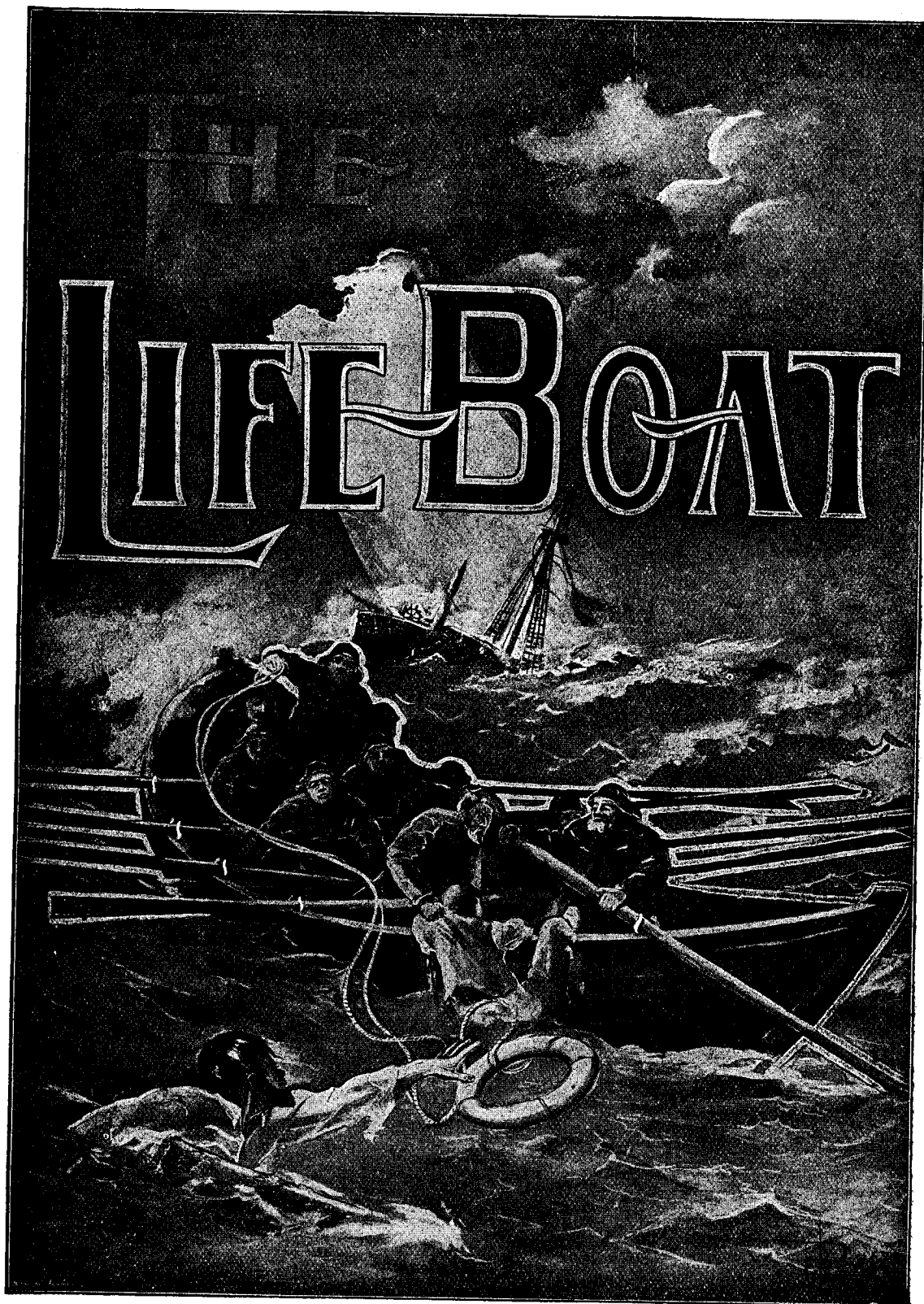


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VOL. III

1926 Wabash Avenue, Chicago

NO. VI

# INSTITUTIONS OF THE CHICAGO MEDICAL MISSION



## THE CHICAGO MEDICAL MISSION

*Established 1893*

Under the supervision of the International Medical  
Missionary and Benevolent Association

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

**Headquarters: 1926 Wabash Avenue**



### BRANCH AND ASSOCIATE INSTITUTIONS

**Life Boat Mission, 436 State Street**  
E. B. Van Dorn, Evangelist

**The Workingmen's Home, 1341 State Street**  
W. E. Williamson, Mgr.  
B. E. Connerly, Chaplain

**Good Health Hotel, 1351 State Street**

**Children's Christian Home, 2408 South Park Avenue**  
Thekla Black, Matron

**Free Dispensary, 136 Twentieth Street**

**Missionary Nurses' Department. Headquarters: 1926 Wabash Avenue**  
Mrs. H. N. Garthofner, Matron

**The Maternity, 1926 Wabash Avenue**  
Mrs. F. M. Lockwood, Matron

**Life Boat Rest, 481 1/2 South Clark St.**  
Fannie Emmel, Matron

**The Life Boat Rescue Service. Headquarters: 1926 Wabash Avenue**  
Mrs. W. S. Sadler, Matron

**Chicago Medical Missionary Training-School, 1926 Wabash Avenue**

**American Medical Missionary College, 28 Thirty-third Place**

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



### TO THOSE SENDING DONATIONS

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

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

## BRIEF DESCRIPTION OF THE VARIOUS INSTITUTIONS AND PRINCIPAL DE- PARTMENTS OF THE CHICAGO MED- ICAL MISSION

### Chicago Medical Missionary Training-School

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

### The Life Boat Mission

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

### The Workingmen's Home

The Workingmen's Home (1341 State street) is the  
oldest of the group of institutions comprising the  
Chicago Medical Mission. This institution is the  
outgrowth of the little medical mission and free dis-  
pensary started on Custom House place in 1893. The  
Home is supplied with baths, laundry, and facilities  
for fumigation. Lodging is furnished at ten cents a  
night. Food is supplied at a penny a dish, thus en-  
abling a poor man to get a very satisfactory meal for  
from three to five cents. All patrons are required to  
keep themselves in a cleanly state. Their clothing  
is fumigated when they enter the institution, baths  
are administered, and great pains are taken to keep  
vermin in subjection. The Home provides accom-  
modations for about three hundred men. As a rule  
those furnished with lodging are required either to  
work for or pay for it, exception of course being  
made in the case of worthy men who are temporarily  
stranded, and of men who are starting in a new and  
better life. It is not the purpose of this institution to

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

#### **The Good Health Hotel**

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

#### **The Free Dispensary and Surgical Wards**

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

#### **The Life Boat Rescue Service**

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

#### **The Life Boat Rest**

This institution is the youngest of the Chicago Medical Mission group. It was opened in February, 1900, and is located at 481½ South Clark street, in the very midst of a submerged portion of Chicago. It is a building two stories high, the lower floor consisting of one large room fitted up as a reading-room for girls. The institution is kept open till after midnight, and serves as a sort of "snatch-station,"

co-operating with the Life Boat Rescue Service which has its headquarters at the Training-School, 1926 Wabash avenue. The matron with two or three assistants are the only permanent workers connected with the Life Boat Rest. Aside from what is earned by these workers in selling THE LIFE BOAT during their evening work, the Rest is entirely dependent upon voluntary contributions for its support.

#### **The Maternity**

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

#### **The Missionary Nurses' Department**

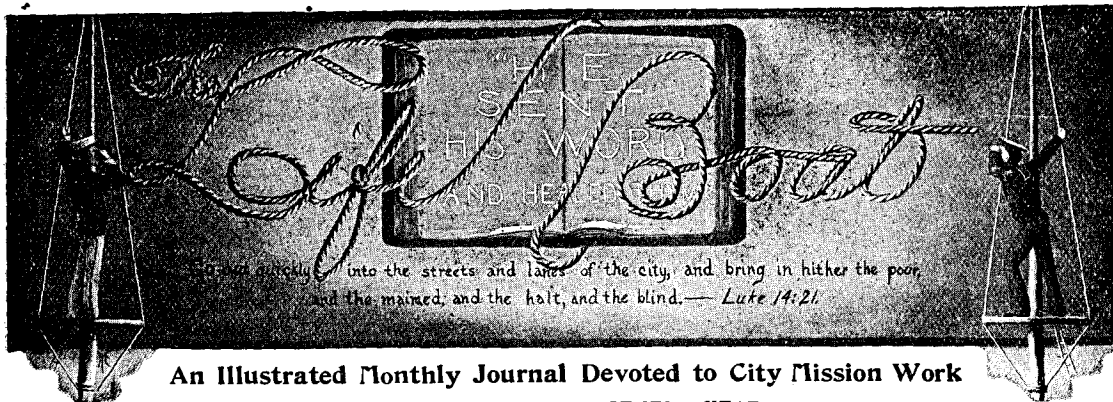
A corps of missionary nurses from the Medical Missionary Training-School are engaged in working for the poor, as well as for those who are able to pay for this service. There is no line of missionary work which is more needed in a large city and none more helpful than that of the Visiting Nurses. The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

#### **The Children's Christian Home**

The Children's Christian Home is designed to care for children under the age of eight years, who have only one parent,—either father or mother being dead. The majority of cases are children of deserted or widowed mothers, who have to work hard as scrub-women, for their daily bread, and who have no home. It is the object of the Children's Christian Home to take these children, care for them, teach them, and otherwise lighten the burden of the parent in the struggle for life. A day-school and a kindergarten are maintained in the Home. Scores of children are sent into the country during the summer, and a branch Home is maintained at Berlin, Wisconsin. The address of the Home is 2408 South Park Ave.

#### **Gospel and Health Cottage-Meetings**

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



## An Illustrated Monthly Journal Devoted to City Mission Work

PRICE TWENTY-FIVE CENTS A YEAR

Volume 3

CHICAGO, ILL., AUGUST, 1900

Number 6

### The Open Door

ELIZA H. MORTON

A DOOR of hope is open  
And wide it outward swings;  
The dove of peace above it  
Has healing in its wings.

The weary, broken-hearted  
Down in the valley low,  
May have their eyes uplifted  
To heights beyond their woe.

The poor in wretched hovels  
May see a light afar;  
The sick on beds of suffering  
Behold a gleaming star.

And thou, O reader, ponder;  
The open door for thee  
Leads to a field of action  
Amid earth's misery.

Thy hand may light a beacon  
To shine o'er life's dark wave;  
Thy voice may whisper, "Courage,"  
And be a song to save.

Then bear the burden gladly;  
The seed you now may sow,  
In yon glad great Hereafter,  
To ripened sheaves shall grow

### The Need of Standard-Bearers

J. H. KELLOGG, M. D.

THE Christian has a reformatory mission in the world. We should know how to lead men and women to reform their habits and forsake the ways of evil. We should have a whole gospel to give them, a truth that has the power to reconstruct the whole man. However low a man may be, the gospel has power to reach him,—power to take him and effect his complete reformation, to reform him physically, mentally, morally. As Christians we should be all-round reformers. The successful, working, growing, Christian must be possessed with the spirit of reform. Napoleon said that soldiers were simply things to stop bullets. The work of God to-day has little need of this kind of men: there is no room in the work of God for people who stand up simply to be shot at. The ranks of the army of truth should be filled with men

and women who have had a vision of the world's need. The cause of truth to-day needs workers whose hearts are wide open,—whose hearts are so tender that they can hear the moans of a suffering world rolling in upon them. If you do not feel touched with humanity's suffering, get down on your knees and pray to God until you do. We must be determined to go out into the world as apostles of reform, to bravely stand in conflict, perils, danger, or persecution. As workers together with God, we occupy two places; we are fighters for God and targets for the enemy's arrows.

We must feel the solemn responsibility of the work that God has given us to do. We must realize that great things are expected of those who have received so much light and truth. Let every one say in his soul, "I will not flee. I am going out into the world as a standard-bearer. I will put truth on my banner, fly it to the breeze, and keep it floating; so that every man who can see at all will behold it."

We should be prepared to go out into the world as reformers, as standard-bearers, as men and women to head a long line of influences terminating only on the eternal shore. What a glorious privilege! If we keep this thought ever before us it will eclipse a hundred little difficulties that arise every day. If we can see truth with sufficient clearness, the beauty and splendid brilliancy of that truth will eclipse every thing else in the world, it will make everything else appear black to us. Keep yourself out of sight. Hide behind truth and nothing can harm you. His truth endureth forever. You do not have to fear that by and by the bottom of your work will drop out. As you go forward, in the name of the Lord, destroy every bridge behind you so you cannot go back. Let truth itself be your only attraction. Let your soul be filled with truth. Let your light shine. What is light? It is a substantial and real thing,—it is illumination. God gives light from above. The greatest light of truth that has ever shone upon the world is shining to-day. Let the young men and women have a holy ambition to get this light, this knowledge, and then go about giving it to a dark and sinful world. Then it will be possible to let your light so shine that men, seeing your good works, etc., will glorify your Father which is in Heaven: they will recognize that God is in your work. There is work enough for every one to do who will hold up truth. You can succeed anywhere if you have got truth enough. You must be ready with heart, head, and hands, and God will give you abundant opportunity and enable you to accomplish a splendid work.





### "The Good Samaritan"

Stenographically reported

**A**T 7:45 P. M. the mission workers assembled outside the doorway of the Mission, and with the baby organ for accompaniment, sang several gospel songs very heartily, including, "Throw Out the Life Line," "We Shall Stand Before the King," etc. The music attracted a good crowd, who stood and listened eagerly to the gospel message in song. When the singing was over, the leader invited those standing around to come into the Mission. A great many responded to the invitation, and at the opening of the service proper, the hall was two-thirds full.

The service was opened by the singing of song No. 31, in Pentecostal Hymns:

There's sunshine in my soul to-day,  
More glorious and bright  
Than glows in any earthly sky,  
For Jesus is my light.

#### REFRAIN:

Oh, there's sunshine, blessed sunshine,  
While the peaceful happy moments roll;  
When Jesus shows His smiling face,  
There is sunshine in the soul.

There's music in my soul to-day,  
A carol to my King,  
And Jesus, listening, can hear  
The songs I cannot sing.

There's springtime in my soul to-day,  
For when the Lord is near,  
The dove of peace sings in my heart,  
The flowers of grace appear.

There's gladness in my soul to-day,  
And hope, and praise, and love,  
For blessings which He gives me now,  
For joys "laid up" above.

This song was followed by No. 117, "Sing of the Mighty One." The next was, "I am Washed in the Blood of the Lamb," after which Brother E. B. Van Dorn, the leader of the meeting, asked this question: "How many are there here who can sing from the heart, 'I am Washed in the Blood of the Lamb?'" About twenty hands were raised.

Mrs. Garthofner offered prayer, asking of our Father in Heaven that the meeting be blessed and that souls might be won for Jesus.

Mrs. Sadler then read the Scripture lesson, which was from Luke 10:25-37.

"And, behold, a certain lawyer stood up, and tempted Him, saying, Master, what shall I do to in-

herit eternal life? He said unto him, what is written in the law? how readest thou? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself. And He said unto him, Thou hast answered right: this do, and thou shalt live. But he, willing to justify himself, said unto Jesus, And who is my neighbor? And Jesus answering said, A certain man went down from Jerusalem to Jericho; and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead. And by chance there came down a certain priest that way: and when he saw him, he passed by on the other side. And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side. But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion on him, and went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him. And on the morrow, when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him: and whatsoever thou spendest more, when I come again, I will repay thee. Which now of these three, thinkest thou, was neighbor unto him that fell among the thieves? And he said, He that shewed mercy on him. Then said Jesus unto him, Go, and do thou likewise."

After the Scripture lesson, this appropriate hymn was sung, "On the Jericho Road," No. 157:

On the Jericho road there is service to-day,  
For all who are ready to work or to pray,  
Around us are lying the wounded and dying,  
And few the Samaritans passing that way.

#### CHORUS:

On the Jericho road, leading down,  
The Levite goes carelessly by,  
Yet many who journey along that way,  
Are wounded and ready to die.

On the Jericho road you will find him to-day,  
Your brother who wanders from Jesus away,  
Oh, wait not to-morrow, his deep cup of sorrow  
Is brimming and bitter, no longer delay.

On the Jericho road many forces combine,  
To stifle the voice of the Spirit divine,  
About us are lying the wounded and dying,  
Go, brother, and pour in the oil and the wine.

Mrs. Garthofner sang a solo, "Tell Me the Story of Jesus," and Brother W. S. Sadler then spoke as follows:

## THE GOSPEL TALK

"It is the story of Jesus that the man on the road to Jericho needs. It is the story of Jesus that the whole world needs. It is true, the man who fell among thieves on the way to Jericho needed oil, etc., poured into his wounds, but over and above all, there was something he needed more. And to-day the man who has fallen among thieves, who has been robbed of his raiment, who has been robbed of his character, and has been left by the wayside, wounded, bleeding, and ready to die, needs to hear and believe the same sweet story of Jesus and His love. Oh, how many men, how many women—blood-bought souls—are lying along the thoroughfares of sin in Chicago, wounded and ready to die. 'Yes,' says one, 'and how many, like the priest and the Levite we read of in the story, pass by on the other side.' Who was this man going down to Jericho? He was a Jew. It was a bad road from Jerusalem to Jericho, and he fell among thieves, and they stripped him, and robbed him, and left him there on the road half dead. Look! here comes a priest. Maybe the priest is coming up from Jericho to Jerusalem; perhaps he is in a hurry; maybe he is on his way to Jerusalem to attend some Christian workers' convention, where he is to read a paper entitled, 'How to Reach the Masses,' or 'How to Save the World.' How could a priest with such a great work to do afford to stop and pay attention to this poor fellow?

"The Levite next came along. He was not quite so busy as the priest. He passed by that way, and said to himself: 'I wonder who that fellow is? suppose he were my brother. I guess I'll go over and see.' He went over and looked at him, and said, 'Well, he is about gone, anyway; I guess I can be engaged in bigger business than looking after him.' Then he passed on. Just looking at a man won't do him much good. There is only one look in this world that can help, and that is a look from Jesus. If you will only get where Jesus can look upon you, if you will only look to Him, you will see enough to inspire your soul to rise up out of the pit into which you have fallen. You know it was the look from Jesus that melted Peter's heart one time when he denied his Master.

"The Jews and the Samaritans had no dealings with each other, but this Jew had something to do with a Samaritan that day for it was none other than a Samaritan that next came that way. Jesus does not record one word that Samaritan spoke to the Jew,—not one single word. I suppose the Samaritan must have said something to him, but Jesus does not tell us anything about that. He tells us what the Samaritan *did*. Nothing about talk. *He did something*. Let us count some of the things the good Samaritan actually did:

- "1. He saw him.
- "2. He had compassion on him.
- "3. He went to him.
- "4. He bound up his wounds.
- "5. Poured in oil and wine.
- "6. Set him on his beast.
- "7. Brought him to an inn.
- "8. Took care of him.

"He did all this and there is no record that he said a single word. That is the kind of work that counts.

That is real missionary work. He did eight things and we do not know that he spoke a word. How many people talk eight hours and never do a thing.

"Christ is thus telling the young lawyer, who wanted to get to Heaven, how to treat his neighbor. The lawyer says, 'I know all about this loving the Lord with all your heart, and your neighbor as yourself.' Jesus says, 'Then why don't you go and do these things?' But the lawyer does not want to be put off that way, so he asks: 'But who is my neighbor?' Then Jesus tells him this story.

"We do not know that the Samaritan did any talking until he had done eight things for the wounded man and paid the landlord all his bills and some in advance. And then this is what he says: 'Now here, I have done all I can for this Jew, and I have got to go about my business. He was in an awful condition when I found him. I know he is a Jew, and of course he is down on me and my people, but I can't help that. If this money don't settle the bill, you keep track of it, and I will pay you when I come again.'

"Now my dear friends, it is *doing* that counts in this world, and not talking; and moreover this spark of kindness that was in the good Samaritan's heart, which enabled him to reach down and pick up that Jew with whom he would naturally have nothing to do, is a spark from the altar of divine love. The thing that made the Samaritan willing to pick up his natural enemy, the Jew, is the same thing that is in the heart of Jesus, which leads him to love *His enemies* (you and me), to give everything He had to His enemies, to become poor that His enemies might become rich. 'When we were enemies, we were reconciled to God by the death of His Son; much more, being reconciled, we shall be saved by his life.' (Rom. 5: 10). Jesus Christ is looking to-night for men by the roadside—men whom the devil has robbed, wounded, and left to die. If a man will only cry to God for help, the Lord will save him (Rom 10:13). If there is one of you who feels as that poor man must have felt, by the roadside, on the way to Jericho; if you feel that the devil has stripped you of all that you had, of all that is good, and has left you by the wayside; I tell you that God has a good Samaritan who will come along your way, on the one side, and Jesus himself will come along on the other side. Won't you let that Samaritan and the good Master who died to save us, work together this evening to bind up your wounds, and put you on the beast, and carry you to the inn? He will not only care for you to-night, but He will say to the angels that stand by your side, 'Take care of him in all time to come.'

"May every man here who does not know the Lord Jesus as his Saviour, think soberly to-night about his spiritual condition. May you ask yourself this question: 'Where am I going—what is ahead of me?' My dear friends, you may think sometimes that it is a solemn thing to die. Well, there is something solemn about death; but I want to tell you that it is a more solemn thing to live than it is to die. Look around you this evening; take your reckoning, as it were; look at your compass,—your chart; find out where you are. If you are in danger, do as the disciples of old did. They said to the Master who was lying asleep in the stern of the ship, 'Come up, awake, arise, and save us, or we perish.' And He said, 'Peace, be still,' and all was calm, the storm was over. One word from Jesus can still the storm that rages in your breast. One word from the Master to night can make all at peace with man and God. Will you let the Saviour in? Will you give him your heart to-night?"

Number 135, "Wonderful Story of Love," was sung, after which the usual testimony meeting began. The first testimony was this.

## THE TESTIMONY MEETING

"I praise the Lord for the full and free salvation that I feel; it just suits me." This was from a young man about twenty.

Then one of the young converts stood up and said: "I want to thank the Lord for what He did for me. My experience in this life is only seven weeks long, but this seven weeks has been the happiest I have spent in all my life. I want your prayers."

"I Have Been to Jesus, He has Cleansed my Soul" was then sung with such vigor that it seemed as if everybody present had had that blessed experience. The testimonies being resumed, there was heard a short shout of victory that said, "I am glad I can say to-night that I am a child of God."

At this point, a man with a bedraggled appearance, unkempt hair, and very much under the influence of drink, arose and said: "I have got an uncontrollable appetite for liquor. I have taken five cures for the drink habit. I came here to-night with the determination to amend. I have taken five different cures but they have done no good. I started to serve God a short time ago, but I have been denying my Saviour. Some of my friends would come to me and say, 'Let's go and have a drink.' Instead of saying, 'I am serving the Lord Jesus Christ,' I would say, 'I have quit drinking.' I was denying my Saviour as Peter did, so I fell; and now I am trying to get back to my Father's house as the prodigal son. I have tried all in my power, but I have got no power. I simply give up, and I want all Christian people in this house to pray for me that I may be saved." This utterance evidently came from a broken heart, and it was interspersed with many sobs. Every heart in the house was moved, and while the iron was hot, the leader struck. He asked, "Are there any more in the room here to-night who, like this man want us to pray for them?" Four hands went up, and the audience knelt in prayer. Brother Sadler offered the prayer, and when he had finished, the song, "Just as I am, Without One Plea" was sung.

The next testimony was, "Ten days ago I was a sinner without hope; to-night I am a sinner saved by grace. I want to stand here and praise God for His saving power."

Here a visitor to the Mission arose and spoke. "I thank God for the privilege of speaking. I thank God for saving, keeping, and healing power. I love to hear these testimonies. I hear some of these men say that they have been saved a few days, a few months, a few years. I have been saved over twenty years. It came to me on the shores of England. I care not how low down you are, Christ can save you."

The song, "There is a Rock in a Weary Land," was sung before the next testimony, which was, "I thank God to-night for the privilege of testifying of all the Lord has done for me. The Lord came along my way eight days ago. I just thank God that He is capable of keeping a wandering boy in the right place."

From the youth of eight days' experience in the Christian life, to an elderly gentleman about fifty years old, is a stretch that made the next testimony interesting. "When I was a little boy, God spoke to my soul. I realize that I have temptations of the devil, but Christ was tempted, and it is no sin to be tempted, but it is sin when we yield to temptation. Christ has power on earth to forgive sins, and to keep us, and He will receive us in the last day if we will but accept Him."

An old gray-haired gentleman was the next one to praise God. His testimony was: "I rejoice in the

salvation of Jesus Christ. I praise God for the Life Boat Mission; for a step-daughter of mine came in here one night and heard a beautiful song about seeing Jesus face to face, and telling the story "saved by grace," sung by a sister with a guitar. For years I had prayed for her, and continually I had asked her if she would not love God and work for Him. The only night that I could prevail upon her to listen, was the night she came here. Two nights afterward she was stricken down, but she made her peace with God, and died in hope, so this blessed place is dear to me, because in my family it has been the means of saving one soul."

Then we heard from one who had been a backslider. "Two years ago I was saved in the Helping Hand Mission of San Francisco. I was a backslider. I had left my home in New York, and gone to the Pacific Coast. I was raised in a Christian home, but I wandered into sin, and took to horse-racing, gambling, and everything else that was bad. But the Lord Jesus Christ led me back to the Cross."

Here the man who was somewhat under the influence of drink and who had risen earlier in the service and asked for the prayers of the Christians in the house, and who during the service had been on his knees pleading with God, arose and said: "I want to say a word for Jesus. I came into this house drunk. I am sober now. I prayed to the Lord Jesus Christ to take me back. I have known the Christian life before. I believe the Lord Jesus has accepted me and that I am a saved man. I know what He did for me before. If anybody comes up to me, and asks me to take a drink, which has been my besetting sin, I won't say, 'I have quit drinking.' I will say, 'I am serving the Lord, and He is keeping me from drink.' Again I ask your prayers that I may be found faithful to the end, and see Him face to face."

"Come Every Soul by Sin Oppressed" was then sung, and Brother Sadler extended an earnest invitation to those present to accept the gospel which had been offered to them that night. One more hand was raised for prayer. Brother Van Dorn offered the final prayer, beseeching a blessing upon the service, asking that those who had raised their hands might find the help they needed, and also that the Spirit of God might follow all who had been convicted but would not yield.

"I've Reached the Land of Corn and Wine," was then sung, the benediction was pronounced by the leader of the meeting, and with the singing of the hymn, "God be With You till We Meet Again," the evening service was brought to a close, and the personal work of the after-meeting begun. Every man who had held up his hands for prayer, was dealt with by some one of the Mission workers, and they all seemed to get the help they so much desired. We have every reason to believe that the angels in Heaven were made to rejoice over the lost souls that were found.



The wise man says, "Where no wood is the fire goeth out. Mothers who are feeding their children on irritating and stimulating meats, highly-spiced foods, and wrong combinations, afterwards spend agonizing nights worrying over the bad traits of character which are developing in their offspring. They are but reaping the harvest of what they have sown. Suppose these little ones are given a diet consisting largely of fruits, nuts, and a few well-cooked grain preparations, which will not irritate and poison their blood, then it will be seen how readily Satan's darts are warded off, and how wonderfully God answers prayers.

D. P.



# TRUE AND FALSE HEALING SERIES

NO 3

## What is Divine Healing?

(Continued)

W. S. SADLER

"For He doth not afflict willingly nor grieve the children of men." (Lam. 3:33.) Jeremiah was a man greatly mistreated. It must have been very difficult at times for Jeremiah to understand how or when he had

### "He Doth Not Afflict Willingly"

sown for all the sorrow and mistreatment he reaped. It surely must have caused him to stretch his faith greatly; and yet it was Jeremiah who wrote so many beautiful and helpful things along this line. He tells us that God does not afflict willingly. It does not seem to be a part of God's plan to afflict people, unless (1) there is some great good to come out of it, or (2) that He knows this good can not be secured in any other way. The Lord does not seek to accomplish by sickness and suffering what He can effect by happiness and health. Sickness of either soul or body is not a part of God's original purpose for man, but when man refuses to walk in the way that God has chosen, refuses to co-operate with the conditions of His eternal purpose, refuses to walk in the pathway of obedience to physical and spiritual law; and consequently begins to transgress the principles of right, it is then that he is torn by the enemy, as the straying sheep; and yet in all this experience the Spirit of God within speaks to the soul, saying, "Return, and I will heal you." "All thy lovers have forgotten thee; they seek thee not; for I have wounded thee with the *wound of an enemy*, with the *chastisement of a cruel one*, for the multitude of thine iniquity; because thy sins were increased." (Jer. 30:14.) Man is a being with a free will. He can do right or wrong according to his choice, and so when he chooses to stray from the pathway of right into the land of the enemy, God cannot consistently prevent him. He must let him go. When in this strange land *he is torn by the enemy*, and sees that it is an evil thing that he has forsaken God; when he comes to himself and decides to return to his Father's house: in returning he finds healing. God has done the very best He could for him consistent with His own righteous character and the man's waywardness and disobedience.

"Thine own wickedness shall correct thee, and thy backslidings shall reprove thee: know therefore

### The Harvest of Transgression is Corrective

and see that it is an evil thing and bitter, that thou hast forsaken the Lord thy God, and that My fear is not in thee, saith the Lord God of hosts." (Jer. 2:19.) Within every transgression and every compromise of right there is concealed the consequences of disobedience. God has said, "Whatsoever a man soweth that shall he also reap." The reaping is contained in the sowing. The wisdom of this divine law of sowing and reaping is made manifest when we learn that the sickness and suffering consequent upon transgression are in themselves corrective. The child

puts its hand on the hot stove, and it produces a blister, and this is the best thing nature can send for the burned hand. The pain tends to correct the child for his misdeed. The cause must be removed before we can consistently ask God to manifest additional healing power. "I am with thee, saith the Lord, to save thee: though I make a full end of all nations whither I have scattered thee, yet will I not make a full end of thee: but I will correct thee in measure, and will not leave thee altogether unpunished." (Jer. 30:11.)

"For God speaketh once, yea twice, yet man perceiveth it not. In a dream, in a vision of the night,

### God's First and Second Warning to the Soul

when deep sleep falleth upon men, in slumberings upon the bed; then He openeth the ears of men, and sealeth their instruction, that He may withdraw man from his purpose, and hide pride from man." (Job 33:14-17.)

The Lord tells us that He speaks to man twice; once in the quietude of the night He speaks to man's soul, and if this message is not successful in diverting man from his selfish desires and harmful plans, if the ears of the soul are too dull to hear the sound of the still, small voice; then He speaks again the second time through the channel of the ear. He opens their ears. He sends someone with a verbal message of warning. Thus the divine voice is supplemented by the human voice, in the effort to save man from destroying himself by transgression. All this is to withdraw man from his purpose, and hide pride from his heart.

If God's first message by the voice of His Spirit and the second by the human messenger are not sufficient to warn man of the

### Pain and Suffering, or God's Third Warning to the Soul

dangers of transgression and of the evils of disobedience, then God has a more effective way of speaking to the transgressor. This is the record of the language of this third message: "He is *chastened also with pain* upon his bed, and the multitude of his bones with strong pain: so that his life abhorreth bread, and his soul dainty meat. His flesh is consumed away, that it cannot be seen; and his bones that were not seen stick out. Yea, his soul draweth near unto the grave, and his life to the destroyers." (Job 33:19-22.) The pleadings of the Spirit within have been ignored; light and truth, as they have been taught by the messengers of God in the earth, in the laws that govern the health of soul and body, have been likewise ignored; and now the Lord steps in and speaks in a language and in tones that every human being can understand—the language of pain and suffering. So you see, dear reader, that every pain that man is called upon to endure, is, in this sense, the voice of God to his soul. God expects us to be able to decipher and understand the language of pain. For this suffering, according to the Scripture, is Heaven's last message to the man. We want to have the kind of spirit that Daniel had, which enabled him to read the handwriting on the wall, so that we may be able to read the handwriting of disease in human experience; to be able to translate the language of affliction, and thus by the things which we suffer, learn obedience. The scripture above quoted tells the story of dyspepsia, emaciation, pain, and acute suffering; these physical pains and the mental anguish, all are the thunder-tones in which God speaks to the soul. All those things which we term disease or disaster are but the efforts of an all-wise God to save His creatures from destroying themselves. This message is a word from the Lord, and the Word of the Lord has healing in it; for it is written, "He sent His Word

and healed them." (Ps. 107:20.) The very consequences of disobedience are in themselves a divine warning of the ultimate destruction that is involved in transgression. It is the best God can do for the transgressor under the circumstances.

"If there be a messenger with him, *an interpreter, one among a thousand*, to shew unto man His uprightness: [what is right for him, R. V.] then He is gracious unto him, and saith, Deliver him from going down to the pit; I have found a ransom." (Job

33:23, 24.)

Those who understand the relation between cause and effect; who understand that sickness is an effect and disobedience the cause; those who are able to interpret the language of disease, the significance of pain, and the meaning of affliction, are evidently scarce. For inspiration represents them as one among a thousand. But it is the privilege of every Christian to thus be an interpreter of the voice of God as it speaks to those who are sick in soul or body. This interpreter must show the afflicted soul that his sufferings of to-day are but the echo of his transgression of yesterday. He must show the relation between cause and effect, between transgression and penalty. He must show that *God is upright*, that these afflictions, whether spiritual or physical, are neither mysterious dispensations of Providence, nor evidences of divine wrath and anger, but that they are evidences of Heaven's effort to correct a wrong-doer. This interpreter must show the sinner that in transgressing he has perverted that which is right, and that it has profited him nothing; that he has sinned—and thus bring the sufferer and sinner to that place where all his afflictions, whether physical or moral, will become the means of leading him back to the pathway of right from which he has strayed, and as a result, brought upon himself all these things. Now, it very often happens that it is quite difficult to trace all the connections between cause and effect. It often appears that we are called upon to suffer much for which we have not consciously or intentionally sown. For in a certain sense every man is sharing the penalty resulting from the wrong-doing of preceding generations. We can only see through a glass darkly, what God is doing, yet this should not lead us for one moment to doubt either His wisdom or love.

Causes may be wrong, but effects are always right. The sowing may be for right or wrong, but the reaping, being in God's hands, is always for the best. Prayer for the sick, like the rational treatment of disease, should be directed toward the removing and healing of the cause; toward the removal of the disposition to do those things that have made it necessary for God to speak to us in the language of disease. Thus when a person gets fever, he loses his appetite. This is a wise provision of nature, for his system is in no condition to digest and assimilate food. Then what folly it would be to pray to have the appetite healed—restored. This would be asking God to work against Himself, for it was He and none other who took away the appetite and thus saved the patient from inflicting further injury upon himself; fever is simply nature at work burning up the rubbish which has been introduced into the system and has accumulated in larger quantities than the eliminative organs could dispose of, and thus necessitated the kindling of these fires within the body, to burn it up. The thing for us to do, in both our praying and working, is to co-operate with the divine Intelligence and assist nature in her efforts to rid the

system of this poison and rubbish. "But," says one, "why do anything? why not then let the fever go on and burn it all up, if the fever is God at work?" This is the answer: If all the rubbish is to be left to be burnt up, in many cases the fires of the fever may burn so long and so furiously, as to consume the man himself. We must, first, cease to take more poison and rubbish into the system; second, stimulate the elimination of poison through the natural eliminating channels; and, third, by the intelligent use of water, internally and externally, and other rational means, seek to rid the system of a portion of these waste products, and thus enable the dross-consuming fires to subside at an earlier date than if they were allowed to run their own course. Thus by removing this poison we are co-operating with God, who, by the fever, is endeavoring to destroy and burn it up.

Sickness and sin are not synonymous, they are not one and the same thing. Sin is a *cause*, while sickness is the *effect* of that cause. Sin is a transgression, and sickness is the result of that transgression.

#### **Sickness an Effect, Sin the Cause**

The devil was in the cause—the transgression; but God is in the effect—the sickness, speaking to the soul of man and endeavoring to show him the folly and peril of disobedience, and thus turn him from his purpose of transgression into the paths of harmony and obedience to the laws of health and grace. And thus, as noted before, sickness is in general, at least in its early stages, not only corrective but healing and curative; designed of Heaven to lead man away from the *disposition* to transgress and disobey, and produce in him a spirit of obedience. And so David said: "It is good for me that I have been afflicted; that I might learn Thy statutes." (Ps. 119:71.)

When disease is in its earlier stages, in general, it is an effort of nature to cure. If the habits of life are not corrected or unfavorable surroundings removed, then in the later stages, disease becomes a process of destruction. In the acute stage nature cures disease when the cause is removed. While in a chronic disease, even after the cause has been removed, health is ordinarily only secured by a process of persistent cultivation, or the disease may have taken on the form of an apparently incurable malady.

Frequently, however, we find instances where the sick, it would seem, had been thoroughly corrected, where all disposition to transgress physical or spiritual law had been removed; and it would seem that the affliction had actually accomplished its purpose of correction, and yet the earnest soul lingers suffering and afflicted. Why is this? God is working out an eternal purpose which is infinite in all its bearings, and we should not be surprised if frequently we come face to face with that which is unexplainable and unfathomable by the human mind. And again, it may be that the purpose to do right is not deeprooted; it may be that it is not as firm as Heaven knows it must be to assure success, so the correcting penalty is permitted to linger with us a little longer. How many times have frail human beings made grand resolutions and broken them within a day. But Heaven is not deceived; God is not mocked; He does not remove the hand of correction until He knows that the all-wise purpose which necessitated its presence has been accomplished. Thus Paul had an experience. Many

#### **Pray to be Healed of the Cause, rather than the Effect**

For the sick, like the rational treatment of disease, should be directed toward the removing and healing of the cause; toward the removal of the disposition to do those things that have made it necessary for God to speak to us in the language of disease. Thus when a person gets fever, he loses his appetite. This is a wise provision of nature, for his system is in no condition to digest and assimilate food. Then what folly it would be to pray to have the appetite healed—restored. This would be asking God to work against Himself, for it was He and none other who took away the appetite and thus saved the patient from inflicting further injury upon himself; fever is simply nature at work burning up the rubbish which has been introduced into the system and has accumulated in larger quantities than the eliminative organs could dispose of, and thus necessitated the kindling of these fires within the body, to burn it up. The thing for us to do, in both our praying and working, is to co-operate with the divine Intelligence and assist nature in her efforts to rid the

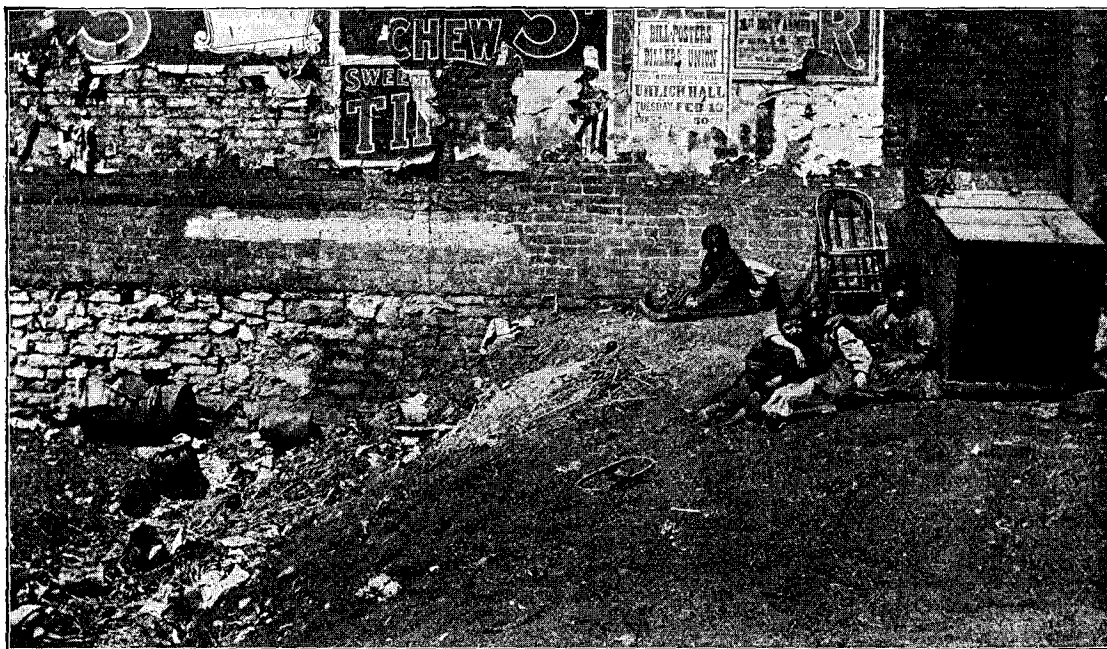
infirmities had been removed, but there were some things that lingered with him, and why these things should be left to thus afflict and humiliate him, he could not understand; so he besought the Lord earnestly three times to have them removed; but Heaven's message to Paul was, "My grace is sufficient for thee—ask not again to have this thing taken away; it will leave your experience at a time when God knows it has accomplished the purpose for which He placed it there;" and so Paul learned a new lesson in Christian experience, and afterwards wrote that he would rather glory in his infirmity; and also that he had learned in whatsoever state he was, therewith to be content. Let us murmur not at whatever may befall us, knowing that all things work together for good to them that love God. The law of sowing and reaping, of cause and effect, explains these things to us as far as the human mind can comprehend, and beyond this we must bear in mind the Saviour's words concerning the blind man: "Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him." (John 9:2.)

### "If I had Only Known"

THEKLA BLACK

**T**HIS was the cry of a sweet and attractive young woman who told me the story of how short was her expected happiness, after marrying the man whom she believed to be the best and noblest in the world. She had a beautiful home, and everything looked as though a bright and happy future was before her, her husband having a good position.

"After a while," she said, "he began to keep company with men of doubtful character and to stay away nights. From the time my babe was four months old, he was never home one night. While I was sick," she continued, "my husband, unknown to me, sold our beautiful furniture, even my lovely piano and spent the money. Oh, if I had only known what was in store for me, I should not so readily have believed his smooth words and trusted his glowing promises. My husband has now left me and all looks dark and dreary. I must go back to doing office work, in order to support my baby; and only a life-



A TYPICAL CHILDREN'S PLAYGROUND OF THE SLUMS

The above photograph is a good illustration of the playgrounds of the children of the slums. The picture tells the story better than words possibly could. Rubbish, filth, and dirt on every hand. It is such physical surroundings as is shown in the picture, coupled with moral environments just as far removed as possible from what they ought to be that makes the development of a good character in these children a most difficult task.

### How they Got their Dolls

**"P**LEASE do get me a doll." This has been the wish of the little girls of the Children's Christian Home ever since their last Christmas doll was broken. We had no way of getting them any, as our income at present is not sufficient to cover our expenses. Realizing that we could not provide dolls for them the little girls applied to One who is able to hear even the smallest child, and is interested in the happiness of even the least of His little ones. The answer came the other day in the shape of a large box full of dolls and toys. "How beautiful it is to make others happy."

time of heart-ache and loneliness seems to lie before me."

I had the privilege of telling this dear sister, whose story is simply a repetition of that of hundreds of others with whom we come in contact in a wicked city like Chicago, about Him whom to know and love means to have a true and faithful Friend; the One who never disappoints the sin-sick soul; who has promised never to leave nor forsake us. Like a hungry, starving child, she drank in that life-giving stream that flowed freely from the fountain of boundless love.

## Baby in One Hand, Beer in the Other

W. S. SADLER

**M**ANY of the readers of THE LIFE BOAT would undoubtedly be greatly shocked by many of the sights and scenes which the city missionary is often forced to behold. Just this afternoon, I saw a mother carrying her infant in one arm, while in the other hand she carried a dirty pail filled with beer which she had purchased at the corner saloon. Is it any wonder that the little boy in her arms, who is compelled to grow up with such object lessons of evil constantly before him comes to look upon drink and its allied vices as things not only harmless but things perfectly proper for him to engage in? The mother, the one who stood, as it were, in the place of God to this young soul, has set the example, and it would indeed be an exceptional thing if the young lad did not follow. This is but a glimpse of one of the many obstacles that render the work of bettering the condition of the children who live in the slums so very difficult, and but serves to indicate the utter hopelessness of helping these children without first either reforming their parents, or separating the children from these detrimental influences which surround them.

## A Cake Not Turned

F. W. HIDDLESON

**"E**PHRAIM is a cake not turned" are the regretful words of our Heavenly Father as he views the rebellious course of His wayward son.

With longing, anxious love God has followed him in his crooked course and all the time has tried to draw him from the ways of death. He has admonished, entreated, and besought him but all to no avail. God further says in this same seventh chapter of Hosea: "Strangers have devoured his strength and he knoweth it not; yea, gray hairs are here and there upon him, yet he knoweth not."

Will Ephraim not profit by experience? Will not time teach him that the way of the transgressor is hard? No, gray hair has come upon him and he is still the prey of strangers. He is the same self-willed, headstrong Ephraim. The flush of youth and the vigor of manhood are gone. Wrinkles and crow-feet cover his face but the same sinful course is pursued.

He is serving faithfully those who have robbed him of all that is lovely and pure. They have taken his beauty and given him ashes; his raiment, and clothed him with rags. His face is often marred and swollen telling who hath woe, who hath sorrow, who hath contentions, who hath babbling, who hath wounds without a cause, who hath redness of eyes. The morsel that he has eaten he has vomited up, and he has lost his sweet words. (Prov. 23:8.)

What a picture; on one hand the blessed Saviour holding out to him the emoluments of a virtuous life, coupled with the peace and joy of a clear conscience; on the other hand strangers sapping the powers of body and mind and giving him in return heart-aches and shame and sleepless nights. What a meaning in the words, "a cake not turned." A cake is made of the choicest of wheat. No pains are spared to make it palatable. And God says Ephraim is a cake. To him He has given talents rich and rare. Upon him He has poured out the wealth of Heaven. Do you want music? Ephraim can discourse it. Do you desire to be charmed by eloquence? Ephraim has the gift. With all this God-given power Ephraim is a failure. Like the hidden rose his fragrance is lost—he is a cake not turned.

Of what use is an unturned cake—a cake done on one side—a cake but half baked? It is good for nothing. All the ingredients would better be in the pantry, but combined in this unturned, half-done cake, they must be thrown out and trodden under foot.

God further says he is like "a silly dove without a heart." Does it not seem so? After God has done so much for Ephraim how ungrateful and heartless to go on in his self-appointed way regardless of the entreaties of his Heavenly Father who continually cries, "Turn ye, turn ye, . . . for why will ye die?"

Reader, are you an Ephraim? Are you bestowing your talents and your substance upon strangers? Are you going your own way in spite of God's command? Have gray hairs come to you and found you still in sin? Have you never been converted? Do you know what it means to be converted?

Oh, Ephraim consider in your heart. Think from whence come those heart-aches that poverty and woe. Is it not from the "cake not turned?" Ask God to turn you. The cake cannot turn itself. Neither can you turn yourself. "Can the Ethiopian change his skin or the leopard his spots? then may ye also do good, that are accustomed to do evil."

But there is a Saviour that came to turn us. "Thou shalt call His name Jesus for He shall save His people from their sins." "Unto you first, God, having raised up His Son Jesus, sent Him to bless you, in turning you away, every one of you, from his iniquities." That is the turning. Yield yourself to God, call upon Him while He is near and you will no more be a cake not turned.

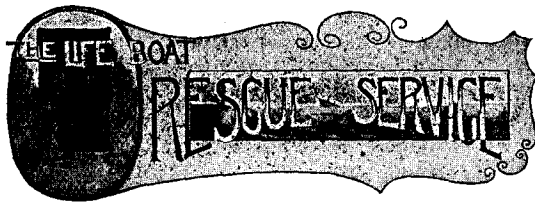
## A Note of Praise

ERNESTINE HOAGLAN

**W**E have been having good meetings at the Mission for the Lord is there with us. It does our hearts good to hear the testimonies of those who have lately given their hearts to the Lord, and to see the enthusiasm with which they join in the songs. There is one man that comes into the Mission night after night, his face beaming with the light of the Holy Spirit. A few weeks ago he came into the Mission for several nights and listened to the words spoken, and said it was like music to his soul, for he was tired of living a life of sin, but praise God, to-day he is resting in Jesus who said, "Come unto Me, all ye that labor and are heavy laden, and I will give you rest." (Matt. 11:28.) He has a hard fight to overcome the old way of living, but he puts his whole trust in Jesus. We can realize more than ever before what a wonderful Saviour we have. He can come into the hearts of sinful men and work through them so that their faces and daily lives will show to the world the power of Christ to save. "Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the Heaven and in the earth is Thine; Thine is the Kingdom, O Lord, and Thou art exalted as Head above all."

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The words of a gospel song, "There is Power in Jesus' Blood," sung out in the street on a gospel wagon, so took hold of a man who heard them that they rang in his ears day and night; and at last he resolved to put that power to the test. He did so, and to-day praises the Lord that he has found, to his endless satisfaction, that those words are as true as they can be.



### Did It Pay to Help Her?

MRS. W. S. SADLER

THERE had been no less than ten or twelve callers on a certain afternoon in March; some had come to ask questions, others for help in this way or that, but this one, a woman about forty years old, had come realizing that she must have help. She wore one of the saddest expressions on her face I think I ever saw. As we invited her in, she sat down, and in the most pathetic manner said: "Do you think there is any help for me?" In a few moments we had gained her confidence so that she told us something about herself. It seemed she was once a happy wife, with her every wish granted by an indulgent husband. Reverses came; her happy home was broken up. She left for a western city, and there met with an accident. She was taken to a hospital where she contracted the morphine habit. She did not wilfully take it—it was given to her first in the form of a medicine. She soon found that she could not do without it, and in one short year she was a slave to the awful habit. During the year that followed, securing a divorce from her first husband, she united her life with that of a man whom she thought was her friend. Money was plentiful and life was gay. But very soon her beautiful diamonds were sold, and in a short time she found herself with nothing but her wardrobe. Her hopes of the happiness of this second marriage were not realized and she was indeed a wretched woman. It seems that her husband did not suggest to her that she should leave morphine alone, but got it for her as often as she desired it.

She accompanied him to Chicago, and one morning found herself entirely alone—the man whom she had loved and given the price of her beautiful stones had left her. Piece after piece was taken from her wardrobe and sold for morphine until she got down to her last garment. She was in a desperate condition. She was fast reaching the end of her rope. Man's extremity is God's opportunity, and in this hour of her sad experience, Heaven directed her to the Life Boat Mission, and from this place, in company with one of our lady workers, she was brought to my room. I shall never forget the sad, dejected look on her face. Her only thought was to fly to the western city where she heard the man who had deserted her lived, and kill him. She was at once placed under a physician's care, with a Christian nurse to attend her. The morphine was taken away and we at once began to give her vigorous treatment to eliminate the poison from her system, and at the same time give her such tonic treatment as would tone up her entire system. The first few hours were very hard ones for this sister. Of course, she was in great pain, but knowing that in a short time her great craving for the opiate would be over we did all we could in the line of treatments to quiet her nerves and tide her over. This was accomplished within thirty-six hours; but still her only thought was, as soon as she could arise from her bed to go and kill the man who had wrought her ruin. For two weeks nothing but this murderous thought was in her mind; then the light of Jesus commenced to illuminate this poor, darkened soul; soon it came

in as a flood and filled her entire being. The desire to kill left her, and her only thought was to be more like Christ. The craving for the opiate had left her many days before this, but of course she was very weak and nervous. In a short time she was able to be up and around and her countenance was very much unlike the one I saw for the first time three weeks previous. Since then this dear sister has been rejoicing in Christ, and as I was talking with her a few days ago she told me that for three months she had not even desired to take one grain of morphine. Her only desire at the present time is to lead an earnest Christian life.

Dear reader, there are many such poor souls in this sad, darkened world whose only need is a helping hand—some one to point them to Christ. If you can not go yourself to extend a helping hand to these lost ones, will you not send us of your means that we may board them and keep them in our ward for a short time until they are free from the awful habit. Just think of it, it will only cost you about eight or ten dollars to free a woman from this dreadful curse. The actual cost noted here is the cost of the patient's board, etc.

### Baby Dead—The Father Drunk

LILLIAN SNYDER

NOT until one comes into actual contact with those who live in what is commonly known as the "slums" of our large cities, can he know of the suffering and sorrow that is to be found there, caused by the terrible drink habit that fastens itself upon men, and refuses to be controlled by any power but the divine Power, and brings them down to a level below that of the brute. Not long since I was called to attend the funeral of a child. The father was drunk, and the mother was compelled to call upon friends to assist her at this time, while he who should have comforted her was creating a sorrow more sad and more deep than was the death of her babe. All was done for her that could be done, but only the Father above knew the sorrow of that poor wife's heart as she followed the tiny coffin to its resting place and looked from the open grave to the bloated form of the one who only a few short years before had been a bright intelligent man, a man capable of carrying on a good business, and one who came so near to her ideal of manhood. Every day the city missionary comes in contact with these sad cases—too sad to be pictured, and then it is that he realizes the power of God, and remembers the promise, "He hath sent Me to bind up the broken-hearted, to proclaim liberty to the captive and the opening of the prison to them that are bound." How blessed is the privilege of telling these poor unwilling slaves that there is freedom for them, that there is power in the gospel to break every yoke. These poor souls, many of them, have occupied places of honor and trust in society, but Satan has laid this net for their feet and they have fallen captive to him. May God grant that many may be raised up to tell them the glad tidings of redemption.

x

A middle-aged gentleman who occupied a seat on the platform one night at the Mission recently, gave this shout of victory over the power of Satan to keep a man in tobacco bondage: "I chewed tobacco for thirty years, and now I never think of tobacco. I stand before you to-night a redeemed man."—*At the Mission.*

## A Song for The Life Boat

MRS. E. M. SMITH

COME, sinner, come, and get into the life boat,  
Jesus, our Captain, is waiting for thee;  
See, now, the sailors have thrown out the life line—  
Grasp it—oh, quickly! or lost thou shalt be.

Thousands to-day are far off from the life boat,  
Chart, nor a compass, nor anchor have they;  
No one to guide their bark over the ocean,  
Certain destruction they're nearing each day.

Sinner, poor sinner, black clouds overhang thee,  
Muttering thunder grows deep with the dark;  
Round thy frail bark hungry waves now are dashing,  
Flee then to safety, and enter the ark.

Day time and night time our Captain is calling,  
Standing with arms open wide to embrace,  
Pleading with you to accept His salvation,  
Wash in His blood, and partake of His grace.

CHORUS:

Let me on the Life Boat,  
Let me on the Life Boat,  
Jesus can save a poor sinner like me.

## A Re-United Family

THE following is an extract taken from a letter written by a man whose home had been broken up by drink, who claimed the promise of Matt. 11:28, and is now happy and re-united with his family: "I told my wife that I had been among Christian people, and that you had prayed for our reconciliation, and now I know from experience that God is Love. My dear friends, for such you are to me, I do not know how I shall ever repay you for taking me out of the gutter, and putting me in the way to find my God, which you have done. I wish you would write me a nice long letter. You have the credit in Heaven of taking a soul out of the gutter and showing him the way of salvation; for had it not been for you God only knows what would have become of me, but to-day I am standing as staunch as the Rock of Gibraltar. When my wife and I were alone, I dropped on my knees and for the first time in my life in her presence I offered a prayer. I do not know how good it was; but I did the best I could, and I shall keep right on praying."

FANNIE EMMEL

## A Note From the Life Boat Rest

WE had the pleasure of giving to the girls who live around us some flowers that the children of the Haskell Orphan's Home at Battle Creek, Mich., had sent; and how they did enjoy them. If those who so kindly plucked and sent them could have seen how they were received, they would have felt more than repaid for all their trouble. May the little flowers perform their mission as they are handled by consecrated hands in the Master's cause. How it makes the girls recall mother's old flower garden, and their own once pure life. Some say, "I was happy then, for I knew what a pure life was." Some of them said, "I am going to tie my Scripture text to my flowers and press them so I can keep them." Still others said, "Why did they send them to us? and

why did they like us?" and, "We were never treated like that before."

Little deeds of kindness, little words of love,  
Make this earth an Eden like the Heaven above.

One dear girl said to me the other night, "Do you remember me?" I could not recall her face for an instant, and then she said, "Why I am the girl that cried so the other night when you sang those old Methodist songs in the saloon; I could not stand it, it was too much for me."



FUEL GATHERERS

THE two women in the above illustration have been out gathering fuel. They represent a type of poor people who live in the slums, and who are endeavoring to lead honest lives. They have been out where buildings were being wrecked, seeking to gather up pieces of wood that have fallen from the wagons as they hauled the debris away. Women of this class, and children also, can be observed following along the railroad tracks, gathering up bits of coal that have dropped from the cars. Many readers of THE LIFE BOAT would no doubt feel that they were indeed in very straitened circumstances if they were dependent upon such uncertain means as this for securing the wood with which to cook the dinner. A knowledge of these conditions should lead us one and all to have a more practical sympathy with these unfortunate men and women who are submerged, as it were, in the slums of the great cities.

## THE LIFE BOAT REST

Mrs. Saunders.....	5 00	G. E. Cheadle .....	2 00
Mr. Ross .....	50	Mr. George .....	50
Miss Lemmie .....	20	Tea sold.....	75
A Friend .....	50	Mr. Low.....	50
Mrs. Abrams .....	55	Coffee sold .....	65
Mrs. Jensen .....	25	A Friend .....	30
		Total.....	\$11 70

Mrs. May Lloyd, maple syrup and box of clothing; Mrs. J. W. Wood, four towels; Mrs. Frank Hazen, table-cloth; Mrs. Arthur Rice, two table cloths. Six boxes pie-plant, four boxes lettuce, box spinach, two dozen lemons, four boxes beans, half-dozen cocoanuts, crate tomatoes, ten pounds peanuts, two boxes plums, box currants, box apples, box beets, two crates berries, box turnips, half bushel potatoes, four baskets squash, crate cauliflower, five heads cabbage, crate musk-melons, watermelon, box asparagus, box radishes.



## Lessons From the Slums of a Great City

No. 5

STUDIES IN THE PHYSICAL, MENTAL, MORAL, AND  
SOCIAL CONDITIONS OF THE PEOPLE OF THE SLUMS

W. S. SADLER

The peculiar conditions found in our large cities constitute a soil which is very favorable to the development of vice and crime.

### The City Slums Harbors of Crime

These conditions favorable to crime are greatly intensified in those portions of the city designated as the slums. Here it seems impossible to either suppress or prevent crime. That such is the case is evidenced by the following police statistics.

In one year the total number of arrests in two police precincts in the slums of Chicago was 30,898, or in other words, *one arrest to every four inhabitants of the district*. What a condition of affairs to exist in the very heart of this great city of churches and schools! Of this total number of arrests, 9982 were women and girls. The charges on which these arrests were made were as follows:

Charge	Males	Females	Total
Assault.....	1419	262	1681
Burglary.....	556	3	559
Disorderly.....	10849	5535	16375
Inmates of gambling houses.....	673	673	1346
Inmates of houses of ill-fame.....	580	2606	3186
Larceny.....	1873	1134	3007
Murder.....	24	24	48
Robbery.....	375	50	425
Vagrancy.....	1086	34	1120
All other offenses.....	3490	358	3848
Total.....	20916	9982	30898

Population of the two districts, 117,503, making one arrest to every four of the population.

The statistics above presented are from the "Seventh Special Report of the Commissioner of Labor, on the Slums of Great Cities."

From the above tabulation, it will be seen that almost half of the total number of those arrested in one year in the slums of Chicago are women. In a certain sense, woman is the balance-wheel of society, and wherever we find woman on the decline, socially, and morally, it serves as a sort of barometer that indicates the social and moral decline of society as a whole.

The slums of a great city are harbors in which every craft and bark of vice and crime seeks to anchor. The social, moral, and other conditions of the slums are all highly favorable to crime, as well as being very unfavorable to its detection. Alliances are formed between evil men and evil women to rob, pillage and plunder. Boys and girls of tender age often become the instruments,—catspaws, as it were,—of these designing men and women. A brief study of the above facts (and these tell but a fraction of the story of the true condition of affairs, for thousands no doubt went free who were as worthy of arrest as those included in the above statistics) cannot help but convince the most skeptical of the alarming moral and social conditions that exist in the submerged sections of our great cities. Surely the millenium is not here, when such things exist in the very heart of our great centers of population, in the very face of our much boasted civilization,—at the dawning of the twentieth century.

Men and women of to-day are striving to discover some plan whereby they can sow the seeds of pain, misery, and suffering, and

### Terrible Prevalence of Drug Habits

then by the use of some drug avoid reaping the harvest for which they have so industriously sown. It is this tendency to transgress the laws of nature, coupled with an unwillingness to reap the consequences, that is leading to the almost universal use of drugs, opiates, narcotics, etc. This is

especially true of the people who live in the slums and those who are leading lives of dissipation. It is impossible to secure absolutely reliable data as to the number of people in the city of Chicago who are addicted to the use of opium, morphine, etc.; but those who are engaged in reformatory work, and who have made a study of existing conditions, are practically agreed in estimating the number of people in Chicago addicted to the use of opium and morphine at from 75,000 to 100,000. These are appalling figures. When one stops for a moment to consider that it is a characteristic tendency of drug habits to lead their victims on step by step, farther and farther, into the delusion of the freedom from pain and suffering which they promise, until ultimately they become absolute slaves to the drug habit, and are utterly helpless to free themselves from its thralldom.

Morphine is largely taken by hypodermic injections, while opium, in the majority of cases, is smoked. A society, which was especially interested in the suppression of opium dens, a short while ago published a statement that there then existed in Chicago 400 opium joints. The police raids that are made on these opium joints not infrequently discover young girls of tender age in these joints, taking their first lessons in "hitting the pipe," as it is expressed in the slum vernacular.

These drug habits, once contracted, require the most heroic efforts of the will, coupled with the intelligent use of proper remedial agencies to free the victim from their clutches.

The question is often asked our rescue workers, by those visiting some branch of the work, as to how the many thousands of girls who have

### Drug Habits as a Barrier to Rescue Work

been forced or enticed into lives of sin are induced to remain there. Some are not a little surprised when told that it is the "bondage of drug habits" which holds hundreds and hundreds of these unfortunate women so securely within its clutches that they dare not even entertain the hope of overcoming their slavery to its use, much less to think of their moral reformation. Those who are addicted to lives of sin do not, as a rule, long continue in their career before they begin the use of some drug,—opium, morphine, or cocaine. These drugs serve the purpose of so blunting the moral sensibilities and numbing the conscience, as to make it possible for the once pure mind to endure the many shocking and atrocious things in which a life of sin compels its devotees to participate. It is thus that our rescue workers come to find the drug habit to be one of the most formidable obstacles in the way of the reclaiming and rescuing of these unfortunates of the city's slums. Many an unfortunate woman has, by the force of her remaining will-power, surmounted one by one the difficulties that lay before her, determined to regain lost character and live an honest life; success crowns her efforts until the drug habit is reached, and then, unless she receive some assistance—rational treatments, and much painstaking help—during this crisis of the struggle, she is almost sure to meet with defeat and give up the struggle for right in utter despair. We do not hesitate to say that the drug habit is one of the greatest barriers that stand in the way of practical rescue work among fallen women. And, sad to record, the use of drugs is daily on the increase, not only by the people who live in the slums, but also by those in the so-called higher spheres of society. It is under the paralyzing influence of these drugs that the once innocent boys and girls are enabled to perform the most daring criminal acts, and to make the most frightful leaps into shame, sin, and iniquity. The perverting and blighting power of drugs is a direct promoter of the cause of vice, crime, and intemperance.



### A Missionary in Prison

We have been in correspondence with a prisoner in the Illinois State Penitentiary for some time. He has taken a great interest in *THE LIFE BOAT*, and one day he wrote us that quite a number of men had read his copy of *THE LIFE BOAT*, as it was sent him each month. In one of our letters we asked him to keep track of the number of men that read his paper, and the next month we sent him six *LIFE BOATS* and asked him to keep track of the men who read them. The following, which was received from him a few days ago, gives his experience up to date:

DEAR EDITOR OF *THE LIFE BOAT*:—Your ever welcome letter of the twenty-first is before me. I take this opportunity and the facilities which are afforded me to drop a few lines to you to let you know how myself and *THE LIFE BOAT* are coming on. You asked me to keep track of the number of men who read *THE LIFE BOAT*. For the April number, up to the present time, there have been forty-six men, to my knowledge, who have had the use of it, and a great many of these men have cell-mates who have most probably read it also. It is still in circulation. The May number, of which I had six copies, has been placed in ninety-six different cells up to the present time. In every one of these cells there is a man, and three-fourths of them are occupied by two men. I would like to get exact figures for you, but the adverse circumstances under which I am placed make it impossible for me to do it; so you see this is the best I can do. As fast as the men in one cell get through with their copy, it is placed in another cell for its occupants to read. Believe me always and ever your brother, \* \* \*

### Another Prisoner Saved through The Life Boat

EDITOR OF *THE LIFE BOAT*:—It is with great delight that I embrace the opportunity of writing you this letter. Now you will observe that I am a total stranger to you, and as such I think a few words of explanation will be necessary. My story runs thus:—A week or so ago I had the very good fortune through the kindness of the chaplain's assistant to gain possession of your little paper, *THE LIFE BOAT* (March number), and I wish to express my appreciation of such a grand paper. I was very much pleased with its contents and for the earnest way in which the editor and writers try to bring the pure gospel truth before the people. My earnest hope is that God will bless you and your co-laborers in the good rescue work. I deem *THE LIFE BOAT* a gem, a light of the brightest kind shining to those who are in the darkness of sin away from the Saviour. I say again, God bless you and your journal; may it be the means of saving many. If you have on hand any back numbers of *THE LIFE BOAT*, and if I am not putting you to any great trouble, I wish you would be so kind as to mail me some, for I know they will do much good. They will bring a few hours of happiness in pleasant reading. Just as soon as I can get some money I will be sure to send in my subscription, for in the future I shall never be without

*THE LIFE BOAT* for I am going to live a good Christian life. Now in turn for your kindness I wish to send you a short sketch of my life to be published in the next number of *THE LIFE BOAT*. I do it with the earnest and sincere hope that it may uplift others. Remaining yours in Christ Jesus,

HOWARD E. HALL.

### A Prisoner Sends a Donation

*THE LIFE BOAT*:—It has been a source of great pleasure to me to have *THE LIFE BOAT* placed in my cloistered cell, and on receipt of your first welcome letter I am again gratified with the privilege of answering you and rejoicing in God with you through our Lord Jesus Christ. I appreciate it when you say that you will remember me in your prayers, for through the prayers of our friends and our own hearts we have peace with God. You asked me when I would be set at liberty. Some time in 1901, November I believe. I received *THE LIFE BOAT* and found a request for money. I am not a wealthy man but have a Christian spirit and a love for all good Christian work, so I gladly send you one dollar. I hope it will be my pleasure to see you when I am at liberty. But then if we cannot see one face to face here, we can meet above where there will be no sin, pain, nor sorrow. As a friend I wish you would remember to answer, and pray that I may never fail. I am very sincerely,

JOHN LANDES.

### Bible Alphabet

SENT US BY A LITTLE GIRL

A.—“As one whom his mother comforteth, so will I comfort you; and ye shall be comforted.” (Isa. 66:13.)

B.—“Beloved, now are we the sons of God; and it doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is.” (1 John 3:2.)

C.—“Casting all your care upon Him; for He careth for you.” (1 Peter 5:7.)

D.—“Delight thyself also in the Lord; and He shall give thee the desires of thine heart.” (Ps. 37:4.)

E.—“Every word of God is pure: He is a shield unto them that put their trust in Him.” (Prov. 30:5.)

F.—“Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of My righteousness.” (Isa. 41:10.)

G.—“God is our refuge and strength, a very present help in trouble.” (Ps. 46:1.)

*H.*—"Have not I commanded thee? Be strong and of a good courage; be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest." (Josh. 1:9.)

*I.*—"I can do all things through Christ which strengtheneth me." (Phil. 4:13.)

*J.*—"Jesus saith unto him, I am the Way, and the Truth and the Life: no man cometh unto the Father, but by Me." (John 14:6.)

*K.*—"Keep me as the apple of the eye; hide me under the shadow of Thy wings." (Ps. 17:8.)

*L.*—"Let not your heart be troubled: ye believe in God, believe also in Me." (John 14:1.)

*M.*—"My God shall supply all your need according to His riches in glory by Christ Jesus." (Phil. 4:19.) "My times are in Thy hand." (Ps. 31:15.)

*N.*—"Now unto him that is able to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy." (Jude 24.)

*O.*—"Only fear the Lord and serve Him in truth with all your heart: for consider how great things He hath done for you." (1 Sam. 12:24.)

*P.*—"Peace I leave with you, My peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." (John 14:27.)

*Q.*—"Quench not the Spirit." (1 Thes. 5:19.)

*R.*—"Rejoicing in hope; patient in tribulation; continuing instant in prayer." (Rom. 12:12.)

*S.*—"Say ye to the righteous, that it shall be well with him." (Isa. 3:10.)

*T.*—"The eternal God is thy refuge, and underneath are the everlasting arms." (Deut. 33:27.)

*U.*—"Unto you that fear My name shall the Sun of righteousness arise with healing in His wings; and ye shall go forth, and grow up as calves of the stall." (Mal. 4:2.)

*V.*—"Verily, verily, I say unto you, he that believeth on Me hath everlasting life." (John 6:47.)

*W.*—"We know that all things work together for good to them that love God." (Rom. 8:28.)

*X.*—"Xcept a man be born again he cannot see the Kingdom of God." (John 3:3.)

*Y.*—"Ye shall seek Me; and find Me, when ye shall search for Me with all your heart." (Jer. 29:13.)

*Z.*—"Zealous of good works." (Titus 2:14.)

HETTIE ADAMS.

THE Prisoners' Number of the LIFE BOAT reached my cell last night, and I wish to thank you and all others throughout the country who donated to the work, for the kindness and interest in sending this paper to me and my brothers. I think it one of the best papers that could be sent to prisoners.

I am, for one, willing to obey, and be a better man. Your paper cannot help but reach the heart of any reader, and may God's blessing rest abundantly upon you all, and may God help me and my brothers back to our loved ones again.

I enclose twenty-five cents in stamps that I may be sure to get THE LIFE BOAT in the future. Trusting that stamps are acceptable, and wishing you further success in your good work, I remain, yours,

WILLIAM F. LATHE.

## Finds Comfort in Reading His Bible

DEAR FRIEND:—I received your kind letter, and was pleased to hear from you. Your letters are all filled with good cheer. I must express my thanks for THE LIFE BOAT. It is filled with good wholesome food for the souls of those who want to change and live a Christian life. I have been in the hospital for five weeks but am much better now. I have had good treatment.

Our present management is bringing this institution to the front. While I have been in the hospital I have found great comfort and good cheer in reading my Bible, and my future life shall be guided by its teaching. I am pleased to see that one of your workers has made a visit to Indianapolis in the interest of your Mission, and do earnestly hope she will meet with success.

When I am released from here I will tell the people what a good Saviour I have found, and will try to point out the way to others. If it were not for the assurance I have of the nearness of Jesus to me at all times, this life would be miserable indeed. May God bless your efforts in His cause.

## He Had Sixty-four Days

KIND FRIEND:—As I have been very busy studying my school books, I have not been able to write for some time. Perhaps you think that I have given up the true way of living, as I have not written to you for so long; but I have not. THE LIFE BOAT has done the boys good. Perhaps you can notice an improvement in my writing. You know I never had a chance to go to school before I came here. I may be able to take part in your mission some night in September, 1900. For when I am released I'm going to your city to work in a round-house for two years or more. The boys made fun of me when they read the letter I first wrote you, and said, "You can't hold out, you will backslide in six months." I must close in saying, please write to me soon as I have sixty-four days. Yours for Christ, \* \* \*

## He Looks for The Life Boat

DEAR SIRS:—I received THE LIFE BOAT yesterday and I like to read it. I have it sent to me by a friend. THE LIFE BOAT is doing a great deal of good among the lost. I for one have been made to see my evil ways and with the help of God am trying to live a Christian life. Yes, THE LIFE BOAT is doing a good work in the different prisons of the Union. I always look for THE LIFE BOAT with pleasure. I am sending my paper around to the boys after I am done reading it. They all tell me that it is a good paper. We are all glad to get any tracts or religious papers you can send us. I am having a prayer-meeting here every Wednesday night; that is, by myself. I am also studying the Bible. I have not got very many friends on the outside, but the ones I have got are good, true Christian friends. I will remember you in my prayers as I have always done. I am sorry I cannot do anything to help carry on the good work you are doing. I have a long sentence and it will be a long time before I will leave here. I am going to live a Christian life here and after I get out. God bless you for the good work you are doing for the fallen men and women in prison. It would give me pleasure to receive a letter from you. I remain your brother in Christ. J. J.

## THE PRISONERS' FUND

Mrs. E. L. Dudley .....	25	Eld. C. D. Cook .....	25
William S. Blandford .....	1 00	Peter Thompson .....	5 00
J. A. Guenther .....	12 00	Mrs. H. Perrior .....	25
Daniel W. Nichols .....	3 00	John Landes .....	1 00
Ohio Tract Society .....	10 25	A Friend .....	25
Chas. Peterson .....	18 90	H. Sunger .....	1 00
Mae Drown .....	50	J. A. Craik .....	25
I. J. Nichols .....	25	R. J. Keller .....	1 15
Eld. L. G. Moore .....	35	Mr. & Mrs. David Carr .....	50
S. D. Wagon .....	25	Mrs. J. J. Blair .....	25
Mrs. Grace Wilson .....	25		
		Total .....	\$56 90

## Echoes from the Work

### REPORT OF A GENERAL MISSIONARY COMMITTEE MEETING

**T**HE General Missionary Committee is composed of the heads of departments of the Chicago Medical Mission—together with other leading workers, and meets at 12:30 P. M. each Sabbath. The time is occupied with relating encouraging incidents of the past week's work. The following was taken from the stenographer's notes of one of these meetings:

#### LIFE BOAT MISSION

Brother E. B. Van Dorn, who is connected with the Life Boat Mission, spoke as follows:—The work at the Mission the past week has been very encouraging. Two or three months ago, a man came one evening, who said that he gave his heart to the Lord on the thirteenth of last December. He was well dressed, and said that he was having a good Christian experience. Another man said, "I was here something like six months ago; at that time I was poor, ragged, dirty, and anything but a man. My character was gone. In this Mission I heard the gospel preached, but did not speak to a soul, nor did I raise my hand for prayer; I got away from these influences as far as I could, but the Spirit of the Lord followed me, and I could not get away from what I heard that night. I was three hundred miles away from here when it all came to me so forcibly that I just yielded and gave my heart to the Lord and you can see what I am now." This night he was well dressed and was a fine looking man. Three months ago as we were leaving the Mission, a drunken man approached us at the door. He was so drunk that we could not work with him in that condition, so we took him to the Training-School and bathed and worked with him until nearly two o'clock in the morning. The next day we took him to his own home, and there found his wife and children almost distracted because they did not know what had become of him. He had frequently come home and abused them when under the influence of drink, but this time he told them that Jesus had come into his heart, and that he was converted. They had a season of prayer, and the wife gave her heart to the Lord, and last night one of the workers was out there and found them very happy. The man has work and the whole family is serving God. I might also mention the case of a boy whose mother died about four months ago, and whose father has been married three times since. The boy has five brothers who are all living disreputable and dishonest lives. This sixth boy was left alone to the care of the Christian mother, who had carefully and conscientiously instilled into his life Christ-like principles, but on losing his mother, he fell into the hands of the youngest brother who planned to get him into a gang of pickpockets, shop-lifters, etc. However the early training of the boy had such a hold upon him that they found him quite useless in their work, and at last they got stranded and asked for help. We went to see him and brought him to the Training-School. I took an interest in him, and found him to be an unusually bright boy, and seems very likely to prove a useful man.

#### ANOTHER WORD FROM THE MISSION

Brother Lewis, another of the workers of the Life Boat Mission, related the following interesting experience:—I have dealt with several men the past week all of whom were very interesting cases. One man told me that he was a stranger in the city, and that he had come to get work. He had been in the city but a few days when he made friends of some people around the saloons, and soon he missed his money. He did not know what to do. He had the

promise of a job at fifteen dollars a month with board and room, but he said that he could not lead a Christian life, and do this work. I advised him not to accept the position, assuring him that the Lord would bring him a better job. He went out the next morning, trusting in the Lord and in an hour he returned, and said he knew that the Lord had prospered him. He secured work where he could serve the Lord, and instead of fifteen dollars a month he got thirty-five dollars.

#### THE LIFE BOAT REST

Sister Emmel, from the Life Boat Rest for Girls, on South Clark street, spoke as follows:—The Lord has been blessing our efforts in a wonderful manner. I have never appreciated so much the work that the Lord has given us to do as I have lately, and if we have faith enough to go ahead, and do these things for Jesus' sake, He will in a wonderful way bless our efforts. One of the workers at the Rest was passing along the street when a woman came out of a home and called to her saying, "I have a girl in here I want you to take home with you." The worker went in, and the girl told her that she had prayed that morning to the Lord to deliver her from the life of sin, and help her to live a better life. The girl got ready without any hesitation, and came to the Rest with the worker. This is only one of the many who have come to us, and we know that down deep in their hearts there is a longing—a reaching out for something. They come into the Rest to spend a few moments now and then to get rid of the turmoil of their unnatural lives, and as we have opportunity we try to speak a word in due season that will reach their hearts.

#### LIFE BOAT MISSION

Lillian Snyder, of the Life Boat Mission, spoke as follows:—We have an interesting case of a young man a little over twenty years of age who was converted in the Mission about three months ago. He is developing into a very successful worker. It is a real pleasure to watch him as he goes about zealously doing personal work, especially with those near his own age who come into the Mission. He is working for several young boys who have run away from home and have come to this city and have formed themselves into what is known as a "gang," and are on the swift road to destruction. One of these boys he has worked with faithfully for several weeks and has persuaded him to return to his home. He feels that the Lord has called him to a special work, and is anxious to prepare himself for use in the Master's vineyard. One case I might mention is that of a Scotch lady who was converted at the Life Boat Mission Thanksgiving night. She always comes now. She never gives a testimony on account of her broken language, but always asks for our prayers. The other night she came to me and unburdened her troubles, and her story is a pathetic one. She had only been here from Scotland about six years, and found on arriving that the one daughter that was living in America, and the only relative in this country, was leading a sinful life. It nearly broke her heart to have to get up early in the morning and go out to get beer for this daughter. She seemed to want to do right so badly, and her story was such a sad one that I felt that something must be done for her, but what to do I did not know. Then came the thought that perhaps the Lord wanted me to work with the daughter, and accordingly I went to see her. We called and after a short conversation, we sang some songs which seemed to touch the girl's heart, and then we had a precious season of prayer, and went away confident that we had at least won the confidence of the daughter, which is always the first step in doing personal work. Last night in the Mission the old mother came to me with beaming face and said, "I was never so happy before, for my

daughter says that she loves you and I know that you can do her so much good." The girl is coming to see us and already we can see that the seed which was planted is springing up.

#### CHILDREN'S CHRISTIAN HOME

Sister Black, from the Children's Christian Home, gave the following report:—Our work with the children is going on in a very encouraging manner. There are at present thirty-two children in the Home, and seven have gone away in the past two weeks to our country homes in Wisconsin. (Others have since gone.) Three children are at one place and four at the other. They expect to stay there at least two years. With regard to the mothers we have been greatly blessed in our work for them. One of them asked me to give her a Bible-reading on the subject of "Baptism," so last Sunday evening four of the mothers called on us and I gave them a Bible study, and had a very profitable time with them. As for the workers, the Lord is sending the proper ones and those who have a burden for the work with the little ones. We thank God for the privilege of working for the children.

#### THE MEDICAL COLLEGE

Dr. Holden, who is connected with the Medical College in Chicago, said:—I can say for the medical students that we have had a very interesting time. There seems to be a very good spirit among the students. I think they are appreciating the work done here, and are getting hold of it. They are doing splendid work in getting the gospel before the patients with whom they come in contact. The students are responsible for the gospel-meeting at the Life Boat Mission every Friday evening, and they enjoy it very much.

#### RESCUE WORK

Sisters Hoaglan and Creeper have been engaged in the saloon work, in connection with THE LIFE BOAT paper. Sister Hoaglan related the following interesting experience:—Sister Creeper and I have been having some good experiences the past week, and the Lord has wonderfully blessed us both in the saloon work, and in making the acquaintance of several girls. One night we went into a saloon on State street, when one man gave me a dollar and said: "Do you send out nurses to attend the colored people too?" I told him that we did, and he said that he believed that we were good Christian people for he had watched us for some time. Near Thirtieth street we went into a saloon and talked to quite a number of girls who were seated at a table, and they seemed to be very much interested in our work. We asked if we might call on them, and one of them gave us her address, and as she did so another came up and said, "Would you call on me too?" So we went to see one of them, and found that she lived in a well-furnished home, and had a good Christian mother. The Lord seemed to arrange it for us to see the mother alone. She had had detectives watching her daughter, and had just learned about the life that she was entering upon. She had thought of asking some minister to speak to the girl, but the girl seemed to have no use for ministers. She was very glad we had come and hoped that we would be able to help her daughter, and we had a season of prayer together for the girl. We went the next morning to see the daughter, and she said that she had never in her life felt so drawn to anybody as she did toward us. We told her that she was just now beginning to sow the seeds of wickedness, and that sooner or later she would surely realize the truth of the scripture which says, "Whatsoever a man soweth, that shall he also reap." Since then she called on us, and has decided to live a Christian life.

#### THE MATERNITY

Sister Lockwood, for the Maternity and Rescue department, said:—The girls in my department are all happy. The Lord is richly blessing in the work with the girls. We have given shelter to several homeless women the past week. One of our babies has been placed in a home in Michigan. We are so thankful that we can have a part in this branch of the work.

#### PRISON WORK

Sister Sadler spoke as follows concerning the correspondence with prisoners:—Since the issue of the last Prisoners' Number, we have received some very interesting letters from our brothers behind the bars. There are more than a score of men whose letters tell us that the message of forgiveness and peace has come to them through the pages of THE LIFE BOAT. How I wish that you all might have the privilege of reading these letters. They assure us that there are many honest hearts behind the bars to-day, who are longing not so much for the freedom from their present surroundings, as for the freedom from the thralldom of sin that holds them in a greater bondage. What a privilege is ours to come in touch with these souls, and point them to the One who is able to break every yoke.

#### A WORD FROM DR. J. H. KELLOGG

Dr. Kellogg, who chanced to be present at this meeting, said:—There are in this world a certain number of people, old and young, boys and girls, who are looking for truth, and are readily impressed with it, and if it is held up to them in such a way that they can see it, the truth will hold them and will carry them through. It seems that every sort of Christian help work that can be done is represented in this committee. Somebody is all the time being inspired to help somebody else, as a result of this work, and you can hardly go any place now where the people do not know something about the work in Chicago. I know that Providence has led in this work, and has helped it, and there are many indications not only every month, but every day, and almost every hour, that God is here and is leading the workers where He has something to be done. If God is interested in every sparrow that falls, and if He hears the ravens that cry, then we know that God cares for all of His creatures.

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

Treatments given.....	185
Examinations.....	84
Prescriptions.....	75
Surgical operations.....	3
Admitted to the surgical ward.....	23
In Children's Christian Home and Branches.....	60
Days nursing.....	1129
Meals served (penny lunches).....	35,961
Lodgings given.....	5137
Newsboys given baths.....	20
Using free laundry.....	3087
Attendance at gospel meetings.....	3210
Gospel meetings held.....	64
Testaments and Bibles given away.....	75
Pages of other literature distributed.....	3200
Requests for prayer.....	184

## Practical Thoughts for Working Christians

W. S. SADLER

**BE TENDER AND COMPASSIONATE.**—Tenderness, goodness, mercy, compassion, and the loving-kindness of God, should be expressed in the words, actions, and character, of all who claim to be children of the Most High, and especially should these traits of the divine character appear in the lives of those who claim to be gospel messengers commissioned in the name of the Lord Jesus, to preach the words of eternal life to those who are perishing in darkness and sin.

**OUR RESPONSIBILITY TO COMMUNICATE LIGHT.**—Unless the light of Heaven which has shone in the dark chambers of your heart is quickly communicated to others, unless you let your light shine to the glory of God, it will soon go out in darkness, and your soul will be left in awful peril. God speaks to every soul in whose heart the rays of light and truth have shone, saying, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in Heaven." (Matt. 5:16.) The penalty of unfaithfulness to our responsibility to communicate light to those who sit in darkness, is the extinguishing of the light within our own heart.

**WHAT MAN RECKONS BY FAITH, GOD WORKS BY GRACE.**—This great and important truth every Christian worker must know. He must know it for his own soul, or else his usefulness will be overshadowed by the dark clouds of doubt and despair; he must know it for the soul whom he seeks to point to Christ. The young Christian, amidst the first struggles of the new life with the old, must early come to realize the truthfulness of the truth that "what man reckons by faith, God works by grace." Our battle is the battle against unbelief. It is the good fight of faith; and our victory is to believe against all appearances, to have faith against every feeling, yea, even to hope against hope.

**THERE IS ALWAYS A CAUSE FOR BACKSLIDING.**—It is well for the Christian worker to remember for the benefit of his own soul as well as to help him in dealing with those who may have stumbled and fallen, that there is invariably a cause for backsliding. The backslider's harvest is never reaped by souls who have not previously sown for it. Carelessness and indifference to the claims of God and the needs of a dying world, on the part of the professed Christian, are sure to result in a demonstration of the truth that "Whatsoever a man soweth that shall he also reap." The only way to permanently help the backslider is to show him the cause of backsliding, show him wherein he transgressed, or failed to walk in the light, and then connect him with Heaven's power to save him from sowing again the seeds of moral disaster.

**"GOOD LUCK" AND "BAD LUCK."**—To the Christian, "all things work together for good;" and yet our opportunities seem to be of two classes; first, the progressive; and second, the corrective. To-day Heaven grants us an opportunity that is especially favorable for the progress of mind and soul. If this opportunity is neglected or rejected, perhaps tomorrow the same merciful Father sends us a "corrective opportunity"—an experience designed to correct us for the vital mistake we made yesterday in ignoring our "progressive opportunity," and thus what we oft-times call "good luck" and "bad luck," are the Heaven-sent opportunities of a two-fold character—"progressive" and "corrective."

## Is there Hope for the Broken-down Dyspeptic?

DAVID PAULSON, M. D.

**T**HE broken-down dyspeptic, or anyone who has serious indigestion, is prepared to take almost any disease, and readily succumb to its ravages. Often such cases make but little progress in their efforts to recover lost health; yet they ought to be resurrected quickly and beautifully, and even pleasantly. When a man has a sort of dingy-looking skin, with just a slight suggestion of jaundice, and the white of his eyes is a little more muddy than yellow; when his tongue is thickly coated with a gray or dirty brown substance, and his breath is foul; when he cannot sleep well, and has an almost constant headache; when his bowels are extremely constipated, and he has irregular pains in various parts of his body; and yet he has practically a normal temperature: such a person can generally get well in a very short time if his case is laid hold of in a vigorous manner.

Such a set of symptoms does not suggest such serious diseases as consumption, typhoid or malarial fever; but merely that the man is

**Poisoned from Within** slowly but surely *poisoning himself*; he is in fact virtually committing suicide by means of the

toxic substances developed in his alimentary canal as a result of various fermentations and putrefactions. A man may present just such a picture as has been sketched, and at the same time have other serious diseases; but if not, he can ordinarily be quickly cured; but usually he simply makes a funeral march toward the tomb. The process of curing such a patient is very simple. Such a man is generally doped with calomel, which provokes activity of the bowels, but does not remove the cause of the trouble. He may take headache powders, which will stop his headache; but they likewise fail in removing the cause. He may take tonics, such as strychnine, etc., and feel better when in reality he is no better. All this is simply a process of treating symptoms. The proper thing to do is to treat the causes, not the symptoms.

When we attack the causes we at once give such a patient a splendid chance for his life. The first thing to do is to place him upon

**Cure the Man, Not His Symptoms** such a diet as will tend to kill the germs which are at work in the alimentary canal

and at the same time encourage the elimination of the poisons, which are being there produced. Nothing will accomplish this more admirably and quickly than an exclusive fruit diet. Give the patient fruit for breakfast, dinner, and supper. Let him have fruit three or four times a day, and thus avoid that wretched feeling which arises from a long-continued empty condition of the stomach. Allow the patient to eat as much fruit as he desires, four times each day; no harm will arise from this, as fruit passes very quickly out of the stomach. During these few days be careful to keep the patient in bed a large share of the time, because such fruits as apples, oranges, peaches, and pears, contain but little nourishment and the patient will experience a sense of weakness and weariness if he takes vigorous exercise.

The fruit corrects the inactivity of the bowels, because their acids are a natural stimulant to the bowels. Natural stimulants do not wear out any function: artificial stimulants do. For instance, if a man is given a drug to promote the flow of saliva, its quality will be poor

**Difference Between Natural and Artificial Stimulants**



while the natural stimulation of the salivary glands by a dry diet increases both quantity and quality of the saliva produced. If a man is given a drug to stimulate the bowels, from day to day more and more will have to be given; so the cardinal difference between a natural and an artificial stimulant is that the more a natural stimulant is used, the more effect is secured; while the longer an artificial stimulant is used, the less the effect derived from it. The germs that have saturated the patient's alimentary canal do not flourish on fruit, and consequently die.

Why is a patient's tongue coated? It is because the vital activities of the tissues are so far below par that germs can flourish there.

#### **The Significance of a Coated Tongue**

The rest of the alimentary canal is in the same condition. As soon as a man begins to live on more natural food, his tissue activities become stronger, and the coating begins to disappear—it is being thrown off. When the tongue gets strong enough to throw off all this growth, it is an indication that the stomach is in the same condition. The tongue is really the first few inches of the alimentary canal, and is a fair index to the condition of the stomach. By the time the tongue has cleared up, which ordinarily requires but a few days, the patient may try to eat some toasted bread, crackers, and some nut preparations. If this causes headache and a recurrence of some of the other disagreeable symptoms, it should be a strong suggestion that the solid diet was begun too soon, and perhaps it would be well to return to the fruit diet for another day. By this time the patient, who could scarcely sleep at all, usually begins to sleep fairly well. The skin, instead of having the dingy appearance, is beginning to become clear, and the patient is beginning to feel fairly comfortable. In some cases the patient really feels worse in some ways, but that is no positive proof that he is not improving. It is important to know we are right; then go ahead even though our expectations are not all realized at once. It is one thing to get the head of a drowning person above the water, and another thing to get him upon dry land. So our work is not done when a patient reaches the point where he is merely comfortable; he must learn to live on a higher plane of health; and the attainment of this does not depend solely on the diet question.

While we are starving the germs out, we ought to be very careful to do everything possible to tone up the body. Apply hot fomentations

#### **Rational Treatment**

over the liver and stomach, because with hot treatments immediate effects are secured. Then take a towel and wring it out of cold water, and place it around one arm, and then rub the arm until you feel the heat coming through the towel. Then thoroughly dry with a towel, and repeat for the other arm; then the lower limbs; and last the chest and back. This procedure only involves a small area of the body's surface at one time, so a good reaction is secured. When the patient becomes stronger, give a salt glow. That will thoroughly irritate the skin and bring the blood to the surface. Wash off the wet salt by pouring over the patient's shoulders three buckets of water: the first one at a temperature of ninety-five, the second at eighty-five, and the last at seventy-five degrees. Then wrap a sheet around him, and rub vigorously while drying him. If a man cannot react promptly against cold, he cannot resist germs. This cold treatment is a sort of vital gymnastics to increase the resisting power of the body.

So, to sum it all up, we build up the body from the outside by giving him these gymnastics; and build it up inside, by giving him pure food on which germs will not thrive. If you have a Christian physician, a

Christian nurse, and a patient who is also a Christian, and who will therefore work in harmony with God's healing power; with the blessing of God, why should not such a person get well?

### **Health Facts Worth Remembering**

DAVID PAULSON, M. D.

1. THAT starch comprises practically four-fifths of our daily food.
2. That the other food elements, proteids and fats, can be digested with little or no cooking.
3. That raw starch cannot be acted upon until it reaches the small intestines, and then only with difficulty.
4. That it is possible to do a large share of the digestion of starch by applying sufficient heat.
5. That slightly cooked starch is not digested much more readily than raw starch, and that it easily ferments and creates distress in the stomach.
6. That the so-called "mushes," as ordinarily cooked, belong to this class (5).
7. That the starch in bread which has been cut in slices and toasted brown all the way through, is carried as far through the various stages of digestion as can be accomplished by heat.
8. That cook-stove energy is much cheaper than digestive energy.
9. That such grains as rice, oatmeal, etc., may be browned in the oven, and afterward cooked or steamed.
10. That the various grains may be cooked, and when cold, cut in slices, sprinkled over with bread crumbs, put in bread tins, and toasted all the way through like zwieback.
11. That every pound of peas, beans, or lentils contains the same amount of proteids that a pound of beefsteak does, without the waste products or tubercular poisons.
12. That peanuts and almonds contain one-half their weight in fat, and one-fourth their weight in proteids, thus making them the most nutritious of foods.
13. That peanuts, after having boiling water poured over them for a moment, can be readily hulled. If allowed to simmer on the stove for hours, until they can be put through a colander, they form a delicious and nutritious food with the addition of a little salt.
14. That green fruit contains starch, but the ripening process changes or digests it into sugar.
15. That raw fruit has the power to largely resist the growth of germs, because it contains a live principle. This fact makes raw fruit a food par excellence for weak stomachs.
16. That the best way to prevent an attack of biliousness, or to clear up a coated tongue, is to eat nothing but raw fruit four times a day for several days.
17. That if we eat simply grains, fruits, and nuts, we will never go astray on food combinations, because they combine properly.
18. That there is no food in water, but it is needed in abundant quantities on the inside of the body to cleanse the tissues, for the same reason that it is necessary to bathe the outside of the body.
19. This is no indication, however, that it is to be taken during meals any more than it is necessary to bathe at meal time.

## THE LIFE BOAT

### EDITORIAL COMMITTEE

W. S. SADLER

DAVID PAULSON, M. D.

LILLIAN SNYDER

#### The Christian Help Mission, Omaha, Nebraska

It was my privilege a short time ago to pay a visit to this institution, and learn something of the work it is doing. THE LIFE BOAT is interested in mission work throughout the broad harvest field, and our interest in the Omaha mission has been no exception to the rule, especially owing to the fact that its managers and workers have been staunch friends and supporters of THE LIFE BOAT. This mission was organized and is carried on in a manner similar to our Workingmen's Home in Chicago, and we were indeed glad to see that its managers and workers were carrying forward the work in good spirit and with excellent courage. We hope that this mission will receive the support of the people of Omaha, and that their plans will be so perfected as to enable them to do a grand work the coming winter.

W. S. S.

#### The Mission Meeting

This month a new department has been opened in THE LIFE BOAT, as our readers will observe, entitled "The Mission Meeting." It will be our purpose each month to give the readers of THE LIFE BOAT a stenographic report of an actual meeting at the Mission, from the opening song to the benediction. We are sure that you will all appreciate this new feature of the paper, and we pray that the Lord will bless our mission-meeting department to the saving and cheering of many souls.

#### Special Notice About Postage Stamps

This warm weather it is unsafe to send postage stamps in letters. They stick together, and as noticed elsewhere, we cannot be responsible for losses thus incurred.

#### The Life Boat Supply Department

From time to time we receive many letters from our subscribers and others, asking us to make certain purchases for them. We have always most gladly complied with these requests. Knowing that proper arrangements would enable us to supply the wants of our subscribers at a great saving to them, and at the same time afford a small margin that would greatly assist THE LIFE BOAT and its affiliated work, led to the establishment of a purchasing department, which has since become known as THE LIFE BOAT Supply Department. The earnings of this department are devoted exclusively to maintaining the work of the Chicago Medical Mission in its various departments.

#### Will You Help?

Who will make us some sofa pillows for the Life Boat Rest for girls? We are also in need of table cloths and napkins for the dining-room as well as table covers for the reception tables in the parlor. Send to Rescue Department, 1926 Wabash Avenue, Chicago.

## Who Was the Tramp?

W. S. SADLER

"**W**HO was the tramp that called at the back-door this afternoon?"

"Did I hear you say, 'I Don't know?'"

"How is that? Do you send your visitors away as a rule without finding out who they are?"

"This tramp called to see you, why was it that you failed to learn his identity?"

"Are you sure you did not lose a splendid opportunity of breaking the Bread of Life to a hungry, thirsty soul?"

"Are you really sure that God Himself did not send this way-worn wanderer to your very door to learn of the gospel which is 'the power of God unto salvation to every one that believeth?'"

"Are you sure that a long train of circumstances, accompanied by much sorrow and trouble, had not been especially arranged by divine Providence to bring this homeless and friendless soul to that place in his experience where he would be impressible with the gospel of Christ?"

"But he was a tramp. He was ragged, dirty, and filthy."

"Of course he was. How would you expect him to be otherwise? He has traveled many a mile, not in Pullman Palace cars, but along the dusty or muddy road; and for the very reasons that you did not invite him into the house, others have treated him the same. He has not had an opportunity, perhaps, to wash his hands and face for a week; may be two weeks. I have known of cases who had not had what they called a "good wash" for a month, only as they had washed in some running stream or pool by the roadside."

"But he was a tramp."

"Yes, and so would you be a tramp if you were in his place. He goes into one town, stays a while, and the officers say, 'Move on,' and what can he do? Nothing but *tramp*. At the next town they tell him the same thing, and so there is nothing left for this poor soul but to tramp, who, then, can blame him for being a tramp?"

"All very true. There are no doubt influences further back in his life that in all probability contribute to his being in this neglected condition. Who of us have not made mistakes in the past, and what mistake is there that our Father in Heaven is not willing to forgive and blot out? If God can stand by the tramp moment by moment and keep his heart beating, breathing into his nostrils the breath of life, and otherwise keeping the machinery of mind and body in motion, cannot you and I—servants of this loving God—take the pains and time necessary to extend a helping hand and offer a word of encouragement to this wandering soul? 'Be not unmindful to entertain strangers, for some have thereby entertained angels unawares.'"

We do not advocate indiscriminate and promiscuous giving. We are firm believers in making all men—tramps and millionaires—earn their bread by the sweat of their brows, and the tramp that is unwilling to work, if he is able to, is a tramp that is undeserving of food and shelter. "If a man will not work, he shall not eat."

Dear reader, take time to speak a kind word to the tramp. Treat him so he will look back to the time he paused at the threshold of a Christian home, at the time he spoke with a Christian man or woman, as a time that cheered his soul, and encouraged him to live a better life, and put forth an effort to become a better man. Many a tramp may be worthless and hopeless, but still there are some tramps who are worth saving—some tramps who, if given a chance, might become bright and shining lights in telling the gospel story to other souls who sit in darkness and the shadow of death.

## News and Notes

MARGARET WALDE paid us a visit last month.

Dr. and Mrs. Edwards were visitors to the Mission.

Dr. Holden paid us a visit on his way to Madison, Wis.

Mr. and Mrs. Staby have been resting in South Haven.

W. S. Sadler paid a short visit to Omaha and Denver.

The large attendance and interest at the Life Boat Mission continues.

Miss Selma Just is acting as matron in the absence of Mrs. Garthofner.

Mrs. H. N. Garthofner is at her home in Wisconsin for a short vacation.

Josephine Nordlind will spend a short vacation at her home in Galesburg, Ill.

Dr. A. W. George has taken up work in the dispensary at the Training-School.

Laura Campbell and Mable Pringle were callers at the Training-School during July.

Dr. R. O. Ross has connected with the work at the Branch Sanitarium in this city.

Jennie Van Wagner has returned from a month's vacation at her home in Minnesota.

Dr. David Paulson returned, during the month, from a five-weeks' stay on the Pacific Coast.

Alvina Brown has returned from a vacation in Minnesota and is at the Good Health Hotel.

Jennie Williams, an old Sanitarium nurse, spent a day with us while passing through Chicago.

Hardly a day passes without some discharged prisoner calling upon us for advice and help.

Dr. Boyer was at the Training-School assisting in the medical work for a week the past month.

Brother T. F. Mackey has held a number of interesting meetings at the Mission during the month.

Lillian Snyder, of the Life Boat Mission corps, enjoyed a week's rest at South Haven during the month.

Drs. Vernier, Armstrong, Otis, and George, of the class of 1900, were at the Training-School for a few days.

May Hudson, a Sanitarium nurse, who has been at home on a vacation, has connected with the Chicago work.

Miss Nettie Butterfield, of Minnesota, has lately united with the work at the Children's Christian Home.

H. W. Rose, stenographer at the Training-School, enjoyed a week's rest at the Mission Cottage in South Haven.

Sisters Hill and Johnson have recently spent a few weeks at Benton Harbor, Mich., canning berries for the children.

Among the visitors at the Training-School last month, was Dr. I. K. Funk, of the Funk & Wagnalls Publishing Co.

Nora L. Shields, on her way to take up a special course at the Battle Creek Sanitarium, stayed with us a short time.

The last few weeks the morning hour at the Training-School has been occupied with the study of the miracles of Christ.

It is very gratifying to see the interest young converts take in drawing their associates into the midnight meetings at the Mission.

Dr. Zelinsky, of the Pacific Coast, paid us a short visit on his return home after having spent some time at the Battle Creek Sanitarium.

Rosa B. Smith, who has been on the Pacific Coast for some time, spent the past month at the Training-School on her way to Battle Creek.

Dr. and Mrs. Bradford, formerly of the Colorado Sanitarium, at Boulder, Colo., stopped at the Training-School on their way to Battle Creek.

Brother and Sister Shell, of Sodus, Mich., kindly donated a strawberry patch for the benefit of the children at the Children's Christian Home.

Sister Hattie Jensen, one of our nurses who recently went to Guadalajara, writes very encouraging letters to her friends at the Training-School.

Dr. Julia A. White, of the American Medical Missionary College, class of 1900, has connected with the Chicago work, and is located at the Training-School.

Several firms in the city have presented wall paper to the Children's Christian Home. This was very much needed, and now the house looks fresh and clean inside.

Mr. Paul Albright paid a short visit to the Training-School the past month to see his sister, Mrs. H. N. Garthofner. He was on his way to take up work in the South.

At South Haven is a summer cottage, known as the Mission Rest, where from time to time, some of the workers in Chicago can enjoy a brief period of rest and recreation.

Ernestine Hoaglan, who has been in charge of the dispensary at the Training-School, has been called to Madison, Wis., to connect with the bath and treatment rooms which are being opened there.

Misses Langley, Kellogg, and Blickenderfer, all at one time members of our graduate nurses' settlement, in Chicago, are taking the special course for graduate nurses at the Battle Creek Sanitarium.

Miss Black has lately spent a few days at the Branch Home, near Berlin, Wis., in the interest of the work. She succeeded in finding several good homes for boys who were anxiously waiting for a chance to get away from the city.

Mr. John Wessels, who contributed so generously to the founding of the work of the Chicago Medical Mission, recently paid us a short visit. He spoke briefly to the Training-School family after visiting the various institutions and departments of the work.

Dr. George D. Dowkontt, a veteran in medical missionary work in New York, recently paid a visit to the Chicago Medical Mission, and gave two very interesting addresses to the Training-School family. Dr. Dowkontt delivered the address to the graduating class of the American Medical Missionary College.

Homes are wanted for two beautiful children, a brother and a sister; the boy aged four, and the girl, eight years. We wish to get them into a family where they can have a good education. They are very bright, intelligent children. Kindly reply to the Matron Children's Christian Home, 2408 South Park Avenue; Chicago, Ill.

# THE LIFE BOAT

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## Some Extracts

I AM more than delighted in reading of the glorious soul-saving work that is being accomplished. May God bless every reader of the precious pages is my earnest prayer. . . . I have of late taken to my home, a poor old crippled man. Praise the Lord, and I feel sure that he will soon accept all of the truth. He loves to read THE LIFE BOAT.

I read THE LIFE BOAT with intense interest and often the tears come to my eyes, tears of joy as I read the testimonies of those rescued ones, precious souls for whom Christ died. May the dear Lord bless you and your co-workers abundantly.

Please find inclosed twenty-five cents in stamps for THE LIFE BOAT. I like THE LIFE BOAT very much. I am a little boy nine years old.

I have had very good success in selling THE LIFE BOATS that you sent me last, and have got them all sold. Will you please send me one dozen more. I am a girl fourteen years old.

I think that THE LIFE BOAT is one of the best papers that I ever read. My neighbors read the testimonies in their (Methodist) society meetings, and think that they are very interesting.

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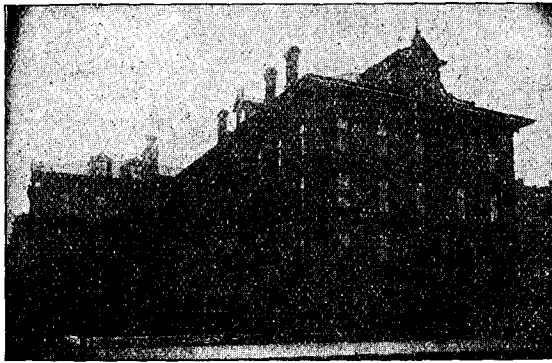
## HERE LIES THE TROUBLE.

A Few Facts to Interest Thrifty and Progressive Housewives.

The housewife who stirs up a little oatmeal in water, brings it to a boil, and allows it to cook twenty or thirty minutes, little knows of the danger and stomach disorders lurking in the dish she sets before her household. She is sowing the seeds of dyspepsia and chronic stomach disorders. Cereal foods should never be served unless cooked fully five hours. The starch in this manner is converted into dextrin, rendering it easy of digestion, and when cooked in this manner, the cereal is strengthening and nutritious. Uncooked cereals form a starchy, sticky mass in the stomach, and retard the digestion of other foods.

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1926, WABASH AVENUE

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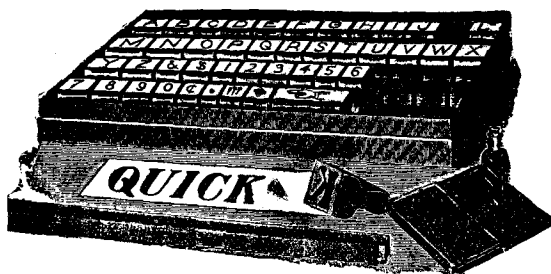
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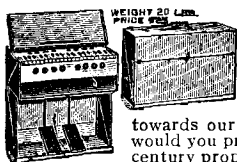


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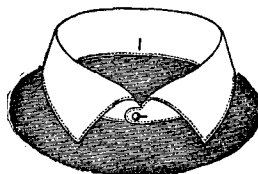
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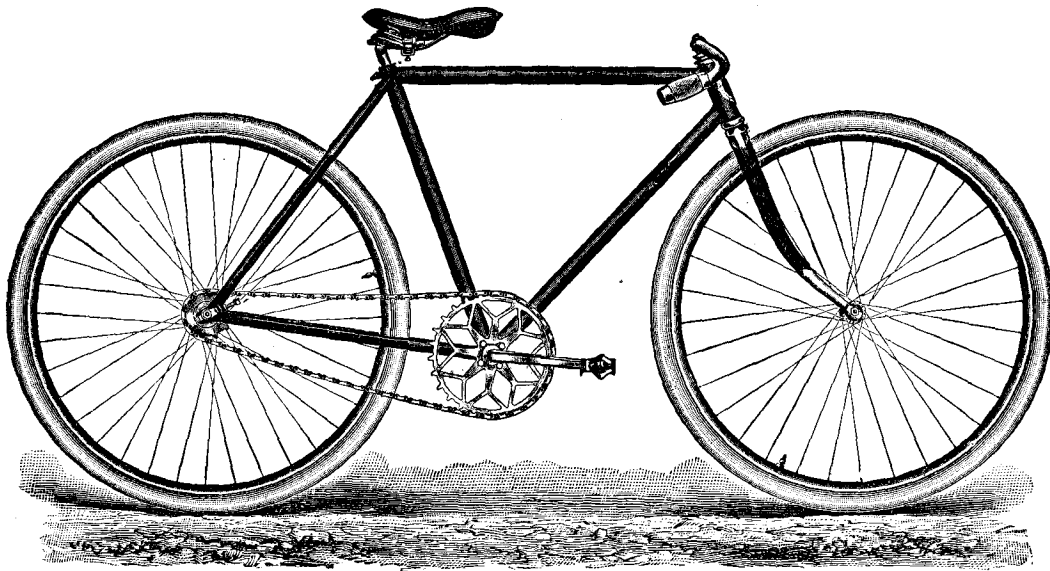
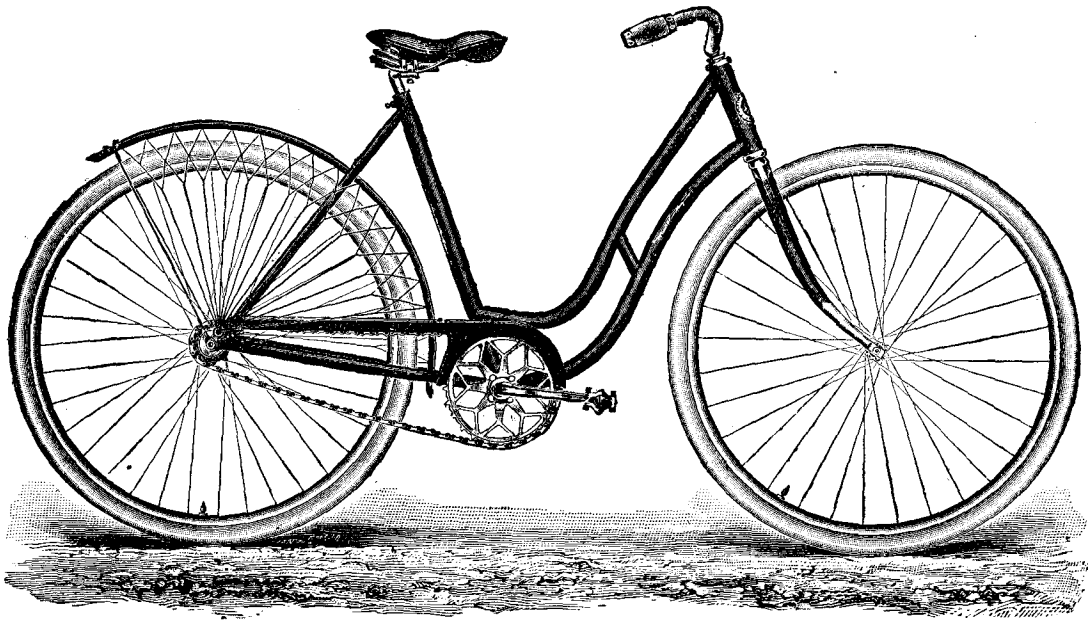
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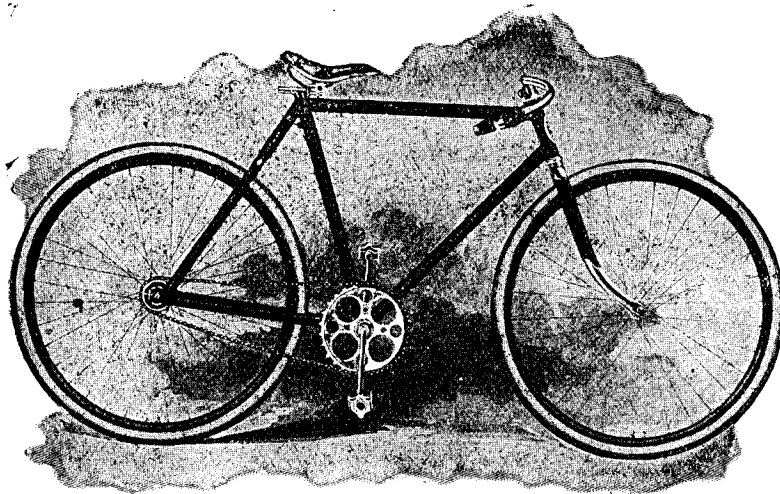


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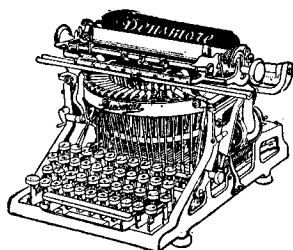
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