You are wrong—quite wrong, Kathleen. I intend, on the contrary, to remember just twenty-one of the nearest and dearest."

"With only one dollar and thirteen cents to spend?"

Edith could not help laughing at the tragic face before her.

"Let me tell you the secret," she said, going over to the white-draped old-fashioned dresser and pulling out a deep drawer by its glass knobs. "This is my 'Christmas drawer,' its contents sacredly kept, and added to whenever possible, through the whole year, and made into gifts of love at its close. I have already on hand nearly all the materials needed, and so I keep the cash I happen to get to buy something I lack when making this or that, a yard of ribbon for mother's work-bag—isn't it pretty? Or, a sheet of carbon-paper to frame those lovely landscapes with—they are for father's study; to hang above his desk. I expected to buy a few things of course."

"But where did you get the rest?" asked Kathleen, looking over the pile of handkerchief and veil cases, daintily embroidered, at the gay laundry bags, Japanese pin-cushions, and crocheted slippers, bowed and tied with pretty ribbons.

nice behaved, too, I just had to remember them; so I got Cousin Frank to select me these from his wholesale house in Chicago, and they only cost me five cents apiece. They are very pretty, I think, and each has Scripture verses for every day in the year. I hope they'll be pleased."

"I'm sure they will," said Kathleen, suddenly turning away from the "Christmas drawer," and thinking for the first time that week of her own class at Sunday-school—five bright-eyed little boys, who were just the age to be won and pleased by gifts of love.

Well, her five dollars had not yet been broken; and as far as the list was concerned, she would make a new one. It was not too late to do that.

Kathleen Vaughn had learned more than one lesson from her friend that afternoon.

She saw with new eyes the duty of saving, the beauty and fruits of a cheerful economy. She, too, would set up a "Christmas drawer," and store therein the "odds and ends" she had always thrown aside as rubbish.

Another year she would be more independent, and use her grandfather's gift as Edith did her one dollar and thirteen cents. She would learn to make gifts of love, instead of buying them.

And there was something very sweet and unselfish in Edith's list. She had planned to remember those who could not give to her. She had tried in her simple way to show appreciation for her pastor and his dear ones; gratitude to the humble friends who had been kind in sickness, and encouragement to the mission scholars in her charge.

It had never occurred to Kathleen to put such names on *her* Christmas list.

But now—

Well, the five dollars really went a long way, after all, and Kathleen's new list made her Christmas eve the happiest of her whole life.

"It is more blessed to give," she told Edith more than once, "than to receive."
—*Lucie Dayton Phillips, in Kind Words.*

DON'T.

IF you would be loved,—

Don't repeat gossip, even if it does interest a crowd.

Don't go untidy on the plea that everybody knows you.

Don't contradict people, even if you are sure you are right.

Don't conclude that you have never had any opportunities in life.

Don't believe that everybody else in the world is happier than you.

Don't be inquisitive about the affairs of even your most intimate friend.

Learn to attend to your own business—a very important point.—*Selected.*

AS GREAT AS A LITTLE CHILD.

MAKING a truth so plain that children can understand it is making the truth so plain that grown persons can understand, and children also. Rare men have that power, and ordinary men would do well to strive after it. When Mr. Moody was stating a great truth from the pulpit, one Sunday morning, he said, "I can make it so plain that this little boy right down before

me can understand it," and he looked down lovingly at a little boy on a front seat before him. This showed new power in Mr. Moody, and it gave him new power. All minds were at once on another plane, ready to receive God's truth as a little child. Here is a pattern to all of Christ's preachers, however great. The model hearer is a child, not a grown person.—*Sunday-School Times.*

HERE AND THERE.

IN the homes of the Turks tables and chairs are unknown. In place of these useful articles, a huge wooden frame about eighteen inches high is built in the middle of the room; and when the family assembles to dine, cushions are brought, and placed upon the frame, and on these the members seat themselves tailor fashion, forming a circle around a large tray which occupies the center.

A WRITER in the *Geographical Magazine* says of those curious birds, the penguins:—

We often met companies of six or eight or more penguins promenading on the Arctic ice pack in the sunshine. When they saw us, they generally exhibited curiosity and approached to get a nearer view. I do not know if these birds have the instinct of the naturalist and take a lively interest, doubtless philosophic, from their point of view, in everything new which presents itself, or if the object of their investigations is entirely practical, but they certainly came near us with a distinct purpose of making examination.

Sometimes they became aggressive. "One would first come close to us and reconnoitre, and then, on his order, the others would advance with a menacing air, and the battle began, a battle in which we sometimes had trouble to demonstrate effectively our superior strength."

A BEAVER'S TOILET.—It is an interesting sight to watch the outlaw at his evening toilet. To begin with, instead of sitting up with his large, flat, ribbed tail protruding behind him, he tucked it forward between his hind legs and sat upon it. Then with his hand he carefully combed his long hair, using both hands at the same time. There were many places, however, that could not be reached in this way, for his arms are very short, and his body very large, so he combed these otherwise inaccessible places with his hind feet, using first one and then the other. The entire operation was performed with the utmost deliberation and care, and occupied more than a quarter of an hour, so that by the time it was completed daylight had almost vanished.

My presence did not appear to disturb him in the least, though I sat on the ground within three feet of him that I might the better note his various attitudes;

for it is not often one has an opportunity of watching a beaver at such close range.—*Everybody's Magazine.*

A YOUNG lady attended the ceremony of naming a Chinese baby, and she thus describes it:—

Though the baby was only a month old, he wore pants of bright yellow silk, and a tunic of rose pink bound with green. At seven o'clock in the morning he was shaved, and red eggs rolled over his head. At eleven o'clock rice and a chicken were cooked, and eggs colored. The food was put in a basket and carried to the temple, where it was laid on the altar.

The priest lit three candles, and the father a bunch of incense. The priest then burned Chinese money, and set a light outside the window to frighten away the evil spirits. The father, clasping his hands, bowed three times before the god; he then lit another bunch of incense and bowed three times more; then on his knees three times, and so on, until he finally bumped his forehead on the floor.

The boy four years old went through the same performance; and while he knelt there, the baby was brought forward by the father, and the three bowed together to the joss. The baby's sister of twelve was there, but, being a girl, she took no part. The food was then put in a basket, and a feast made for the friends at the home of the parents.

Every Chinese boy is expected to have three names; the first one is given him by his parents when he is a month old; the second one is given him by his teacher when he goes to school; and the third one, called his honorable name, is given him when he is married. Many of the little girls are not thought worthy of a name, but are called "little girls" or "sisters;" when they grow up, they are called by some other term, as "aunt."

Sometimes a boy is called by the name of some animal, as a puppy. When a boy receives such a name, he has had older brothers who have died. The parents think some god hates them, and kills their boys, so they give the child the name of an animal, hoping to deceive the malicious god.

MOST armchairs are made; but an exchange tells of one that was grown from a gingko seed by a Korean. He planted it, and pruned, twisted, and guided each tendril of the growing plant for twenty years. The chair grew to be forty inches high, and twenty-five inches wide, and its weight was more than a hundred pounds, when it was bought and taken to California by a sea captain,

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NASHVILLE, TENN., DECEMBER 24, 1902.

WE believe the story in our Young People's Department may be helpful in teaching how to give wisely. By far too much money is spent every year by Christians in making presents that are sometimes worse than useless. The poor should be remembered on all holidays, so that some of the light and joy of these occasions may come into their lives. Nobody who has not had the experience, knows how helpful even a simple little useful gift sometimes is.

God's cause should also be remembered. The wise men from the East—

"Brought their gifts to Jesus,
And laid them at his feet."

Should not we, too, esteem it a privilege to bring gifts to the dear Saviour? There is opportunity for a good deal of practical religion in giving, and why should this not be especially true of giving at Christmas time?

It is said that the Russian government has appropriated over \$1,000,000 for the purpose of encouraging the formation of societies for the promotion of temperance habits among the people. "This sum," it is stated, "has been appropriated out of the profits of the great vodka monopoly, which is under the patronage of the Russian government."

It has been suggested that this is robbing Peter to pay Paul. But it is no more so in Russia than is practically the same thing in America. In many States and in a vastly greater number of cities in this country, the schools are supported very largely by saloon-license money; and not infrequently these schools teach temperance principles, the evil effects of alcohol, etc. We do not defend the practise of licensing the traffic for the sake of raising revenue for the support of schools; we only state the facts.

"THE biggest gun in the world," remarks *Christian Work* of the 6th inst., "will come floating down the Hudson during the present month, bound for Sandy Hook. Without its carriage it weighs one hundred and thirty tons—260,000 pounds. It will use one thousand pounds of powder at a discharge to send *twenty-one miles* a shell weighing 2,370 pounds. A company of soldiers could use it for breastworks if it lay flat on the ground; for it is more than forty-nine feet long, and it is fifty inches in diameter at the breech. This gun has

cost \$180,000 in the making. Transportation will add \$5,400. And even now it may not stand the test, although if it does, it will become one of forty giants for our coast defense. This monster cannon represents the highest development of the steel-maker's craft. But to what end is a marvel of modern accomplishment here directed? In effect, to nothing greater than a tremendous magnifying of the club with which primeval man knocked down an intruder upon his premises. But we have got the gun. The very best service that it and all our guns could render would be that their very existence should witness against war and make it unnecessary that they should be used. In this patriotic and humane hope lies the fullest justification for manufacturing those death-dealing monsters."

In our opinion it is a mistake to suppose that the possession of arms is a guarantee that they will not be used. It is not so with individuals; why should it be so with nations? It is the man with a pistol in his pocket who slays his fellow-man; is it not likely to be the nation with big guns and swift ships that will most readily attack some other nation?

Moreover what one nation has in the way of guns another nation may very readily obtain. Men had courage to engage in war when they fought hand to hand. Gunpowder changed only the methods of warfare. The same has so far proved true of other modern weapons. It is the Lord, and not the gun-maker, "who maketh wars to cease." Ps. 46: 9.

PUBLICATIONS WANTED.

WILL the readers of the GOSPEL HERALD please send us back copies of the GOSPEL HERALD, the *Southern Watchman*, *Signs*, *Sentinel*, *Review*, *Pacific Health Journal*, *Good Health*, *Life Boat*, *Youth's Instructor*, *Home Missionary*, *Little Friend*, tracts on the coming of the Lord and the Sabbath question, Temperance and Religious Liberty, books and pamphlets, such as copies of "Early Writings," small size, "Spirit of Prophecy" and early "Testimonies" to be used in missionary work. Send postpaid, or express prepaid, to our address,—

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It is said that though the Protestants number only one-sixtieth of the population of France; yet they have obtained such prominence in both the intellectual and political leadership of the country as to demonstrate the superiority of Protestant over Catholic training. It is noted that during the last seventeen years in the annual examinations for admission to the great Polytechnic College, where military engineers and staff officers are trained, the seventeen boys who successfully won the highest place were all Protestants. But

the most striking evidence of Protestant prominence comes from a Catholic pen. It appeared recently in the ultramontane *Croix*, whose editor says: "This audacious minority, a mere one-sixtieth, is now dominant in the land of Charlemagne and St. Louis; there are Protestants everywhere in all the branches of government, in the cabinet, in the highest law courts, in the chief university offices. One recently became president of the Senate; another was close upon becoming president of the Republic itself."

"WHISKY" AND "TOBACCO" FOR SALE.

THE new tracts entitled "Whisky" and "Tobacco," parable, poems, facts, and pithy points, are the best tracts published against the liquor and tobacco traffic. They are full of good things, and have the hearty support of the leading workers. "Whisky" sent postpaid at \$2.00 per 100 till January 1, and "Tobacco" at \$1.25 per 100. The song the "Broken Pane," with the "Dream of the Judgment," 25 cents. Address SOUTHERN PUBLISHING ASSOCIATION, or your State Tract Society.

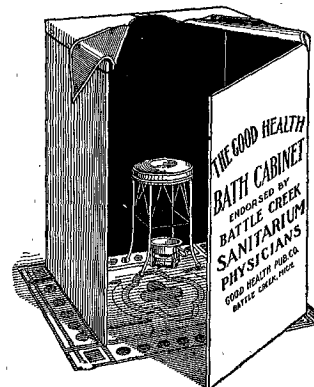
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