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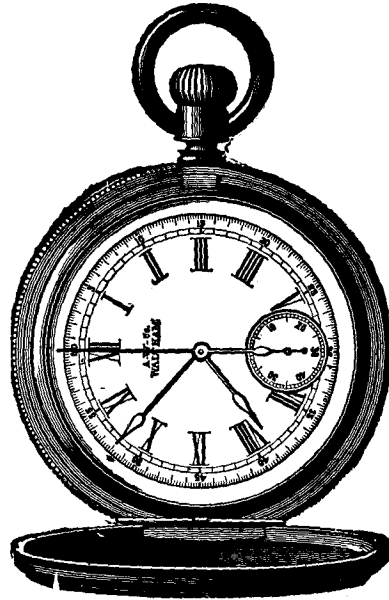
VOL IV

1926 Wabash Ave., Chicago

NO. VI

WATCHES.

These watches are guaranteed by the manufacturers. We herewith present descriptions of a few of our Hunting Case Gold and Silver Watches.



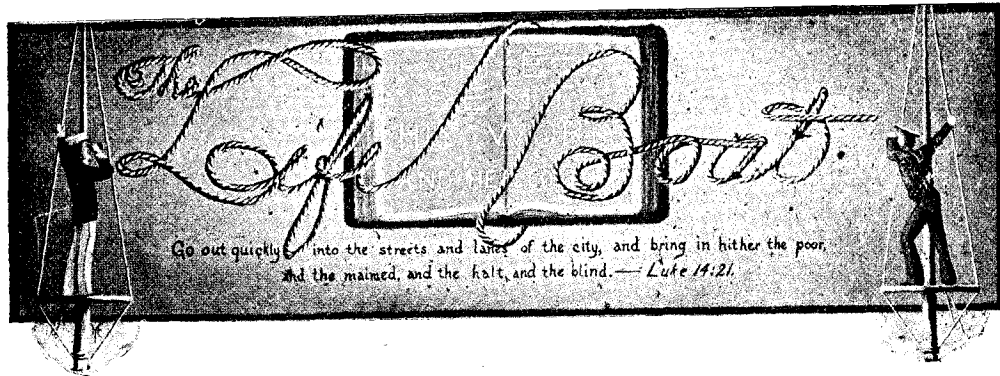
Price with 7-jewel Century
 Movement \$3 75
 Elgin or Waltham Movement 6 25
 987. Men's Silver Filled
 Watch, 18 size, guaranteed
 for 25 years
 7-jewel Century Movement 4 75
 7-jewel Elgin or Waltham
 Movement 6 90
 15-jewel Elgin or Waltham
 Movement 9 00
 992. Gold Hunting Case
 Watch, filled case, 5 years
 guarantee, new design, ele-
 gantly engraved, fancy
 chased edge.
 7-jewel Century Movement 6 50
 7-jewel Elgin or Waltham
 Movement 9 00

1412. Ladies' 6-size Hunting, 14-k Gold Filled Case, stem
 wind and set, assorted styles of engravings, guaranteed by
 the manufacturer to wear 5 years. Price, complete with
 New York Standard 7-jewel, nickel American made move-
 ment. Price complete \$6 00
 1106. Ladies' 14-k Gold Filled Watch, 6-size, stem wind
 and set, hunting case, fine engine turned and engraved,
 guaranteed to wear 10 years. Price complete with
 7-jewel New York Standard (nickel) 6 00
 7-jewel Waltham or Elgin 8 85
 15-jewel Waltham or Elgin 10 00
 1105. Ladies' 14-k Gold Filled Watch, 6-size, hunting case,
 stem wind and set, assorted designs with bird and flower
 engravings.

The Life Boat Supply Dept.,

1926 WABASH AVE.

CHICAGO.



An Illustrated Monthly Journal Devoted to City Mission Work

PRICE TWENTY-FIVE CENTS A YEAR.

Volume 4

CHICAGO, ILL., AUGUST, 1901

Number 6

Forsaken!

WORTHIE HARRIS HOLDEN.

Forsaken! Oh God can I bear it?
Relentless the world frowns its scorn.
E'en those who have brought me to madness
Now spurn me and leave me forlorn.

Forsaken! My God can I bear it?
Though many behold they pass by
My misery, shame, and dejection,
Unheeding my heart-rending cry.

Forsaken! Oh God did *He* bear it,—
The jeering and scoffing for *me*?
I justly am punished, but Jesus
The Just One, was nailed to the tree.

Forsaken no more. He befriends me;
His presence my loneliness cheers.
His strong arm upholds me in weakness;
His love is the balm for my tears.

No longer an outcast, to Jesus
My folly and sin I will bring;
Forsaking my rags for His raiment
I'm saved and the child of a King.

—:0:—

Who is My Neighbor?

E. B. VAN DORN

THE question asked by the lawyer, "What shall I do to inherit eternal life?" is the question that comes to each individual to-day; and its importance demands an answer now as it did then. Happy is the man who gladly receives the answer given and does not seek to evade the requirements of duty to God and man, by asking "Who is my neighbor?"

To the lawyer's question, the Saviour replied by asking him "What is written in the law? How readest thou?" The lawyer's first question was evidently sincere. His reply shows that he recognized the spirit of love and service

enjoined in the Ten Commandments. He answers "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." (Luke 10:27.) Jesus commends this reply: "Thou hast answered right. This do and thou shalt live."

The question "What shall I do to inherit eternal life?" was answered. But under the searching words of Christ; and in the light of his Divine presence, the questioner saw that his life came far short of meeting his own interpretation of the requirements of the law of God. And "willing to justify himself," he said to Jesus, "Who is my neighbor?" Among the Jews, this was a subject of endless dispute. National pride and religious bigotry had so blinded them that they could not understand that their neighbor was *any one who needed help*. This question Jesus answered by relating an incident which had just transpired and was fresh in the minds of all. A man, traveling from Jerusalem to Jericho, fell among thieves, who stripped him of his clothing, and left him wounded and half dead by the way. A minister came along and saw him, and passed by. The injured man was his countryman, and of the same religion as himself. He was sorry for him; but then it was not his fault, and anyway he had no time to stop.

A second man came along and saw the wounded man. He stopped and took a good look at him (at a distance) and said to himself: "This man is my countryman. We belong to the *same* church. He is in an awful condition; I don't believe he can get well anyway." And he "passed by on the other side."

But the third man came along, and seeing the suffering man, "had compassion on him." He bound up his wounds, pouring in oil and wine. He took him on his own beast to an inn and cared for him through the night. In the morning he paid the charges and left the sick man in the care of the inn-keeper, saying, "Whatsoever thou spendest more, when I come again, I will repay thee."

When the story was finished, Jesus asked the lawyer, "Which of these three men thinkest thou was neighbor to him that fell among thieves?" There was but one answer possible—"He that had mercy on him." "Then said Jesus unto him, Go and do thou likewise."

There are many, to-day, on the Jericho road who have fallen among thieves. They are by the roadside of life, wounded and dying. They have lost their all in the pitfalls of sin, so artfully disguised by Satan. Reader, are you the priest, the Levite, or the good Samaritan? Little did the man who "had compassion on him" think that his act of mercy would be recorded in the Word of God, as a testimony that would bring conviction to the great and learned men of earth. Let us ask ourselves what we are doing each day for God in ministering to the sick and suffering. What will be our record when our life's work is closed and the "Lamb's book of life is opened?"

You and I are bought with a price. (1 Cor. 6:20.) Our service belongs to Christ. And he says, "Inasmuch as ye have done it unto one of the least of these, ye have done it unto me."

In the mission work of our great cities, we come in contact with hundreds of young men and women every day, who have met with the fate of the man on the Jericho road. Seeing these wrecks of humanity, shall we reason as did the priest and Levite, and go our way unmindful of the suffering and sorrow "on the other side?" The business of the Master to this world was to "seek and save that which was lost," "to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound." He came "not to call the righteous but sinners." "They that be whole, need not a physician, but they that are sick." The world is perishing because it knows not of the true Physician. Brother, will you tell the dying, of One who can heal? Many are hungering for the Bread of life. Will you take them the Word of God? Go to Christ with what he has already given you; let him bless it as he did the loaves and fishes of old; then pass it out to those around you; and the hungry multitude will be fed, and you will have joy, peace and contentment, for you have done what you could.

The Way Out.

E. J. HIBBARD.

"HOW glad I am you have come. I was beginning to feel very anxious over the great responsibility resting on my shoulders in connection with this work. Now I feel happy to engage in it, as I can let the responsibility of it rest largely with you. What a good experience I will have now; for when I am puzzled about matters I can come to you for help."

Words similar to these were spoken by a fellow-worker who was just assuming new responsibilities, and she felt just as she talked. As I sat musing over these words, I wondered if others might not be in doubt, in perplexity, and some even desperate in the attempt to solve some of life's problems, which, humanly speaking, are unsolvable. It may be a widow, trying to find out how she can pay a rental of six dollars a month, and feed four little mouths besides her own, on a stipend of two dollars a week. It may be a husband and father without work, without money; almost if not entirely, without credit; and without friends. How is he to solve the problem? It may be a man or woman, young or old, who, through wasted moments, and neglected opportunities on the one hand, with dissipation leading to riotous prodigality on the other—such a one in trouble past description. Is there any way out of this tangle? Thank God, "there is one *in your midst* whom ye know not," who has solved all these problems for each one who comes to him in his extremity. "This poor man cried, and the Lord heard him, and saved him *out of all* his troubles." Here are other cases: "They wandered in the wilderness in a solitary way; they found no city to dwell in. Hungry and thirsty, their soul fainted in them." What an extremity—as bad as any mentioned above. What did they do? Was there any way out? "Then they cried unto the Lord *in their trouble* (not after it was over) and he delivered them out of their distresses. And He led them forth by the right way that they might go to a city of habitation." What did He ask in return for his mercy and kindness? "O that men would praise the Lord for his goodness and for his wonderful works to the children of men." That is all.

"But my case is a little different. I knew better than to take the course I did. I was rebellious against my parents and against God."

Here is your case: "Such as sit in darkness and in the shadow of death bound in affliction and iron (in prison, mayhap); because they rebelled against the words of God, and contemned the counsel of the Most High. Therefore He brought down their heart with labor; *they fell down*, and there was *none to help*. Then they cried unto the Lord in their trouble; and he saved them out of their distresses. He brought them out of darkness and the shadow of death, and brake their bands in sunder." "O that men would praise the Lord for his goodness, and for his wonderful works to the children of men." Why, He even saves fools. Hear this: "Fools because of their transgression, and because of their iniquities, are afflicted. Their soul abhorreth all manner of meat. Then they cry unto the Lord in their trouble, and he saveth them out of their distresses."

How did He accomplish all this? "He sent his word and healed them and delivered them from their destructions." And He says to all who are thus delivered: "In the world ye shall have tribulation, but be of good cheer; I have overcome the world." He tells us to live this way: "Casting all your care upon Him, for he careth for you." And to those lacking temporal things—"My God shall supply all your need according to his riches in glory by Christ Jesus." "O give thanks unto the Lord, for he is good: for his mercy endureth for ever. Let the redeemed of the Lord *say so*; whom he hath redeemed from the hand of the enemy."

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Is a Cavity in the Soul as Serious a Matter as a Cavity in the Lungs?

WHEN we endeavor to persuade young people to take such a course of action as shall enable God to heal their soul maladies, they often treat the matter with more or less indifference, or else take the opposite extreme and think they will wait to make themselves a little better *before* they ask God to help them.

It is easy to see how absurd both of these positions are when viewed from a physical standpoint; and yet precisely the same principles govern both. When I examine a young man's chest and find a tubercular cavity in his lungs, and I advise him to flee to the mountains so as to place himself amid more favorable surroundings to regain his health, he is generally

anxious to start on the next train. But when I sit down and examine a young man and find he has a *cavity in his soul* and naturally advise him to flee to the Lord, it causes him little or no concern. How successfully the devil blinds a man's eyes! When a physician finds that a man has pneumonia and that he is in a serious condition, the patient doesn't say, "I don't think you had better do anything for me to-day, doctor. I will see if I can't get a little better by to-morrow, and then you may try to help me;" but something is done *at once*. Not a moment is lost.

However, when you find that a man is afflicted with spiritual pneumonia and is in reality, in a far more serious condition so far as future life is concerned, and you advise him to let the Lord apply some thoroughgoing treatment that shall cleanse him from the disease of sin, he will in many cases answer you very philosophically that he is going to try to make himself a little better first, and then he will come to the Lord.

If a man should treat his physical condition in such an absurd way, we would entertain serious doubts in reference to his sanity. Is not the man who disregards his spiritual welfare equally insane?

D. P.

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Kept by the Power of God for Fifteen Years.

(Testimony given at the Life Boat Mission.)

"I was one of those who wilfully went astray. My home was a Christian home; my father was a minister. All was done for me that loving hearts and hands could do. But did I heed it? No. Prayers and tears and entreaties had no effect on me. I tore my parents' hearts in pieces with my sins. But the day came when I got into trouble. *My* heart was made to ache as theirs had been. I tell you men that if anything in this world is true, it is that scripture which says 'Whatsoever a man soweth, that shall he also reap.' When we begin to sow we may think it is all very funny; but when the reaping comes . . . My God save us from both the sowing and reaping! Well, it was in the overwhelming bitterness of reaping what I had sown, that I felt my need of God. And here I found Him. He saved me out of all my distresses. That was fifteen years ago. He's kept me ever since."

The Cause The Results
 and the **Deliverance** from
 ★ ★ Intemperance and Drug Habits ★ ★

Eighth Article.

DRUG HABITS.

BY THE EDITORS.

In the previous articles dealing with this subject, the various underlying causes for intemperance have been considered, and in a brief but comprehensive manner, attention has been directed to the moral, mental and physical effects of intoxicants, and special consideration was given in one article to that distressing condition known as "periodical inebriety." The succeeding article in the series, outlined somewhat in detail, the rational method of dealing with the drunkard both from a spiritual and physical standpoint. In the next, especial prominence was given to the cause, curse and cure of the tobacco habit, and this concluding article of the series will be devoted to the consideration of such habit forming drugs as opium, cocaine and chloral, although the principles which apply to these are equally applicable to any slave producing drug.

HOW DRUG HABITS ARE CONTRACTED.

The modern invalid possesses but little ability or willingness to endure pain, no matter how legitimately he has sown for the same. The average sufferer has discovered that every physician has in his medicine case, something that will apparently juggle away pain. If he tries to explain that nature will exact its penalty by leaving the nervous system a little more sensitive to pain after each hypodermic injection, in the majority of instances he will speedily be dismissed. The invalid has no patience to listen to anyone who suggests the necessity of a radical change in his habits of life, or who proposes to relieve the pain by some slower but surer method which involves the use of natural and physiological remedies.

In addition to the thousands who constantly resort to these drugs to secure relief from pain,

there is a vast army who are using these curse producing drugs for no other object than to smother and quiet the reproaches of an outraged conscience.

HABIT PRODUCING DRUGS.

Opium in its various forms is the Samson of *Materia Medica*. It has the power of quieting the cries of a nerve, no matter how irritated or abused it may be. Cocaine on the other hand, produces temporarily such a feeling of exaltation as is scarcely possible to secure in any other way except by actually earning it. Chloral and a long line of sleep producing drugs are beginning to be used in enormous doses, by tens of thousands of sleepless victims to whom the knowledge of "nature's sweet restorer" has long since become ancient history. That wretched condition which they now call sleep, is in reality a condition of insensibility produced by the action of a poisonous drug upon the nerve centers, and such a condition is scarcely more natural than is chloroform anaesthesia.

The same person is frequently afflicted with both the cocaine and morphine habit, and in fact the one logically creates a necessity for the other. The cocaine serves to counteract, to a certain extent, the almost unbearable stupidity and languor produced by the morphine.

Tendency to Increase the Dose.—One of the characteristic results which always follow the habitual use of any such artificial and unnatural agent as we are considering, is the invariable tendency to increase the frequency and size of the dose, until finally the amount which can be taken in a single day is almost beyond belief.

THE DISASTROUS RESULTS OF DRUG HABITS.

There is scarcely an organ of the body which does not suffer, in an appreciable manner, from the vicious effects of these drugs. The skin becomes dry and tawny. The weight of the patient gradually diminishes, owing to the dis-

ordered and diminished tissue changes. All the digestive organs become sluggish and inactive. The terrible effect upon the nervous system can best be appreciated when an attempt is made to withdraw the drug. The patient gradually settles into a condition of general weakness and emaciation, which makes him a bright and shining target for any disease to which he happens to be exposed, and a speedy death ordinarily terminates his unhappy existence.

It is, however, mentally and morally, that the saddest and most pathetic results of this curse become manifest. Thousands of these unhappy victims have their faces set and their feet directed toward the insane asylum. A condition of untruthfulness and unreliability is speedily developed in nearly all these cases, which leads the morphine fiend to tell a falsehood when the truth would serve him far better. In fact those who have had the most experience in the management of these cases, are compelled to entertain serious doubts as to whether it is any longer possible for some of these poor mortals to really discriminate between truth and falsehood. The finer sensibilities of the soul become blunted and the baser elements of character rapidly gain the ascendancy, and there is a painful display of an almost entire loss of self-control. When under the bewitching influence of the morphine, he vows with the most sacred and solemn oaths, that he will never under any condition or circumstances, be led to indulge again in the least particle of the death-dealing drug. An hour or two later, the earnest admonition of his physician, the persuasive pleadings of a loving wife, the sobs of broken-hearted children, are not sufficient to influence him to dispense with the drug for even half an hour beyond the usual time for taking the next dose.

UNSUCCESSFUL METHODS OF TREATING DRUG HABITS.

While there is only one way of doing anything *right*, there are thousands of ways of attempting to accomplish the same thing by *wrong* methods. So while there is a right and rational method of dealing with the drug habit, there are plenty of ways of attempting to accomplish the same in a wrong, and therefore in the end, in an unsatisfactory manner.

The advertising columns of the leading magazines of the day are liberally sprinkled with well worded inducements, which hold out to the poor victim of the drug habit, what he supposes to be a genuine deliverance, when in reality he

will ordinarily find himself switched off from his favorite drug to some other only a trifle less harmful; and eventually, when it does not furnish him the solace which his wrecked nervous system demands, he speedily drifts back into his original habit.

Another method which seems very alluring, is what is known as the "tapering-off" process. The patient day by day, usually without his knowledge, is given a more and more diluted portion of the drug until finally, in some fortunate cases, he finds himself entirely delivered from its use, without any special decisive struggle. But in the majority of instances, it is highly essential, in order to maintain the permanency of the cure, that he should be able to look back to a *decisive* moment when he gained the victory. The cured drug-habit fiend is still in a world full of temptations—there will come moments in his life when, like other mortals, he must suffer pain and endure bitter disappointments. Then if he does not have a vivid remembrance of the terrible struggle through which he passed in order to be free from the drug habit, he may easily beguile himself with the delusive thought that it is advisable for him to return to the drug in order to escape his misery and then later on, be cured again. When we do wrong, the Lord sends us trouble and the memory of that trouble is one of the means which he uses to prevent us from repeating the wrong.

THE RATIONAL AND SUCCESSFUL MANAGEMENT OF DRUG HABITS.

If suitable co-operation can be secured on the part of the patient, there is scarcely a victim of the drug habit that can not be successfully and permanently cured. Instead of searching to find some other artificial prop to put under the jaded nervous system when the original drug is removed, a far more sensible, rational and successful method is to lay hold of the wonderful resources which various natural and physiological remedies afford these cases. Essential requisites are, the constant services of a thoroughly trained Christian nurse, the necessary facilities for applying neutral galvanic baths, the quieting influence of suitable forms of electricity, properly applied massage, and the almost magical influences resulting from scientifically applied hydro-therapeutic procedures. The patient must have a carefully regulated dietary adapted to his condition from day to day. It is also necessary for him, before beginning treatment, to appreciate the fact that

there is no royal road over which he can pass, to secure an ultimate cure. Yet, incredible as it may seem, when the patient is taken hold of in this thoroughgoing manner, he will have passed over the worst part of his experience within thirty-six or forty-eight hours, and in many cases even during this period, he has not suffered sufficient annoyance to lead him to call for even an additional dose of the drug.

It is absolutely essential for a *permanent* cure, to secure deliverance from *all* drug habits at the same time. The drug fiend who imagines that he can secure permanent emancipation from morphine or cocaine while he persists in the use of tobacco and alcohol, will soon discover that he is doomed to a bitter disappointment. The woman who is dependent upon tea and coffee for the artificial and unearned felicity which they produce will, if she has once been a victim of the morphine habit, eventually again drift back into its sin-cursed embrace.

It is important that the poor slave that has been compelled to yield homage to the absolute mastership of a drug should be led to secure the blessed experience of recognizing the Divine mastership, the service of which, instead of crippling and debasing a man, ennobles, elevates and increases the capacity of all the attributes of the mind, and also serves as a tonic for the functions of the physical man.

—:o:—

Hints on Personal Work.

NO. I.

W. S. SADLER.

THERE are a great number of texts in the Word of God applicable to all kinds of cases, but there are especially a few that can be used more often than others in doing personal work. Let us look at two or three of these verses. Take John 6:37. The idea that we must do something to get a sinner to see that he needs to be saved is a delusion of the evil one. If a man does not realize that he needs to be saved, you can do nothing for him. If he does not see it, the Spirit of God has not shown it to him, and what the Holy Spirit has failed to do, it is useless for the human worker to attempt. But if the Spirit has shown him his need, your work is to point out the way of salvation. If you were on board a vessel and saw a man struggling in the waves, you would not enter into a discussion as to how he fell overboard; that would be utterly useless; but you would throw to him what he needed

most at that moment—a life-preserver. The thing for the worker to do, is to act as a representative of Christ, and throw a life-line to that man, and throw it quickly. There is danger and death in delay. Just throw him something; be the rope of hemp or cotton, never mind, but throw it. Yet it is possible to throw a man something that will tend to weigh him down, rather than help him up. We must be very careful about that. Let me give an illustration. I know of a worker who once dealt with a backslider who in times past had attended church and Sunday school regularly but drifted far away into worldliness and doubt. Seeking to impress him with his peril, the worker referred him to Heb. 2:3. "How shall we escape if we neglect so great salvation?" The man immediately said, "Yes, I thought that was it. I had just about made up my mind that I was a hopeless case." Do you see the mistake? A better text for him would have been Jer. 3:22. Thank the Lord, no man's case is hopeless. The only reason God ever closes this world's probation is because every living soul in it has already closed his own probation.

If we do not see the general principles of salvation, how can we apply the individual treatment for sin? If you have felt that a man has been thrown out into the sea of sin where you can not reach or help him you have made a great mistake. Some men need something to hold them down steady, while others need something to cheer them and lift them up. Some texts are suited to presumptuous Christians, and these texts should never be given to discouraged souls.

—:o:—

He Wanted the Best.

(Testimony given at the Life Boat Mission.)

"I always like to hear the story of the lost sheep. I was one of them—poor, lean, sick—a black sheep. But the Good Shepherd found me and washed me white in his own precious blood. Whereas I was once stripped and forlorn, I am now clothed and in my right mind, and have plenty of friends. It was seven years ago that Jesus found this poor, wandering sheep. He delivered me from appetites and passions which were stronger than death. Say, you men over there! If you've got anything better than this, I want it. If you have not, then I invite you to take what I did. I feel that I never really lived until the day Jesus found me—seven years ago."

The Men I Love.

S. H. BRADBURY.

I LOVE an open countenance,
 A kind and noble face—
 The index of an honest heart,
 That loves the human race.
 A brow on which a smile is throned
 Like sunlight on a flower;
 As open as the regal skies,
 With beams of love and power.

I love the kind and welcome glance
 That proves we're not alone;
 And oh how sweet to find at times,
 Some feelings like our own.
 A heart that beats with purest hopes,
 To pity and to bless;
 That tries to make earth's comforts more,
 Its pains and follies less.

I love the man whose generous smile
 Is given with his hand;
 Who sees his equal in all men,
 And all men equal stand.
 Who sees not the distinctions made
 By human laws, between
 The man who has, and who has not,
 But loves from what he's seen.

I love the man whose heart is true,
 Who seldom wears a frown,
 And loves all men, from him who toils
 To him who wears a crown.
 With mildness ever on his lips,
 A free and open mind;
 A brow with mental grandeur spanned,
 A soul supremely kind.

:o:

"Why Will Ye Die?"

C. LOWRY.

"AW! give that to some other feller." The object which called forth this remark was a little card of invitation to the gospel feast which is held every night at the Life Boat Mission, and the speaker was a habitue of one of Chicago's cheap lodging houses. As I looked upon this miserable wreck of a once strong and happy man, the tender words of the sinner's Friend; "Turn ye, turn ye, from your evil ways; for why will ye die (Ez. 33:11)" came to my mind. Why, O why will dying men neglect so great a salvation? Surely it is because they do not or can not realize that this salvation, which "the mission people talk about," is for each one of them, even though he be the chief of sinners.

Frequently we hear them say that it is too late for them to begin now, and that they are sorry that they did not begin to serve God in their youth. We tell them that Jesus has pro-

mised to be with them, even unto the end of the world, and that he came to seek and to save that which was lost, but in many cases it is impossible for these poor lost sheep to realize the truth of these words.

They will almost invariably acknowledge that they are feeding on husks, or as they express it: "They are getting the worst of the deal." In their Father's house there is enough and to spare, and yet they do not return to their Father's house as did the prodigal son of old. It is not necessary to tell them that "The wages of sin is death," for no one knows it better than they do. There are hundreds of men in our large cities who are situated just as this man was. They are constantly surrounded by the awful atmosphere of sin; death and degradation are on every side, and they themselves are dying by inches. They are always on the losing side. They see their homes, and friends, and families, and all else that is dear to them, slipping away, and yet they are powerless to help themselves.

Finally they "get to the end of their rope," and this is the most favorable time for the mission worker to reach them: "Man's extremity is God's opportunity," and at this stage they can see that they have everything to gain and nothing to lose. The door of the heart is opened a trifle, and scepticism and unbelief begin to fade away before the sunshine of God's presence. Tender emotions which have lain dormant for many years are awakened, "chords that were broken" begin to "vibrate once more," and gradually they get into tune with the Infinite.

Recently a man who had reached this stage, said to me: "Don't talk to me like that; it breaks me all up." We thank God that there is power in his Word to produce such an effect, and if men would only let this sweet spirit of Christ into their lives it would soon take them out of their vile surroundings, and add "all things" unto them.

This man was under the influence of liquor, and even as I was telling him of the God whom he was making to serve with his sins, he continued to drink the accursed stuff that had broken up his home and ruined his life. But glory to God, before I went away, the Holy Spirit had so affected him that he allowed me to pour the remainder of the poisonous stuff into a cuspidor, and he had promised by the help of God, to be a man, and to try to "do the right thing."

PRISONERS DEPARTMENT

Whosoever Will.

(Rev. 22:17.)

S. A. V. YOUNG.

"WHOSOEVER"—can that mean *me*?

Lord, I would gladly come to thee.

I'm sinful, vile as vile can be,

Yet *whosoever* must mean *me*.

I'm very poor, but here I see

This Water of Life is entirely *free*;

'Tis plainly written; it must be

That "*whosoever*" just means *me*.

Salvation's cup I gladly take.

He saves me for His mercy's sake.

Henceforth, Christ's life my life shall be

Since "*whosoever*" is just *me*.

:o:

Extract from a Talk to Prisoners

AT SIOUX FALLS, S. D., JUNE 23.

DAVID PAULSON, M. D.

THE Lord dwells in every man. "In Him we live and move and have our being." (Acts 17:28.) I used to think that one had to *feel* that something wonderful had come into him before he could believe that he was converted; and so there used to be times when I doubted my conversion. But after a while I got hold of the thought that there was something at work in my body, some power that kept my heart beating and my lungs breathing, and that was the *same* power that was at work in all nature, the wonderful power of God. Here you see a little boy seven or eight years old. By and by he gets to be a man. That is God at work. We look at the growing trees, the green grass, the beautiful flowers, and there God is at work. He is at work everywhere. After I got hold of the thought that God was working in me, even though I was working against him, and that he was doing the best for me he possibly could all the time, I did not worry any longer about my conversion. I then knew that all I needed to do was to *yield*, to submit my will to Him for he was trying to do

the same for me that he was doing for the flowers, that is, make my character beautiful and my actions harmonious.

God desires to make something beautiful of each one of us. We are all of us, in a way, out of shape—deformed; all have gone astray one way or another; but did you ever see a tree cut off clear down to the roots? Pretty soon it springs up again, full of new life and beauty. And so you can wipe a man out of existence as it were, but God does not forsake him. If he will only *let* Him, God will put in him new life, new hopes, new possibilities, and he can become a mighty power in the hands of God, even while placed under seemingly unfavorable surroundings. I have had under my care at different times, about seventy-five morphine fiends. When a man gets free from such drug habits, it is wonderful how quickly Nature goes to work to restore him. In a few weeks he seems to be entirely made over. He is a new man, mentally and physically. Here is a young sapling, bent because something is against it. You kick the stone away and it begins to grow straight again. Ah! God *will do all that for us* if we will let him, but it is strangely true that humanity is everywhere holding him down.

I believe in prayer for it is the thing that helps in keeping a man right with God, and it helps us to know that God can and will take even the most unfortunate experience which can come, and work some good out of it for us. I don't care how many difficulties there are in our way, even if they are piled up so high that we can't see over them, let us remember that there is something *beyond* the obstacles, and then look right up to God. He will bring it out all right in the end. Joseph's brethren put him into a pit and intended to leave him there to die, but when he learned to look straight up and out of that pit, toward heaven, then the Lord moved the heart of someone to take him out. Someone has said that *knee*-ology is worth

more to a man in a trying position than *theology*. It certainly is true that more joy can be secured from cultivating a simple trust in God, than can be gotten from all the beautiful religious *theories* in existence.

I have never yet found anyone, who, when you came close enough to him, did not admit that there was, away down deep in his heart, a desire to be something that he was not. *That is Christ speaking to the man.* I have never yet known a man who did not like to look at a beautiful flower. But Christ made the flower, and if man really understood Christ, he would admire him as he does the flower, only in a far greater degree, for he would find in him that which is infinitely more attractive than the most delicate beauty of the fairest blossom; and knowing something of the loveliness of the character of Christ, he will understand something of the blessedness there is in working for humanity as he did while on earth—and is really doing yet.

Be of good courage; there is a glorious future over beyond. Make the best of your daily opportunities, however meager. By and by there's going to be a great gathering day, and you and I want to be among those have let Christ into our lives. May God bless you all, and when THE LIFE BOAT chances to fall into your hands, just remember that one of the editors once had the opportunity of standing before you and saying a few words for the blessed Master.

—:o:—

His Friends Prayed Him Out of Prison.

(Testimony given at the Life Boat Mission.)

"I'd be in prison to-night if somebody hadn't prayed for me. Last July—almost a year ago now—I was called to the Warden's office and a pardon was read to me. Why 'twas just like a thunder clap out of a clear sky! I didn't know why it came. I'd been a criminal many years—hadn't earned hardly an honest dollar. Finally, with five others, I robbed a bank. In capturing us, two of our band were killed (here he told where the others were), and I alone am free. Three days after my pardon was granted I sat right there in that chair (pointing) in this mission, and there the Lord broke into my heart. I soon found out what had moved the hearts of those officers to let me out a year before my time was up. My brother had been converted at the Star of Hope Mission, and he,

with others, had been praying for me. They had not stopped day or night, until the prayer was answered. I tell you, I know what it means there in the Bible, where it tells about the folks praying for Peter who was in jail. God let *him* out in answer to that prayer, and so he did me too. God knew I'd come here and accept him. Of course he did. He'd a never let me out just to have my liberty to steal again. I tell you men, I know God has a care for us, and he answers prayer too."

—:o:—

Seeking those that were Driven Away.

E. J. HIBBARD.

WE have repeatedly heard of the *one* sheep which voluntarily strayed from the flock of one hundred. Our hearts have been touched with the great kindness of that shepherd who left the ninety and nine in the wilderness, and ceased not his search until the lost one was found. But how few have considered the scripture which speaks of the unfortunate *many* that were *driven* away. Ezekiel 34 tells the whole story. They were driven from the flock, and made to wander over the face of the whole earth. Awful account! And by what means was it done? By the shepherds themselves, together with the fattest and strongest of the sheep. But how did the shepherds do such a thing? First by neglect, and next by force and cruelty. Does it say so? Yes. It says that very thing. Get your Bible, read the whole chapter, and see what it says.

Then the fat sheep appropriated to themselves all the green pasture, and the waters from the cooling streams. And what they could not use, they fouled with their feet. Thus the poor, the lame and the diseased, were consumed with hunger and thirst. And if they attempted to get a nibble of grass, or a sip of water, the fat ones pushed them with their horns, and thrust them with their sides.

What shall be done for the sheep so sorely pressed? Shall they not fight for their rights? Oh, no. They'd lose if they did. Better news: "For thus saith the Lord God, Behold, I, even I, will both search my sheep and seek them out. As a shepherd seeketh out his flock in the day that he is among his sheep that are scattered, so will I seek out my sheep and will deliver them out of all places where they have been scattered in the cloudy and dark day." (Ezek. 34:11, 12.)

This Jesus did when he was here. It is said

of Him that "he had compassion on the multitudes, for they were as sheep having no shepherd." He also said: "My sheep hear my voice, and I know them, and they follow me." Now if we can find who followed him in that day, we shall know who were his sheep. One text will show: "And it came to pass, that, as Jesus sat at meat in his (Matthew's) house, many publicans and sinners sat also together with Jesus and his disciples; for there were many, and they followed him." (Mark 2:15.) But they did not long follow Him as publicans and sinners. They soon ceased to be that, as their contact with Him brought confession and repentance of sin.

Are you one of those poor lost sheep, who has been driven out by unkindness? The Chief Shepherd is calling you. Do you hear His voice?

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A Letter.

DEAR LIFE BOAT READERS,—Knowing your interest in gospel work, I take pleasure in writing regarding the "Star of Hope" gospel-wagon work on the streets of Chicago. The command to "*Go out quickly into the streets*" came to us through the Word, Luke 14:21. "So that servant came and showed his lord these things. Then the master of the house . . . said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor and the maimed and the halt and the blind."

This invitation was to a great feast, and you know the excuses the invited ones made. One could not come on account of having bought a piece of land, another on account of buying oxen, another on account of getting married. These same excuses are made to-day, regarding the invitation to come and dine. The Lord gave the order, "Go out quickly" and bring in the poor and needy ones, and yet there was room; and so came the next command, "compel them to come in," by the preaching of the word in the highways and hedges. (Luke 14:23.) "And the lord said unto the servant, "Go out into the highways and hedges, and compel them to come in, that my house may be filled."

Jesus was an open-air preacher, and he preached

By the lake, Luke 5:3.

On the mountain, Matt. 5:1.

At Jacob's well, John 4:6.

More than fourteen hundred years before

Christ, Moses commanded to "Gather the people together, men and women and children, and thy stranger that is within thy gates, that they may learn, and fear the Lord your God, and observe to do all the words of his law." This text calls for open-air work.

Let us look into this text and see what there is in it: "*Gather the people.*" We go to the street corner and with organ and singing we gather the people together; not one class only, but all classes, men, women, and children, not overlooking the stranger in this great city, where so many are strangers to God and his Word.

Why do we gather the people together? First that they may hear. Hear whom? A man? No, hear God speak as he spoke from the cloud. (Matt. 17:5.) God intended us to hear Jesus and then *obey* him. (John 15:14.) "Ye are my friends if ye do whatsoever I command you." *We are commanded to hear.* God says, "Hear ye Him." Jesus says: "Verily, verily, I say unto you, *He that heareth my word*, and believeth Him that sent me, hath eternal life, and cometh not into judgment, but hath passed out of death into life." (John 5:24, R. V.)

Having heard as commanded, the second point is to *learn*. Learn what? Learn to do well. (Isa. 1:17.) "Learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow." Learn of whom? Learn of Jesus. (Matt. 11:29.) "Take my yoke upon you and *learn of me*, for I am meek and lowly in heart, and ye shall find rest unto your souls, for my yoke is easy and my burden is light." "Teach me to do thy will; for thou art my God: thy spirit is good; lead me into the land of uprightness."

All this is from God's Word, and he wants us to be doers of the Word. (Jas. 1:22, 23.) "But be ye *doers of the word*, and not hearers only, deceiving our own selves. For if any be a hearer of the word and not a doer, he is like unto a man beholding his natural face in a glass; For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he is."

In order to be doers of the Word, we must have on the whole armor. "Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood but against principalities, against powers, against the rulers of the darkness of this world, against spiritual

wickedness in high places. Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all to stand." (Eph. 6:11-13.)

"Put God's *whole armor* on,
And shrink not from the fight;
Great peace have they which love His law,
And worship in His sight."

"Trust Him what e'er befall,
He'll never thee forsake;
Stay thou thyself upon our God,
And of His strength partake."

Peter, after he received the baptism of the Holy Ghost, went forth to preach; and in going up to the temple to pray, he saw a poor lame man, a born cripple, begging at the beautiful gate; "Who seeing Peter and John about to go into the temple, asked an alms. And Peter fastening his eyes on him with John, said look on us. And he gave heed unto them, expecting to receive something of them." He received *more* than he expected. Now Peter preached a wonderful sermon though a short one! "Then Peter said, Silver and gold have I none but such as I have, give I thee: In the name of Jesus Christ of Nazareth, rise up and walk." There is no other name, but the all prevailing name of Jesus.

Peter did more than just preach, he practiced: "And he took him by the right hand and lifted him up and immediately his feet and ankle bones received strength" The evidence of the good work done, was the man himself. "And he leaping up, stood and walked and entered with them into the temple, walking and leaping and praising God. And the people saw him walking and praising God."

When I came to Christ I was a poor, wretched, drunken fellow, a beggar, lame in my life. I first heard that Christ died for sinners, then believed and received; and now seven years and six months have come and gone, and I am still saved and kept by the power of God. This is the gospel. Lovingly yours, in His name,

TOM MACKEY.

How the Lord Helped a Nurse in the Sick Room.

RECENTLY, one of our nurses who is in medical missionary training here, related an experience which was a source of encouragement to all the members of the class.

While caring for a very sick patient, of whose case she had the entire responsibility, some serious symptoms developed which she was unable to relieve. It was midnight and she had no way

of sending for a physician. The thought occurred to her to seek God for wisdom. She immediately acted upon the impression. Going into an adjoining room, she knelt down and asked God to give her some ray of light as to what to do next. Immediately there flashed into her mind the thought of some simple thing which she could readily do for the patient, but which had not previously occurred to her. She went back and applied the remedy. It afforded almost instant relief, and the patient soon dropped into a refreshing slumber.

The nurse who thus turns to God in perplexity, may be placed in most trying circumstances and weighed down with heavy responsibilities, but she is not likely to lose sight of the fact that heaven is a good deal nearer earth than is ordinarily supposed. D. P.

:O:

Money Could Not Make Her Happy .

MRS. E. B. VAN DORN.

ONE afternoon a trembling little woman came to our home wishing to have a talk with us. Broken-hearted, sick, despairing of her own life, bound by the shackles of sin—the accursed drink habit, well might she exclaim with the apostle Paul, "Who shall deliver me from the body of this death?" With tears she entreated us to help her to get out of this miserable condition, or she would take her own life. She had everything which money could buy to make her happy, but there was an aching void in the heart which all had failed to satisfy. We were glad to tell this poor soul that Jesus knew just how to help her, that his great heart of love is always touched with every sorrow of our lives. We tried to point her to the great Burden-bearer, the Friend who has said "Him that cometh unto me I will in no wise cast out," the One who has power to keep us from falling, and to present us faultless before the throne of God. She grasped these promises; and as we knelt in prayer to implore the Lord to come and break the chains of sin and let the captive go free, she found peace and pardon. The aching void, the emptiness of soul, was filled by the sweet Spirit of God, and she returned home with her hungry heart satisfied and strong in the strength of the Lord.

Dear reader, this Jesus is always ready and waiting to comfort the comfortless. If we only come to Him with the whole heart, he comes in and fills us to overflowing with joy and peace. "Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in the time of need." (Heb. 4:16.)

He Would Confess his Theft though it should send him to the Penitentiary.

CHRIST SCHANK.

WHILE on the street one evening, inviting those I met to come to the Mission, I came across a respectable looking young man who seemed to be in the depths of despair. I persuaded him to come to the Mission, and after the services I went to him and showed him that God loved him and that He is a very present help in the time of trouble.

The young man said to me: "It is no use for you to spend your time upon me. I have not been to any church for five or ten years, and I do not know what possessed me to come here with you to-night."

"God brought you here," was my reply.

"You don't mean to say that God cares for anyone like me! You don't know how bad I've been and am."

"Yes," I said, "God loves you," and opening my Bible, I read several texts showing God's love for the sinner, finishing with 1 Tim. 1:15: "This is a faithful saying and worthy of all acceptance, that Christ Jesus came into the world to save sinners, of whom I am chief." Then I asked, "What do you think now? Won't you kneel down and tell God you are bad? He will forgive you," referring to 1 John 1:9, "If we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness."

After studying for some time with his head bowed in his hands, he said, "Yes, I will ask God to forgive me; but before I do so, I must tell you what I have done. Just two weeks ago to-night, I stole twenty-eight dollars from a druggist over on the West Side. I thought I could earn that much in a few days and replace it; but somehow I got into bad company and spent it in less than three days, and since that time I have been drinking heavily, and consequently have lost my position. I had fully made up my mind that there was nothing before me now, but to continue bad—leave town and escape the law."

I told him to tell God all about it, and then do as the Spirit of God should lead him. Kneeling down, he prayed, "O God! will you forgive me? I am a great sinner; I have gambled, stolen, and am a drinker, and keep bad company. I want you to forgive me, and I promise you I will, by your help and for my mother's sake, live a better life. Now I want

you to tell me what to do. I want you to make me honest."

After praying for him, I asked him, "Do you now believe God has forgiven your sins?" and he answered, "Yes, I know he has, and I am going to give myself up into the hands of the authorities. If I go to the penitentiary, I will make the best of it. I know God has forgiven me."

I gave him a little Testament, and he bade me good-by, saying, "I know now why I came here with you. God wanted to help me, and he has. You may never see me again, but I want you to pray for me."

—:O:—

Why Young Converts Become so Easily Discouraged.

MAMIE A. PAULSON, M. D.

TO-DAY I plucked some flowers from a beautiful bush. They were fresh and beautiful when picked, but I noticed as I carried them in my hand, that they soon began to wilt and the petals drooped as though hanging their heads. I thought they looked very much like some Christians who start so joyously, but soon begin to wilt and become discouraged and are almost ready to die spiritually. Something has occurred both in the life of the flower and in the life of the Christian. We wonder what has brought about the change so quickly. Christ says "Abide in me and I in you. As the branch cannot bear fruit of itself except it abide in the vine; no more can ye, except ye abide in me." The flower was cut off from its source of nourishment, and so it at once began to fade. If the plant is put in water it revives somewhat, but only for a short time. Even so with the discouraged Christian. Some one speaks encouraging words to him and he revives for the time; but the effect can not be enduring unless he is led back to the Source of strength, and partakes of the Word which will be food for the soul and will connect with the Vine, Christ Jesus.

Too often young converts lose sight of the fact that they must continually draw nourishment from the great fountain head, the Word, or they must of necessity wilt as does the plucked flower. Sooner or later death must come to the branch separated from the vine. How important then that a close connection be maintained between Christ and the Christian through his Word. "The words that I speak unto you, they are spirit and they are life."

✦ The Mission Meeting ✦

Extracts from a Talk at the Life Boat Mission by

W. S. SADLER

THE only big thing in this world is the plan of salvation. Distance, fortunes, and misery don't amount to anything. Jesus Christ and him crucified, is the great thing in the world. The fact that here is where Jesus Christ lived and died, is what makes this world the center of the universe, as it were. The greatest thing that ever happened in this universe is the power of Christ coming into the hearts of sinful men and women and making new creatures of them. Most of us have pretty bad prospects ahead of us. "All have sinned and come short of the glory of God." We are all in the same boat, if we are not in Jesus Christ. There are only two positions in this world for a man to be in; one to be saved, and the other unsaved. One with a life-preserver on, and the other not.

The scripture says, "All things work together for good to them that love God." Do you believe that, dear friends? The same God that forms every flower with such care will take care of you and me, if we will give him a chance. I read in John 1:29: 'Behold the Lamb of God which taketh away the sins of the world.' Has He taken away your sins? Thank God, he has taken away mine; and he will take away yours if you give him a chance. It is a strange thing when it comes to the gospel of the Lord Jesus Christ we are so willing to have him save the whole world if he will leave us out. How hard it is to believe for yourself. How easy to believe for everybody else!

Give the Lord a chance to do something for you, and he will do great things. The religion of Jesus Christ is not a theory, but it is a real thing. "It is a power, which when you give it a chance, comes and takes your sins away. It is Jesus Christ within you the hope of glory. That is the gospel of Jesus Christ. How do you get it? By believing that it is for you; because it is for you. When Jesus came here and lived and died, it was that he might open a way to get into the hearts of men and women and transfrom them, and make them fit for the society of the angels of heaven.

Let us take Jesus Christ for a companion; for a personal Saviour; for a friend who sticketh closer than a brother; and when you have laid fast hold of Jesus Christ, you have got hold of eternal life; and although you may have trials, troubles and difficulties, it is a great consolation in your battle to know that you are fighting *with* God, instead of fighting *against* God.

:O:

"It's on the Square—You Won't Lose Anything!"

E. B. VAN DORN.

IT was a warm evening. The Mission workers had distributed the invitation cards in saloons and lodging houses and earlier in the evening a meeting had been held on the street corner. It was now nearly eight o'clock. A band of workers had sung several songs in front of the Life Boat Mission, and a large crowd had gathered to listen. We were ready to go inside the hall; the workers were beginning to give personal invitations to the people to come inside, when a big man who had evidently been drinking, stepped out in the crowd and said, "It's on the square, boys. You won't lose anything here."

Ah, many a man has learned to his sorrow, that the haunt of sin has been the place where all was lost, and too late, he thinks "If I had only gone the other way—to the mission, the church, or if I had staid at home with father and mother or wife and children." "Blessed is the man that walketh not in the counsel of the ungodly nor standeth in the way of sinners, nor sitteth in the seat of the scornful: But his delight is in the law of the Lord, and in his law doth he meditate day and night."

Reader, if you delight in God's Word to this extent, you shall be "like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither and whatsoever he doeth shall prosper." "The ungodly are not so." "If ye know these things, happy are ye if ye do them."

A Changed Life.

THE following article is from the pen of Mr. Durand, whose picture appears in this issue. In December, 1899, he came into the Life Boat Mission, homeless, friendless, and penniless. He was so utterly discouraged that he hardly dared to look up. He had traveled this country and Europe, in the search for true happiness, but vain had been the quest, until in the providence of God he was brought into touch with those who could point him to the Source of all peace and joy:

NOTHING IN IT.

How many times do we hear such expressions, "There's nothing in it;" "Life is not worth living." Undoubtedly life does become a burden sooner or later to all who will not heed the teachings God has given in his Word. The psalmist says, "Thy word is a lamp unto my



L. G. Durand, born again December, 1899.

feet and a light unto my path." It has been proven over and over again, that those who try to get through life without a lamp from God, without his Word to direct them, can never escape the many snares laid by Satan to entrap them.

Jesus says: "I am the light of the world." Outside of Christ, there is no light. If we are not trusting Him, we are in darkness; and it is safe to say that those who walk in darkness will surely stumble and fall. Yes, and the time will come when they "shall be cast into outer darkness" where "there shall be weeping and gnashing of teeth,"

It is not a matter for wonder and amazement that men and women who are living in rebellion against God, come to that point in life where they say with much assurance: "There's nothing in it," "Life is a burden, life is a failure." With groanings of agony, many are saying: "O that I could pass away from this burdensome life. There is no longer any beauty in living. It is all a failure." *Sin* is the cause of all this misery. How awful it is to transgress the laws of our God! "The way of the transgressor is hard;" "The wages of sin is death." The one who forsakes God may not believe his precious Word, but the time is sure to come when he does believe and know that these texts are true, beyond the possibility of a doubt.

Just before my conversion I had the best of evidence that "the way of the transgressor is hard," for I was a sinner of the vilest order. As Paul said, "This is a faithful saying and worthy of all acceptation, that Christ Jesus came into the world to save sinners, of whom I am chief." (1 Tim. 1:15.) What a blessed thought to know that, sure enough, Jesus came "not to call the righteous but sinners to repentance." I realized that I was a poor, miserable, lost sinner, and needed help very much. I am glad to say that I cried unto the Lord and he heard me and saved me out of my troubles. Blessed be His name for ever! He has done so much for me, an unworthy sinner.

It makes no difference how far we have wandered away from God, nor how long we have trampled the precious blood of Christ under foot; still God is most willing to save us from our sins. The evil one may try to make the so-called *bad sinner* think that there is no pardon for him, but listen to the voice of God: "Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." (Isa. 1:18.) Is there not the sweetest consolation even for the vilest in these words? What a loving God we have to serve! "He hath not dealt with us after our sins, nor rewarded us according to our iniquities, for as the heaven is high above the earth, so great is his mercy toward them that fear him." (Psa. 103:10.) No human tongue can ever tell one-half of the sweet story of Jesus and his love.

My brother, my sister, whoever you may be, if you are out on the cold bleak mountains of sin, not knowing which way to go to find rest,

will you not come to Jesus? It may be that all others have forsaken you; friends may have fled; yet remember that Jesus loves you still. Will you not hear His loving voice saying: "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy and my burden is light." I have found it so, praise the Lord! O how sweet it is to trust in Jesus. The present joy, as well as the hope of the future, is of more value than all the wealth of this world. Why not be rich in Christ Jesus?

My most earnest prayer is that many will yet see the beauty there is in Jesus, and cast all their cares upon him who is so able and willing to carry them for us, if we will but let him. As for me, Christ is my burden-bearer. Praise His name! With the psalmist, I will say, "I will bless the Lord at all times: his praise shall continually be in my mouth."

I hope to meet all the faithful in a far better land than this, where sorrow, pain and death is not known; and God shall wipe away all tears from our eyes. Yours in Christ,

L. G. DURAND.

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The Children's Home.

THEKLA BLACK.

THE Branch Home, near Berlin in Wisconsin, is doing nicely. Twenty little boys and girls are there enjoying the healthful farm life, and the Lord is richly blessing the workers in their efforts to teach the children the word of life and truth.

We are thankful indeed for the privilege the Lord has given us, in permitting us to bring the everlasting gospel to so many who are surrounded with spiritual darkness. It is with regret that I leave the Chicago work to connect with the work in another field. I most heartily thank the many friends who in one way or another have helped to lighten the burden of the often very perplexing work. We also ask our friends kindly to remember the Children's Home in the country. They need financial encouragement in order to carry forward the work. The address of the Home is, Box 322, Berlin, Wis.

Our Little Chinese Patient.

JULIA A. WHITE, M. D.

RECENTLY we were called to see a wee Chinese babe of three weeks suffering with pneumonia. We felt that the Lord was thus giving us an opportunity of bringing to the notice of these people, rational methods of treating disease, and we realized that we needed to seek God most earnestly for wisdom and guidance, that everything might be done in the best possible way and that the child's life might be spared.

We found the child and its parents in overheated, poorly ventilated rooms. The disease had gotten such a firm grasp upon the little body that we almost despaired of the life being saved. The visiting nurses came and worked faithfully day and night. At first, the parents anxiously watched our every move and insisted on the methods of treatment to which they had been accustomed. But when after hours of watching and most careful nursing, the suffering little one would seem more comfortable and perhaps sleep for short intervals, they began to show their satisfaction and we felt that they were beginning to trust us.

Every day their confidence in us increased, and when at last we pronounced the child much improved, their joy knew no bounds, and they immediately entrusted the nurses with the entire care not only of the child, but also of all the family.

When we suggested that it would be well for the tired mother to bring the babe and stay at the Training-School a week for rest and treatment, they came at once. While here, they were visited by a number of their friends, many of them influential Chinese. We thank God that our work has been brought to their notice in a practical way and that our efforts in this case were so abundantly blessed. A few days ago the happy parents returned home with the babe now fully restored to health.

—:O:—

A man leaving the Life Boat Mission before the close of the services, the other evening, said: "I am sorry to leave but it is time for my train. This is my third visit to the Mission. I come here every time I come to Chicago. I know the Lord is with the work and workers here." Another man who was compelled to leave early in order to get his train, grasped the hand of the worker stationed near the door, saying, "I must go now but I want you to pray for me."

THE LIFE BOAT

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E. B. VAN DORN
A. J. REED
E. J. HIBBARD

MRS. W. S. SADLER
MRS. E. H. WHITNEY
JULIA A. WHITE, M. D.

Retrospective and Prospective.

OUR medical missionary efforts in Chicago, have long since passed beyond the experimental stage. It is needless to say that many of the efforts put forth in the needy portions of other large cities, owe their inspiration more or less to what has been accomplished in the heart of this great city. Many of those who led in the efforts made in some of these cities, have become discouraged, and have closed their doors and abandoned the souls and bodies of men in these sin-cursed areas, to the hosts of evil which never know a vacation, and are always on hand to secure the abandoned mission rooms for the establishment of another pitfall to ensnare the feet of the unwary.

The Christian worker who is struggling on amid untold discouragements in city mission work, should ever keep in mind the Divine admonition, "Be watchful and strengthen the things which remain, that are ready to die; for I have not found thy works perfect before God." (Rev. 3:2.)

It is evident that the time has fully arrived when the medical missionary work in Chicago is to take a great stride onward. The erection of a well equipped Medical Missionary College, which will be under way in a short time, will serve to give the work here an element of stability which it otherwise would not possess.

The two floors above the Life Boat Mission have been leased, and Brother and Sister Van Dorn, who have charge of our Life Boat Mission services, are maintaining these rooms for the especial benefit of that class of converts at the Mission who desire the home-like opportunities thus afforded.

Steps are being taken to increase the facilities and general usefulness of the Workingmen's Home. This may necessitate securing a larger and more suitable building.

Our Training-School bids fair to enter upon the most successful year of its existence. Applications for admittance have recently been received from more than fifty properly qualified young men and women. Some of these have arrived; others will come as soon as they can make the necessary arrangements.

The work which the Lord is enabling Sister Emmel and her faithful co-laborers to accomplish in the Life Boat Rest, is receiving substantial recognition from some of the leading citizens of Chicago, who have shown their interest by assisting this work in a very material way.

There has been no moment since our medical missionary work was begun in Chicago, that the true worker could not see enough results to inspire him to go on. But now, that the Lord is

especially blessing our work and affording us special opportunities, and prospects for expansion to an extent we had never dared to hope for, our hearts are filled with joy, and thanksgiving to that kind Providence which has so tenderly watched over this work. We trust that the Lord will move upon the hearts of our friends everywhere to still further assist us to extend our efforts until not only every dark corner of this city, but every similar spot in other cities is lit up by the light of the gospel.
D. P.

—:O:—

Combined in this Number.

Beginning with this (the August) issue of THE LIFE BOAT, *The Helping Hand*, a paper whose object was parallel to that of this paper, is combined with THE LIFE BOAT. Subscribers of *The Helping Hand*, as explained elsewhere in this issue, will receive THE LIFE BOAT in place of *The Helping Hand*, until their subscriptions would have expired. Those who are subscribers to both papers will have the time extended on THE LIFE BOAT list to cover the time paid for on both papers. THE LIFE BOAT will take an active interest in the mission work of the Pacific coast, and also in the department of prison work. From month to month contributions from those engaged in the work in this section of the country will appear in THE LIFE BOAT. We trust that our friends, one and all, will rally to the support of THE LIFE BOAT, and to give it even a wider circulation than it has yet enjoyed.

W. S. SADLER,
971 Howard Street,
San Francisco, Cal.

—:O:—

As our California friends have decided to adopt THE LIFE BOAT as the official organ to represent city medical missionary work on the Pacific coast, considerable space will be devoted each month to the interests of the work in that field. Much valuable material was received just as this issue of THE LIFE BOAT was going to press, which will appear in future numbers. We trust our friends on the Pacific coast will do all in their power to extend the circulation of THE LIFE BOAT in their territory, and will supply it from time to time with live, interesting reports of the work which is being accomplished in the particular lines which THE LIFE BOAT especially represents.

A leaflet of sixteen pages, entitled "Save the Boys," recently came to our table. The scope of this tract is comprehended in a sub-heading: "The Evils of Tobacco Using Authoritatively explained." We recommend a wide circulation of this tract. They may be procured at the rate of sixty cents per hundred, postpaid, by addressing the author, Pastor H. P. Phelps, 3016 Garfield avenue, Minneapolis, Minn.

Will You Help Double the Subscription List?

After reading this issue of THE LIFE BOAT, if you feel impressed that it is worth twenty-five cents a year to one of your friends to have its monthly visits, do not smother that suggestion, for it may be a heaven-born thought. Act upon it before you lay aside this paper; send us the twenty-five cents at once, with your friend's name and address, afterwards telling him what you have done. In four cases out of five, he will hand you the quarter; but suppose he does not, can you possibly estimate the good which that twenty-five cents will accomplish?

Why should not THE LIFE BOAT have at least as wide a circulation as many of the popular magazines of the day? May God move upon the heart of each reader of THE LIFE BOAT to send in at least one new subscription.

Since Last Month.

JEMIMA CAMPBELL has been put in charge of the dispensary.

Dr. Mamie Paulson is spending her vacation at Battle Creek, Mich.

Cora Marshall has been transferred to the Sanitarium at Madison, Wis.

Sadie Johnson, Alice Musson and Edith Jones have returned to College View, Neb.

Lizzie Ingraham has gone to her home in Edmond, Okla., for a brief vacation.

Dr. Caroline Geisel gave a very interesting talk at the Life Boat Mission recently.

B. M. Shull and family spent a few days with us, en route to their field of labor in California.

Mrs. Arthur Rice of Alliance, Ohio, spent and enjoyed a brief stay with her friends at the Life Boat Rest.

Dr. Elmer F. Otis has arrived from Battle Creek and assumed the duties of house physician at the Training-School.

Alfred Olsen, of Mankato, Minn., has connected with the work and has been placed in charge of the gentlemen's ward.

Minnie Thornton has gone to her home in Dixie, Wash., and her visiting nurses' work has been assumed by Clara Anderson.

Lucy Mulqueen and Frank Babcock of Hutchinson, Minn., and Linnie Baker of Berlin, Wis., have come to join the nurses class.

George Kunz of Wabash, Ind., has joined the nurses class, and has been installed as day clerk in the business office of the Training-School.

Mrs. Sadie G. Moore of Nashville, Tenn., Mr. Hoppins from St. Louis, and J. J. Murphy of Poplar Bluffs, Miss., were visitors at the Life Boat Mission.

The senior medical students will pass their vacations at the following places: Vahan Pampian, Clarence F. Ball, W. O. Upson, Maud Otis, Daisy Kerr, Mary Britton and G. A. Bauer at Battle Creek, Mich.; Eunice Rand, P. F. Haskell, Roy Stoops, H. F. Miller at Chicago;

J. E. Cooper at Iola, Kan.; Frank Richards and J. Edgar Colloran will canvass in Montana, and J. M. Keichline will canvass in Minnesota; Martin Vollmer will be at his home in Milton Junction, Wis.; Maud Edgerton and Maud Atherton will spend their vacation in Cleveland, Ohio; W. T. Erkenbeck has gone to Lawton, Mich.; Maud Thompson at her home in Allen, Mich.; Edward Gyles in San Francisco, Cal.

Donations to the Chicago Medical Mission and Allied Charities.

CHICAGO MEDICAL MISSION.

Kate Bailey.....\$ 50	Effie Bigelow.....\$11 00
S. I. Cornish..... 75	A. J. Carpenter..... 6 50
Mrs. A. J. Carpenter. 4 80	Eric Erickson..... 5 00
Findlay, O., S. School 1 00	A Friend..... 3 00
Mrs. Sarah Gorton... 50	Mrs. J. C. Izatt..... 1 00
J. Jenson..... 1 00	G. H. Murphy.....10 00
John Mackin..... 5 00	Mr. McKee..... 25
N. Y. Tract Society... 2 25	Mrs. R. R. Strange... 1 00
T. B. Stewart..... 1 00	Mrs. L. E. Taylor.... 75
Tomah Mis. Church.. 1 07	Miss Lotta Weaver.. 75
Total.....\$57 12	

THE PRISONERS' FUND.

Mrs. A. Anderson....\$1 00	C. A. Burman.....\$5 00
Ida Cox..... 1 00	Ida Frederickson... 25
Mrs. Gertrude Fields. 25	Mrs. Bell Higgins... 95
Mrs. C. M. Johnson... 25	J. A. McConnell..... 40
D. W. Nichols..... 4 00	Miss R. Petersen... 2 00
Henry Reidelt..... 2 00	Mrs. Maud Smith.... 10
Mrs. Sallie Yaeger... 75	Mrs. H. C. Zoerb.... 50
Total.....\$18 45	

THE LIFE BOAT MISSION.

Mr. & Mrs. Endriss..\$ 50	J. H. Kellogg.....\$10 00
John T. Luyster.... 2 50	Neeah, Wis. Church 1 62
Clarence Powers.... 4 10	S. C. Phariss..... 50
Clara Sorensen..... 2 31	Mrs. M. F. Stewart... 5 00
Mrs. R. E. Valleau... 1 00	Dr. Winegar..... 3 00
Total.....\$36 53	

THE LIFE BOAT REST

W. D. Bowen.....\$ 75	Julia A. Boose.....\$ 1 50
Susie A. Colburn.... 25	Mrs. Carrie Dodge... 75
Mrs. Doerr..... 50	Mrs. Geo. W. Davis... 65
Jacob Dooster..... 1 00	Mr. & Mrs. Endriss... 1 00
Gustav Engel..... 25	H. L. Gilbert..... 30
Mrs. Harney..... 75	Mrs. Hurd..... 75
Mrs. B. M. Heald.... 55	Elmer Henderson... 1 00
Mrs. Preston Keiser. 25	Mrs. W. K. Kellogg... 1 00
John T. Luyster.... 1 00	Henrietta Miller... 50
Fannie P. Miller.... 1 00	Mr. Pearson..... 2 00
Clarence Powers.... 4 70	Mrs. W. H. Parshall. 50
Robertas Reeseman. 30	Louis Riess..... 50
Herman Rust..... 1 00	Adam Rae..... 50
Mrs. L. J. Shank..... 50	Miss Bertha Spear... 2 00
Thos. E. Thornton... 5 00	Mrs. R. E. Valleau... 1 00
Louis Weber..... 1 00	Mrs. H. C. Zoerb.... 50
Total.....\$33 25	

CHILDREN'S HOME.

Mrs. L. M. Lesesne..\$ 50	Henry Reidelt.....\$2 00
Mrs. R. E. Valleau... 1 00	May E. Woodworth.. 5 00
Total.....\$ 8 50	

VISITING NURSES' FUND.

A. C. Clanges.....\$ 50	A Friend.....\$ 2 00
Total.....\$2 50	

THE LIFE BOAT.

Dr. J. H. Kellogg.....\$10 00
Grand total.....\$160 35

THE LIFE BOAT

PUBLISHED MONTHLY ILLUSTRATED

(Entered at the post-office in Chicago)

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PRICE 25 CENTS A YEAR

FOREIGN SUBSCRIPTIONS, AND IN CHICAGO, FIFTY CENTS

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x x x

TO THOSE SENDING DONATIONS:

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

Cash donations should be sent 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 payable to the Chicago Medical Mission, and address to 1926 Wabash Avenue, Chicago, Ill.

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

Treatments given.....	550
Examinations.....	15
Prescriptions.....	8
Office treatments.....	40
Surgical operations.....	7
Admitted to surgical ward.....	16
Garments given.....	250
In Children's Christian Home and Branches.....	25
Days nursing.....	335.3
Meals served (penny lunches).....	17,416
Lodgings given.....	5,507
Used free laundry.....	3,026
Attendance at gospel meetings.....	3,535
Gospel meetings held.....	40
Bible classes conducted.....	30
Testaments and Bibles given.....	100
Pages of other literature distributed.....	35,000
Requests for prayer.....	101
Testimonies given.....	775

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The Life Boat Series of Tracts

No.	Price postpaid a hundred
1. What Must I Do to be Saved?	.20
2. Waiting for You	.10
4. A Message of Love	.10
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6. Some One Cares for Your Soul	.20
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20. He Will Abundantly Pardon	.10
21. Helpful Rules for Young Converts	.20
22. Come	.10
23. A Confession	.20
24. God Loves Sinners	.10
25. "I'm Too Great a Sinner"	.20
26. "I'm Afraid I Can't Hold Out"	.20
27. "I've Tried Once Before and Failed"	.20

(Numbers 6, 12, 13, 14, and 23 were written especially for use in rescue work among fallen women.)

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Pea soup..... 1 "	Corn mush..... 1 "
Rice & tomato soup 1 "	Dish tomatoes..... 1 "
Cup coffee..... 1 "	Dish protose..... 2 "
Cup milk..... 1 "	Dish beans..... 1 "
Bowl rice..... 1 "	Dish cabbage..... 1 "
Bowl stew..... 1 "	Dish cauliflower..... 1 "
Nut toast..... 2 "	Dish peas..... 1 "
Dish macaroni..... 1 "	Dish pudding..... 3 "
Dish potatoes..... 1 "	Half pie..... 3 "
Dish fruit sauce..... 1 "	Dish nut butter..... 1 "
Dish sugar..... 1 "	Dish dairy butter..... 1 "
Plate of crackers..... 1 "	Plate zwieback..... 1 "
Plate bread..... 1 "	Plate granose..... 1 "
One bun or roll..... 1 "	One apple..... 1 "
One banana..... 2 "	One orange..... 1 "

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C. M. Gardener..... 1 00	
	Total..... \$33 60

HELPING HAND PRISONERS' FUND.

A Friend..... \$ 2 00	M. A. Lee..... 50
G. A. Norris..... 1 00	L. Hoffman..... 1 00
L. D. Crane..... 50	
	Total..... \$ 5 00

TO THE HELPING HAND SUBSCRIBERS.

As the San Francisco *Helping Hand Magazine* and the Chicago LIFE BOAT are one in their object of mission work, uplifting the fallen, and furnishing State prisons a literature from month to month with a bright gospel message it was recommended at a recent joint Board meeting, held in San Francisco, that *The Helping Hand Magazine* be merged into THE LIFE BOAT. This recommendation was accepted by the publishers of THE LIFE BOAT, and henceforth our subscribers will receive THE LIFE BOAT instead of *The Helping Hand*. Those who are subscribers to both papers will have their time extended to cover the subscriptions to both periodicals. We thank our subscribers for their generous support of the magazine, and we can assure them that in THE LIFE BOAT they shall have a monthly periodical of brightness, ability, and excellence. All donations sent to *The Helping Hand Prisoners' Fund* will be forwarded to Chicago and duly acknowledged in THE LIFE BOAT.

J. A. DOLSON.

San Francisco Helping Hand Mission.

THE busy summer months have not brought to the Mission employes an opportunity for a great amount of rest. Penniless men on their migratory journeys to the harvest fields and fruit ranches, daily seek the assistance of the Mission; in fact, as a brother remarked recently, on seeing the dining-room tables filled with hungry men, "The poor we have always with us." The Lord is blessing the work, and supplying the poor and destitute in his own good way.

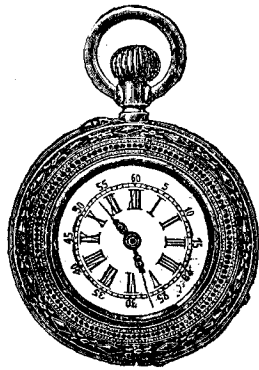
Chaplain G. B. Douglas is the worthy successor of Brother McCord whose fruitful vineyard is now among the miners of California's gold regions. Brother Douglas has found that his words do not fall on stony hearts, for in San Francisco's notorious "Barbary Coast" there are hearts susceptible of being open to the divine message.

Following is a summary of the work done in the various departments of the Mission for the year ended June 30, 1901:

Number of penny dishes served.....	508,015
Number of free penny dishes served.....	127,131
Number of free baths.....	8,411
Garments given away.....	2,412
Number of men using free laundry.....	7,398
Bibles and testaments given away.....	224
Men furnished temporary employment.....	10,332
Positions secured.....	511
Lodgings given.....	54,121
Free Lodgings.....	19,843
Gospel meetings held.....	365
Attendance at gospel meetings.....	15,313
Bible classes held.....	256
Attendance at Bible classes.....	4,342
Individual Bible meetings held.....	2,340
Requests for prayer.....	3,458
Professed conversions.....	728
Number of medical treatments given.....	2,240
Surgical operations performed.....	232
Medical examinations.....	807
Number of families re-united.....	46
Number of ex-convicts furnished positions.....	7
Meetings in jails and institutions.....	21
Pages of literature distributed.....	80,957

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For Life Boat Subscriptions

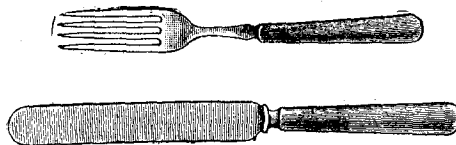


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For 25 subscriptions, we offer a set of Sterling Silver-Plated Knives and Forks, retailed at \$5.00.

• For 10 subscriptions, a set of Sterling Silver-Plated Nut-Picks and Nut-Cracker; retailed at \$1.00.

For 5 subscriptions, one set Sterling Silver-Plated Child's Knife, Fork and Spoon.



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