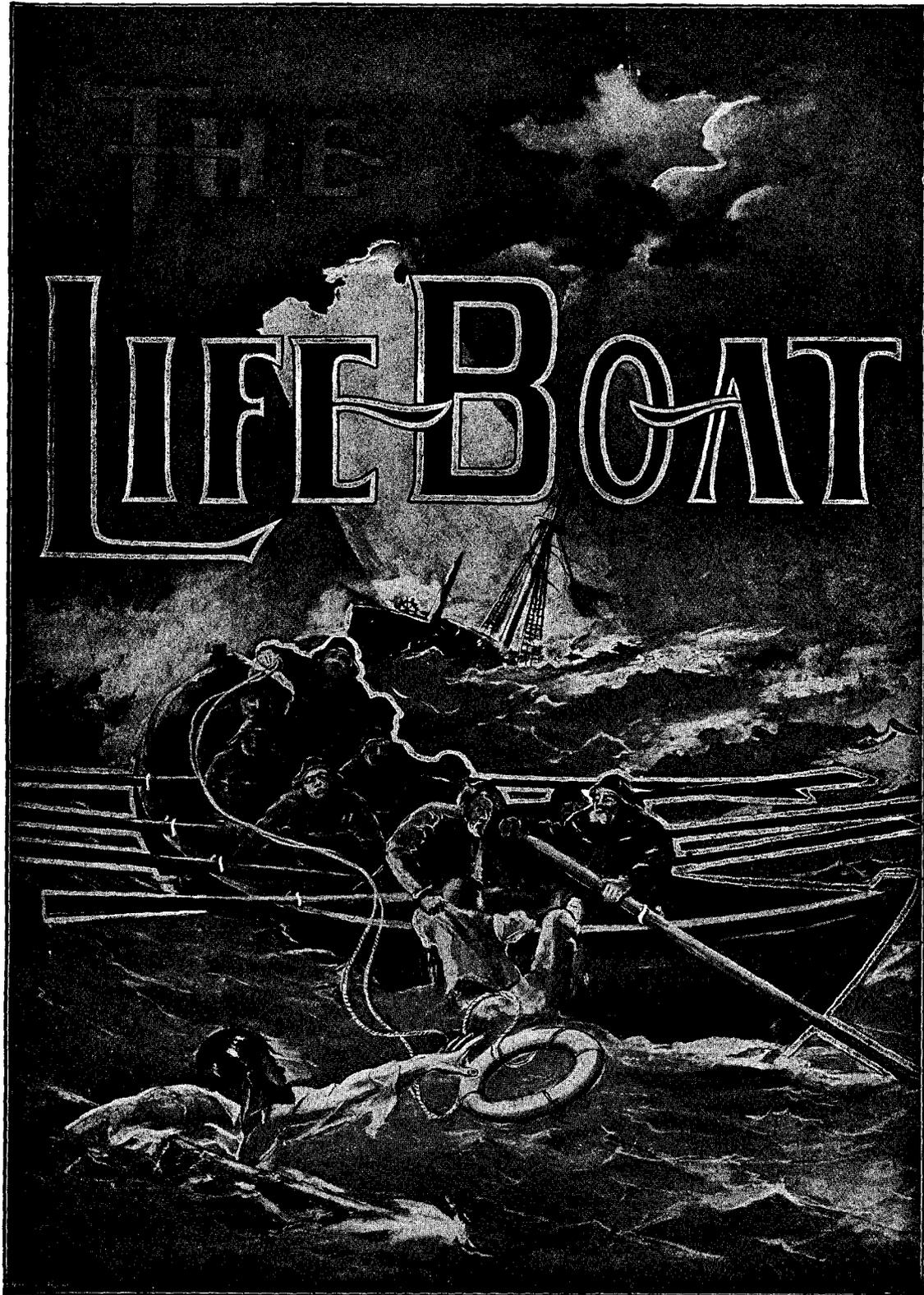


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1926 Wabash Avenue, Chicago

NO. IX



WORKINGMEN'S HOME
 137 MEDICAL MISSION
 WORKINGMEN'S HOME, 137 STATE ST.

GOOD HEALTH HOTEL
 137 STATE ST.

LIFE BOAT REST, 48 1/2 S. CLARK ST.

CHICAGO MEDICAL MISSIONARY TRAINING-SCHOOL, 1326 WABASH AVE.

CHILDREN'S CHRISTIAN HOME, 248 S. PARK AV.

LIFE BOAT MISSION, 436 STATE ST.

INSTITUTIONS OF THE CHICAGO MEDICAL MISSION

THE CHICAGO MEDICAL MISSION

Established 1893

Under the supervision of the International Medical Missionary and Benevolent Association

J. H. Kellogg, M. D., Superintendent
N. W. Paulson, Treasurer W. S. Sadler, Secretary
Resident Physicians
W. B. Holden, M. D. David Paulson, M. D.
Mary Wild Mary Paulson, M. D.
Julia A. White, M. D. A. W. George, M. D.



BRANCH AND ASSOCIATE INSTITUTIONS

Life Boat Mission, 436 State Street

E. B. VanDorn, Evangelist

The Workingmen's Home, 1341 State Street

W. E. Williamson, Mgr.
B. E. Connerly, Chaplain

Good Health Hotel, 1351 State Street

Children's Christian Home, 2408 South Park Avenue

Thekla Black, Matron

Free Dispensary, 136 Twentieth Street

Missionary Nurses' Department. Headquarters: 1926 Wabash Avenue

Mrs. H. N. Garthofner, Matron

The Maternity, 1926 Wabash Avenue

Mrs. F. M. Lockwood, Matron

Life Boat Rest, 481½ South Clark St.

Fannie Emmel, Matron

The Life Boat Rescue Service. Headquarters: 1926 Wabash Avenue

Mrs. W. S. Sadler, Matron

Chicago Medical Missionary Training-School, 1926 Wabash Avenue

American Medical Missionary College, 28 Thirty-Third Place

All calls for assistance and reports of needy cases should be made by telephone or mail to 1926 Wabash Ave.
Telephone South 835



TO THOSE SENDING DONATIONS

Clothing, Food, etc., should be forwarded by freight, prepaid, to the Chicago Medical Mission, 1926 Wabash Avenue, Chicago, Ill. Do not fail to mark each box or package with the full name and address of the sender. Compliance with these suggestions will save much delay in acknowledging receipt of your donations.

Cash donations, remit by P. O. Order, Express Order, or Draft on Chicago. If money is sent, the letter should be registered. Make all orders or drafts payable to the Chicago Medical Mission, 1926 Wabash Ave., Chicago, Ill.

BRIEF DESCRIPTION OF THE VARIOUS INSTITUTIONS AND PRINCIPAL DEPARTMENTS OF THE CHICAGO MEDICAL MISSION

Chicago Medical Missionary Training-School

THIS school is conducted in the large building at 1926 Wabash avenue (the photograph of which occupies the center of the group on the opposite page). The course of instruction includes gospel principles, personal and evangelistic work, physiology, general nursing, and the use of rational remedies in the treatment of the sick. This Training-School is connected with, and is a branch of, the training-school for missionary nurses, carried on at the Battle Creek (Mich.) Sanitarium. This institution is also the headquarters of the Chicago work. It is the home of the majority of those who are engaged in the various lines of work and institutions which comprise the Chicago Medical Mission. Board is furnished to students and workers upon the European plan. Students admitted into the regular nurses' class are provided work with which to meet expenses of board, room, laundry, etc. The purpose of this school is to prepare consecrated young men and women for various lines of missionary and rescue work, and at the same time furnish the preliminary training for the regular missionary nurses' training course conducted at the Battle Creek Sanitarium.

The Life Boat Mission

This Mission was opened in March, 1898. It is located at 436 State street, near the corner of Polk street, and just around the corner from Dearborn street depot. It is situated in the very heart of one of Chicago's storm centers of vice and crime. The Mission is in charge of a corps of regular workers who are assisted in their work by students from the Chicago Medical Missionary Training-School and the American Medical Missionary College. Gospel meetings are held every evening in the year at 7:45 P. M. This regular gospel service is followed by a service known as the "Midnight Meeting," beginning about 10 P. M. The Life Boat Mission carries forward its work in co-operation with the Workingmen's Home and other associated institutions.

The Workingmen's Home

The Workingmen's Home (1341 State street) is the oldest of the group of institutions comprising the Chicago Medical Mission. This institution is the outgrowth of the little medical mission and free dispensary started on Custom House place in 1893. The Home is supplied with baths, laundry, and facilities for fumigation. Lodging is furnished at ten cents a night. Food is supplied at a penny a dish, thus enabling a poor man to get a very satisfactory meal for from three to five cents. All patrons are required to keep themselves in a cleanly state. Their clothing is fumigated when they enter the institution, baths are administered, and great pains are taken to keep vermin in subjection. The Home provides accommodations for about three hundred men. As a rule those furnished with lodging are required either to work or pay for it, exception of course being made in the case of worthy men who are temporarily stranded, and

men who are starting in a new and better life. It is not the purpose of this institution to harbor indolent tramps who will not work. A Bible study and gospel service is held each day at 6:30 P. M. These classes are well attended and have resulted in much good. There is connected with the Workingmen's Home an industrial department, known as the Rug and Carpet Department. This affords opportunity to assist those who have no money, to earn their board and lodging.

The Good Health Hotel

The Good Health Hotel is a sister institution to the Workingmen's Home. It is located on the same street, a few doors south. It affords somewhat better accommodations than those found at the Workingmen's Home. Furnished rooms, lighted, heated, etc., may be had at prices ranging from one dollar to a dollar and a half and two dollars a week. Thus the Good Health Hotel affords a good clean Christian home free from tobacco smoke and disorderly conduct, for the Mission converts and others who are at work earning money, and who are able to pay a higher price than is asked for the accommodations at the Workingmen's Home.

The Free Dispensary and Surgical Wards

The dispensary and surgical wards are located in the Training-School building. The entrance to the dispensary is on Twentieth street, No. 136. Physicians and nurses are in daily attendance at the dispensary where patients receive not only ordinary prescriptions, but baths, massage, electricity, and various other rational treatments such as are employed at the Battle Creek Sanitarium. Treatment at the dispensary is free. For patients received into the institution, a charge is made according to the circumstances of the patient. This work of ministry to the sick and needy is not confined to the institution; as a large out-of-door service is maintained by which means scores of poor and suffering men and women are relieved.

The Life Boat Rescue Service

The object of this department (headquarters 1926 Wabash ave.) is to reclaim fallen women, the work being done by women rescue workers. Married women, of mature age, and trained nurses, go out upon the streets of certain districts, between ten P. M. and one A. M. and extend an invitation to their lost and fallen sisters who are so entangled in the intricate meshes of vice and sin as to be unapproachable in any other way. As a result of this work, scores of lost souls have been restored to society and their homes, and are to-day rejoicing in their deliverance from the very gates of hell.

The Life Boat Rest

This institution is the youngest of the Chicago Medical Mission group. It was opened in February, 1900, and is located at 481 1/2 South Clark street, in the very midst of a submerged portion of Chicago. It is a building two stories high, the lower floor consisting of one large room fitted up as a reading-room for girls. The institution is kept open till after midnight, and serves as a sort of "snatch-station," co-operating with the Life Boat Rescue Service which has its headquarters at the Training-School, 1926 Wabash avenue. The ma-

tron with two or three assistants are the only permanent workers connected with the Life Boat Rest. Aside from what is earned by these workers in selling THE LIFE BOAT during their evening work, the Rest is entirely dependent upon voluntary contributions for its support.

The Maternity

This department of the work is located in a wing of the Training-School building at 1926 Wabash avenue, and is provided for unfortunate young women who have been led from the paths of virtue, but who have not given themselves up to vice, and who eagerly grasp the helping hand reached out to save them from sinking lower into the yawning gulf which is open to receive them. It is very rare indeed for a young woman who enters this shelter from a cold and scornful world, not to come out a converted and regenerated soul. This is a branch of the work which has been signally blessed by Providence, and has from the first been conducted purely as a work of faith, without any regular provision for its support.

The Missionary Nurses Department

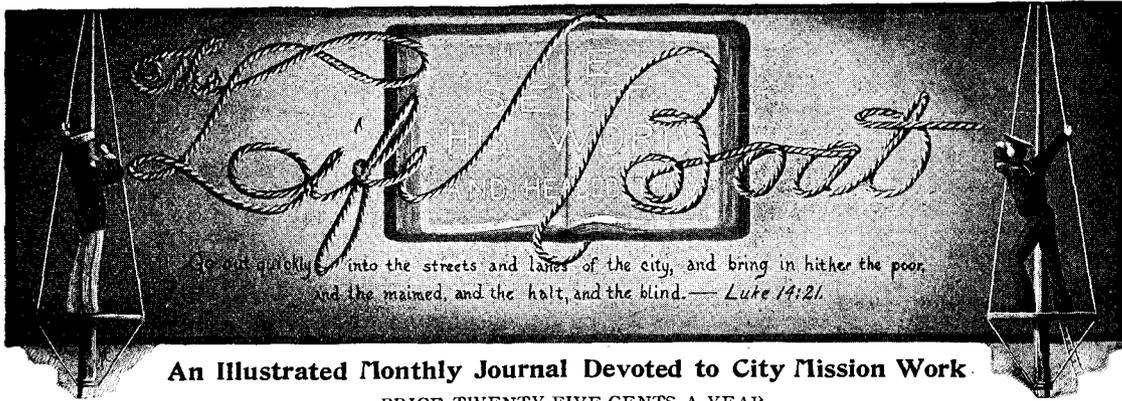
A corps of missionary nurses from the Medical Missionary Training-School are engaged in working for the poor, as well as those who are able to pay for their service. There is no line of missionary work which is more needed in a large city and none more helpful than that of the Visiting Nurses. The missionary nurse not only ministers to the physical wants of the sufferer, but is able also to point the soul to the Source of spiritual rest and peace.

The Children's Christian Home

The Children's Christian Home is designed to care for children under the age of eight years, who have only one parent,—either father or mother being dead. The majority of cases are children of deserted or widowed mothers. It is the object of the Children's Home to take these children, care for them and teach them, and otherwise lighten the burden of the parent. A day school and a kindergarten are maintained in the Home. Scores of children are sent into the country during the summer. The address of the Home is 2408 South Park Avenue.

Gospel and Health Cottage Meetings

In addition to the regular gospel efforts put forth at the Mission, Workingmen's Home, etc., numerous evening meetings are held in different parts of the city, especially during the winter season. These cottage meetings are found to be one of the most efficient means of reaching souls who need help, and who for the most part are not reached by churches, nor by any other method of evangelistic effort. There are thousands of people living in tenement houses trying to maintain the family circle, eking out but a miserable existence because of sickness, misfortune, or lack of natural tact and thrift, who never appear in church for lack of decent clothing. The health and gospel cottage-meetings reach not only this class but also the wealthy who are not infrequently found hungering and thirsting for the same simple truths, and are as eager to grasp them when presented as their less fortunate fellow-beings in the slums and tenement house districts.



An Illustrated Monthly Journal Devoted to City Mission Work

PRICE TWENTY-FIVE CENTS A YEAR

Volume 3

CHICAGO, ILL., NOVEMBER, 1900

Number 9

Clothing Needed at Once
 Cold weather is here, and in a great city like Chicago it means much suffering to the poor and homeless from cold, hunger, etc. We are daily called upon to supply clothing to deserted mothers, friendless children, and others who are poverty stricken. We are dependent upon our friends to furnish this supply of second-hand clothing. Especially can we make use of children's clothing. Can you not contribute something to supply this need? Get your friends and neighbors interested. Put the clothes all together, and ship them in one box,—this will be a great saving of freight. Please remember the following points:
 1. This clothing is needed at once.
 2. Bear in mind that our workers in Chicago are extremely busy, and that the mending, patching, darning, etc., could better be done by willing hands before the clothes are sent to us.
 3. Sometimes we receive clothes so badly worn and in such a condition that even in our extreme need we are unable to make use of them.
 4. Ship the goods by freight. Send us the Bill of Lading, tell when you shipped them, by what road, etc.
 5. Be sure that every box is marked with the full name and address of the sender.
 6. Do not forget to prepay the freight.
 Let us hear from our friends and readers at once.

The polish and culture of the Christian is a thing that penetrates into every fiber and muscle of the being. True etiquette and culture manifests itself unconsciously. You do not have to try to put it on.

We Must Forgive, or the Story of The Colonel*

S. H. HADLEY

Superintendent of the Jerry McAuley Mission, New York City
THE work in which God has put me is very low down work, from a human standpoint, but there is not so very much difference in men and women after all. They are all included under sin and in the precious sacrifice. And unless the highest accept it as well as the lowest, there will be no hope for them. When I was converted I was clearly called to try to win men to God. I heard that voice as plainly as I hear my own voice—plainer, for it spoke to my conscience. I went out on the corner of Broadway and Thirty-second street, and looked up at the sky. I don't believe I had looked up for ten years. A drunkard never looks up; he always looks down. The devil said to me, "You are saved, but you will fall, and you will be sorry." Then I said, "Oh Lord, you have saved me, how am I going to stay saved?" That is the question that I think comes to every man after he is converted. The voice said, "Work for Me." The very thought of me, a poor, miserable bum, who was in danger of arrest every minute, working for Jesus, seemed almost out of the question. I said, "Lord, I could not get trusted for as much as a glass of beer anywhere in this town." He said, "My child, there are thousands in this city who would come to Me if they only knew Me, go and tell them," and little by little the Lord has revealed Himself in that way. I used to get angry with people who were mean to me, and whom I thought ought to have punishment meted out to them, and that is the greatest thing I had to overcome. There are so many people in the world who don't come up to the measure of our standard. It is a very good thing to go back and learn of Christ. Read John 20:23: "Whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained." I need not remind you that the sole mission of our precious Lord in this world was to save sinners; but we have to be reminded of that continually, or we forget it. In the eighth chapter of Hebrews and the twelfth verse the scripture says, "I will be merciful to your unrighteousness"—not to your righteousness—"and your sins and your iniquities I will remember no more." In the twenty-

* An address to the recent Christian Workers' convention, Chicago Avenue Church, this City. Stenographically Reported.

third chapter of Numbers and the twenty-first verse, I think, He says, "I have not beheld iniquity in Jacob, nor perverseness in Israel." Why has He not beheld it? Because it was not there? Oh, no. Oh, no. It was because it was under the blood. "Whosoever sins ye forgive shall be forgiven," etc. It is in forgiving the people their sins, that we recognize the highest mission of our blessed Lord Jesus Christ. God never intends to save a human soul, and never has, without the aid of a human being. Oh isn't that wonderful to think of? He intends to link you and me to the salvation of every human being. Well, you may say, "Mr. Hadley, I can't forgive; if you only knew how much I have been wronged, you would make an exception in my case." But be careful what you say, and how you say it, for this is a matter of life and death—life to the other person, and life to you; death to the other person, and death to you.

HELP THE FALLEN

Suppose that a poor, distressed girl—a lost girl, was to come up that stairway, half drunk, in all the lowest degradation and depravity. Suppose she came up and sat in one of those seats. Those sisters would edge off a little. She would look around, and say perhaps something saucy or dirty, and pretty soon you would find those sisters had some business outside somewhere; and she would find herself quite alone. Well, they have retained her sins. Suppose they would take pains to get about her, and as soon as occasion came, speak to her, take her by the hand, and say "Good morning, I am glad to see you here." She would perhaps answer such kindness by an oath, nevertheless you say, "I am glad you are here and I would like to get acquainted with you. Come and take a walk with me;" and, in spite of all her swearing, this tender love which is born of God, overcomes. Greater is He that is within you than he that is in the world. Love is invincible, my dear people. Love cannot be defeated; the devil himself has to fly from love. Why you would remit that dear girl's sins, and it would place her on a footing where she could meet Jesus Christ. I am not talking theory at all. I am talking about what I have gone through; of battles I have had to fight, and victories gained. So dirty, so mean, are some people that they hurt you. There was an old bum that used to come into our place once in awhile. I used to like to fight when I belonged to the devil. I would walk a good way to get into what they call a scrap, and when I got converted, I carried some of that disposition over into the new life. We carry a good many things, lies, bad feelings, and unkind words, and such like, over into the new life, and they bother us greatly. They ought to be all left at the foot of the cross. Well, I used to think that all people who came in the mission and did wrong, ought to be chastised. It was the tradition of Water Street Mission that it dealt with the worst and dirtiest and lowest class of people. Some of them resisted me, and I would get mad, and every time I did I lost a man.

I retained their sins, and they were retained. As I was going to say, this old beggar came in there once, and he was I think the awfulest looking creature that I ever saw in my life. His hair was about down to his waist, his eyes were filled with matter; there were great flakes of skin peeling off his face. I don't suppose he had washed for years. He had an overcoat on fastened with a nail; he had no undershirt, but he had a vest and some sort of a coat. His trousers were simply indescribable. They were pieces of rags with holes in. Holes with rags tied round them was the best way to describe them. He had no shoes, but pieces of carpet tied round his feet with a string. Vermin—you could put your hand on fifty in any part of his clothes. He was six feet tall. He

rose up in the meeting (I was speaking), and said, "Mr. Hadley, are you there?" I said, "Yes." I had known him for years. He says, "I want you to pray for me." I said, "All right sir, sit down." He sat down. He was a beggar, had been a beggar in New York for years. He was raised in Ohio, my native State, and was a college bred man, had studied law in the office of secretary of war Stanton. He was a drunkard. He commenced to drink in college, and finished it in the army. He enlisted as a private and was mustered out as a colonel. That man struggled, oh so strenuously, against this habit for many years. He was married, and had a family. There was the man. When the invitation was given, he came up with a number of others. Twenty came up that evening. It was Sunday night, and he prayed like a good fellow. He got up, and said, "Mr. Hadley, I am saved." I said, "Praise the Lord." As soon as the meeting was out, he came upon the platform, and said, "Brother Hadley, what are you going to give me?" I said, "A night's lodging." He says, "I am glad of that." "And what else are you going to give me?" "A quarter for your breakfast." He says, "I always knew you was a Christian." He added, "I am going to come here every night." I said, "No; come occasionally; don't come every night." Next night he came. Two or three longshoremen sat on the back bench, and began to swear violently, and make a disturbance. I went to them and asked them not to swear in the house of the Lord. Then one of them attacked me, and the other two did the same, and we had a pretty severe scrap. As they say, we fired those fellows, and I never had such hard work to keep from striking a man in my life. I threw him out on his head, and nearly broke his neck. Then the policemen came running up; and the bums and the hoodlums came running up; and they threw rocks through the door. I went back to lead the meeting, and the Lord said, "Is this my missionary? Is this the man I have got down here to save these poor dying people? My child, you never can pray for these people." The meeting was a failure that night. I spoiled it, but would not own to it. When I gave the invitation, my old fellow came up, and knelt down and got up and said, "I am saved." Then he came upon the platform again, and went through the same act of putting his arms around me. He said, "What are you going to give me?" I said, "Do you see that door? Go out there, and don't come in here again." Friends, I would have given twenty dollars if I could have called him back. He turned round and went. My wife said, "Deary, that was cruel." I said to her, "You don't know about this, you go upstairs." She went, and after a while I followed. Our custom was for my wife to read a piece of scripture and for me to pray, to gather up the day's events and bring them to Jesus, but that night I said to my wife, "You pray, for I don't feel very well; and pray for the colonel." I went to bed; but I did not sleep. I could see that dreadful form with my eyes, no matter whether they were open or closed. Next morning, it was my turn to conduct family worship. I had a good sized family; two missionaries, the janitor, and some visitors, but I gave the book to a sister, and said, "You conduct the family worship; and pray for the colonel (she had seen the incident the night before). She did. For two weeks I never went through such an experience, and God forbid I ever shall have to again. I tried to pray for other people. I always have a list in my pocket. But I could not pray for anyone but the colonel. And before the week was out, I began to see that that man had to be saved or I would be lost. Oh, such agony.

Two weeks from that very day, we had a rescue workers' monthly meeting, and someone called on me. I told them how cruel I had been,

how I had treated the colonel—the beggar. And it seemed while I was speaking, that the same spirit took possession of every soul in the meeting, and we fell upon our knees. While they prayed the answer came; and I jumped up, and said, "You need not pray any more." I went down town, and there, on the back bench sat the colonel. It was my turn now. I got my arms round his neck, vermin and all. Then I got him a good square meal; I took him to the barber's shop and told them to put the clippers on him, and shave off his hair and his beard; and I took him to the cellar, and got some water and some towels and a bar of soap, and stripped him, and there was not a piece of his skin as big as my hand that was not all eaten raw by vermin. I threw his lousy rags into the furnace and washed him, and put vaseline on him, and dressed him with clean clothing, from head to foot. I asked him if he was coming to the meeting that night, and he said, "That is what I came for." That night he stood up again for prayers. He had been raised a Presbyterian, and he said, "Oh Lord, if it ain't too late, save my poor soul." I listened, and said to the workers, "Let that man alone; he's all right." On the Saturday night he came over to me, during the service, and took me by the hand, and said, "Brother Hadley, I am saved." That poor diseased man was transformed—made anew, body, soul, and spirit; bathed in Jesus' precious blood, and he never wanted another drink, he hated it from that day until his death. And from that day to this a man has never been thrown out of the mission. The same power that gave me the victory over drink gave me victory over my temper. The old colonel died last March. He was buried from the mission. He died in the triumphs of Faith. He taught me one of the greatest and grandest lessons of my Christian experience.

Personal Work

DR. GEO. D. DOWKONTT

From an address delivered at the Chicago Medical Missionary Training-School

ONE day there came to me in a mission dispensary in New York, two fellows known as prison birds. They were both pretty tough men, and one was badly bruised and cut. The other said, "Doctor, here is my chum, who got into a scrap, and I wish you would fix him up." So I fixed him up. While I was doing this, I thought I would get a word or two of gospel sandwiched in. His companion also got the benefit of all I said. They said they were pretty bad cases. Where one went the other went; to Sing Sing or anywhere else. They said they had been twelve years in Sing Sing prison, and had come out but a few weeks before. I said to them: "I suppose that when you went in there, it seemed like looking down a long, dark tunnel, twelve years long, and at the end you could see a faint glimmer of light, and you wondered whether you would ever come out again. Well, you did come out; and probably while in there, you marked the time off on the wall, like a man who used to make a mark on the wall for the first, second, third, fourth, fifth, sixth day, and then an oblique one for the seventh, making a gate. I got to that point, and one of them said: 'The doctor knows; he's been there.'" I did not say anything in reply; I thought I would let it go, if the thought that I had been there would impress them. We must meet people just where they are, if we are to lift them up. We have to get alongside of them.

That story of the woman at the well is a marvelous story. There is the woman, and there is the Son of God, the One who made everything, woman, well,

and the whole of the world. There He is talking to her. What does He do? The first thing is to put Himself under an obligation to her, for a favor. "Give me a drink." When the disciples came with the food, they said, "Master, eat." They could not see much in that woman; the Master could see a great deal. They said, "Come and eat. Let her wait, or let her go." "No," He said, "I have meat to eat that ye know not of. My meat is to do the will of my Father in Heaven." The will of His Father was, that He try to save that poor woman, just one woman. Think about this one woman, dear friends, when you are working in the slums. The great crowds are all very good but we must seek the individual persons. There was a time when three thousand were gathered in at once, but Christ often spoke to but one. In all the success I have had in bringing people to Christ, and God has given me some, most of it has been in dealing with the individual, one at a time. Just a little word spoken, not even a long talk. People can generally tell when you are speaking from the heart. I said to a man suffering from consumption, "How is the outlook?" He said, "I am praying all the time, day and night; I can't do more." "Well," I said, "I don't think you can do any more. It might be better in a way if you did less." It is not the amount of praying, nor the length of the prayer, but the depth of the prayer. Three words from the heart are worth a multitude from the lips. "Lord help me" was what saved Peter, for it came from the heart. I wish you all success in your work, for there is no grander work on earth than trying to save sinful men and women. To the rich young man, Christ said: "Go, sell all that thou hast, and give to the poor, and follow Me, and thou shalt have treasure in Heaven." Wonder what kind of treasure we are going to have up in Heaven. Gold piled up there? I will tell you what is going to be our treasure there. I believe it is the men, women, and little children, whom we have led to Christ; those whom we have been the means of bringing there. They are the treasure in Heaven."

Thoughts From a Class

DAVID PAULSON, M. D.

1. More people are desecrating soul, body, and spirit, than are consecrating them to serve the highest purposes for God and humanity.
2. From a sanitary standpoint, the filth on the outside of the human body only does harm as it interferes with the elimination of that which is accumulating within.
3. No matter how thoroughly a man has been converted spiritually, or healed physically, he is yet under obligation to sow for still higher attainments.
4. We need not expect that God will prepare a table for us in the presence of our enemies when we have neglected to acquire the necessary skill to prepare a suitable and hygienic meal for ourselves while among our friends.
5. A man has as much right to have a good Christian experience as he has to possess sound health. Neither is a matter of chance. Both are a divine harvest resulting from a definite human sowing.
6. We may apply to a wound a poultice so full of germs that it actually contaminates more than it encourages healing; so we may suggest methods for reforming society which, if carried out, will actually intensify the evil they are intended to cure.



The Overcoming Life

Stenographically Reported

AFTER the usual preliminary service, the evening meeting was opened by the use of hymns Nos. 59 and 31, followed by No. 19:

"Sweet are the promises, kind is the word,
Dearer far than any message man ever heard;
Pure was the mind of Christ, sinless I see;
He the great example is, and pattern for me.

"Sweet is the tender love Jesus hath shown,
Sweeter far than any love that mortals have known;
Kind to the erring one, faithful is He;
He the great example is, and pattern for me.

"List to His loving words, 'Come unto Me,'
Weary, heavy-laden, there is sweet rest for thee;
Trust in His promises, faithful and sure;
Lean upon the Saviour, and thy soul is secure."

The Mission was well filled; the songs were sung with enthusiasm; and an excellent spirit seemed to pervade the place. The story of the healing of the epileptic boy was read by Mrs. Sadler for the Scripture lesson of the evening, being found in Mark 9:14-29.

"And when He came to His disciples, He saw a great multitude about them, and the scribes questioning with them. And straightway all the people, when they beheld Him, were greatly amazed; and running to Him, saluted Him. And He asked the scribes, what question ye with them? And one of the multitude answered and said, Master, I have brought unto thee my son, which hath a dumb spirit: and wheresoever he taketh him, he tearth him; and he foameth, and gnasheth with his teeth, and pineth away; and I spake to Thy disciples, that they should cast him out: and they could not. He answereth him, and saith, O faithless generation! How long shall I be with you? how long shall I suffer you? Bring him unto Me. And they brought him unto Him: and when He saw him, straightway the spirit tare him; and he fell on the ground, and wallowed foaming. And He asked his father, how long is it ago since this came unto him? And he said, of a child. And oftentimes it hath cast him into the fire, and into the waters, to destroy him: but if Thou canst do anything, have compassion on us, and help us. Jesus said unto him, if thou canst believe, all things are possible to him that believeth. And straightway the father of the child cried out, and said with tears, Lord, I believe; help thou mine unbelief. When Jesus saw that the people came running together, He rebuked the foul spirit, saying unto him, thou dumb and deaf spirit, I charge thee, come out of him, and enter no more into him. And the spirit cried, and rent him sore, and came out of him: and he was as one dead; insomuch that many said, he is dead. But Jesus took him by the hand, and lifted him up; and he arose, And when He was come into the house, His disciples asked Him privately, why could not we cast him out? And He said unto them, this kind can come forth by nothing but by prayer and fasting."

After prayer, a sister sang a solo entitled, "To Save a Poor Sinner Like Me." This was followed by hymn No. 289, after which Brother W. S. Sadler spoke as follows:

OVERCOMING THE WORLD.

"When Christ went up into the mount of transfiguration He took with Him the three disciples who were best prepared to appreciate and understand the scene. As Christ comes down from the mountain, at the break of day, with the three disciples who have just witnessed the wonderful spectacle of Christ's transfiguration, they meet a surging, jeering multitude. The disciples left behind have apparently been defeated. A grief-stricken father who brought his son to them to be healed has been disappointed. The disciples were unable to cure him. This indication of weakness, as well as the fact that Christ could not take them up into the mount with Him, is accounted for by the fact that they were disputing among themselves as to who should be greatest. Moral weakness and the loss of spiritual power is always the result of seeking honor and preferment. As Christ appears on the scene all is hushed, and He commands them to bring the boy to Him. He speaks with the father briefly, and then, speaking to the evil spirit, says, 'Thou dumb and deaf spirit . . . come out of him, and enter no more into him.' That is the kind of message that Christ is waiting to speak to every sinner. When the evil spirits of drink and dishonesty get possession of a man, God is waiting to cast them out, if the man will only come to Christ, and when they are once cast out, the power of God will keep them out, if we do not open our hearts again to them. Now the poor boy falls to the ground, gnashing his teeth and foaming at the mouth. The devil can no longer rule him, so now he seeks to ruin him; like a man who is compelled to move out of a rented house, and seeks to damage the premises all he can before he leaves. Many a man or woman whom Satan has fully controlled as they have walked up and down this part of Chicago, when they begin to get near the Mission or fall under religious influence, find the devil with all his host gets stirred up. The devil gets them into trouble or gets them so drunk they don't know what they are doing,—anything to keep them away from influences that would tend to make them better men or women. I have heard many men stand up here in this Mission, and say that the night they were converted they had poison in their pockets, or were on their way to the lake to commit suicide. The devil knew that something for the better was about to happen; that influences were at work to save that soul; and so, unable to rule it any longer, he seeks to destroy it by one rash act.

"For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith." (1 John 5:4.)

Overcoming Faith Now, my friends, there are two sides to this work of overcoming.

By living faith in Jesus Christ man may have power to overcome the world. On the other side, without this faith, the world is sure to overcome him. We all know what it is to have some besetting sin drag us down day after day and week after week. We know what it is to resolve that we will never do it again, and then go and do it before the sun sets. This is not overcoming the world; it is being overcome by the world. But, thank God, there is a power that enables sinful man to rise above these things,—to overcome the world, the flesh, and the devil. There is no middle ground. We are either overcoming or being overcome. We are either rowing up the stream or drifting down. The man who would overcome must take the oars of faith, get into the Gospel bark, and row with steady stroke up the stream, while Jesus steers the boat. My brother, sister, all you have to do is to pull the oars, and the Lord Jesus Christ will manage the rudder. And, remember, no matter how nice a boat you have, no matter how perfect a rudder, or how good the wheelsman, *if the boat don't go you can't steer it.* My brother, is your soul wave-beaten and tempest-tossed? Then take the oars of faith, dip them in the water, and pull your boat with strong and steady strokes, and the Lord Jesus Christ will steer you into the haven of rest. As long as you are waiting to get better or for something else to happen, even Christ himself cannot guide you. Start on your voyage toward the port of righteousness, and then the Lord Jesus will guide you safely through the tempest of evil that rages about you. He will say to the angry waves that sweep over your soul, 'Peace, be still,' and there will be a great calm. My brother, my sister, the Lord can speak a calm of peace into your soul to-night, right where you are, no matter what your condition is.

"It is the power of faith that overcomes the world. It is the power of Christ, in whom we trust, that lifts us above the besetments and sins of this present evil world. We 'must be born again' to have this power,

Overcoming Power

this new life, this overcoming strength,—it is making a new man out of the old man. Getting on a new suit of clothes may overcome your bad appearance, getting your hair combed and a shave may overcome your untidy looks, getting some money in your pocket may overcome your hunger, but, my friends, in order to overcome the world you have got to be 'born again.' 'If we confess our sins, He is faithful and just to forgive us our sins, and cleanse us from all unrighteousness.' By the new birth we get possession of the new life, and by living this new life we develop a new character, and by and by we shall have a new name, and before long this will be almost a new world to us.

"But as many as received Him, to them gave He power to become the sons of God, even to them that believe on His name." (John 1:12.) If we will only believe Christ and *receive Him*, He gives us power to become sons of God,—we are adopted into the family of heaven. It makes no difference, men, what your ancestry or heredity has been, by living faith in Christ you get a new heredity, you can have a new Father, and you can become a new creature in Christ Jesus. The power to overcome the world is the power of the new life, which the Christian lives by faith in Jesus Christ.

"But if we are to be born again we must give up the old life. Never mind about the bad habits of the

The Old Man Must Die

old man; they go when the old life goes. What does the man who was buried yesterday out in Oakwood Cemetery have to worry about smoking and drinking, swearing and gambling? Nothing; he is dead, and that ends it. The great trouble with so many Christians, the reason why they have so much trouble with the old man, is that he is not dead at all. They have talked about wanting him to die and they have had a sort of funeral service to make others believe that he was dead, but, after all, they have only buried an empty coffin, and to-day the old man,—the sinful man, walks around just as much alive as ever. You can bury him ten feet deep with good resolutions, and find him next morning just as active and as much alive as before. We must be willing to be crucified indeed. We must be willing to give up, and, like Paul, die daily; and then after the old man with his deeds, habits, etc., is dead, it will be a very easy matter for the new life to take possession; for the new man to gain control of the individual, and for new habits to spring up in place of the old ones; and then, my dear brothers and sisters, we will be able to live the new life,—*the overcoming life.* 'Behold, old things have passed away, and all things have become new.' 'This is the victory that overcometh the world, even your faith.' May God help us to fully recognize that the overcoming life is the new life, and that we do not get the new life until we are willing to give up the old life,—to reckon ourselves to be dead indeed unto sin. May God grant that there may be a number of funeral services here to-night,—a funeral service for the old man and songs of rejoicing for the birth of the new man. May there be many new lives in Christ Jesus begun here to-night. Conversion, dear friends, is the end, the death, of the old life; and the beginning, the birth, of the new life."

A WORD FROM BROTHER MACKEY.

Immediately following, Evangelist Mackey, who was present at the meeting, spoke as follows: "Between the covers of this Bible we learn how man can get this new life. You need not say you are too far gone to-night for God to help you, for He is able to save unto the uttermost. If you desire to get this new life about which you have heard, Christ will give it to you. How will He do it? By the power of His word. Read James 1:18: 'Of his own will begat He us with the word of truth,' and then 1 Peter 1:23: 'Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever.' All you have to do, my brother, is to come boldly into His presence and claim relationship to Him. The speaker has not been a gambler, a drunkard, or anything like that, but it took just as much power to save him and just as much of the Saviour's blood to cleanse him as it did to save and cleanse me on the 4th of January, 1894, when the Lord spoke peace to my soul.

"The devil often comes to us clothed in the garments of deception. A great many people are looking for him to wear a sign on his back saying, 'I am the devil.' Others have heard about his being a great monster with horns and hoofs and a great tail with a spear in it. Well, you will never see him like that. He is more likely to come around as an angel of light. The devil is trying to cheat man out of what Christ died that he might have, and that is everlasting life. This is not a cunningly devised fairy tale that we are telling you. It is true, every word of it, and I expect to see it through. I am living to-night expecting to see my Saviour. I want to so live in this life as to gain the life to come.

"The night that I was converted, when I held up my hand, my ragged sleeve fell down, and the devil whispered to me, 'You ought to be ashamed of yourself,' and I really was. Then a colored man, who sat by my side, put his arm around the back of my chair and said, as he repeated John 6:37, 'Curly, that promise was made for you.' That night God gave that colored man the right of way. Although I had not cried for years, I began to weep. I praise God that that man had the courage to come to me and talk with me. I lost sight of the crowd about me; I knelt down—I do not remember the rest of the people for I was doing business with God that night, I was getting acquainted with the King of heaven. I did not know how to pray, for I was raised in a saloon. My father was a very wicked man and my mother was a hard-hearted and Godless woman. I was brought up on the docks at Erie, Pa. But I knelt there and said, 'God, be merciful to me, a sinner.' That is what I said with my lips, but that did not save me; it was what I said in my heart that made a new man of me that night.

"The saloonkeeper will rob a young man of his wages every week, and when he gets to be forty years old, and is stamped as a barrel-house bum, the bartender will laugh at him and say, 'I told you so, it serves you right.' Cut loose from such men to-night, and get on God's side. Men, I know what I am talk-about from experience. When I knelt there that night I was a drunkard. I chewed tobacco for thirty years and smoked for twenty-five years. My heart was black with sin; I was very profane and untruthful. I was a thief and everything that was wicked. Six years, nine months, and three days have gone by since that night when I said, 'God be merciful to me, a sinner.' He took me into partnership with Him, and I began to walk by His side. He did not open an account for me at the First National Bank. Oh, no! I had trials and tribulations to polish me up, but, thank God, I am still on the way. I would not give much for this 'flowery bed of ease' religion. I believe God saves men to serve. God did not say to me that night, 'Now, Curly, I will fix you up and put you in a glass case, and keep you from all temptation,' but He did promise to make a way of escape out of every temptation that I might be able to bear it. And so I took Him at His word, and to-night I have a happy home and a wife rejoicing in her husband's salvation. My brother did not put it too strong when he said that you must die,—that you must be born again. How can this be? David said, 'The law of the Lord is perfect, converting the soul.' By looking unto Jesus the author and finisher of your faith, 'But,' you say, 'I do not know anything about it.' Well, study the Bible. John 14:11 says: 'Believe me that I am in the Father, and the Father in Me: or else believe Me for the very works' sake.'"

THE SOCIAL MEETING.

After the singing of a solo, and a song by the congregation, Brother Van Dorn said: "There are some here to-night who know from experience what it is to be an overcomer through the grace of God, and now you have an opportunity to tell what the Lord has done for you. Who will be the first?"

Said that first Christian who stood up: "I praise God that I have found out that the Christian life is good. There are pleasant experiences all along the way."

The next witness for Christ was a Scandinavian young man, who said: "I know what it is to make up my mind not to do things, and then go right on and do them before the day is over. But now the Lord is giving me power through Christ to do that which is

right. I now have liberty in the place of bondage. I have found out for myself that this power and precious liberty is in Christ."

Next a hearty, ringing testimony was given by a young man, who said: "I am real glad this evening that I can stand up here and speak for my Lord and Saviour Jesus Christ. I thank God to-night that Jesus Christ finished the work, and that you do not have to work for salvation; you get it by simply believing. I praise God that I ever went into a mission, and was asked to accept Christ. I had never before been asked to do this. I had tried to quit drinking, but could not. I would go into a saloon and stay there all day. I made resolution after resolution to do better, but always failed. The night I went into the mission I was disgusted with myself. I was nothing but a tramp, and unfit to meet anybody. I raised my hand for prayer, but afterwards I was very much embarrassed, and said to myself, 'What a fool I have been.' At the close of the meeting I wanted to get out of the place as soon as I could, but I noticed there were people in the way, so I lingered. A worker came to me, took me by the hand, called me 'brother,' and asked me to talk the matter over about my soul. As I could not very well get away, I consented to do so. That night I asked God to be merciful to me a sinner, and I thank Him to-night that He heard me. Before my conversion I was a great blasphemer, but that night not only blasphemy left me, but the Lord gave me grace to control my temper. I am so glad that the proof of the pudding is in the eating, and I have tasted and seen that the Lord is good."

At the conclusion of this testimony the organist started to sing, "Oh, it is Wonderful; Very, Very Wonderful," and in a moment the room was filled with the sounds of the refrain. The next one to testify said: "It was in this room that God, for Christ's sake, saved my soul. It was while walking up and down this thoroughfare that I heard a sweet song sung by a lady who sang from her heart, and it touched my heart and reached my poor, benighted soul. I was convicted and afterwards converted. When I heard these words, 'What shall it profit a man if he gain the whole world and lose his own soul?' I made up my mind to gain eternal life and save my own soul if I had to lose everything in the world, and now I pray for grace to always stand up for Jesus."

Next a brother just from Colorado spoke as follows: "I have just come from Colorado, and I thank God and praise His name for what He has done for me. Old things have passed away, and, behold, all things have become new in my experience. I have no desire to use tobacco or drink whisky. He has given me of that overcoming power, and these things have been left behind. I do praise God that Jesus is a friend indeed to the sinner."

Then the audience sang, "Sweetest Carol Ever Sung, Jesus, Blessed Jesus," after which a brother who comes often to the Mission said: "I thank God for the privilege of being in the Life Boat Mission once more. Soon after I became a Christian I tried to stand still, but I soon found out that I could not. I thank God to-night that I am moving onward again; that it is all right with me now. I am going to pull through to the heavenly shore with the help of God."

A young woman seated on the platform arose and said: "Two months ago I was an unhappy woman, but now I have a good home and friends, and I am no longer unhappy. I am glad I can stand up here as a witness to the mercy of God. I have a husband who is a great sinner, but I hope and pray he will come to Jesus."

Mrs. Sadler arose here, and after speaking a few words of praise to God for His many blessings, spoke

of her correspondence with men and women behind prison walls. She said in part: "One letter we received the other day from a poor fellow behind the bars, said that he thanked God that he had ever been sent there, because if he had not gone to prison he did not think he would ever have found the Lord Jesus Christ as a personal saviour. Every man behind prison walls is not a degraded and confirmed criminal; some there are innocent; others have been sent there for crimes which they committed largely as the result of circumstances which crowded in upon them. True, there are criminals, but while they are confined behind prison bars, thousands of other men who are far worse criminals have their liberty to-day and are walking the streets of Chicago, and also are largely enjoying the confidence of society. Let us remember the prisoner, and pray that he may have a chance to hear and accept the Gospel."

A recent convert arose and gave this testimony: "I believe there is power in prayer. I came in here drunk one night, but one of the workers said, 'My brother, we are praying for you,' and it was that simple message which touched my heart and finally led me to the foot of the cross."

Then a young woman arose, and gave a remarkable testimony of the saving and keeping power of God. (The reader is referred to the Life Boat Rescue Department, where it can be read under the head of "A Story of the Trials and Triumphs of Rescue Work.")

The last to speak said: "Two weeks ago I came into this Mission on the verge of delirium tremens. I heard the Gospel. It was the first time I heard it in my life. I accepted it. I went out next day to walk as best I knew how, and I was not long in finding a job. The Lord gave me work as well as salvation. I praise His name for what He has done for me."

The leader of the meeting here extended an invitation to those who desired to forsake the ways of evil and walk in the strait and narrow path of righteousness,—those who were thus minded were invited to stand. Nine stood up. Then prayer was offered, and with the singing of hymn No. 291, a meeting in which the Holy Spirit had been manifestly present and which had been abundantly blessed was over.

Immediately following the service the workers, converts, and others lingered to talk and deal personally with those who had manifested a desire to cease to do evil and learn to do well, and souls were born into the kingdom, to find the joy and peace for which their souls hungered and thirsted.

How I was Restored to my Wife and Family

JAMES SULLIVAN

A YEAR ago I buried my father in New York. At his death I had not enough money to take me there. My wife loaned me the money to go to the funeral, although at the time I was not living with her. When in New York I had a hundred dollars to bring me back, but instead of paying her back, in two days I had spent the money for drink. Shortly after that my wife was badly hurt in an accident, but I did not go to see her until she sent for me. I went over to see her then, without a cent. We did not live together until the strike ended, when I went back to work. I stayed away from her drunk, about eighteen months. On Saturday, the 12th of last May, I got up at three o'clock in the morning and went to get two bot-

les of beer. The saloonkeeper said he had no bottled beer, so I said I would go and get the can. But when I got back to the place where I lodged, I found the door locked. It was then that I made up my mind to sober up and leave the city. I walked about all day, until about eight at night, when I went to the Life Boat Mission. All day I had been thinking about changing my course of life. That night in the Mission I gave my heart to the Lord. On the following Monday I was taken to the Working Men's Home, where I stayed until Wednesday night. Then a man sent in for some one to work for him, and I got the job, and went to work in a restaurant.

After I was converted I returned to the family from which I had been separated so long. My little boy used to be unwilling to have anything to do with me, but now we are on the best of terms. My home is now happy, while before I became a Christian it was unhappy. At the Working Men's Home I was thoroughly cleaned up, and since then I have quit chewing and smoking tobacco. When I was an ungodly man I was such a victim to the drink that on one occasion I actually went to a saloon and brought home the liquor in my hat. Since the day of my conversion the Lord has been very good to me, and now I am rejoicing in His salvation, and by God's help I intend to be faithful unto death, and then I expect to receive a crown of life.

Paralyzed but Rejoicing

MKS. H. N. GARTHOFNER.

IT requires the faith of Jesus to recognize His person in some of His poor children whom He sends to us to be ministered unto. All marred and warped by long continuance in sin it is sometimes hard to realize that they were made after the likeness of God, yet, notwithstanding all this, He has a tender care for each one, for He is no respecter of persons.

It is a great pleasure to relieve the suffering of these poor souls who have so little of the comforts of this life. The following instance is but a sample of the many who come to us for aid.

One day recently a poor old colored woman whose right arm and limb had been rendered almost wholly useless by paralysis came to us for clothing. She certainly needed it for she was clothed in garments that were nothing but filthy rags.

She was poor, old, and ignorant, for she did not know one letter from another, neither could she tell her age, and had been a "hard slave," so she said, having been taken from her home in Louisville and sold in New Orleans. Seemingly she had nothing at all that would make life enjoyable, yet she remarked several times during her conversation with me that the Lord was good to her. Truly she must have learned the secret of true happiness in this life, and that is to count our blessings instead of our seeming misfortunes. After thanking me over and over for what she had received, and invoking God's blessing upon me she took her cane and slowly hobbled to the place she calls home.

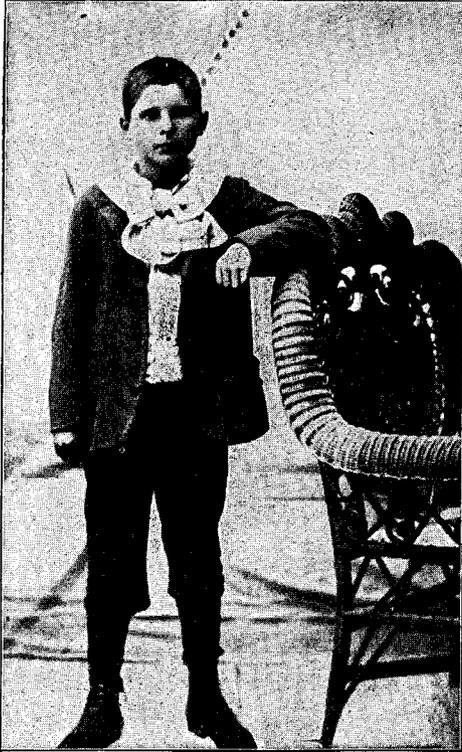
Dear reader, do you want to share the blessing pronounced upon those who relieve suffering humanity? The cold winter months will soon be here and many in this great city will suffer from the piercing cold winds that sweep through its streets. God grant that we may all recognize the privilege He has given us to minister unto Him for "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto Me."

Two Specimens

THEKLA BLACK

IT is a pleasure to present to our readers the pictures of two children who at different times have been members of our family. Both are of very poor parentage, and from unhappy homes. The little boy was sent to a Christian home a little over two years ago, at Republic, Kans. He got along so nicely that the family that cared for him sent for another child. We sent Dora, who for years had not known what "home" means. Although but twelve years old, she had already earned her living for several years, though not in the best of environments. Her training

only reasonable and bright questions, but also its unreasonable and stupid ones. It means to be so filled with the Spirit of the Lord that you will bring out all that is good and beautiful in the child, and develop all the possibilities which otherwise would be stunted. It means the removal of dross and rubbish. Friends, the result will be grand, even though we may not see it all at once. No labor performed faithfully and unselfishly, as unto the Lord, is done in vain. We believe we shall some day see many of these little ones presented before the throne of God with pure souls and beautiful characters, and then we shall realize that surely it was worth while.



JOHNNY.



DORA.

had been sadly neglected, and she had hardly any education. Dora's new parents write that she and Johnny are doing finely. They are happy and contented, and appreciate their good home.

To those who are constantly writing us in regard to taking children into their homes, we would say earnestly, as well for their own sakes as for the child's, they should be sure they are called by the Lord to do such work. Many serious mistakes are made because of foster parents not appreciating the amount of faith and labor it takes to bring up a child in the way in which it ought to go. The children have to suffer as a result of these mistakes. Let us remember that it means more than feeding and clothing a child. It means to live in such close connection with God that we may know how to deal with each child individually according to its disposition, considering its heredity and previous surroundings. It means to become a child again, as it were, in order to sympathize with the little one in its joys, sorrows, and disappointments. It means to have the grace of God in our hearts to be patient enough to answer all a child's questions—not

On the Street Corner

H. W. ROSE

IT is a very easy matter to get a crowd on the street, ready to listen to anything and anybody, but when we get a crowd of people to stand for some time to listen to the precious and glorious truths of the gospel, it is indeed cause for rejoicing. Such an occasion it was my privilege to take part in one evening recently. The meeting was held at the corner of Congress and State streets, near one of the large department stores of the city. In a few minutes, attracted by the wagon containing a small organ, and two or three Christian workers, led by Brother Mackey, a large number gathered and listened patiently and very attentively to the singing and to what was said. In the party was a sister, who, with her faithful and ever-willing guitar, gave forth in sweet strains the beautiful truths of Christ's love and willingness to save to the uttermost. The singing was much

appreciated and eagerly enjoyed. The service began by singing several songs, including "Anywhere with Jesus," "We Praise Thee O God, for the Son of Thy love," and others. Then Brother Mackey read the text, "And at midnight Paul and Silas sang." He spoke a little while about God's great love in sending a Saviour, and told about a young lady who was sent to jail once in Wisconsin for singing the gospel story outside a saloon because it injured the saloon-keeper. Then he told of another sister who had also been a prisoner, but not for singing the gospel, and who while in jail found Jesus as her personal Saviour. These two sisters were in the wagon with him, and afterwards both bore a testimony of their experiences in the Christian life. There was a great crowd assembled by this time, and we believe that many hearts were touched by the burning truth of the glorious gospel and the thrilling testimonies of those who had been redeemed from sin and translated into the kingdom of God's dear Son.

If He Fall He Shall Rise Again

E. B. VAN DORN

"Though he fall he shall not be utterly cast down; for the Lord upholdeth him with His hand." (Ps. 37:24.)

ONE of the men at the Mission had been climbing higher and higher up the Christian pathway till he thought he was pretty good and doing finely, when to his great surprise and chagrin the weakest link in the chain of life gave way and he found himself once more in the abyss below. He had been higher than ever before, sustained by the love of God, above the horrible pit, but when his eye lost sight of Jesus, all was darkness, and like the prodigal son he found that he had gone deeper into sin than ever before. You may say "Why did God let him fall?" Because he had taken his eyes off Jesus; this was all that held him, and when he himself broke the connection the result was sure to follow.

Perhaps we can learn another lesson from this. The Lord often asks us to do something which we think is a little out of our line, and that some one else ought to do, so we begin to get self-righteous, and the adversary of souls plunges us into sin and moral filth. The Lord is seeking to teach us to depend wholly on Him, to trust God and not self. For instance, the beautiful lily as it comes up out of the stagnant pool manifests the glory of God in contrast to its surroundings. Once it was cast down in the dark depths of the marsh, but not utterly cast down. "The Lord upholdeth it with His hand," and by and by we see it drawn upward by the sunlight, and it gratefully unfolds a beautiful flower. So my brother, though you may fall, look up into His shining face till you stand above the pool of stagnant filth, "complete in Him." (Col. 2:10.)

Wayside Ministries

MARY W. PAULSON, M. D.

ONE day a middle-aged woman with a little boy came into my office with a story like this: She had just arrived in the city penniless, and expected to be met by friends at the depot. They failed to meet her, and, as she was not acquainted with anyone in the city, she knew not what to do. Just at this moment a kind friend came to her rescue, and directed her to our place. She came, and asked if we

would not find a place for her to work so that she could support herself and child. We did this, and told her in parting to come to us when in need, and be assured that we were her friends.

She went her way. In a few weeks we had an opportunity to speak a few more kind words to her, and help her to find another place. A few months afterwards she again called to see us. She said: "I come this time to express my gratitude for what you have done for me. The kind words you spoke to me and the assurance that you were my friends have changed the whole course of my life. I have always been a proud, haughty woman, but I have decided now to be a follower of Christ, and to go about doing good as I see you are doing here." She had been restored to her friends, and had a nice home.

Friends, brothers and sisters, it pays to speak kind words, especially to the lonely and outcast. We are told to sow beside all waters. We may see the results in a few months, or a few years, or possibly not until we meet the redeemed soul on the other side of Jordan. Not always do the so-called great missionary works bear as much fruit as the unconscious doing good, the improving of every opportunity to be kind and helpful. When strangers come to your door, do not cast them off. We may not be able to give them what they request,—even our Heavenly Father does not always give us what we ask for, but He never fails to answer our request by giving us what we need,—but we can at least do something for every soul, if it is nothing more than a hearty handshake and a kind word. To be able to be helpful to humanity we must be constantly in touch with the Infinite.

Saved Two Years Ago—He Returns to Glorify God

I CAME in here two years ago and the brethren prayed for me. I do not remember who it was that prayed with me. I was a drunkard, and had sorrows in my family. They had all left me, but that night I called a halt. I want to testify here to-night that there is good work being done at the Life Boat Mission. I live three hundred miles from here. For two years I have never touched liquor. I stumbled in here with a bottle in my pocket, and went out with a Testament, which a kind lady gave to me. I have gathered my family together. I am a changed man, and have my old position back again. There is so much wickedness here that it almost seems like a useless effort to undertake to help a poor sinner, but this Mission is a power for good. Thank God the sweet sound has not only been heard here, but has reached my Indiana home. I thank God I am a saved man.

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Then a railway man stood up and gave this experience: "It is a little over two years since I was converted; and thank God I am a full-fledged Christian to-day. Nobody, I should think, ever had a harder battle than I did. Although I was never what the world calls a drunkard (as I buried my father a drunkard, finding him dead in a horse stall, and lived in constant fear of becoming one), I would get up in the morning and go and drink whisky before I had my breakfast. The last five months I have been the happiest of men, and the love of drink has entirely left me. I ask the prayers of you all."—*At the Mission.*



A Story of the Trials and Triumphs of Rescue Work

MRS. W. S. SADLER

SEVERAL years ago, in the slums of this city, there lived a young woman who was hardened in sin. It almost appeared that she was a "hopeless case." Known to the police as a thief, every day of her life becoming a more and more hopeless victim to the opium habit, it would indeed seem that her case presented little encouragement to invite the efforts of rescue workers.

A Christian worker brought her to us one cold night in February at midnight. After talking and praying with her she retired. In about two hours she arose and tapping at my door said, "I just can't stand it; I must have opium."

We at once took her to another room, where a nurse kindly cared for her all night, rubbing her and administering other treatments for the purpose of quieting her nerves.

The next day the battle with the drug was hard. She had used it so long that her nerves were shattered. Her will power was about gone. After another night of wakefulness and agony of body and soul, she came to us and said, "I must go, I can't stay." We pleaded with her, but her mind was stayed upon one thing—opium. Tears filled her eyes as we bade her good-bye.

We wondered if we should ever meet her again, but the Lord does not forsake the sinner as long as there is a possibility of saving him. This girl was arrested a few months later and sentenced to a term in the Bridewell, the city prison. It was while here, deprived of opium, and with plenty of time to think upon the course of her life and to reflect upon the future, that she met a sister who was in the prison to help its inmates. It was through this acquaintance that when she was released her feet were again guided to a place where she would have a chance to lead a different life, if she chose. From here, as you will see from her testimony, Providence directed her to Brother Mackey's home, where she fully surrendered her heart to the Lord. This is a most remarkable case, and indicates not only the great love and long-suffering of God, but also how a number of agencies covering several years of time can be all used by God in the last moment to bring about the repentance and salvation of a wayward soul.

This is the stenographer's report of her testimony as given at the Life Boat Mission, on the evening of the meeting which is reported in this number of THE LIFE BOAT and of which mention is made in that department of the paper.

"I am so glad that Jesus is a friend to the girls in prison as well as to the men. It is just nine months ago yesterday I came from behind prison bars, and I can say that I am glad I was sent there, because it was there I was first drawn toward Jesus. It was a song that was sung in the prison one day that first reached my heart. The chorus was, "Saviour, Saviour, hear my humble cry; while on others Thou art calling, do not pass me by." The doctor used to pass me by every morning. I wanted him to give

me opium, but he would not. And I used to wonder whether if Jesus was down here He would pass me by just as that doctor did, and I began to think, after hearing that song, what a sinner I was. I was cast out from home. I had fallen to the very bottom, but then I thought about a verse that I had heard, 'When my father and mother forsake me, the Lord taketh me up,' and I again say to-night, dear friends, that although my mother did forsake me and disown me, the Lord did take me up.

"After I had begun to lead a sinful life, my brother threatened to leave home if I ever came back. When my mother found out the life I was living, she had me arrested and put in prison. This she could do, but not being a Christian could not point me to the Lamb of God that taketh away the sin of the world. Dear friends, it is an awful thing to be away from your home and your mother, but it is a worse thing to be away from God. I was mother's only girl and I broke her heart. I made up my mind to never return home again, not because I did not love my mother, not because she did not love me, but I did not want to make them any more trouble. One day I wanted to get a glimpse of her face,—just to see her for a moment, but I was afraid to go in the house. I went past the window hoping to catch sight of her, but I could not. It hurts me, friends, to stand here to-night and tell you this, but a great thing has been done for me, and I feel that I must tell the story, that others who are now in the condition I once was may take courage and come to Christ. I heard that Christ said: 'Him that cometh to me, I will in no wise cast out.' So I came just as I was, and I am here to-night to say that He did not cast me out. I was a victim of opium and morphine, and I suffered terribly when deprived of these drugs. I shall never forget I Jno. 1:9: 'If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness,' it has done so much for me. I knew it was sin that was at the bottom of all my trouble, and so one afternoon I just went to God and said: 'Oh, God, help me. Relieve me of this awful pain. Help me for just one hour. Show me if there is power in You to save a poor sinner like me.' Friends, I did not know how to pray very well, and so I do thank God that He looks on the heart and not at the words. I had been unable to sleep because of pain, but that night I found rest. I asked God for one hour's rest, and, praise His name, my soul has had rest ever since. Won't you accept Him to-night as your Saviour? Won't you yield your heart to Him? He will take you, brother, sister, just as you are."

The Life Boat Rest

FANNIE EMMEL

AFTER being away for a time I was glad to get back to this needy field. My dear friends gave very practical proof of their sympathy with our work by making sheets, pillowcases, and towels while they listened to the stories I told about the precious experiences we have had in our work here. By the time I was ready to return, I had quite a box of gifts, such as cushion pillows, dishes, and cooking utensils. Their hearts were stirred, and had the readers of the LIFE BOAT been present they would have heard many expressions of gratitude and praise. Frequently such remarks were made as "How I would like to be there, and do something, if it was only to wash dishes," or "Is there nothing I can do to help in that work?" They assured me of a deeper interest in the work and more sincere prayers on our behalf.

On my return I found those in charge of the work faithfully endeavoring to do the work the Lord has

given them, and I am sure the many dear souls who came to ask for shelter for the night, or perhaps a few days, because they had nowhere to go, were very thankful for the Life Boat Rest, and the kind hearts and hands that were ready to minister to them in their time of need; also for the distribution of the flowers sent by the children at the Haskell Home, Battle Creek, which meant so much to the girls who have so few pleasures worthy of the name.

The Maternity

MRS. F. M. LOCKWOOD

OUR hearts are rejoiced as we look over the work of this department. So many have come to us for shelter, protection, and sympathy, during the month, and each has her story of sorrow. One young lady, a dress-maker, having occasion to be out late one evening, was attacked by three ruffians, and being near our home, she came to us for protection. She had been brought up in a formal Christian home. After seeing the Christian love and self-sacrifice shown here, she begged not to be turned away; so kneeling in our little parlor, she accepted Christ, and to-day she is a true Christian. Another girl who had at one time been called "The Girl Evangelist," and was a graduate of a well known college, came to us. She had fallen through the influences of the demon drink. Many times she asked us to pray with her. Pneumonia seized her weakened frame and before long death claimed her as its victim. Every day brings its needs and a fresh supply of strength to bear our trials. "For this God is our God for ever and ever: He will be our guide even unto death."

She Didn't Want to Die Where She Was

FANNIE EMMEL

ONE day recently I was called to the bedside of a poor girl who was sick in the neighborhood of the Life Boat Rest. As I entered the room, she asked, "Sister, do you think I am going to die?" I told her she was pretty sick. I felt that now was the opportunity to impress sacred things upon her mind. She said she did not want to die in the place where she was, and if she ever got well she intended to go home. I telephoned to the Training-School, and Dr. Paulson came down with a nurse. The treatments which were given her soon relieved her pain, and she was very much helped in every way.

I was very much impressed to learn what had first given me favor with this dear girl. She said, "Do you know why I like you?" I said, "No, my sister." She answered, "Well, one day you sent me a bouquet when I was not at the place where you were distributing those flowers that were sent by the children, and I knew by this that you were interested in me."

Dear friends, we know not how small an act may give us the confidence of a soul whom we may afterwards be able to lead to the saving knowledge of the Lord Jesus Christ. As we have therefore opportunity, let us do good to all men.



Many Christians resemble a leaky pump, which must have some water poured into it each time before it is possible to get anything out. They need the inspiration of a camp-meeting or revival service to stimulate them to work for others. Such Christians generally prove a bitter disappointment to thirsty sinners.

The Maternity Fund

Every reader of THE LIFE BOAT is more or less acquainted with the nature of the work of our Maternity. Every week a number of these unfortunate souls are coming to us for help. Many of them are penniless. We can't turn them away; we must take them in. We believe God will put it into the hearts of some one to help us in paying the board of these girls and otherwise caring for them. The girls in this department represent the most hopeful class of any reached by our various departments of rescue work. We are desirous of raising a fund among THE LIFE BOAT readers that will enable us to care for more of this class of girls. The need is immediate. Let us hear from you at once. Your contributions whether small or great will be thankfully received.

How to Secure Winter on the Installment Plan

DAVID PAULSON, M. D.

NATURE does not always attempt to suit our particular conveniences. If she did, winter, instead of coming to us in sudden chilly blasts, would *gradually* steal upon us, the temperature becoming a few degrees lower day by day, thus enabling us to become gradually accustomed to cold weather. As it is, the sudden arrival of these cold days leads us to put on heavy underwear, and then during the few intervening warm days this excessive clothing has a debilitating and weakening effect, so that when the next cold spell comes we have to either increase the amount of clothing or suffer in consequence, which may mean severe colds, bronchitis, and occasionally pneumonia or some other serious malady.

The inventive genius of man has sought to overcome nearly all the obstructions that Nature has placed in his path. It has enabled him to span almost impassable rivers and to tunnel through towering mountains. The use of a little of the same genius will enable a man to properly prepare his body for the approach of winter. The ideal plan is to secure a small edition of winter every day; in other words, to take a short cold bath, each day, gradually reducing the temperature. We can thus bring winter to the body on the installment plan so that when the real cold weather does come the body will not be caught unawares, but will have been trained by this careful progressive process to respond to it with good, vigorous reaction; and thus be prepared to receive a real pleasure from winter instead of having to look forward to it with dread, as is the case with so many under ordinary circumstances. It matters little how this application of cold water is applied to the skin; whether in the form of a cool hand bath, cold towel friction, shower, pail pour, or a full bath. The important thing is to have it short but sufficiently cold to arouse the slumbering activities of the body, and then follow it *immediately* by such vigorous friction as will assist in promoting a good reaction. Gradually lower the temperature each day until water as cold as is obtained from the ordinary well will still produce a good reaction. On general principles, a body that can react promptly to cold applications can also protect itself against the attack of germs. If it is worth while to invent labor-saving machinery, why is it not equally profitable to utilize disease-preventing devices or life-saving principles?

My Mission

MRS. CARRIE BUTCHER

To bravely do the common tasks
That round my pathway lie;
With kindly deeds to crowd each hour,
As it goes fitting by;
To fill each moment to the brim,
With love to God and toil for Him.

To gladly walk the "narrow way,"
My cross with courage bear.
To meekly "harken and obey,"
With reverent filial fear.
To keep my lamp in perfect trim,
And serve my Lord, from love to Him.

To keep aloof from every sin
And yet the sinner love;
To feed the hungry, nurse the sick,
The helpless poor to clothe;
To toil with patience, courage, vim,
And realize 'tis all for Him.

To pray each day for guidance clear
To humbly search His Word,
And ever, with a willing ear,
Let His commands be heard.
From early dawn, till day grows dim
Live, love and labor, all for Him.

Neighborhood Gatherings

W. S. SADLER

COLD weather is here, with its long winter evenings, and now is the time to earnestly consider how we may best reach our friends and neighbors and bring the gospel to their notice. One of the most inexpensive and efficient means of spreading the gospel in cities, towns, and villages, is through the agency of small neighborhood gatherings or cottage meetings. It was such meetings as these that the early apostles held. (See Acts 5:42), "And daily in the temple *and in every house* they ceased not to teach and preach Jesus Christ." There is every advantage in preaching the gospel to people *by families*. Christian workers should put forth earnest efforts to save entire families—fathers, mothers, sons, and daughters. One great advantage of these "neighborhood gatherings" is that through them you can reach people who could not be reached by any other method: those who cannot or will not go to church, missions, tent-meetings, or any other place where religious services are held. There are two ways of preaching the gospel: one is to expect people to come to you for it; and the other is the more Christ-like way of *taking the gospel to the people*. Halls, and other meeting places are sometimes costly in point of rent, and there is considerable additional expense for light and heat. While opportunities for organizing and conducting "neighborhood meetings" are everywhere present, they cost practically nothing, and possess the superior advantage over all other methods of work, in that they enable the *worker to draw near the people*. The cottage meeting does away with that gulf between the pulpit and the pew which so often exists in the minds of the people.

NECESSARY PREPARATION FOR A SUCCESSFUL COTTAGE MEETING

Don't undertake to organize and carry forward cottage meeting work without asking God for guidance. The Lord knows where the people live who are most in need of help, as well as those who are seeking for

light and truth. When you go out to look for a place to hold your meeting, bear in mind that it is your privilege to be led by the same spirit that told Ananias where the truth-seeking Saul was praying for help. The Lord even told him the name of the street and in whose house the praying man could be found. And so with the cottage meeting. *God knows the street and number of every honest soul longing for the light and truth of the glorious gospel*. If you have neighbors who are professed Christians, go to them and seek to enlist their sympathy and co-operation in your efforts to reach those who know not the Lord Jesus Christ. Be sure that you have done all that you possibly can to make your influence in the neighborhood a power for good. If there is aught you know of that is a stumbling block to others, put forth every effort for its removal, and then leave the results with the Lord.

STARTING A COTTAGE MEETING

First, select the meeting place. All things being equal, choose a home that is most desirable from the standpoint of accommodation and accessibility; that is, a place where you can have the meeting on the first floor and where there is plenty of room for it to grow. All the neighbors should be invited to the meeting. Get the church members and others in your neighborhood interested in this invitation work. Don't attempt to do it all yourself. *As far as possible, set everybody to work doing something*. Be particularly careful to counsel with the persons in whose house you hold the meeting, and do everything possible to enlist their full sympathy and co-operation in all your plans. As a rule, it will be best to appoint the meeting to be held on some evening that will not conflict with any other religious service in the neighborhood or nearby vicinity.

CAUTION.—As a rule it is not wise to indiscriminately invite the neighbors to a cottage meeting, until you have consulted with those in whose house the meeting is to be held. Possibly there may have been some recent neighborhood quarrel, and a cottage meeting would not be the most desirable place in which to make the first effort looking toward a settlement of these difficulties.

THOUGHTS ABOUT OPENING THE MEETING

Make it a point to be first on hand at the appointed place for the meeting. *Never be late*. By being on hand early you will be able to welcome and shake hands with the people as they gather in. Give a hearty handshake to one and all. If you are working among the laboring classes, or common people, it is not necessary to always wait for the formality of an introduction. Introduce yourself; inquire about their work. Show that you are interested in them and in other members of their family. A hearty handshake may have a good deal of gospel in it. A man remarked to me at the mission one evening that he did not care much for the preaching he heard, but he liked the way people shook hands with him. The people will soon become interested in the gospel which they see is the cause of your interest in them. If we are really interested in our neighbors; if we are really seeking to point them to the Lamb of God, it will not take them very long to find it out. Let us first have a real burden for souls and then begin the work. Your love for both your neighbor and the gospel will increase as you go on in the work. When the majority of people have assembled for the evening, and all are conversing freely upon varied topics, make a judicious effort to turn the conversation into a religious channel or into a channel which may very readily lead up to the consideration of gospel subjects. When the minds of those present have been thus attracted, you can very gracefully announce a hymn, and the meeting will be opened with little or

no formality, and almost before anyone present is really aware of it. It is not always wise to open a cottage meeting by the formal announcement of some hymn. This formality seems to have a strange effect on some people. They are likely to straighten themselves back in their chairs, and from that moment become merely hearers, and in no sense participators. While if the meeting is begun gradually and gracefully, everyone present will feel free to ask questions and to talk upon whatever topic is chosen for the evening's study.

SUGGESTIONS ABOUT CONDUCTING THE MEETING

Always be brief. Strike right into your subject from the very start. Avoid unnecessary preliminaries. As far as possible, have your music consist of old and familiar hymns. If you have consecrated voices that can sing the gospel in solos, quartettes, etc., make use of them. But if consecrated musical talent is not to be had, it is far better to depend upon the entire company for the music. In a neighborhood meeting of this kind, where a majority of those present are unconverted, it is very necessary to make your talks brief and pointed. Do not undertake to give long or doctrinal Bible readings to an unconverted audience. The ordinary cottage meeting is not the best place for a Bible reading. Long prayers, long talks, and the reading of long chapters, will work, as a rule, positive injury to the interests of a cottage meeting. Unless there is some special reason for prolonging it a gospel talk in a cottage meeting should not last longer than fifteen or twenty minutes. Let your meeting be as informal as possible; yet be careful to exercise a controlling influence over the many elements that are always present on such an occasion. Look out for persons who occupy too much time as they are sure to kill the interest of the meeting. Nevertheless be careful to give no one any unnecessary offence. Do not fall into the error of trying to conduct a cottage meeting as you would a church service. It is often best not to have the chairs arranged in rows. It gives the people the impression that they are in a formal meeting and it interferes with freedom of spirit in asking questions, etc. Ask the Lord for special wisdom to keep out a spirit of discussion and contention. *A spirit of controversy will kill your meeting at the outset.* Argument and disputation produce dearth and darkness. It is the uplifting of the cross of Jesus Christ that will bring the light to those who are seeking truth. Neighborhood gatherings of this kind are not suitable places to undertake to settle either neighborhood difficulties or religious controversies. If there are a number of earnest Christians present who can give bright, stirring testimonies, it may be advisable sometimes to devote five or ten minutes to a social meeting. This is a very successful way to get persons to express their condition, sense of need, etc., and it will usually be found best to have it immediately after the gospel talk. *Close the meeting early and promptly on time.* Never hold your meeting over an hour. Forty-five minutes would in some instances be better. If there are those present who manifest more than a usual amount of interest in the meeting, and in whose hearts a spirit of inquiry has been aroused, invite them to remain after the meeting, and make it a point to talk with them. Do not keep all the people waiting for the sake of these few. If you do, more than likely they will be absent at the next meeting.

TOPICS FOR CONSIDERATION AT A COTTAGE MEETING

Select some appropriate gospel theme and stick close to your text. As a rule, the fewer the scripture texts used the better. There will be less liability to confuse the minds of your hearers. This is especially true in case there are a large number of unconverted people present. The same prayerful attention and

consideration should be given to the selection and presentation of your subject, even if only a few souls are present, as if you were going to talk to five hundred. The story of the cross, told in the plainest and most simple language, will have the greatest influence and force with the people. Make a free use of appropriate illustrations. Teach as Jesus taught—by object lessons and in plain and simple language. Reach people right where they are. No startling communication of strange doctrine should be made. Let such questions be considered privately with those who seem to be interested. In a cottage meeting never preach; simply talk. Meet the people on a common level, and extend to them a helping hand just where they are. Choose some simple topic such as the love of God, the forgiveness of sin, God's hatred of sin and His love for the sinner, Christ our sin-bearer, the saving power of God, salvation a free gift, etc. Choose the most vital truths for presentation, and then trust the spirit of God to send them home as barbed arrows to the hearts of those who need them most.

CLOSING THE MEETING

Close the meeting when the interest is at its highest. Send the people away hungry, and they will come again. Never hold a meeting an hour and a half on pretence of the people being greatly interested or that you want to finish your subject. It is a good plan to stop right in the middle of your subject. Christian workers should show some of the wisdom which the devil displays in cheap literature and dime novels. The exciting stories in these papers always stop just where the shot was fired or the fatal leap was made. Let us lead the unconverted one carefully and prayerfully up to the climax, and there leave him to answer for himself, the question "What shall I do with Jesus?"

A very successful method of closing the meeting is as follows: In closing the gospel talk, state to those assembled that the hour has come when the meeting should close, and you desire to close with a word of prayer. Ask if there are those present who have some request they would like to have presented to the Lord in prayer. The first time a cottage meeting is held it may sometimes not be advisable to give a direct invitation to accept Christ. Ask if there are parents who are burdened for their children; children burdened for their parents; and, finally, if there are any present who desire to be remembered *themselves* in the closing prayer. At the close of this final prayer, a few verses of some familiar hymn may be sung, and then you may, without any formal benediction, announce that the meeting is closed. Then follows the most important part of the meeting—the personal work.

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A young man with rather a sad expression rose to say: "I have this power of God. At times I have the blues, but I want to become strong." Brother Mackey interrupted, saying: "A word about the blues; an old lady once said that she was glad it was a rocky road to heaven, because when she fell the rocks kept her from falling far. Here is a recipe for the blues: Take the 13th chapter of I Corinthians, and the 150th Psalm, and read them on your knees, and ask God to bless the reading, and it will chase away the blues in no time. I used to have the blues every Monday morning, but I have found something better."—*At the Mission.*

Fragments From the Work

T. F. MACKEY.

DURING the past month we have observed many good results in connection with the work at the Life Boat Mission. We have gone out in the vicinity of the Mission with the gospel wagon before the meeting almost every evening, and as a result, a large number of people have been drawn to the Mission. Last Sunday night was a memorable service at the Mission. Twenty-eight men stood up for prayer, the greatest number of sincere seekers I have ever

life, and he went away rejoicing. He shook hands with everybody. After hearing a number of testimonies from those who had been to prison, he said that he had had to do with sending a good many men to prison, but that if it had been the means of leading them to Christ he would try to send some more, but he supplemented these words by saying that he might help some by sending them to the Life Boat Mission.

A young man on the street corner a few nights ago heard the gospel and followed the wagon to the Mission. He says that he left home eleven years ago, and when he left his sister put a New Testament into



A GROUP OF STREET CHILDREN

yet seen on their feet at one time, in the Mission. There was no excitement; the Lord did the work. I have observed good results of the work of the chaplain at the Workingmen's Home. We have to be patient with these young converts and bring them along step by step. We are in danger of expecting them to learn all at once what it has required us years and years of experience to be able to appreciate.

Last week one of the prominent judges in the city stood on the corner down town listening to the talk from the gospel wagon. A Life Boat tract was handed him, on which was stamped an invitation to the meeting. This man came to the Mission, and seemed to make himself at home. Said he would be glad to have us call on him. He said he was not in the habit of going to missions, as he was a member of the Methodist church and thought a good deal of his church, but did not take much stock in mission meetings and street work. He was on his way to a banquet or entertainment somewhere, when he stopped on the street corner at the meeting, but of course he never got there. He followed the gospel wagon down to the Mission, and was there throughout the evening. He said he had never attended such a meeting in his

trunk, and there it stayed for eleven years. He told one of the workers at the Mission, when he was offered a Testament, that he had one of his own at home in his trunk. The worker told him that he had better get it out; as a better place for it was in his pocket. The next night when he came, he brought the Testament with him which had been in his trunk all those years, and that night he also gave his heart to the Lord.

While we are not in the habit of taking up a collection from the gospel wagon on the street, yet I was impressed the other evening to ask for donations for a man just out of prison, to get him a coat and vest to put on in place of his prison clothes. I received three dollars and ten cents, with which we bought him a shirt, coat, and vest. This man gave himself up to the Lord during a meeting at the Life Boat Mission. He has been in a number of prisons and was strongly prejudiced against everything by the name of Christianity. He did not even want a Christian to speak to him. He said he did not take any stock in religion. We told him we were not preaching religion, we were preaching Christ. He did not want to be introduced to any of the Mission workers. We told

him that we wanted to help him. That night he knelt with a Christian man in prayer, and gave his heart to the Lord. He also prayed to the Lord for employment. Although he had before searched in vain for work, the next morning he secured work at his business, which is that of a professional laundryman.

Several years ago a well-educated man was converted in the Mission. He had trouble with his wife and had left her some time before. He had never drunk, dissipated, nor gambled. He had enlisted in the army and was converted just as his regiment was about to leave for Cuba. He returned to his family, and all seemed to be going along nicely. He had some difficulty in finding work, and all at once suddenly disappeared. His wife came to Chicago and searched for him for weeks. She got a place washing dishes for the board of herself and child. She walked the streets day after day looking for employment, but nobody would take her in. Her shoes and clothing were poor. She had to work so many hours a day for her board, and when she got out it was too late for her to find work. She was in a pitiable condition when we found her. The little four-year-old child was taken to the Children's Christian Home. Her feet were in such a condition from walking bare-footed over the dirty streets, that Sister Black says it has taken many, many foot baths to get the dirt off. We ought to praise the Lord for these institutions and agencies which can work together to help those who are in need, distress, and sorrow.

Simple but Impressive Dietetic Experiments

DAVID PAULSON, M. D.

Select a loaf of fresh baker's bread, take out a piece from the center about the size of a marble, roll it a few moments between the fingers and thumb until it is well rounded, then toss it against the floor. It will bound back four to six feet, really making a good substitute for a ball. Then, try to imagine what a difficult contract nature has to undertake if it attempts to make good blood out of such dough-balls rolling around in the stomach. How much better it would be to cut such bread into slices, put them into the oven, and allow them to remain there until they are nicely browned from center to circumference. Who knows how much pain, misery, and how many premature deaths, such dough-bullets should be held responsible for?

Cook some oatmeal a few minutes according to the directions on the beautifully decorated package, then take a small portion of it and rub it between the hands, and then observe how they adhere together as if they had been smeared over with sticking plaster. Then try to sympathize with an already enfeebled stomach which daily has to contend with a dose of such paste. Think how much better it would be to take a bread tin, sprinkle some bread crumbs on the bottom, and spread such kettle cooked grains into it in a layer about as thick as an ordinary slice of bread, then allow it to bake in the oven until a nice brown crust forms on both top and bottom. The starch in the mush baked in this way is quickly transformed by the saliva and can be made into good blood, while the starch in the grains that are merely kettle cooked sours and ferments in weak stomachs and thus insidiously undermines the health. It is a little more trouble to prepare grains in this thorough-going manner, but it is also trouble to have illness in the family,

and still greater trouble to have funerals; and the cause of thousands of funerals can be traced to just such simple errors in diet.

Send to the butcher's shop for a tumblerful of fresh blood, then take a slice of nice white bread, dip it into the glass of blood, and then lift it out and let as much of the blood drain off as will, and then remember that what makes this bread so juicy and colors it so distinctly is precisely what gives to every piece of flesh food its juice and color. The blood which remains in the flesh when the animal is killed is of the same character as that which drains away through the blood vessels. That slice of bread might be subjected to a stream of water for a sufficient length of time so that all the blood could be washed out of it. Likewise a piece of flesh can be put under the hydrant and a stream of water allowed to flow over it for a few hours; then all the blood and waste matter will be washed away and only the real food substance will remain. It will then appear almost as white as ordinary bread, but will be almost as tasteless as so much yarn. If the person does not have the gastric courage to drink blood directly from the tumbler, why should he have the courage to eat it from a piece of meat, which has in it all the blood that could not readily drain away?

The Lord commanded Noah, generations before there were any Jews, not to eat the blood (Gen. 9:4), and the same directions were incorporated in the instructions given the Gentile Christians after the Jewish Dispensation had passed away. They were directed by the Christian Council, composed of the majority of the twelve apostles, to carefully adhere to these necessary things: "Abstain from meat offered to idols, from blood, from things strangled, and from fornication." (Acts 15:28, 29.) Science and revelation alike suggest that blood is not the proper diet for man; it is well to bear in mind that in reality that which gives the flavor, taste, juice, and color, to meat, is the amount of animal blood it contains.

How to Grow in Grace

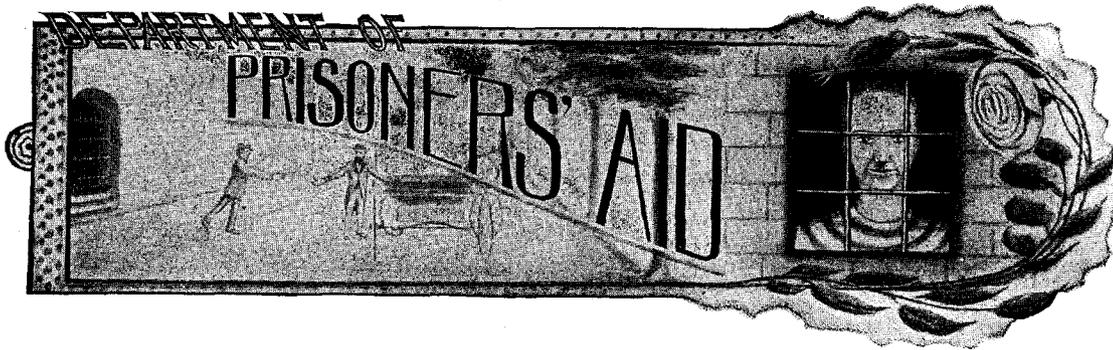
SARAH WALDE

THOSE who are just converted are as new-born babes; to grow up to the stature of men and women in Christ Jesus. Like the good seed sown in the field, they are to grow up and bring forth fruit. They shall be called "Trees of righteousness, the planting of the Lord, that He might be glorified." (Isa. 61:3.)

Jesus bids us consider the lilies, how they grow. We cannot do anything of ourselves. We cannot add one inch to our stature by our own anxiety or power; neither can we by efforts of our own, secure spiritual growth.

The plant grows by receiving from its surroundings that which ministers to its life. What these gifts of nature are to the plant, such is Christ to those who trust in Him. "He shall come down like rain upon the mown grass." (Ps. 72:6.) Without Christ we have no power to resist temptation, or to grow in grace and holiness.

Some think that they must do a part of it alone, but this is certainly a mistake, for Christ says, "I will never leave thee nor forsake thee." Our growth in grace depends entirely upon our union with Christ. It is by communion with Him daily, hourly; by abiding in Him, that we grow in grace. By constantly beholding Him we "are changed into the same image from glory to glory even as by the Spirit of the Lord." (2 Cor. 3:18.)



Can Christianity Help the Criminal?

W. S. SADLER

TO answer this question, we must first come to an understanding as to what is meant by and included in the term "Christianity." At the present day this term has come to be quite flexible in its application. It would almost seem that any system of religion which did not emphatically deny Christ, had been accorded the right to fly the flag of Christianity. By Christianity we mean the pure and undefiled religion of the Lord Jesus Christ; not only the teaching, but the power as well, that goes with the preaching and acceptance of the glorious gospel. *Christianity is practical.* Christianity is a living, acting, transforming power; a power able to create anew the minds and characters submitted to its influence. The theories and philosophy of Christianity have no power to actually aid the criminal, or anyone else for that matter; that is, to aid in the sense of enabling him to regain lost character, to make honest men out of dishonest men; and otherwise change a man's mind and heart as it must be changed to make him a *Christian*,—Christ-like. Christianity consists in living and doing, rather than in thinking and talking. There has nowadays come to be a sort of intellectual Christianity; a service of God that consists in theories and thoughts. While these are, perhaps, essential parts of real Christianity, nevertheless, by themselves they are powerless to aid the man behind prison bars, or any other creature. Christianity can help the criminal; it is his only hope. To-day there is a good deal of writing and preaching *about* Christianity, while very little of the plain, simple, all-powerful gospel is either written or spoken.

Dear reader, if you are looking for the benefits of Christianity, if you are seeking for a power to change your life, be sure you get the genuine article. Do not get somebody's theory about it. Don't be looking for what somebody else claims to have found. Go straight to headquarters for what you need. Go to God Himself. The God who keeps your heart beating and your lungs working is the God who is personally interested in you; and Christianity *to you* means simply that you are to come into harmony with God, mentally, morally, and physically; seek to think and act as your conscience prompts you. Let the language of your heart constantly be "Not my will, but Thy will, be done." Give yourself *just as you are*, to the Lord *just as He is*. Take God just as you know Him,—just as you find Him in your cell or wherever you may be; and yourself just as you are this very moment, and make an unconditional surrender. Give all over to God; and then, by the grace He gives you, moment by moment live that life which will give you a conscience void of offence toward

God and man. This, dear reader, is Christianity pure and simple. What you want is Christianity *for your own soul*, not what somebody else had; not what some great man says you ought to have, but what you really need; what God knows you need, and what He will abundantly supply if your will is in harmony with Christ. Let the mind which was in Christ Jesus be in you, and remember that your duty is all summed up in the following verse: "If there be first a willing mind, it is accepted according to that a man hath and not according to that he hath not." (2 Cor. 8:12.)

A Prisoner Writes About Crime

EDITOR OF THE LIFE BOAT:—Having come into possession of your valuable little paper through the kindness of one of my fellow prisoners, upon looking through its pages I noticed the Prisoners' Aid Department, and I saw at a glance you were interested in the welfare of fallen humanity. As one who has had some bitter experience, I want to write a word about crime, its cause, and if possible its cure. First, I do not believe that crime is born in us as some of our great philosophers tell us. It is a voluntary act, yet it is aggravated by environments and circumstances. The serious difficulty begins in childhood, at that period in which the training should begin. Every child has a tendency toward the wrong. The will begins to move in the first morning of childhood; its final movements are in the direction of self-assertion, and unless the training begins at once, and is wisely and persistently continued, the self of this new being becomes dominant. Its own pleasure is likely to become the law of its life. Self-seeking early introduces into the character an element of weakness. When irreligion in the family is holding sway, the conscience is blunted; her voice is quiet and the old nature is reinforced, hence in maturer life there comes a break down, there is no power to resist evil from within; and without, the current carries downward this human driftwood as so much trash.

True principles—morals that will stand the test, are all lacking to-day, and as men come to maturity their moral weakness comes out; it is seen both in the kind of business they choose and in the methods which they adopt. Their principles are selfish, overreaching, and vicious. Truth and fairness are slaughtered without compunction. Grasp and greed are the mottoes for every day life. Corporations in which individual souls and consciences are not considered are brought into existence; they are enlarged and become mammoth. Individuality is lost; irresponsibility dominates everything within the circle of the corporation. (This is written of those associations that fear not God neither regard men.) God's rights and prerogatives are set at naught; His Sabbaths are violated; His claims are ignored; His commands unheeded; His advice sneered at; and His authority trampled under foot. How easily do such men forget that He that walketh uprightly walketh surely.

There is work to be done by men of moral courage and ability, who can break with iniquity wherever found, even in one's own household; in fact that is the place to begin. Prevention is

what we want, and not a cure. It is not more bolts and locks and prison walls that society wants, but more men in the world who will reach out a helping hand to their fellow men, with a sympathetic heart, as the good Samaritan did of old, to the man who fell among thieves. As he lay by the roadside, several people passed by, and paid no attention to him. As it was nineteen hundred years ago, so it is to-day. There are people passing him now as well as then, but I believe there are some good Samaritans still in the world. Although others may pass by on the other side, yet in due time the right man will come along, and reach out his hand and assist his fallen brother on to safe ground. will take him to the inn and take care of him until he is restored to his natural strength, and he will receive his reward of Him who seeth in secret. Of course, we cannot expect anything but tribulation while we are here on earth, as this is not our rest. I believe the human race was made for higher purposes than to worship the things of earth. I believe it was made to worship God, the Creator of all things, and not the things of this temporary habitation; as St. Mark asks, "what shall it profit a man if he shall gain the whole world, and lose his own soul; or what

preach, it would save scores of men from such places as this. Christ says He came to save that which was lost. Even if they did not take the interest in the unfortunate ones that they should, we have means at our own command, and can go to our God and by the assistance of His Son Jesus Christ, work out our own salvation.

Brother, I do not think you have forgotten me. If I do not receive an answer at once, I know you have a number of letters from others to answer, and that your other duties necessarily make you a very busy man. Reply to others, sending them good cheer, and if any have to wait, let it be me. We have now an orchestra composed of prisoners, and to-day was their initial attempt, and they did splendidly. You can see that the present management is doing a great thing to cheer up the boys here, if they will only appreciate it, and I hope they will.

Brother Sadler, I am trying to conduct myself while I am here so as not to bring any reproach or shame on those who are taking an interest in me. I hope I may some day be able to call on you, shake hands with you, and personally thank you for what you have done for me. Yours in Christ, J. W. BROWN.



A BACK-YARD SCENE: THE CHILDREN'S ONLY PLAY-GROUND

shall a man give in exchange for his soul?" Those are words which it would be well for us to commit to memory.

I would like to say more, but my material is short. I will have to close. Hoping these few lines will do some good, I am, yours respectfully,
 GEORGE COLEMAN.

A Letter

DEAR SIR AND BROTHER:—Your kind letter was received in due time and contents noted. I appreciate them, and I feel as though you are one of my closest and dearest friends on earth. It has a tendency to make a man put forth all his energies to redeem himself and show to the world that he is a man. If more of the people on the outside would put in practice what they

Wants to be Among Christian People

DEAR BROTHER:—I received your very kind and welcome letter on the twenty-fifth. Of course I understand that you could not aid me in securing employment unless you were sure I would do right in the future. My stay here has convinced me that an honest life is the best from every point of view. I am determined to be a good Christian citizen hereafter, and will show by my conduct how much I appreciate your kindness.

I would like very much to do my parole among Christian people. I want plenty of work and a chance to study the Bible. I will have to stay here a year longer if no one will sign my papers, therefore I prefer an opportunity to show all that I can lead a better life. I hope you will consider this, and believe that "a friend in need is a friend indeed." Very sincerely yours,

CHAS. CHURCHILL.

Exceeding Great and Precious Promises

W. S. SADLER

"Come unto Me, all ye that labor and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For My yoke is easy, and My burden is light." (Matt. 11:28-30.)

IN the service of Christ there is peace; in the work of the Master there is rest. This world neither affords peace of mind nor rest of soul. In contrast with this, the humblest soul that treads the earth may find in Christ Jesus perfect peace of mind and sweetest rest of soul. Are you heavy laden? Then give your burden to Jesus, and in its place fill your mind and heart and soul with the joy and peace and satisfaction which He is now waiting to exchange for your labor of sin and your burden of guilt. "Take my yoke," says Christ, "and learn of me." The yoke of Christ is a yoke of freedom and not of bondage. The yoke is made for two, and when we take the *yoke of Christ* it means that we have Christ for our yoke-fellow. His neck is in the other side of the yoke we bear, and He is abundantly able to do all things connected with the partnership thus formed,—to draw with ease the burden, the yoke of which we bear with Him. When tired and worn in body, we often seek, and appear to find, rest—physical rest, but how long and fruitless is the search for rest of soul,—spiritual rest, when wandering in the wilderness of sin. Look no longer for that which you may find now. Christ said, "Come unto me." All you have to do is to *come*, and you will find rest of soul, for this is the promise, "and ye shall find rest unto your souls;" and when you come it is written, "Him that cometh unto Me, I will in no wise cast out." (John 6:37.) Remember now and forever that His yoke is easy and His burden is light. It is the yoke of sin that is heavy, and the way of the transgressor that is hard. (Prov. 13:15.)

"He giveth power to the faint; and to them that have no might He increaseth strength." (Isa. 40:29.)

Are you faint hearted? Do you feel too weak to make an effort to live right and serve God? Then this is a promise especially for you, "He giveth power to the faint." If you are faint He will give you power. How will you get this power? Just ask for it and take it, for Jesus himself said, "Men ought always to pray, and not to faint." (Luke 18:1.) In simple faith ask God for this power. Instead of fainting longer, pray. Even if you have no might at all, He will increase your strength sufficiently to enable you to lay hold of His exceeding great and precious promises. His promises are all, every one, yea and amen to him that believeth.

"For I the Lord thy God will hold thy right hand, saying unto thee, fear not; I will help thee." (Isa. 41:13.)

This is a precious promise for the fearful Christian. The Lord says to those who are afraid, "Fear not; I will help thee." How does He give this help? By holding our right hand. Our success in the Christian life will depend upon our keeping our hand in the hand of God. A little child, clinging to its father's hand, when it stumbles in its walk is forced to let go the father's hand, and consequently falls to the earth; but if the little one, realizing the weakness of its own hold, will only give the little hand to its father, trusting him to hold that hand, then though the little feet often stumble, yet the little form is borne safely up and is not cast down. So with the Christian, though we may often stumble, yet when our hand is in God's hand we will not be cast down; we will rise again unharmed in soul, although having learned a new lesson concerning the enemy's devices.

Practical Thoughts for Working Christians

W. S. SADLER

WORK INTELLIGENTLY.—It is essential that the Christian worker recognize the material he is working upon. He must work intelligently, and as Christ worked. By careful study and patient practice the worker for God must seek to develop a breadth of character and a keenness of discernment that will enable him to recognize a difference in the beings over whom he seeks to exert an influence for good, and to intelligently vary his efforts to uplift them. We should study to show ourselves approved unto God, rightly dividing the word of truth.

MEET PEOPLE WHERE THEY ARE.—The anxious, the careless, and the indifferent, must be met where they are. Christ in seeking to save this world came to it in the likeness of sinful flesh, and on this earth, among those whom He sought to help, He lived and worked and died. However earnest and stirring your appeals to the souls of men may be, unless you can in a practical way reach them right where they are, your efforts will meet with but little success. Let your teaching and your exhortation be suitably backed up by the practice of the truth you preach, and the work will not be without influence and results. We must adapt our teaching to all classes, and identify ourselves, as it were, with those whom we seek to help.

AVOID CONTROVERSY; SEEK TO REMOVE PREJUDICE.—The Christian worker should present truth so as to excite the admiration of his hearers, rather than arouse their prejudice or stir up a spirit of combativeness. Paul in his work for the Jews moved very carefully in this respect. He did not arouse their prejudice by at first exhorting them to believe in Jesus of Nazareth. He pointed them to the Old Testament, and in this way sought to bring rays of light to their darkened minds without arousing a spirit of prejudice.

ZEAL AND EARNESTNESS.—A careless and lifeless presentation of truth will never awaken sinners out of their death-like slumbers. The working Christian must by his words and his actions show that he believes from the depths of his heart the message he preaches to others. Christian zeal and earnestness are the result of prayer and consecration, and indispensable parts of the moral equipment of the worker who would arouse souls and impress them with the importance of yielding their hearts to God. The spirit of true zeal and enthusiasm is produced by having felt in our own souls the reality of the truth we preach and the peril of the souls we seek to help.

THE DANGER OF BEING GUIDED BY IMPULSE.—To be zealous and earnest does not by any means imply that one should be guided by impulse or controlled by feeling. One writer has said of impulse that it is "blind in its operations, and destructive in its results," while true Christian zeal is controlled by a sense of duty and directed by a sense of propriety. It permeates the entire being, and results in the doing of good deeds, as well as in the speaking of good words. As co-workers with Christ, we should seek to be moved and guided by the Holy Spirit rather than by the spasmodic influence of impulse.

THE LIFE BOAT

W. S. SADLER
DAVID PAULSON, M. D. } EDITORS

SPECIAL CONTRIBUTORS

E. B. VAN DORN	MRS. W. S. SADLER
FANNIE EMMEL	JULIA A. WHITE, M. D.
THEKLA BLACK	LILLIAN S. CONNERLY

Worldliness in the Church

During the recent Christian Workers' Convention held in the Moody church in this city, at which scores of Christian workers were gathered from all parts of the country, R. A. Torrey, Superintendent of the Moody Institute, in the course of the opening address, spoke the following words with reference to the spirit of worldliness which is gaining ground in the church:

"Worldliness is rampant among church members. Many church members are just as eager as any others in the rush to get rich. They use the methods of the world in the accumulation of wealth, and they hold just as fast to it as any when they have it. Many do not believe in the whole Bible. The book of Genesis is a myth, Jonah is an allegory, and even the miracles of the men of God are questioned. Men marry one wife after another, and are still admitted into good society; and women do likewise. This immorality is found in the theater. The theater at its best is bad enough; but now the Saphos, and the Degenerates, and all the unspeakable, vile accessories of the stage rule the day. And the women who debauch themselves by appearing in such plays are defended in the newspapers and welcomed by supposedly respectable people."

Donations of Clothing, Food, Etc

Elsewhere in this paper will be noted a call for second-hand clothing with which to supply the poor and destitute who are calling on us every day. We trust our readers will be as prompt and liberal in their response to this appeal as they have been to similar calls in the past. The cold weather will soon render it unsafe to undertake to ship canned fruit or anything of that kind, but there is still opportunity for shipping such foods together with potatoes, etc., before the weather becomes too severe. Donations of food, clothing, or money with which to purchase these, will be greatly appreciated, and carefully expended according to the wish of the donor.

Agents Wanted

We desire to have a reliable representative of THE LIFE BOAT in every town and community. Are you interested in THE LIFE BOAT? Has it done your soul good? It will help others. We will do our part in encouraging you to circulate it among your friends and neighbors. Write to us about it.

Prevention

THE LIFE BOAT is greatly interested in all efforts that are being put forth along the lines of Christian help work, practical rescue work, mission work, etc., and yet we feel especially called upon to constantly emphasize the great importance of *preventive* work. Often after every effort has been put forth to save some poor soul who has fallen into the depths of the city's quagmire of sin and iniquity, we find ourselves thinking: "How small an effort would have saved this poor soul had it been put forth at an earlier date. How little of human kindness and forbearance it would have taken to have *prevented* this soul from drifting into the slough of despond, or from becoming desperate and making this frightful plunge into sin and iniquity." Every week we catch some mother's daughter, some father's son, who has drifted into this city, just in time to warn them of the moral maelstrom ahead—just in time to save them from wandering into the "far country." And, oh, how thankful we are when by such an effort, with only a few moments of time, at the cost of but a few cents in food, clothes, or lodging, we can encourage a young man or a young woman to struggle anew with life's difficulties, assuring them that we are their friends, and at all times they can rely upon us for assistance, and perhaps, better than all, we are able to lead their thirsty souls to the brooks of heaven and induce them to take their first draught of the water of life.

Dear reader, wherever you are, watch for opportunities to do preventive rescue work. Watch for opportunities to save young men and young women before they have miss-stepped into the yawning gulf of crime and wickedness. Your efforts will not only result in the saving of souls and the prevention of much subsequent suffering and misery, but your own soul will be much cheered and greatly strengthened by the effort you have made to save another from the wicked devices of the enemy of all truth and righteousness.

Christian Workers' Convention

The recent Christian Workers' Convention in this city, held under the auspices of the Moody Bible Institute, was the occasion of bringing together a large number of Christian workers from all parts of the country. Different lines of mission and rescue work were spoken of by those who had special experience in their respective fields of work. The need of work in different spheres of Christian endeavor was set forth by those especially interested in particular fields. Many of the workers in attendance at the Convention visited the Life Boat Mission and our other institutions; some of them speaking in the Mission. We trust that these gatherings will result in producing a more wide-spread interest in reaching the various classes of people who are at present beyond the influence of ordinary church methods.

About Renewing Your Subscription

We hope our subscribers will be prompt in sending in their renewals. Kindly renew before the 15th of the month, and thus save us the trouble of taking your name off the list and putting it on again.

People and Events

JUDGE ARTHUR was a visitor at the Mission.

Fred Gregory has gone to his home in Germany.

Don't forget to renew your subscription promptly.

We are glad to welcome back into our midst Sister Sannie Gallion.

Mae Hudson has left Chicago for California, on her way to Honolulu.

Mable Pringle visited the Training School on her way to Madison, Wis.

A contingent of twenty-five nurses is expected from Battle Creek shortly.

Dr. Kellogg was at the Mission a recent Saturday evening, and gave a short talk.

Another visitor at the Mission the last month was Rev. D. B. Gibson, of Cerro Gordo, Ill.

A series of talks on the Holy Spirit is being given by Brother Sadler at the Training-School.

Mary E. Talford, of the Haven of Rest Mission, Elgin, Ill., visited the Life Boat Mission.

Mr. and Mrs. Dr. Paulson have located at the Branch Sanitarium, 28 Thirty-third Place.

One Sunday evening a collection of \$5.50 was taken up at the Mission for the Children's Home.

Etta Hoover, of the nurses' class, Battle Creek, will spend several months in connection with our work.

The following members of the fall class have gone to Battle Creek: John Tetz, Coral Roach, and Bertha Nye.

Mrs. Thomas Longstaff, sister of Mrs. N. W. Paulson, paid a visit to the work on her way to Newport, N. Y.

Send THE LIFE BOAT to your neighbor or some unconverted friend. It may be the means of saving a soul.

Brother Province has connected with the Chicago work and has taken up duties at the Workingmen's Home.

Brother and Sister McCarthy, of Fairfield, Iowa, were at the Mission one evening, and sang several songs.

The Training-School audience greatly enjoyed an address from Dr. J. H. Kellogg on a recent Sabbath morning.

Mr. Charlie Blanchard, of the Christian Workers' Mission, Minneapolis, visited the Mission and sang several songs.

Brother W. A. Bennett, of the "Whosoever Will" Mission, New Orleans, Louisiana, spoke at the Mission recently.

Brother Partridge, an old Training School student, visited the work while on his way to Battle Creek to attend college.

Considerable painting and calcimining has lately added greatly to the appearance of the Training-School building.

S. J. Homan, Superintendent of the Rescue Mission and Home, Cleveland, Ohio, spoke one evening at the Life Boat Mission.

Rev. Henry Gillespie, of Clarinda, Iowa, visited the Mission during the past month. He also visited the Life Boat Rest for Girls.

S. H. Hadley, Superintendent of the Jerry McCauley Mission, New York city, spoke to an interested audience at the Life Boat Mission.

B. E. Connerly and Lillian Snyder were married last month at Battle Creek. They have returned to Chicago and resumed their work at the Mission.

C. W. Arnold, of Minneapolis, visited the Mission and sang a very impressive song entitled, "The God that Lived in Noah's Time is Just the Same To-day."

Francis K. Ward, Superintendent of the Sunshine Mission, Cedar Rapids, Iowa, was a visitor and speaker at the Life Boat Mission one evening last month.

Mrs. Hearn, an experienced prison worker from Nashville, Tennessee, recently addressed the audience in the Mission, and her practical talk was much enjoyed.

The past month Brother T. F. Mackey has been working in connection with the Life Boat Mission with the Gospel Wagon, etc. The Lord has wonderfully blessed his efforts.

The following persons from Battle Creek visited our work the past month: Anna Knight, Pearl Shuter, Etta Peterson, Alice Donnelly, Mrs. Province, and Miss Herring.

Mrs. Moorman, who has been connected with the work at Battle Creek, has come to Chicago, and has connected with the Training School in the interest of hygienic dressmaking.

The miracles found in the lives of Peter and Paul and other apostles, as well as those recorded in the Old Testament are at present forming the subject of the morning Bible studies at the Training-School.

Mr. Bennett, an architect from New Orleans, La., recently called at the Life Boat Mission, and told us that he had met a number of the Mission converts in New Orleans who were living straightforward lives.

Brother Rice, a Mission convert of some two years ago, spoke at the Life Boat Mission one Wednesday evening. It was certainly inspiring to see what a great change had come into this young man's life in two years.

The following are the medical students of the Senior class who are here: A. J. Hetherington, A. R. Satterlee, R. H. Harris, W. W. Wooster, B. E. Lemon, W. E. Phillips, Fred Dryden, C. M. Johnson, Elsie Merritt, Ruth Merritt, Amy Lois Hawke, R. L. Mantz, H. E. Truex, S. Yarnell, Lyra Hunt.

John Hunter and wife, who were connected with the Chicago work a year ago, visited us while passing through the city. Brother Hunter bore his testimony in the Mission to the saving and keeping power of God. It was through the agency of the Workingmen's Home and Mission several years ago that Brother Hunter was led to Christ.

THE LIFE BOAT

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When writing to have the address of your LIFE BOAT changed, be sure to give your *old address*, as well as the new one.

Address all communications for this paper to THE LIFE BOAT, 1926 Wabash Avenue, Chicago, Ill.

Special Notice

If you are receiving THE LIFE BOAT without having ordered it you may know that it is sent to you by some friend. You need have no fears that you will be asked to pay for it.



Monthly Summary of the Work of the Various Institutions and Departments of the Chicago Medical Mission

Treatments given.....	1236
Examinations.....	84
Prescriptions.....	18
Surgical operations.....	11
Admitted to the surgical ward.....	11
In Children's Christian Home and Branches	48
Days nursing.....	721.8
Meals served (penny lunches).....	35,077
Lodgings given.....	5715
Using free laundry.....	3335
Attendance at gospel meetings.....	3732
Testimonies.....	792
Gospel meetings held.....	93
Bible classes conducted.....	45
Testaments and Bibles given away.....	100
Pages of other literature distributed.....	4000
Requests for prayer.....	184

—, PENN.

DEAR FRIENDS OF THE LIFE BOAT:—I want THE LIFE BOAT another year. I have been ill and unable to attend to my renewal before this. I would miss the little journal in the winter more than any other time, as I am at home more at this time than any other. I am seventy-four years old. Will see what I can do about getting some subscriptions for you. With many prayers for your success, I remain, your friend and sister,

MRS. C. A. HIBBARD.

—, MICH.

DEAR LIFE BOAT:—Please send THE LIFE BOAT to Mrs. E. R., Mich., for one year. Enclosed find order for same. This order was given me by this lady, after she had read but a few words in the paper, and she said: "It is the best paper I have seen yet." This paper has done me lots of good, and I thank God for THE LIFE BOAT. After I read it, I send it to a life prisoner of Jackson, Mich. May God bless him in reading it. Yours truly,

EMMA RATHBURN.

Donations to the Chicago Work

THE LIFE BOAT RESCUE SERVICE

Joseph Clark.....	1 00	J. T. Luyster.....	50
Edgar Nelton.....	1 00	J. A. Guenther.....	2 00
Mr. & Mrs. F. Clark.....	1 00	Miss Maggie Fellows.....	25
		Total.....	\$5 75

CHICAGO MEDICAL MISSION

Edgar Nelton.....	\$ 50
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CHILDREN'S CHRISTIAN HOME

J. A. Guenther.....	2 00	Tomah, Wis. S. S.....	2 24
Edgar Nelton.....	1 00	Total.....	\$5 24

LIFE BOAT MISSION

Dr. J. M. Craig.....	6 00	Dr. J. H. Kellogg.....	20 00
J. T. Luyster.....	2 50	Mr. & Mrs. F. Clark.....	1 00
Mrs. Mary Goward.....	3 00	E. A. Boothman.....	75
Martha J. Moore.....	1 50	Mrs. Geo. W. Davis.....	3 00
Dr. A. M. Winegar.....	3 00	Total.....	\$40 75

THE PRISONERS' FUND

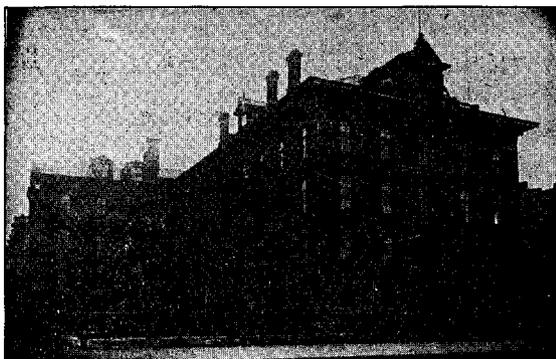
Joseph Clark.....	1 00	M. Bartlett.....	25
Mrs. Winnie King.....	25	L. M. Thompson.....	56
J. A. Guenther.....	10 00	No Name, Los Angeles.....	25
D. W. Nichols.....	2 00	Miss M. Sevrens.....	25
Fred Bullock.....	1 50	Mrs. E. Covert.....	25
Edgar Nelton.....	1 50	Mrs. Harriet Foster.....	75
Lizzie Simon.....	75	Friends.....	15
Mrs. Corey.....	50	Mabel Andrews.....	25
L. H. Morgan.....	1 00	Mrs. M. Clark.....	75
Mrs. M. A. Dent.....	25	Mr. Harrington.....	58
Mrs. Mary Quested.....	40	Fred Nelson.....	75
Margaret Higginbotham.....	14	S. J. Cornish.....	1 00
Elizabeth Leeber.....	10	Mrs. M. Chenneour.....	25
Celina Cubells.....	25	E. C. Merikel.....	25
Delia Muzzey.....	50	Total.....	\$26 43

THE LIFE BOAT REST

J. A. Guenther.....	10 00	Chicago Medical Mission	
Edgar Nelton.....	1 50	Sabbath-School.....	6 35
A. A. Livingstone.....	5 00	Total.....	\$22 85

WORKINGMEN'S HOME RELIEF FUND

Henry J. Storey.....	\$ 25
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CHICAGO MEDICAL MISSIONARY TRAINING-SCHOOL
1926, WABASH AVENUE

**THIRD
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OF THE
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MEDICAL MISSIONARY
TRAINING-SCHOOL**

INSTRUCTORS

J. H. KELLOGG, M. D., Superintendent
W. B. HOLDEN, M. D., Practical Anatomy
DAVID PAULSON, M. D., Bible Hygiene and
Treatment of Diseases
MARY W. PAULSON, M. D., Physiology and Hy-
giene
MRS. H. N. GARTHOFNER, Practical Nursing
W. S. SADLER, Bible Principles and Methods of
Christian Work
MRS. E. B. VAN DORN, Matron

THE primary object of this Training-School, which was begun three years ago, was to furnish a means of instruction and training for the workers who were immediately connected with the different institutions and branches of the Chicago Medical Mission. But, as similar work has been undertaken so extensively in other cities, urgent applications began to come in from those who had consecrated their lives to the Master's service, asking that they might have an opportunity to share the benefits of this valuable instruction. Each year the variety of subjects has increased, until last spring the curriculum for this course of one year was so arranged that students, after finishing the course, if they desired to complete a medical missionary nurse's training, could go to the Battle Creek Sanitarium and be admitted into the second-year missionary nurses' class. This presents a wonderful opportunity for those who wish to take up missionary nursing as a life-work to have the unparalleled opportunities that Chicago offers, during the first year of their training.

The following is a brief synopsis of the course of study:

1 Bible

- (a) Bible study by books
- (b) Topical study of the Bible, with special reference to personal and evangelistic work
- (c) Principles and methods of personal work
- (d) Methods of mission work, rescue work, street work, cottage meetings, and personal work

2 Physiology and Hygiene

Special attention is given to the sacredness of the human body, and the importance of obeying physical laws

3 Scientific Cooking

4 General Nursing

5 Physical Culture

6 Use of Rational Remedies in the Treatment of Disease

QUALIFICATIONS.—Consecrated Christian young men and women who desire to devote their lives to work for God and humanity, are received into this school, provided they are well grounded in gospel principles, and are prepared spiritually to engage in active work for the saving of men and women. Applicants should possess fairly good health.

EXPENSES.—Tuition is free. Food is furnished upon the European plan, at actual cost. The average expense for table board is \$1 to \$1.25 per week. In addition to cost of board, the nominal sum of 75 cents to \$1 per week is charged each student. This fee is to meet expense for room, heating, and other incidental expenses of the institution. Energetic students will be able to earn sufficient money to meet a part if not all of these necessary expenses, while pursuing their studies, by selling *THE LIFE BOAT*, *Good Health*, and other publications. Opportunity for a limited number to work for their expenses is afforded at the Workingmen's Home and other of our institutions.

OBJECT.—The purpose of this school is to prepare young men and women for various lines of city mission and rescue work, and at the same time to furnish the preliminary training for the regular nurses' course conducted at the Battle Creek Sanitarium. Chicago furnishes unusual advantages for students to put into daily practical use the spiritual and physical truths which they learn in the class-room.

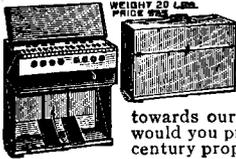
SPECIAL NOTICE.—No student should come without making previous arrangements by correspondence, as the managers of this school must be thoroughly satisfied that God has called applicants to this work before they will under any circumstances accept them as students.

Address all Correspondence
to the

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Chicago Medical Missionary Training-School,
1926 Wabash Avenue, Chicago, Ill.

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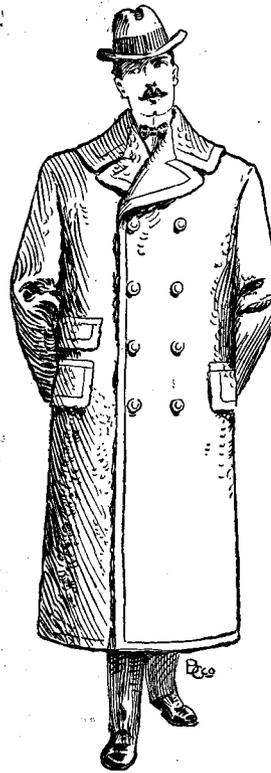
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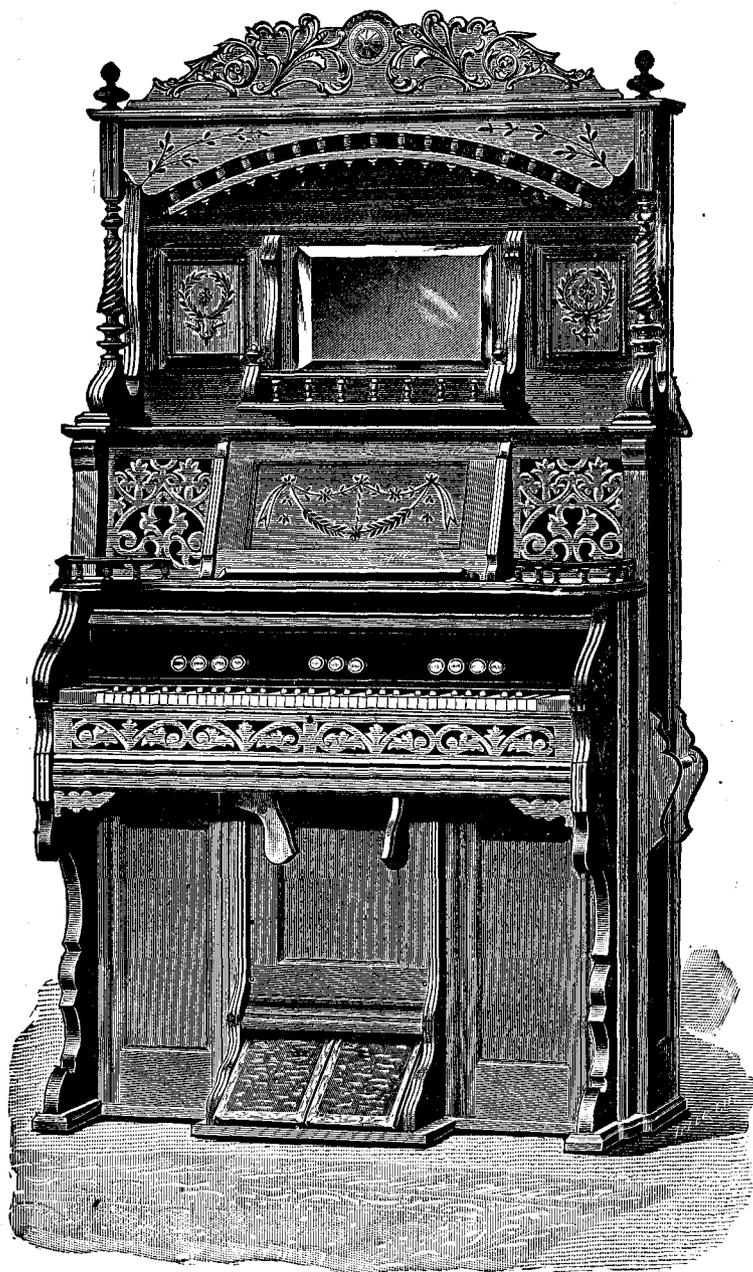
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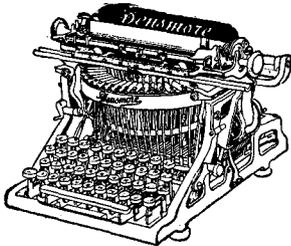
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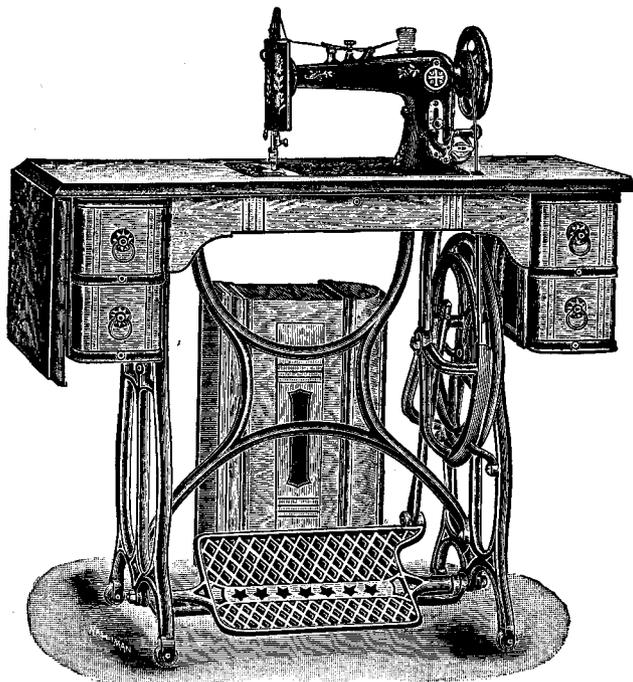
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Sizes 54 to 62 back length, bust 34 to 42. If extra size is wanted we can furnish it at small additional cost.

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