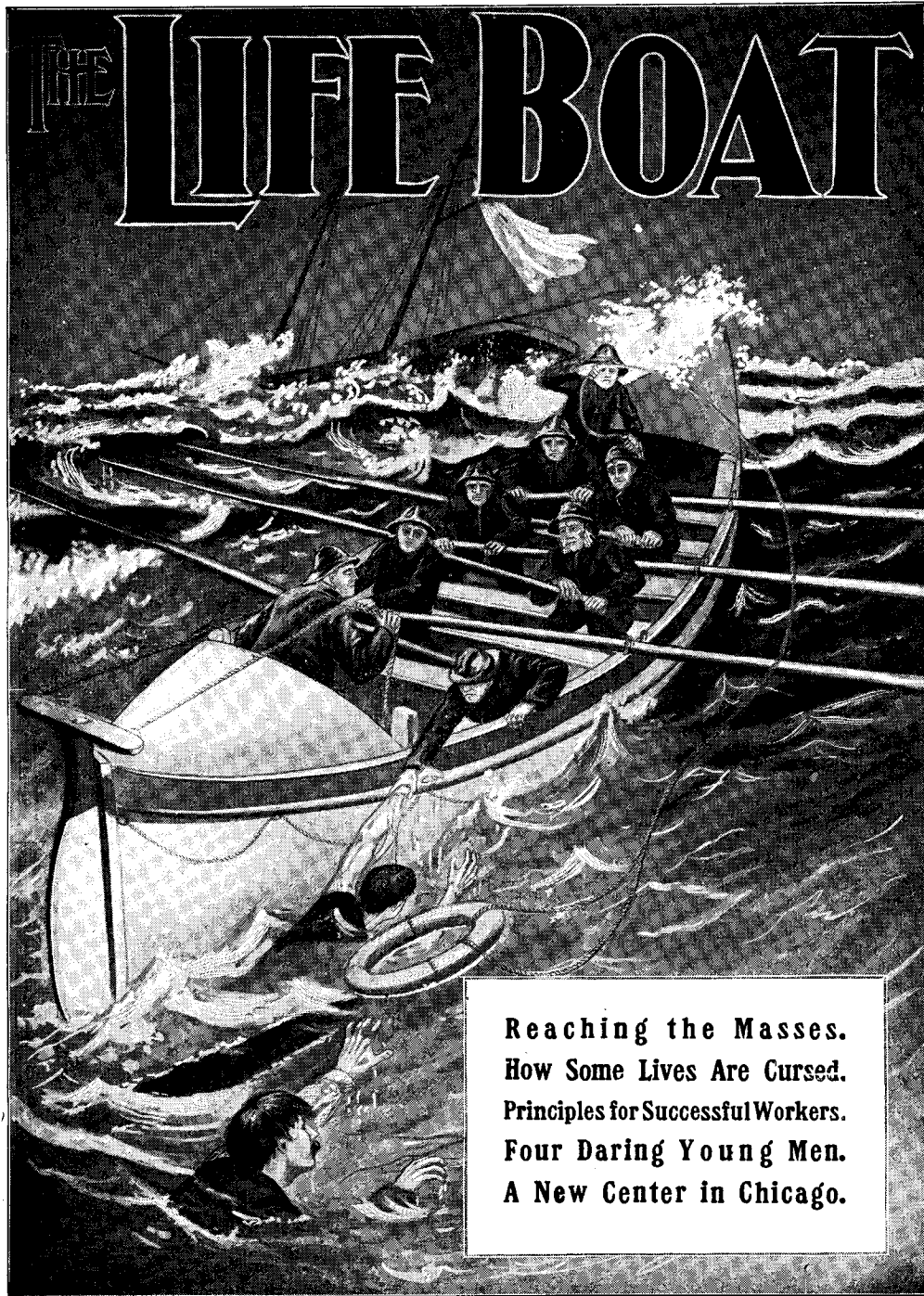


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**Volume Fifteen
Number Ten**

Windsdale, Ill.

October, 1912

Truth and Poetry About Sugar and Sweets—By the Editor.

Subpoenaed

Pearl Waggoner

You're subpoenaed by the Master;
That you'll be a witness true,
That you'll rightly represent Him,—
Can the Lord depend on you?
He has been so grossly slandered
By a base and wily foe
That the minds of men are poisoned
And His love they do not know.

Some are simply unacquainted,—
His existence some deny,
Others think Him hard and cruel;
What will *you* now testify?
You're subpoenaed as a witness
To His character below;
You can not escape the duty
Of revealing what you know.

If you bear the name of Christian,
Whether bright your light or dim,
Yet from all your words and actions
Others form their view of Him.
Not for just a day you're summoned,
Not for just a week alone,
But forever,—daily, hourly,
To the world you make Him known.

If you speak as do the worldlings,
If your acts are void of love,
Will they form a rightful picture
Of the God of love above?
If you fail to gain the victory
Over self each day and hour,
Can they ever come to know Him
As indeed a God of power?

If within a world's tribunal
You were on the witness stand,
If the Lord were there in person
And you held at your command
What would favor or condemn Him,
Would you speak as now you do?
Yet His case would no more truly
Then than now depend on you.

If you there misrepresented
And should give impressions wrong,
Or of perjury were guilty,
It would not be suffered long.
But how patient is the Master
With His creatures of the dust,
Leaving them His reputation!—
Dare you violate such trust?

Can you let it be dependent
On your feelings day by day
Or on changing circumstances,
If you tell the truth or nay?
Worthy witnesses are needed,
God is calling now for you;
Are you answering the summons?
Will you be a witness true?

THE LIFE BOAT

An Illustrated Monthly Journal Devoted to Charitable, Philanthropic,
Health and Soul-Winning Work.

50 cents a year

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Volume XV.

HINSDALE, ILL.

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OCTOBER, 1912

Number 10

Truth and Poetry About Sugar and Sweets

David Paulson, M. D.

I AM firmly convinced that disease does not rain down ready-made from heaven. When your neighbor was wrecked in an automobile accident you knew there was a definite cause for his injuries. Whether we are able to locate the cause or not there are just as *real* causes for invalidism as there are for injuries produced in automobile wrecks, and it is the business of every conscientious and intelligent physician to teach his fellow men how to avoid these causes so that they may avoid diseases.

It is extremely difficult to avoid some of these causes. For instance, some portions of the earth are so infested with malarial mosquitoes that it is next to impossible to avoid being bitten and thus contracting the disease. Those living in such places, unless they can destroy the mosquitoes, must change their location; but there are other diseases that can be avoided by only changing wrong habits.

A Common Cause for Some Common Diseases.

Last year we used about seventy-five pounds of cane sugar for every man, woman and child, and what is worse, we used thirty pounds of candy for every person in the nation. The candy industry has become one of the large factors not only in our modern business life but also in breaking down the health of the nation. On this subject Dr. Deeks, now in charge of the hospital in Panama, a man of enormous experience, formerly in charge of the great hospital in Montreal and who has

made an extensive study of this subject in different climates, says:

"In the attractive manner sugars are now manufactured and sold in the forms of sweets and candies to stimulate their consumption they have crept into every man's home. They have become, I firmly believe, the greatest curse in modern civilization. I do not except alcohol in all its varied forms, and believe that a popular movement against their present method of use would do more to lessen human suffering than the temperance movement against alcohol."

On this same subject Dr. Byford, one of Chicago's most eminent physicians and surgeons, recently wrote:

"Medical treatment is powerless to prevent the disease and degeneration that is now going on as a result of the abuse of sugars and sweets. Our only hope lies in the education of the masses along hygienic lines. The evil begins its work in early childhood. The gout and diabetes of old age are prepared for in youth. The gall stones of middle age begin to form in early life.

"Our nation is already a nation of dyspeptics, neurotics and decadents, and our only hope is to commence with the child. Whether the sale of candy to children will have to be made a punishable offense as is the sale of alcoholic drinks, I do not know; but if such a law were enacted together with one punishing parents who use artificial sweetening in the

food of their offspring, and thus make dope fiends of them, much good might be done."

The Natural Craving for Sweets.

But some one asks, "Do we not all have a *natural* craving for sweets? Doesn't the ordinary child have a sweet tooth, and is it not perfectly natural to gratify it?" On this subject I again quote from Dr. Byford:

"I wish right here to answer a criticism which is always made about the refusal of sweets to children. It is that children crave sweets and that therefore it is good for them. The craving for sweets has a natural origin. It was given us to make us relish natural food. When starchy foods are chewed by a hungry person with plenty of saliva, the starch is converted into a form of sugar in the mouth. The mild, sweet flavor thus developed gives the food a relish and makes chewing pleasurable. This is nature's way of prompting us to masticate our food."

Chewing changes a piece of toast into natural sugar. That *rewards* the child for its mastication. Nature puts the craving for sweets in the child so as to make it willing to chew long enough to develop its own sweet.

But some will say, "If cane sugar and candy are not wholesome foods why are they so abundant?" Nature does not furnish us sugar in a concentrated form, but highly diluted. It takes four to six gallons of maple sap to make a pound of sugar. Sugar cane sap is equally dilute. The same may be said of the sugar beet. Honey is an exception, but more than half of that is natural sugar, thus making it a more wholesome form of concentrated sweet.

Concentrated Sweet a Modern Development.

Until two hundred years ago sugar was practically an unknown quantity. In the year 1700 there were but ten thousand pounds of sugar made in all Great Britain. It was such a luxury that it was only used in medicine, while now they use eighty pounds per capita annually.

Cane sugar is irritating. A plaster can be made that will irritate the skin almost as effectually as mustard. I have often had to treat grocers who handled sugar freely, for eczema of the hands. It likewise produces irritation of the mucous membranes. It is one of the common causes for gastric catarrh. Experi-

ments that have been made on dogs show that when more than five per cent of the meal is cane sugar it begins to produce a mild form of inflammation. Then mucus is poured out which hinders the digestion of other food which is eaten with the cane sugar.

The natural sugar contained in fruits is ready for immediate absorption, while the fruit juices are antiseptic, discouraging the growth of germs in the alimentary canal. But cane sugar can not be used in the body until it has been inverted or changed over into natural sugar, and there is no digestive ferment in the stomach to perform this change. It is not until the sugar reaches the small intestine that it can be satisfactorily acted upon, and if eaten in large quantities it is likely to overwhelm the liver and flood the system with an injurious substance which has to be promptly eliminated by the kidneys, thereby frequently paving the way for diabetes.

Picture of a Sweet-Eating Child.

Everywhere one sees children who, if they do not have a box of candy in their hands, are eagerly looking for one. Dr. Deeks gives the following faithful description of this type of children:

"The sugar eater has usually a very red, irritable tongue, rapidly recurring hunger, with a ravenous appetite quickly and easily satisfied, red fauces, a tendency to heartburn and ineffectual belching. Children are anemic, badly nourished, pasty looking, irritable, restless, particularly at night. They have decaying teeth, are constipated, at times alternating with diarrhea; are subject to rheumatism, chorea, iritis, recurring bronchitis and sore throat. In early infancy they are always prone to gastrointestinal disturbances."

The Curse of Sugars and Sweets for Sedentary People.

In the German army, during long marches, it was discovered that the soldiers could endure more exertion when a certain amount of sugar was added to the regular ration than if it was omitted. This is because four lumps of cane sugar, in spite of these evident disadvantages already mentioned, contain as much heat and energy as an ordinary sized potato. But when people whose habits are more or less sedentary, especially in hot weather, eat a large amount of cane sugar at their meals,

and candies between meals, they are certain in time to develop not only indigestion but rheumatism and other nutritional disorders, while a soldier marching in the army, or a man engaged in hard physical work would not suffer the same disadvantages. On this subject Dr. Byford says:

"What becomes of this excess of highly inflammable food in the blood of those who eat more than they can utilize? When sugar is taken in excess it may be oxidized in superabundance and act as a stimulant. During tests of endurance the athlete will often accomplish more work by making use of sugar during the test than by depending upon the ordinary diet. But if the intake is not thus utilized its combustion soon becomes imperfect and incomplete. The unutilized products irritate the nervous tissues and produce at first exhilaration, then restlessness, insomnia, neuralgia or neuritis, and contribute to the development of diabetes, gout, diseases of the liver, kidney, skin and other organs and tissues.

"After the system has suffered for a longer or shorter time in one or the other of these ways the overtaxed digestive organs fail. . . . The sugar eater then has eructations of gas, periodic intestinal indigestion with pains, or perhaps nausea or catharsis; or even inflammation of the intestinal mucous membrane, or perhaps gall stones. . . .

"An excess of sugar does not always produce perceptible immediate effects, nor does it produce in any one person all of the symptoms and diseases I have mentioned. . . . But when the damage is done it is irreparable and the sugar eater's furnace being almost burnt out, as it were, can not be made new."

What Do You Propose to Do?

Leading physicians and sensible, wide-awake people are beginning to see that the overwhelming of the human system with this enormous quantity of cane sugar and candies, jams, over-sweet puddings, desserts and sweet cakes, is a prime cause of hyperacidity, gastric ulcer and many other of our common disorders.

In view of this there is no excuse for any of us visiting candy parlors and spending dollars and dollars that could be sent to missions, that could clothe the naked and otherwise bless humanity. But a definite reform will require moral courage, especially when everybody else

is indulging in these things, and particularly if some poorly informed doctor who has not kept pace with the light that has been shed upon this subject tells you, "Oh, yes, let the child have all the candy he wants." The same kind of doctor will say when asked about the harmfulness of tobacco, "Oh, yes, smoke tobacco, only not to excess." It is this same kind of doctor who, when a poor fellow with a red nose and congested face comes to him and asks, "Do you think brandy is doing me any harm?" will say, "Oh, no, not unless you swim in it." Unfortunately, such men have drifted into the medical profession, put out a sign, and pass for leaders of humanity in medical matters. But in the day of God when they must render account for their stewardship they will wish that they had never had the responsibility of being medical shepherds of God's children.

Is God on Your Side?

Some months ago I heard Burns, the great detective, explain the secret of his remarkable success. He said, "I have discovered that God is on the side of right. He is working for *me* when I am after a crook; He is *not* working for the crook." That is just as true of the invalid when he is willing to reform. God is working for him, while He is working against the man who is violating His laws and trampling health principles under foot. "He that *turneth away* his ear from hearing the law, even his prayer shall be abomination." Prov. 28:9.

If you sit down at the table and cover the grains and flakes that you eat, with cane sugar, if you add cane sugar to almost every other thing that you eat or drink, and if in addition you indulge in candies and other sweets between meals, you may be certain that you are acidifying your blood, overtaxing your digestive system, laying the foundation for serious troubles that no doctor on earth can satisfactorily and permanently cure, at least as long as you continue your unwholesome program. Cane sugar should only be used in moderation, and it will be a most excellent moral discipline to discontinue entirely the use of candy and use the proceeds that were formerly spent in this indulgence in the building up of God's cause in the earth.

What Four Daring Young Men Did in Old Mexico

J. A. P. Green

[The following experience of missionary canvassing in Mexico was told by Mr. Green recently to the Hinsdale Young People's society.—Ed.]

JULY 13, 1908, four young men left Los Angeles, Cal., to enter Mexico as missionary colporteurs. As we were speeding along on the train we sang the good old hymns we learned in San Fernando College. While sing-



Mr. Green with two of his company.
J. L. Brown. J. A. P. Green. George Sanborn.

ing a Baptist preacher came along and said, "I love that singing." He then joined us in further song and prayer on the train. When we reached the Mexican line we had to sing to another tongue. It was easy enough to get our money changed, but we could not change our language so readily.

We first went to Mexico City, where we

attended a ten-days' institute. During this time we learned a canvass in Spanish for the book, "Coming King." Prof. Caviness helped us learn it, so we had it in our heads and could repeat it off parrot fashion, but the most peculiar part of it was we did not know what we were saying. "Man's extremity is God's opportunity." The Lord helped us.

We started out full of courage and confidence, but at the first house we visited our courage was all gone. We did not know what to say to the people and it was a case of their looking at us and we looking at them. I remember I saw Mr. Brown, one of our boys, on the street with his book in one hand and his canvass in the other, walking up and down, trying to get his canvass into his head. In those few days I found out that success is due not alone to inspiration but perspiration. I thought the boy was beating a retreat, but no, he brought that canvass into line and before very long he could beat anybody.

I wrote my canvass on the top of my prospectus, as I could not keep it in my head. One man asked me how much my book was and I didn't understand him and replied that I did not have any. I had him write down on a piece of paper what he said and that night I took it to Prof. Caviness, who told me the man wanted to know the price of two books. I went back and sold him those books.

Many people come to me and ask what they would have to learn to go into a foreign field like Mexico. I tell them that they may know how to speak Spanish like a native, but unless they have *adaptability* they will not get along well. Adaptability is necessary for the canvasser.

I will read from a letter which I wrote while out with two of the boys, which gives you a glimpse of how we have to adapt ourselves to the existing circumstances:

"We three are living the simple life in one room. In one end of the room is Brother Sanborn. He has learned adaptability and also the art of sleeping in a hammock. Coats, underwear, etc., seem to make fine pillows, as such luxuries are scarce in this room. With but little trouble he can turn around in his hammock, but with the rest of us, with little trouble we turn out.

"Brother Brown and I concluded that a canvas cot would be preferable. His great trouble is a lack of bed clothing. However, he believes if there is no way, then make one. He has decided to be a minute man, so like the soldier he goes to bed in full dress and then on account of the cold night and mosquitoes, he wears his overcoat, and, to protect his hands, a pair of gloves. His pillow is also home-made. I'll not tell you how I look, but will tell you that we are thankful for what we have. May we all be willing to make greater sacrifices for Him who had not where to lay His head. God has blessed our efforts already in this place. The first week's report amounts to \$678 worth of orders.

"The people here are giving us a royal welcome. May we hear some day the words, 'I am glad that you came around to my home with those books. I have learned of the better way.' Be it a paper or a book, let us work with our might that some, yes, many souls, will see Jesus when He comes."

The papers advertised us and the priests opposed us, but nevertheless we sold more literature than ever. The power of God was right back of us and with all that the Lord blessed us. Now with revolutions on every hand this work is going on.

Brother Brown holds the record for one day's work. He sold two hundred and seven dollars' worth, gold. There have been sold over forty thousand dollars' worth of health and religious books since we entered Mexico four years ago. This literature is going to the homes of the rich and also to the adobe houses. You can find our books in the homes of fifteen governors and also in the president's palace. A good many are reading them and getting interested in the truths they contain.

If we get love and faith in our work there

is nothing that can put us down. You can put a man in prison and he will write books to go to the world. You can put him in a lion's den and he will come out unharmed. You can sell him as a slave and he will become the head of a great nation. You can put his eyes out and he will write a "Paradise Lost." So let us say with the poet:

"I'll go where you want me to go, dear Lord,
I'll be what you want me to be."

"VICTORY IN CHRIST."

This is the name of a most helpful little volume which has recently come to our attention, written by Robert F. Horton. Nearly forty of the Hinsdale sanitarium workers have bought copies of this book and have received a real spiritual uplift from it. Notice herewith some of the helpful thoughts which it contains:

"You must not face the day till you have faced God, nor look into the face of others till you have looked into His.

"A day is too long to go without specific prayer.

"Push on into the upper air, and insist on finding God.

"Quickening currents come from the chamber of secret prayer and circle the world.

"Not in self-assertion, or in self-exaltation, do we come to be, but in losing ourselves, and serving the rest.

"Whenever the presence of God becomes uncertain, and the contact with Him feeble, the remedy is prayer.

"If we could be always in real prayer we should be always victorious.

"It is God in us that makes our work effectual.

"God fades out of the life of those who do not pray.

"The one sure and never-failing method of living the victorious life is daily study of the Bible—*study*, not hasty reading; *daily*, not at fitful intervals."

THE LIFE BOAT will be glad to furnish copies of this book for fifty cents each.

He who loses health loses much; he who loses a friend loses more; but he who loses courage loses all.

Where Unfortunate Girls Find Home and Friends

Mrs. Elsie D. Whisler

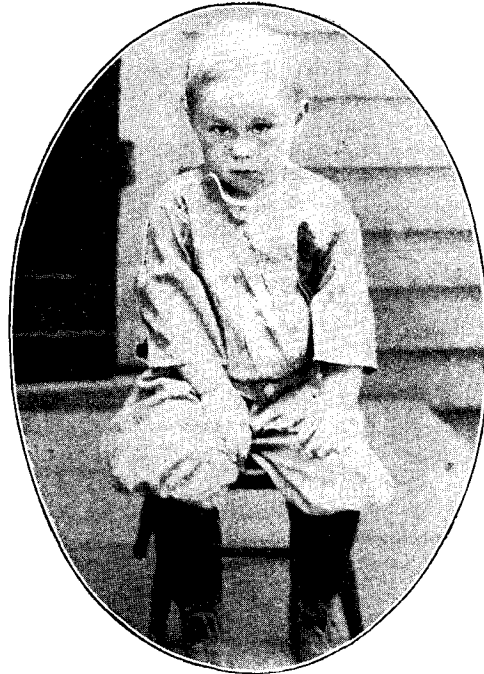
Life Boat Rescue Home, Hinsdale, Ill.

[Mrs. Whisler's article gives a splendid glimpse of the work of the rescue home. This is certainly binding up the broken-hearted. We hope that all of our readers will remember that only very few of the girls can pay anything, and that the home has as yet no endowment, no regular contributors. It is absolutely a labor of love, dependent upon the generosity of those whose hearts God has touched with a sense of its needs. Cold weather will soon be coming on and we would like to have twenty-five of our kind-hearted readers each become responsible for a ton of coal, which costs, delivered to the home, \$2.50.—Ed.]

JUST now our family is the smallest it has ever been. There is not a baby in the house except little two-year-old Thelma, who has never known another home. This is the first time we have ever been without a baby in the home. Positions have been found for several of the girls the past month where they could work and at the same time care for their babies. We expect to have a full house again soon, as we now have applications from girls who desire to enter in a short time.

As one of the girls was going away last week she told me how she appreciated what had been done for her. She said, "I feel that I can never repay you if I should send to the home all I earn the rest of my life. It is a debt that money can never pay." This girl came here a few months ago feeling that she had neither home nor friends. She left last week knowing that she had both. She said she had been a Christian until five years ago, when she began drifting away from God. She is now in a Christian home where she will receive help and encouragement in her efforts to redeem the past and lead a Christian life.

One of the girls who went home recently, intending to tell her parents of her unfortunate experience, writes: "Some people here are suspicious about me, but my own people are not, and I can't tell them yet because they are so happy to have me with them once more. I know how unhappy and grieved they will be when they hear the sad story. I think God will impress me when to tell them. I feel that I could not live and see them so sad and unhappy all the time. If I didn't have confidence in my religion I would feel lost, but I



A charming little fellow who is now nearly three years old.

have faith and believe I can overcome evil with good."

This same girl sends the following "Prayer." She writes: "It was in a journal we are taking. Mother meant to send it to me, not knowing but that I had gone out in the great world of strangers to earn my living. I felt so bad when I read it. This would have been all right for my mother to have said about me two years ago, when I first started out at public work, to see me as I would go

and come, 'blithe, gentle and pure,' and then to see me as I left home a few months ago, oh, so disgraced—anything but pure—but 'I have found a ransom.'"

A Prayer.

"O Father, my daughter has gone out into the great world of strangers to earn her living. I pray Thy blessing upon the lonely ones left in the old home. May she never forget the loving hearts that wait for her letters, nor the faces that long more than all others to see her again as she went away—blithe, gentle and pure. Uplift her homesick heart with a sense of Thy gracious presence in her hours of loneliness. Let her not forsake Thy altar. O Father, guard her heart from growing seared from contact with companions of a coarse mold. May she never be tempted by the baubles that glitter along crooked paths. Let not her environment sap any part of her well-being, mind or body.

"Protect her who may some day be granted the sacred privilege of motherhood. Keep her happy and true, and open the ears of her fellow workers to the song of her who is going about her work so bravely. Prevent them from destroying her faith in human sympathy. O Father, I commit her to Thy loving care and may she add to Thy glory."

HOW THE DAYS GO BY IN THE RESCUE HOME.

ANNIE J. DICKINSON.

Wakeful ones, or those anxious to get work under way may be astir earlier, but the quiet of the night is fully broken when the bell rings at 6:00 a. m. The morning toilets and the preparations for breakfast consume the time until 7:00 a. m., when the little bell sounds clear for morning worship. Girls and workers, every one if possible, gather in the parlor. Several hymns are sung, then follows Scripture reading with appropriate notes or comments. Recently the girls have taken much interest in learning the verse for the day given in the Morning Watch Calender.

After worship comes the call for breakfast. After breakfast the girls scatter, each

one to her appointed share of household work or the care of the little ones, as assigned by our matron, Mrs. Whisler. The nurse from the sanitarium does her part, taking care of the sick ones. The home is a veritable hive of industry throughout the morning hours. There is constant call for Mrs. Whisler at the phone or here and there over the house to overlook or direct in the work or to show visitors through the home. Again, perhaps, she may be closeted in conference with some sorrowing girl or relatives of some girl.

The hours pass swiftly until the ringing of the dinner bell at 1:00 p. m. We try to make this a pleasant occasion so it has fallen to the old lady of the home to furnish bits of news, read some helpful thought or bit of story, lest we fall into too much that is frivolous in our table chats.

After dinner those appointed do up the dinner work, then there is time for rest, sewing or other light work as the girls may choose. The bell rings for lunch at 6:00 p. m. Worship comes again at seven. There is more time for singing in the evening. We always read something helpful and then read something from the Bible, sometimes in concert, sometimes responsively. Each one is encouraged to offer some helpful comment or to ask questions as she may feel impressed. Sometimes we are favored with the presence of some friendly visitor to lead evening worship and break to us a goodly portion of God's word.

At 9 a. m., the silence bell is sounded, after which every one is supposed to settle down to quiet rest guarded by the eye that slumbereth not.

Of course there are days that rush, like house-cleaning time or when there are quantities of fruit to be canned. At such times all who are able most cheerfully lend a hand, but the above gives a fair idea of how the days go by at the rescue home.

If you enjoy reading this number, why not send fifty cents for an entire year's subscription?

How Some Lives Are Cursed

Mrs. Hannah L. Swanson

528 Thirty-third Place, Chicago.

[Every one who reads this article perhaps appreciate more than they did before the terrible enslaving power of the intoxicating cup. All should arouse themselves to elevate the temperance standard and at the same time to hold out a sympathetic hand to those who have fallen victims to its curse.—Ed.]

IT seems to me I have never realized so much as I have the past month the way Satan is working to destroy souls. It behooves us then to labor for souls as we never have before.

I must tell you about a woman who came to us from the Bridewell prison. It was a very warm day when she was let out of prison and handed a nickel, but she walked clear across the city to save that nickel.

She was with us a few days and showed a disposition to work, and did her work well. She secured a position in the neighborhood, but it was not long before the lady who employed her came and told me she could not keep her any longer as she was drinking again. I said, "Send her to me."

She was a sorry sight. I told her the Bridewell was just before her, but with tears running down her face she begged me to save her. I told her she could not stay with me and continue drinking. I would not let her bring her clothes up into the house until I was positive she had stopped drinking. I told her to wash her clothes and bathe herself, which she did, and then went to work and is doing nicely. Yesterday morning she went out to work for the day and before she went out I happened to open her room door and found her on her knees praying. You can not tell me that woman does not want to do right, but when the tempter comes she has no power to resist him.

I want to tell you about a young man I met in the Harrison police station a few Sundays ago. He had been arrested for drunkenness and disorderly conduct. He said he was a graduate of the Michigan university and was of a good family, but he had formed the awful habit of drink and it had him completely under control.

I tried to inspire hope into him and before

I left he got on his knees and asked God to give him power to resist temptation. I gave him my name and address and he promised to write me when he had "made good," as he expressed it. He had been working on a boat but he promised to find a better position where the temptations were not so great.

He said he remembered well the first time he ever tasted of beer. It was when he was sixteen years old. He met a man in the hotel who invited him to go to the Boston Oyster House, where he was treated to beer. One drink left a desire for more and so he had gone from bad to worse. I believe I will hear from that young man, as it seemed to me there were born in his soul new desires and purposes.

The same day we met this man there were twenty-one young girls in the police station annex. As Dr. Stuttaford talked with them they seemed deeply impressed and all raised their hands for prayer.

The dear friends from the rescue home in Hinsdale sent us a big barrel of vegetables from their garden which was greatly appreciated. If some of our readers will remember us by sending us some potatoes, apples, canned fruit, etc., we will be very grateful. Above all, do not forget to pray for us.

FROM A FORMER INMATE OF THE CHICAGO LIFE BOAT HOME.

[The following experience is by no means an exceptional one. That is one reason why we maintain the Chicago Life Boat Home at 528 Thirty-third place, so that the Lord may have a place to direct those of His children who are stranded in this great wicked, sin-cursed city.]

Twelve years of my life were spent in the school room; fifteen years in the service of the church as a hard-working pastor's wife. At one period of my life I was in possession of twenty thousand dollars' worth of prop-

erty, of which I was robbed by a rascally bank.

I was left alone and various misfortunes found me stranded one evening in Chicago and under great anxiety of mind as to where I could lay my head. I was acquainted with some people of wealth who knew my situation, but did not offer me a temporary refuge.

I was stopping in a large Christian institution which is known the length and breadth of the United States, and though they had plenty of room I had been told I was not welcome to stay longer, as my money was spent. Other Christian institutions there were, but I well knew that the cold cash only would admit me. What was I to do? Were I a woman of the street I could find a home if I wished to reform, but having come through many vicissitudes with my garments white and spotless there seemed no place for me. Have you ever been placed in a similar position? If not, you can not understand its desperation. Night coming on and nowhere to go!

About eight or nine o'clock on the car I met a sweet-faced, white-haired saint of God who took me to 528 Thirty-third place, the Life Boat Home, where the matron welcomed me as a sister and kept me till I left the city. And there I found the true Christian spirit prevailing in that home. Can I ever forget it?

A few months later I was married to a minister of the gospel, and from my beautiful home in a foreign country I look off to the ocean and pray God that I may some day be able to open a home to His homeless ones of earth.

May God's blessing rest upon all those whose hearts are full of compassion for the unfortunate and greatly increase their number.

"IT SEEMED DRY AT FIRST."

The following letter from an inmate of the Nebraska Penitentiary was written to Mrs. Whisler recently:

"I just received a LIFE BOAT tonight. I am so glad you can send them to me. You have no idea how much THE LIFE BOAT is

helping me. I am trying hard every day to take another step toward God. I hope some day that I can help some one as you are helping me.

"I read my Bible quite often. It seemed very dry when I first started it but I am liking it better every day. When I read THE LIFE BOAT I pass it on to some of the boys and they pass it on. I thank you very much for this reading you have sent me.

"If God spares my life to go out from this place I hope I will go out living as God would have me to live and doing something that will count in life. May God bless you in all of your undertaking, and may He help us men behind the prison bars."

OUT OF TOUCH.

Only a word, yes, only a word,
That the Spirit's small voice whispered "Speak";
But the worker passed onward unblessed and weak
Whom you were meant to have stirred
To courage, devotion and love anew,
Because when the message came to you,
You were "out of touch" with your Lord.

Only a note, yes, only a note
To a friend in a distant land;
The Spirit said "Write," but then you had planned
Some different work, and you thought
It mattered little. You did not know
'Twould have saved a soul from sin and woe—
You were "out of touch" with your Lord.

Only a song, yes, only a song
That the Spirit said "Sing tonight,
Thy voice is thy Master's by purchased right";
But you thought, "Mid this motley throng,
I care not to sing of the city of gold"—
And the heart that your words might have reached
Grew cold,
You were "out of touch" with your Lord.

Only a day, yes, only a day,
But O! can you guess, my friend,
Where the influence reaches, and where it will end,
Of the hours that you frittered away?
The Master's command is "Abide in Me":
And fruitless and vain will your service be
If "out of touch" with your Lord.
—Jean H. Watson.

IS AN INSPIRATION.

"THE LIFE BOAT makes one feel he ought to be doing something for his Master, keeping self in the background and in true humility letting the Saviour be seen and heard.

"We have more papers than we can read; but we always read THE LIFE BOAT, then it goes its rounds."

Aim high and hold the aim.

A New Center in Chicago

[All will read with deep interest the following experiences by different nurses who have been spying out the land in Chicago. This class has undertaken the task of opening up a center for helpfulness in the most needy part of Chicago. It has also undertaken the responsibility of raising the money to equip this little practical dispensary. We hope many will encourage these young women by taking hold and co-operating with them.—Ed.]

A Free Dispensary in Chicago's Most Needy District.

Gertrude Sutton.

Our junior class of missionary nurses in the Hinsdale sanitarium, of which I am a member, have had it in mind to secure a small room in some needy district of Chicago where we can start a free dispensary. With this idea in view nearly the entire class spent a day in Chicago visiting in the poorer homes. The September LIFE BOAT contained an article from Miss Stapp concerning that day's visit. This month we have other experiences as told in our young people's meeting.

For our free dispensary we shall need some simple equipments for giving baths and other treatments. We are planning on keeping some member of our class in the dispensary all the time, changing from time to time so that all can engage in the work.

We hope that some one will be interested in this work as we have no means to furnish the room and pay the rent. We can give our time, and shall have to look outside for funds. The simplest kind of equipment will cost in the neighborhood of two hundred dollars to purchase and install it. Who will be one of forty persons who will give us five dollars each to raise the two hundred dollars so we can get this much-needed work started?

Found Cleanliness and Thrift Amidst Filth and Neglect.

Zada Hibben.

As we sing that song, "Anywhere with Jesus I Can Safely Go," I can not help but think of our experience last Wednesday. I wondered when we started out if it was safe to go and if we would come back all right; but I found it true that, "anywhere with Jesus we can *safely* go."

In the Halsted district the houses are

built close to the sidewalk with no trees and not a blade of grass for the children to see. The Hull House near by, is the only place where you can see any green grass or vegetation.

I went into one building three stories high, where there was a store on the first floor that I am sure none of you would care to patronize, from the way it looked.



Swarms of people are often found living in just such a dilapidated house as this.

We then went upstairs. Mrs. Mitchell, who was acquainted in the city, went with me.

As we went up the stairs, it seemed as if they would collapse under our feet, they were so rickety, and so dirty you could not see the boards in some places. But on the third floor there was a family with seven children; among them were twins, a couple of months old. The floor was as clean and white as any floor could be. The mother, with her baby in her arms, was pleased to meet us and it seemed to win her heart

because we paid a little attention to the children.

Across the hall another family lived in a bedroom. They had one bedstead with four mattresses piled on top, and in front was a washtub, where they did their washing.

I spent part of the forenoon in this district and then went into the workingmen's homes. I was surprised to see how eager they were and waiting for some one to come. I sold quite a few papers and gave away tracts. I can truly say the harvest is ripe; but where are the reapers?

At one place I called, the lady was in a very serious condition, suffering with cancer and also dropsy. She had been sitting in a chair for sometime and so, with her daughter's consent, we put her to bed and gave her a nice rub. She seemed so pleased and the daughter's heart was touched. Our workers in Chicago will visit this woman. No one knows, who has not been through trouble and sickness, what it is to have some one come in and give a helping hand.

Another place where I went they had very little furniture. A little boy who had been operated upon five months ago and whose wound had not healed up was playing around. It made me shudder to see the condition of the home and to think how easily that little boy's wound might get infected.

We need to go and get better acquainted with what these people have to put up with. I wonder what their conditions must be in the winter when it is cold. Just imagine them closed up in those little rooms with perhaps no fuel to keep them warm and nothing hardly to eat. We would like to go back and work in a district where we could be understood.

Following in Christ's Footsteps.

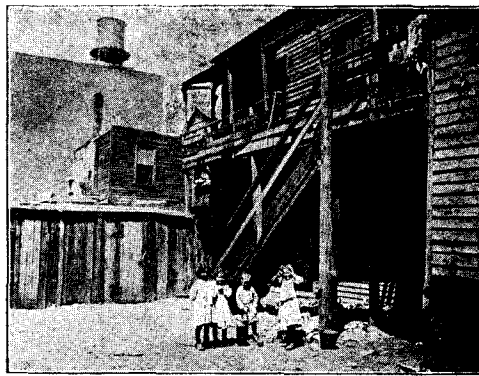
Mildred Knowles.

No one can realize the wickedness and wretchedness that exists in the city of Chicago unless he goes where it is. Miss Stapp and I went together. We first visited in an Italian district, where was much wickedness and wretchedness. The people here of course, could not speak our language, but they would call some child and this

little one would interpret for us. In this way we could not have any real Christian talks with them; yet we feel our work was not in any way lost.

Many were delighted to see us. Sometimes it seemed as if the children were as thick as flies. They would cluster around us and even follow us around the streets, and when they saw we had papers to give away each one was anxious to have a tract or paper. I am sure this word we have scattered will not be lost.

We did not find many sick and we were rather surprised at that. I think the little babies suffer worse than any. We found so many that were afflicted.



Next to nature in Chicago slums.

We found some children absolutely wretched and dirty. The head of one little child was literally covered with scabs. The child just cried and screamed when they brought her to the door for us to see it. We told the mother to keep vaselin on it and keep it clean. Then we saw another child with a large sore on its chin. I believe the mother said it had hurt its chin in a fall, and from that it had spread and made a large running sore.

At another house the mother was sick in bed. A little child came in while we were standing there, with a piece of watermelon in its hand so dirty that you could hardly tell what it was, and was eating the green rind. The mother knocked it out of its hand when she saw it. That shows the children long for something good but they

are not able to get it. The floor in that room was the dirtiest I saw anywhere.

We went to one house where, on the first and second floors, it was awful; but as we went up to the third story we were surprised to see how clean and nice it was. There were two women at home who could hardly talk English. We were both very thirsty for a drink and had been wondering where we could get it. At last, in this house, we thought we could get a drink and we did. I never will forget the looks of that house as we went into it after being in the others. They had pretty cushions and everything fixed up so nicely. We remarked about how clean the house looked. One said, "Well, if we live in it we want it clean." That was not the sentiment that all had.

There was another family we met in the afternoon where the woman had a little baby just a month old. The doctor had

And thus it was all along the way. In the afternoon when we first started out we got into a Greek district and here we were not able to talk to the people on account of there being so few children around. But later in the Italian district we found the children.

I want to go on in this work and it is my desire to visit among the American-speaking people, for there surely must be some just as poor and as wretched as those we saw. We find we can fulfil Christ's mission by following in His footsteps. "The Spirit of the Lord is upon me, because He hath anointed me to preach the gospel to the poor; He hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised." Isa. 61:1. It is my desire that I may press on doing this and that we may each one have a part.

Our Great Mission.

Ruth Stapp.

Some one was saying to me this afternoon, "Well, if some of these poor people in the tenement districts are saved, how will they feel when they get to heaven? They would not be accustomed to a place like that." Our great work here on earth is to get them prepared for heaven, for they certainly are not prepared now. I think the greatest work perhaps is going to be with the children. Even in their destitute condition those people seemed perfectly content with their state; and it seems to me that our work must begin with the younger ones and we must educate them to something higher and something better, and in helping them in their physical wants I think we will be able to help them otherwise.

They were willing and glad to have us come into their homes, although we could bring them nothing but a little word of cheer. They were as proud of their babies as any parents I ever saw anywhere, and just a word about their babies seemed to please them. I think there is certainly a great work there we are going to be able to do.

I am sure to appreciate this you have



A familiar street scene in the slums.

been visiting there and a nurse came to look after the baby. We gave this woman a treatment and she enjoyed it. I think we only found one woman who could fully understand English and she was from England. We wanted to get into her home but she was just going out, and we stood at the door talking a few moments. She said she enjoyed our visit so much.

to go yourself and work among them. If you want to know the real joy of this work, why try it. I can't tell you what it means to go into these homes and be able to help them just the least bit. The best way to find out is to just go and try it. I do not know what good we did, but feel we did some good. We were working for the Lord and I am sure He will take whatever work we did and that He will see that it has that effect that we wanted it to have; and I, for one, want to go on with this work. I am not satisfied with just what we did that one day. I hope to see others also, who will become interested in this work. Let us do all we can, be it ever so little, to further this cause among these people.

Conditions Beyond Description.

Iva Dean.

We started out to visit the homes near the juvenile court building. This is a foreign district, mainly Italians. Very few of the people we met could speak English, but the children acted as interpreters. It was amazing how eager they were; they would come out and say, "Give me a paper; I can read." And we would give them THE LIFE BOAT, which they promised to read to their parents.

The conditions in many of the homes were beyond description. It does not seem possible for people to exist in such circumstances. Many places looked as if they had never seen a broom or water either.

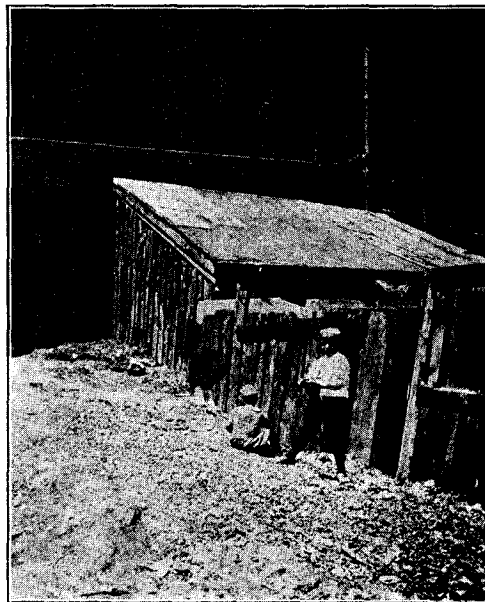
It touched my heart to see the little, weak, tiny babies but a few weeks or a month or so old, having ear rings in their ears. One of them especially, I noticed had on rings and bracelets. It seems the babies have these things whether they have clothing or not.

In the public places we gave away tracts. We did not pass by any place. While I was standing by a house a woman came out and wanted to know what I had. She seemed to be eager for THE LIFE BOAT and bought it of me. Where they were able to buy, we sold the paper, and where they were not able, we gave them away or else gave tracts.

In one place we found a woman in a

very needy condition. She had a sore arm; had run a pin into her hand about a week before and it pained up into her shoulder very badly. We treated the arm and lanced her hand and she seemed to feel so thankful for what we did for her. She had three little children and her husband was away; the children wanted to know if we would not come again. The nurse that was with me promised she would go and call on her again.

We had many good religious talks with the people. We met many families who were in need of help spiritually and were in need of having some one come there and teach them how to live. In some places



"Not a blade of grass for the children to see."

they only had one room, and still, whether because of lack of ambition or not having known what to do, they did not keep it as well as many do who have large houses to care for.

As one of the nurses was passing by a home a little child came out and took hold of her hand, and said, "Won't you come in? My uncle is dead and grandmother is dying." She went in and found that the uncle had died the night before, and the grand-

mother was sick with cancer, not expecting to live. The nurse left some words of comfort and promised to call on them again.

We found a number of old ladies who were confined to the house and we tried to tell them that if they would get out in the fresh air they would feel better. There was not a home but what we were invited into, and every one seemed to appreciate what we were trying to do.

I am very glad for this opportunity and it is my desire to do more work of this kind. I am sure we do not know what good we did do, but the Lord has promised that His word shall not return unto Him void, but shall accomplish that whereunto He sent it.

HAPPY AND CONTENT WITH A LIFE SENTENCE.

Writing from the penitentiary at Leavenworth, Kansas, a prisoner says:

"I can not tell you how grateful I am for THE LIFE BOAT you have been sending me. It has brought so much cheer and gladness to me. I am far advanced in my second year of Christian life and I want to say that I would not exchange the love of Christ for the world's wealth and be forced to serve the devil. Although in prison with a life sentence, I feel happy and content with the love of God to guide me. It is my whole heart's desire to see the Christian work rushed onward to victory.

"By God's help I expect to fight this fight to a finish, no matter what my surroundings may be, because I love my Lord and Saviour with all my heart and I know that victory is mine.

"I have heard many say it is hard to get along in some prisons. Let me find the cause for you: First, because you do not obey the rules. Second, because you belong to the wrong army, that is, the devil's. Get on God's side and things will be better. To prove I am right I will give you a sketch of my prison record for seven years: First five years seven reports and no punishments; last two years no reports. Why? Because I obey the rules and do not carry tales, and that makes me friends in the

place of enemies. My remedy is, I serve God and do my best to do His will. "I can recommend my Saviour as a never-failing Friend."

A HEART TO HEART WORD WITH SINNERS.

CAROLINE LOUISE CLOUGH.

I want to talk for a few minutes to you who know that you have sinned. The message that I bring to you will be lost on the other person who knows that he is all right. But if you already realize that you are a sinner you have taken the first step toward salvation. Just listen to this text from God's Word: "He looketh upon men, and if any say, *I have sinned*, and perverted that which was right, and it profited me not; He will deliver his soul from going into the pit, and his life shall see the light." Job 33:27, 28.

You will notice that here are only three steps leading up to light and to salvation. You have already taken the first step upward. Are you ready to take the second? The Lord has given you many talents. Perhaps you have ability to make money, perhaps you have a good voice to sing, or perhaps you can win friends. What use are you making of these gifts which God has given you? If you have perverted them into serving the devil why not confess your sin and step up one step higher?

Now, another thing: Do you realize that your service for the devil has been unprofitable, that neither you nor your friends have been bettered, but instead are made worse? If so, then take the next step and you will see the light. God's Word says so.

There are many texts in the Bible for you. Notice this one: "I am not come to call the righteous, but sinners to repentance." Matt. 9:13. Again: "Seek ye the Lord while He may be found, call ye upon Him while He is near; let the wicked forsake His way, and the unrighteous man his thoughts; and let him return unto the Lord, and He will have mercy upon him; and to our God, for He will abundantly pardon." Isa. 55:6, 7.

That message, my friend, is for you just as much as it is for me. The Lord is very near you today; why not draw near Him *today*? He says that "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John 1:9.

Reaching the Masses in the Large Cities

D. H. Kress, M. D.

1616 Millard Ave., Chicago.

[The greatest problem concerning God's children today is to reach with the gospel for this time the honest in heart who are scattered here and there throughout our large cities. We trust that all our readers will give most careful and prayerful consideration to the principles enunciated by Dr. Kress in this article. He has spent half a lifetime face to face with this problem and hence speaks from experience.—Ed.]

GOD had committed His truth to the children of Israel. Its leaders were active in making converts to the truth. They demanded of all, careful observance of the Sabbath, the payment of the tithe, etc. They compassed land and sea to make converts to their doctrines. This might seem commendable, and yet men and women may become converts to certain outward observances which are right without having experienced a change of heart. Jesus' methods of labor were entirely different from theirs. "He came unto His own, and His own received Him not." Had He followed the beaten paths of teachers before Him they would have received Him with open arms. But He taught His disciples that it was not a matter of rejoicing to have men become converts to certain doctrines or even to have devils subject unto them. The thing that should cause rejoicing was in seeing names written in heaven, or in actual conversions.

Before we can expect to witness the power of Christ in our work we must *adopt* His methods of work and be actuated by the same motives and spirit. He came to impart a new life, and this life was to be the light of men.

Health Reform in Genuine Revivals.

In such an effort the medical and evangelical work can blend, in fact they can not be separated. It is impossible to present the claims of the law of God without pointing out wrong habits of eating, drinking, etc. After this has been done and men have appreciated the *need* of reform we may say: "Behold the Lamb of God, which taketh away the sin of the world."

Errors in eating and idleness breed vice and immorality. To leave the health prin-

ciples behind means to make less prominent the law of God and its claims. It means that no great changes on the part of the people are demanded—that all that is needed is to acknowledge the doctrines of the church in order to become a member. This deprives *men* of conviction of sin, and the *gospel* of its power to save from sin.

Wherever in the past there have been true revivals the claims of the law of God have always been held before the people, and great reforms were made by the converts. The revival which resulted in Israel forsaking Egypt resulted in great reforms being made. The revivals which took place early in the last century are another illustration of this. Mr. Finney, the greatest evangelist of that time, made very prominent in his work, the harm resulting from the use of tea, coffee, flesh meats, etc. The result was that thousands were converted, chiefly strong young men who dedicated their lives to the work of soul saving. Colleges were started to prepare this great army of students speedily for service.

The Importance of Gospel Temperance.

The subject of temperance in all its bearings has an important place in the working out of our salvation. "Because of wrong habits of eating, the world is becoming more and more immoral." I do not see how we can help the people very much morally without calling attention to that which is *responsible* for the immorality. To elevate the people morally physical habits must be corrected. The correction of these habits should be the burden of the medical worker and evangelist as they unite in labor. It is not sufficient to tell people what *not* to do; we must tell them *what* to do.

Even the methods adopted by Christ are



Chicago gone crazy over a baseball game. This view of a portion of twenty thousand people who witnessed a ball game illustrates how the popular sports of the day are reaching the masses.

not of much value unless accompanied by His motive and spirit. "Learn of Me, for I am meek and lowly in heart." Sympathy, gentleness and courtesy must be manifest in winning souls.

Practical Helpfulness.

The most convincing proof we can give of the reality of God's love is that it begets in us love for man. This love will be revealed in various ways—in visiting the sick, clothing the naked and destitute, teaching the poor the cultivation of the soil.

Medical missionary work we are told is "the gospel in practice." A missionary is not merely a man who goes around with the Bible under his arm, it is one who goes about as did Christ, "doing good." Flowers will spring up in the path behind him. Christ taught by loving deeds the principles of His religion. In His ministry we have the true interpretation of the commission to "preach the gospel to every creature." When it can be said of us, "They are going about doing good, healing the sick, providing for the poor, visiting prisons, etc., not to make a display or to be seen of men, but because of their love for mankind," then we may expect the message to go with power, and *not* until then.

The Church as a Missionary Center.

Our churches will, in the future, be regarded not as places where people meet together merely to listen to a dry sermon on topics that are familiar to all but where the members meet together for the purpose of learning how to help people in their communities, and thus winning souls for Christ. Our churches will have to become medical missionary training centers.

Those who impart the instruction to the members must lead out in the practical work which needs to be done. Organized efforts will be made to carry light and help and health to the people. These workers will come to our missionary meetings with the report, "Even the devils are subject unto us through thy name." We have had a foretaste of this experience some years ago. This work will again have to be revived if we would follow Christ's methods and obtain His results.

SOWING SEED BY THE WAYSIDE.

MRS. D. K. ABRAMS,
3508 Rhodes Avenue, Chicago.

I have been selling *Life and Health*, *LIFE BOAT* and *Signs of the Times* from house to house. I always pray that God will bless the reading of them and that many souls may be led into a knowledge of the truth. I find people interested and I never saw such a time as now when the hearts of the people are open to receive the truth.

I have many blessed experiences: I met a woman whose husband was killed by the train and who was almost crazed with grief. She could not understand why God would take away her husband who was such a good man and doing so much good, and let the wicked and good-for-nothing people live.

I told her it only showed to me God's love and mercy in not cutting them off in their sins nor rewarding them according to their iniquities, but was longsuffering, not willing that any should perish but that all might come to repentance. I was glad I could tell her about God's love for her and that He had a work for her to do, and that the Lord was soon coming. She bought my papers and said, "I am *so glad* you came for you have done me good; be sure and come again." Pray for this woman.

Another woman who saw me coming down the street motioned for me to come across where she was. She told me of a girl who sang in her church who had been driven out of her home by her stepmother because she believed the girl had fallen into sin. We told her we would be glad to do anything we could to help this girl to a higher and nobler life.

I sometimes sell papers at night. While on my way home at twelve o'clock one night a well-dressed woman got off from the same car, ran after me and took hold of my arm, at the same time asking me if I was going anywhere near her street, and saying, "I am afraid, aren't you?" "Why, no," I said, "Jesus has promised to watch over us and care for us if we will only trust Him." And then I told her how "the angel of the Lord encampeth round about them that fear Him, and delivereth them."

While waiting for the next car she said, "I wish there was a restaurant near here where I could get something to eat." I pointed to one across the way and promised to wait for her. She started across but returned and insisted on my going with her. I saw an opportunity to work for her soul, so I went. I did not care for anything to eat but I sat down to the table and while she ate I talked with her about her soul. She was interested, and bought my papers.

We took the car together and she wanted me to go home with her, which I did. I found she lived in a nice place. She told me that she had attended the tent meetings two years ago and heard Elder Serns, and that she had never been satisfied with herself since she had heard those beautiful truths.

I told her that unless she accepted the light God had shed on her pathway that light would become darkness—that the Lord was soon coming, and we never ought to lie down at night without making our peace with God and knowing our sins were all forgiven, for we do not know what is before us. She was under deep conviction. "Oh," she said, "pray for me." I gave her my card and asked her to come and see me, and I have since visited her. This woman I believe will yet be brought into the light and be a worker for God. Pray for her.

It pays to work for Jesus. "In the morning sow thy seed, and in the evening withhold not thine hand; for thou *knowest not* whether shall prosper, either this or that, or whether they both shall be alike good." Eccl. 11:6.

Championing the Cross in China

Dr. M. C. Wilcox

Mount Vernon, Iowa.

[Dr. Wilcox spent more than twenty-five years as a missionary in China. His labors were marvelously successful, thousands being brought to Christ as a result of his work. While recently on a furlough he visited the Hinsdale sanitarium and gave the guests and workers a most inspiring missionary address, from which we cull the following.—Ed.]

WE would see Jesus." That is what the world wants now,—to see Jesus. I sometimes think that we as a nation stand in the way of the other nations seeing Jesus, by our liquor traffic, our cigarettes, and the great American Tobacco Company. And then as individuals: that is the sad thing to the missionary, that many individuals that go to those foreign fields, live immoral lives and are a great stumbling block to those people.

I want to tell just a few instances of men who, having learned a little about Jesus, wanted to know more. The first time I had an experience of this kind I was in a Chinese house boat in vacation time, and there were a lot of Chinese on board. I was with them of course all night on that boat. It was just after the French had invaded China,—a very unjust invasion.

That evening I read them a portion of the fifteenth chapter of Luke and commented upon it. It told about Jesus, and those Chinese be-

gan to ask me questions. They said, "Those Pharisees were French, weren't they?" Of course they got their chronology mixed, as they always do. Then speaking about Jesus they said, "Well, if we had been there we would not have allowed Him to be treated as He was."

Saved from a Night's Lodging in a Dingy Inn.

Some years after this I was away in the interior of China and came at night-fall to a little bit of a village and a dingy inn. The floor was of mud; the rain was leaking through, and the walls were black and dirty. As I looked in there I thought, as I have often thought since, "Oh, that I had as good a place to sleep tonight as our horses had down on the farm in Illinois, where my boyhood was spent."

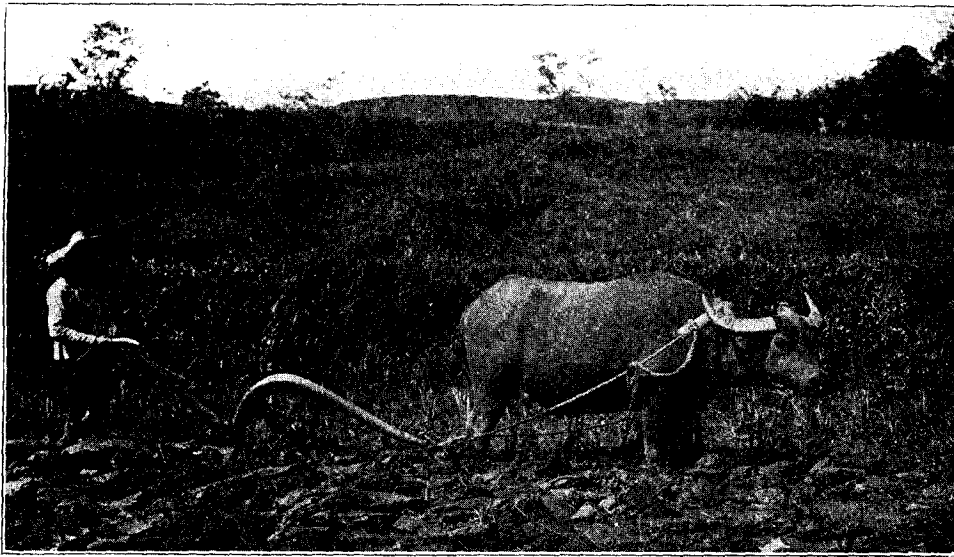
Well, I saw that was my fate, and thought how it might shorten my life, because they would shut up everything tight and I would

have to breathe the foul air, with twenty or thirty men smoking tobacco and opium. While I was thinking of that a young man came up and said something to my cook in an undertone. I had a traveling cook along with me to boil rice and potatoes, and of course I took my own bedding. Then my cook said, "There is a man who has built a new house out near the village and invites you to go out there and stay at his place."

That was good news, tired as I was, so I went to the house and found, when I arrived, that the man had already prepared supper for me. He welcomed me very cordially and took me up to a room on the second floor. Most all the houses were of mud floors and mud

Jesus in there," he said, "and I saw from the description of Jesus this could not be a bad religion. I have been one of the few up here who have learned about Jesus and I want to learn more about Him."

After we had talked a while he said, "I want you to tell me more about Jesus, but wait a little bit for I want to see if my brother is coming. He lives a mile away and I have called for him." So he came, and the two men sat there and asked me questions about Jesus. They told me their admiration for Jesus, how kind He was, how forbearing He was, and oh, so many things showing their admiration for Jesus. They had not accepted Christianity yet but were like those



Primitive method of plowing in China.

walls, but this was quite a modern house and I could see the man had wealth. After taking me into my room, which had a nice bedstead in it upon which to put my bedding, he retired, gentleman as he was, while I ate my supper, instead of inviting all the neighbors in to watch the "foreign devil" eat.

Then he came up and said, "I want to talk with you." I was the first foreigner he had ever seen—that had ever been in that part of the province. We talked quite a while. I said to him, "How is it you became so interested in me and were willing to take me in?" He had a gospel of John. "I read about

Greeks: they wanted to learn more about Him.

I talked until eleven o'clock. I was very weary, as I had walked a good deal the day before. I said to him, "Now I shall have to leave early in the morning to go to a certain place." He said, "I will show you a short road and you can stay here and preach in the morning; I will get the neighbors together. So I did, and preached from John 3:16.

I left a complete Testament and other books for them to read and they invited me to be sure to come back that way. On my way back I stopped there; and then about six months after, I had the great pleasure of

baptizing that man and his brother and their families, and we established a church in that place.

Won An Enemy.

I called, on that same journey, at a place where no foreigner had ever been, and when I arrived the whole population turned out; there must have been ten thousand people. It was toward night but they were eager to listen, so I talked to them a while. After supper they put up boards for seats in an open space with trees around, and a great crowd gathered. I preached to that audience through an interpreter from the same text, John 3:16, until ten or eleven o'clock at night.

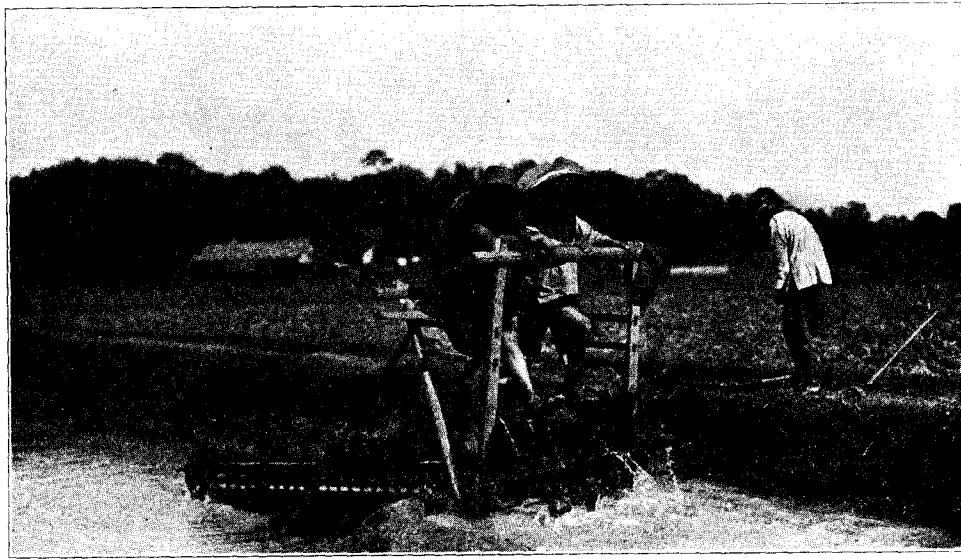
I retired very weary, but early the next

"Why," I asked, "he did not hear me, did he? The idea of a master of arts, a literary man, being in such a crowd!"

"Oh," he said, "he was out hidden among the trees where he could not be seen."

"Well," I said, "I would be glad to see him." So when I had finished my breakfast this man came.

He had never heard about Jesus before. His mind had not been confused by theology, neither had there been a lot of backsliders in his way. In the foreign field they do not begin to say to you, "Well, there is Smith, and there is Jones; we do not want to be Christians like them." There are no backsliders there.



Irrigation in China.

morning a Christian came to me—the only Christian in all that region—with the card of a certain man who had been our greatest enemy in that part of the country and had done everything he could to keep us from getting possession of some property.

I said, "Why, what does this mean? Does he want me to leave?"

"No, he wants to see you; he was pleased with what you said last night in your sermon."

That man became a friend of ours, and as a result our work is prospering wonderfully.

Folks often say to me, "You have thrown away your life over there. Why don't you stay and work here?" One of my classmates said to me, "I am sorry for you." I said, "Sorry about what?" "Oh, going off there and burying yourself instead of enjoying our civilization and all that." I said, "Well, you do not need to pity me a bit. I tell you I enjoy being there and seeing that work move."

Think of getting this magazine an entire year for only fifty cents. Why not subscribe now?

Important Principles for Successful Workers

Prof. E. A. Sutherland

Nashville Agricultural and Normal Institute, Madison, Tenn.

[The Hinsdale sanitarium was established by a series of remarkable providences in answer to prayer and God is sending here groups of earnest young people who are determined to gain such an individual experience that they may develop the necessary faith and courage to go out and establish many small centers of helpfulness where they may carry on self-supporting missionary work for the Master. We give herewith an abstract of a recent address by Prof. Sutherland to these workers which proved a genuine inspiration to them, and we believe it will be the same to all who have heard the call of God in their hearts to a life of genuine usefulness.—ED.]

EVERY man who has come into the world, if he wishes, can occupy the place that God intends him to have.

You will find in Eze. 36:24, 25, that when we get into our *own* place then the Spirit of God will be poured out upon us. A man who is out of his place is exactly in the same position in regard to the work of God that an organ out of its place would be in the body.

A very large per cent of the people who desire to be Christians are out of place; and the results show that. Even a stomach out of place is better than no stomach at all—any doctor knows that—but it is a poor stomach just the same. And so a Christian out of place is better than no Christian at all, and in a certain sense may perform the functions God has for him to do, but not with the blessing to attend him in that fulness we think of when we speak of the pouring out of the latter rain.

I want to call attention to a thought that God has brought out in a most beautiful way, about the man in his place—Isa. 13:12: "I will make a man more precious than fine gold; even a man than the golden wedge of Ophir." The time is coming when a man in his place is going to be as precious to God as the golden wedge of Ophir. And the time is not far in the future when there will be a people who will recognize that they must treat every individual as a ransomed soul, as a golden wedge of Ophir, precious in God's sight.

The Difference Between Leadership and Bossism.

It means that all are to be brethren, and if there is any difference it is to be simply in experience and ability, not in pure authority. It is a sad thing when a man in an organiza-

tion has to fall back, when he is trying to direct a movement, on the idea that "I will *make* you do it because I have the authority." That shows the individual has certainly failed to recognize the difference between true leadership and simple bossism; that is all.

Why have there not been one hundred workers where there is now one? It is because a large part of the training today in the schools, in the organizations, is of that nature to make men and women simply *servants*. They are able to do something when told to do it, but when left to themselves there is no connection between themselves and the great Leader, and these individuals are absolutely at sea. In other words, we remove from them the powers to create anything. We take out of them anything that would make them strike out to do something independently. We have fixed them in some very effective manner so that they can *only* do what they are told to do by other individuals.

Hatching an Egg vs. Preserving It.

You can take an egg and so pack it that it will *keep*; but you have to do something to the egg. The other way is to put the egg under a hen and let it hatch and you get a chicken. There has been a lot of work done in various places to fix the individuals so they would not hatch anything. There has been a kind of fear of seeing things hatch out for fear they would get away from the leaders. You cook an egg a little and you have fixed it so it will not hatch. And instead of institutions sending out individuals fertile in power to *do something* connected with the great Master Builder, many of them have been unfertilized. I think it is right and proper for every student in an institution to be constantly

putting it up to his teachers and instructors. "Are you making me a fertile worker when I go out of here, or are you keeping me sterilized?"

Men make exhibits of specimens and put them in bottles and take them to fairs to show what they can do, but they have to be bottled up and kept bottled up. So you can bottle up these workers to show what the institution can do.

I would rather have a hen out in the woods bringing out a brood of chicks than have a pile of eggs on exhibit somewhere if I wanted to perpetuate the hen tribe. You can keep the show up, but the time is coming when the old hens are going to die off, and you can not make an egg artificially that will hatch.

Working Like a Mere Machine.

There is a difference between training a man to work as a machine and training that individual so he has the power to think for himself and go out and *do* things. Some say, "We are afraid to send these young people out with the ability to do things; they might do things we would not want them to do." But there is where we will have to be careful to fill them *full* of great fundamental principles and let them go out.

They may do some things that are not right, but remember God has power to direct and look after them, and they will not make any more blunders than others did when they first started. God is going to take people with common ability who have had foundation for their training that was right and do remarkable things through those people. God is going to be glorified instead of individuals.

There is more thought and more anxiety to preserve the organization, the "regular order," than there is in preserving the work of God and the great principles of truth. Any organization, wherever you may find it, that is working on the plan of a few men running it and the rest of the people simply existing and simply doing what they are told, is under the old covenant organization.

The Jews carried that thing out to perfection. They had their regular ways, their headquarters, and their way of doing things, and if you did it any other way you were unorthodox. When Jesus Christ stepped the

least aside from their way of doing things He got into serious trouble. They had in the Jewish church a rule that it was wrong to heal men on the Sabbath day. Jesus came along and smashed their rules all to pieces. There was a principle that was greater than their rules that they failed to recognize.

Divine Principles Instead of Man-Made Rules.

While we have been making rules, we have lost sight of principles. We have developed men who work like machines, coming up to automatically perform the rules and satisfy the managers. At the same time those students failed to see the principles and when they get out into life, not being directed exactly by these same individuals, they have no power to create anything. The managers fail because they do not have those students study great foundation principles.

The time is coming when Job, Daniel and Noah can't save us individually. We can't find any help from them. We are going to be thrown out where we will be *compelled* to do things. Men who have been your teachers will not be around. You will have to think out what to do. You better practice that in this institution. Do not go around like a machine just willing to satisfy your teachers. Do not feel if you just do what they tell you to do that is the only responsibility you have got. Above all things do not seek their praise. Do not just simply try to please men.

Do not seek for any kind of flattery. Anybody who seeks for flattery or praise and words that are well spoken is actually devitalizing himself; he will simply be a hanger-on. When a controversy comes up he will be taking the middle of the road waiting to see which way the thing is going to take. He is going to find the place that will give him the greatest favor. We are full of that class of young people. We have too many of them.

This institution ought to do its very best to knock that spirit out of people. That is the most damnable thing that can come into a man's life, to want to get praise, to save his head, to get into that place where he will never get into trouble. That spirit is not found in a follower of Jesus Christ.

We are coming to the place where we will

be absolutely compelled to stand on the principles of truth. Israel was planted in the world with the idea of sowing principles throughout the world; but Israel became crystallized. She drew a hedge about her and settled down in one little spot and failed in her mission.

We have been trained up too much with the idea of holding things down into the form we find it when we get into it, thinking that is about good enough. "Let us build *three* tabernacles" and *not* develop any more. That spirit still exists in the minds of a large number of people. Too many people are fearful of those who dare step out to do something; you are to choose day by day in the development of your character here whether or not you are going to belong to that band who will dare to go out and reproduce these principles.

Every Christian Home a Sanitarium.

In Isaiah 58 it is plainly told that every home should take the sick people into it. Why are so many Christian people sick who are careful about their diet and all those things? What is the matter? Isaiah 58 says if every home becomes a little sanitarium then your health shall *spring forth* speedily. We appreciate health reform in sections: diet, fresh air, exercise; but to open up a little work for somebody else is *also* a principle of health reform, and we have to go clear to the limit before we will get the *entire* blessing. Little home sanitariums should spring up everywhere. If we had thousands of these homes we would be compelled to build many more institutions like this. Instead of drying up our present institutions they would only prosper the more.

This great city of Chicago should be permeated with medical missionaries who are simply stirring the people up, inoculating them with the principles of this institution. You are to lead these people out of their wretched condition just as the angel led Lot and his family out of Sodom. And that thing is not going to come until it can be done by little groups of men and women who are absolutely independent of any other groups of men. One central institution will be too greatly burdened to do it. This institution can be a mother, can be a great hen, if you please.

It can be laying eggs and putting them out to hatch out other institutions that are equally free to do as they please.

There has been too much of the spirit of Saul, that if you do not fight in my armor then we are going to suppress you. God forbid that spirit should get into us. Remember that when Saul became king he demoralized things. Before that every man had a little farm and was independent; but the Lord told the children of Israel, "If you choose a king he will destroy the scheme I have given you." Our great institutions have gotten to do the part of Saul, who was imperialistic. Our big institutions have taken thousands and thousands of young people away from little individual work they might have carried on. They have held them in too large a group. They have taken out of their minds the thought that they could go out and *do* these things. Saul and Solomon destroyed the idea of every big man being responsible to God himself, and when they destroyed the idea of individual responsibility to God they destroyed the kingdom.

I believe we have reached the time when God says to every man, "Go and get the best training you possibly can that will help you to go out and *reproduce* that thing," and then go out under God and establish the thing He has put into your mind. Start out; you will have your struggles, your hard times, your difficulties.

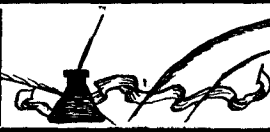
Men will point their finger at you and say you are out of the regular work, and will talk to you as though you are not in line; but steadily go on and be true to these great principles God has given you. Live the truth out, but do not be scared away from private independent work God gives to you, but go ahead and be faithful, and when God comes He will say to you, "Good and faithful servant." For He is going to have a whole nation of people doing that kind of work.

We want a class who will go out and do that thing without becoming commercialized for selfish purposes. The work of this institution is to make men and women who will go out and do the things that this institution is doing only on a smaller scale.



Editorial Department

Conducted by Dr. David Paulson



"THE COMING OF THE LORD DRAWETH NIGH."

While talking with a stranger recently the conversation turned to the state of prevailing unrest in every part of the world. The talk of a general strike all over New England, unusual strained relations between labor and capital in other important centers of the nation, the ceaseless talk concerning the increase of not only our nation's armaments but those of every other nation on earth, the prevailing decadence of genuine, soul-stirring religion, the wide-spread and phenomenal growth of fads and follies and religious counterfeits, led me to ask, what do these things mean?

He replied promptly: "They are signs that we are nearing the end of this old world's history." I believe thinking people everywhere are coming to the same conclusion. Christ plainly declared that when "this gospel of the kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come." Matt. 24:14. It is precisely in our day we are seeing that as an accomplished fact. Are you ready for the greatest event of the ages?

ARE YOU LETTING SOME ONE SPOIL YOUR RELIGION?

I recently heard a noted missionary and evangelist say that no one else's bad religion could spoil his good religion. That was a good thought and I made a memorandum of it, for I am constantly meeting people who are losing their religion and their spiritual experience because some one has treated them badly.

How often we hear people say, "I can't be good as long as I am thrown in contact with so and so; they stir me up; they provoke me."

Simply take your position in the fear of

God that no one's bad religion shall spoil your good religion, and you will be amazed to find what miracles of grace God is beginning to work for you. You will come to appreciate from personal experience the truthfulness of these inspired words: "Surely the wrath of man shall praise Thee: the remainder of wrath shalt thou restrain." Ps. 76:10.

ARE YOU INVITING GOD TO CRIP- PLE YOU?

The Lord spoke to Jacob again and again but Jacob never made a full surrender until the Lord crippled him. Each time Jacob had a special experience he only went a little more than half way. He kept back something. He drove a hard bargain with Laban. He expected to fix up Esau by sending him presents. But finally God "touched the hollow of his thigh" (Gen. 32:25), and then he was thoroughly converted (verse 28), although after that he was a cripple (verse 31).

Dear reader, God's Spirit has again and again plead with you to make a full surrender, to yield up this or that darling indulgence or sinful habit that is blighting your spiritual experience. Are you waiting for God to permit some disaster to come into your life that will ever after make you a cripple, before you come to your senses and choose that better part that will not be taken from you? Weigh this matter carefully in the light of eternity. What does it profit a man if he gain the whole world and lose his soul?

ARE YOU FEEDING THE OLD MAN?

Paul had a marvelous conversion. He had a wonderful experience in Christian work, entering one large city after the other and leaving substantial churches behind. Yet late in his ministry he wrote, "I keep under my body, and bring it into subjection, lest that by any means, when I have preached to others,

I myself should be a castaway." 1 Cor. 9:27.

He plainly recognized that although the miracle of the new life had been wrought in him, yet there were portions of the old nature slumbering which would spring into life if he was not ever watchful. The same is true in our cases. Many of you who read these lines have pneumonia germs in your throats. If your vitality becomes sufficiently depleted these germs will become active and you will have pneumonia.

So the old man of sin, the old nature, is only weak because you have not been feeding it on the foolish stories, cheap trash, frivolous talk and selfish plans. Your new nature is strong because you have been feeding it on the Word of God. You have been stimulating its growth by prayer and have been quickening its heart beat by helpful and earnest efforts for others; and while you have been doing this you have been starving the old man. And never forget what feeds the new man starves the old. On the other hand, if you are feeding the old carnal nature you are starving the new man, and the time is not far distant when you will become a castaway.

DOES YOUR POVERTY DISCOURAGE YOU?

You may be very poor in this world's goods. Possibly you are compelled to constantly deny yourself of everything except the bare necessities of life. Possibly this experience has been very discouraging to you; you have wondered why the Lord did not answer your prayer and send you what you feel you need.

If so, read Elijah's experience in 1 Kings 17:9-16. You will see that although Elijah was a great prophet of God who was translated into heaven without seeing death, yet God permitted him to live with a poor widow who was compelled to scrape the bottom of the barrel for every meal she prepared for Elijah. There is no record that the barrel was miraculously filled up, but the Lord did provide enough in the bottom for each meal.

He will do the same thing for you. Thank Him for that and do not worry because you do not have plenty. Perhaps the Lord knows better than you do what great lesson He has for you to learn from your

present experience. Poverty is a trying test for most people; but riches are a still greater test for others.

HINSDALE WORKERS LAUNCHING OUT.

It is encouraging to see how the Lord is bringing into the Hinsdale camp a disposition to launch out and dispossess the heathen. The junior nurses' class have undertaken the entire responsibility of establishing a small medical missionary center in a needy portion of Chicago. They will raise the necessary money and in addition will give their time to this effort. Two of the more experienced workers will establish on their own responsibility sanitarium treatment rooms in one of the more wealthy portions of the city, where they will be able in the same spirit to reach the higher classes. Others are planning by the help of God to establish similar enterprises. Some of these workers will make some mistakes, but they will learn from their mistakes and finally become substantial, experienced workers upon whom God can rely.

Those who are looking for the kind of training that will fit them to stand alone with God anywhere He may call them, should be earnestly seeking for light as to whether the Lord wants them to come to Hinsdale to secure such a training.

BE SURE TO READ THIS.

Each LIFE BOAT contains a health article which is alone worth more than the price of an entire year's subscription. In addition every page contains live, inspiring things that the people are anxious to come in contact with.

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ing of new subscriptions on your part also a similar labor of love? Do not wait for others to act upon this suggestion; do it yourself and do it now, and the Lord will reward you.

THE SALVATION ARMY HEAD GONE.

General William Booth, the founder and for fifty years leader of the Salvation Army, passed away Aug. 20 at his home in London in his eighty-third year.

General Booth was a vegetarian and had been for some twenty-four years, which accounted, no doubt, for his wonderful power of endurance at so advanced an age. He believed that a non-flesh diet was conducive to health and attributed much of his power to endure fatigue to his simple habits of life and diet.

His long evangelistic career which began at his conversion when but fifteen years of age "has influenced the activities of every Christian church in the world."

Through the efforts of this one man, the Salvation Army has grown from its beginning in an old tent in Whitechapel, London, until it now numbers 4,611 corps and outposts throughout the civilized world.

No one can say that this great organization which numbers its converts by the thousands, and which has rescued nearly thirty thousand young women from the depths of shame, has existed in vain.

NEWS HERE AND THERE.

W. T. Knox, of Washington, D. C., visited Hinsdale while spending a few days in Chicago in conference with the leading workers. Drs. W. A. Ruble and A. W. Truman, of the College of Medical Evangelists, Loma Linda, Cal., also visited Hinsdale and spoke to the workers.

Dr. B. E. Fullmer of Los Angeles, Cal., who rendered valuable assistance in the Chicago mission work some years ago, stopped off in Hinsdale a few hours while in this part of the country.

Miss Mercia Morse, the sanitarium bookkeeper, enjoyed a three weeks' vacation at her home in Nebraska during the past month.

Miss Alma J. Graf, preceptress in the Emmanuel Missionary College, Berrien Springs, Mich., spent a few weeks at Hinsdale recuperating before the opening of school.

Mrs. Eugene Waller, instructor in the Nashville Agricultural and Normal Institute, visited Hinsdale accompanied by Mrs. Jacobs also of Tennessee.

I. J. Hankins and wife, returned missionaries from Cape Town, South Africa, were guests at the sanitarium for three days recently. Elder Hankins has spent some twenty-five years as a gospel minister in Africa.

Miss Xana Hibben left this week to take a position in the Hazel, Ky., Industrial Academy, and her brother, Fenton Hibben, has returned to the Emmanuel Missionary College at Berrien Springs, Mich.

Prof. E. A. Sutherland, of Nashville, Tenn., spent a couple of days at the sanitarium, and gave several interesting and instructive talks before the nurses' training school, one of which is reproduced in this number of THE LIFE BOAT.

Dr. David Paulson was called to Lincoln, Neb., to give the graduating address of the College View Sanitarium Nurses' School, and while there attended the Nebraska campmeeting for several days. The Doctor also delivered a lecture on "The Conservation of the Nation's Health," before the County Teachers' Institute at Eureka, Ill., this month.

Rev. M. C. Wilcox, of Mt. Vernon, Iowa, a pioneer missionary of more than twenty-five years' experience in China, called at the institution recently and gave an interesting talk on China.

Mr. J. A. P. Green, a pioneer missionary colporteur in Mexico who has just returned to this country for a short time, stopped off at Hinsdale and gave, before the Sanitarium Young People's society, a most inspiring account of his experiences.

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DAVID PAULSON, M.D. Editor
N. W. PAULSON, Business Manager

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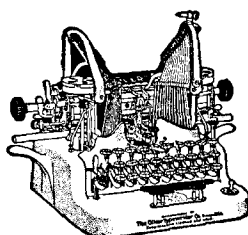
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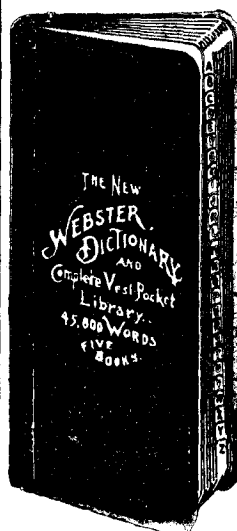
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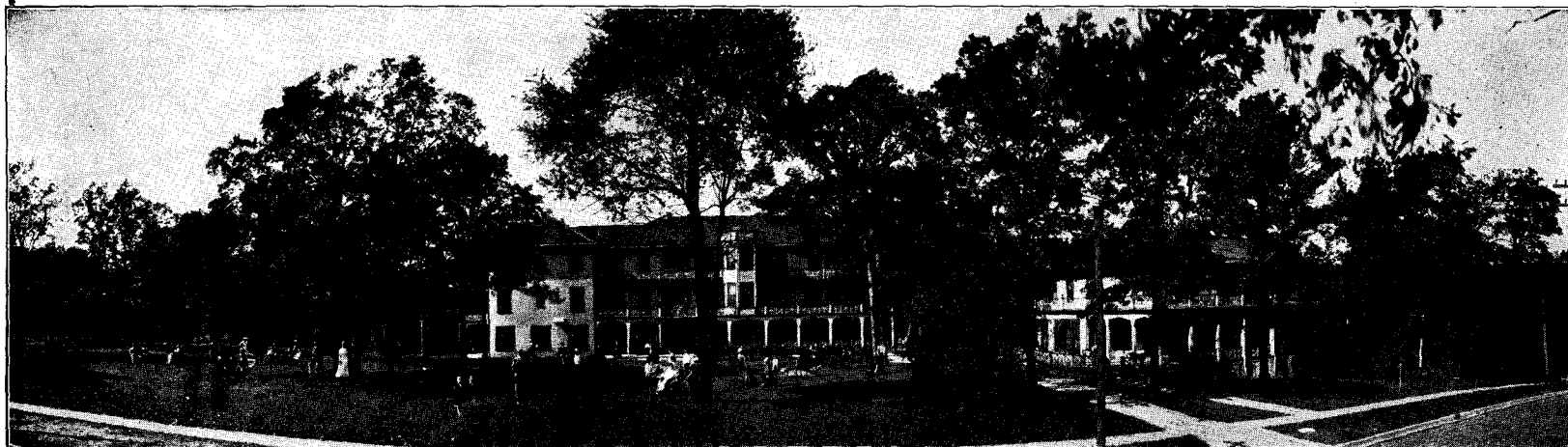
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