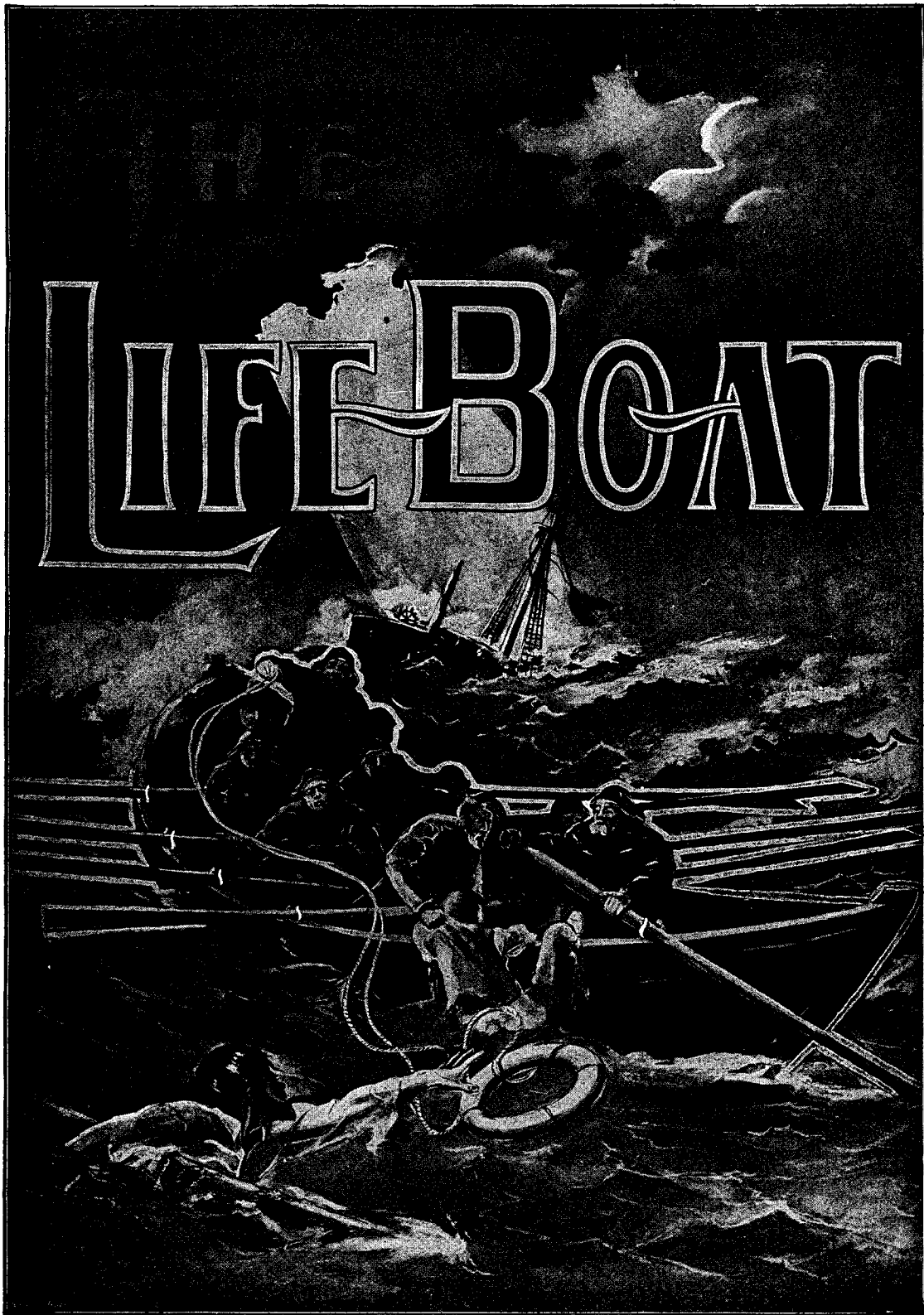


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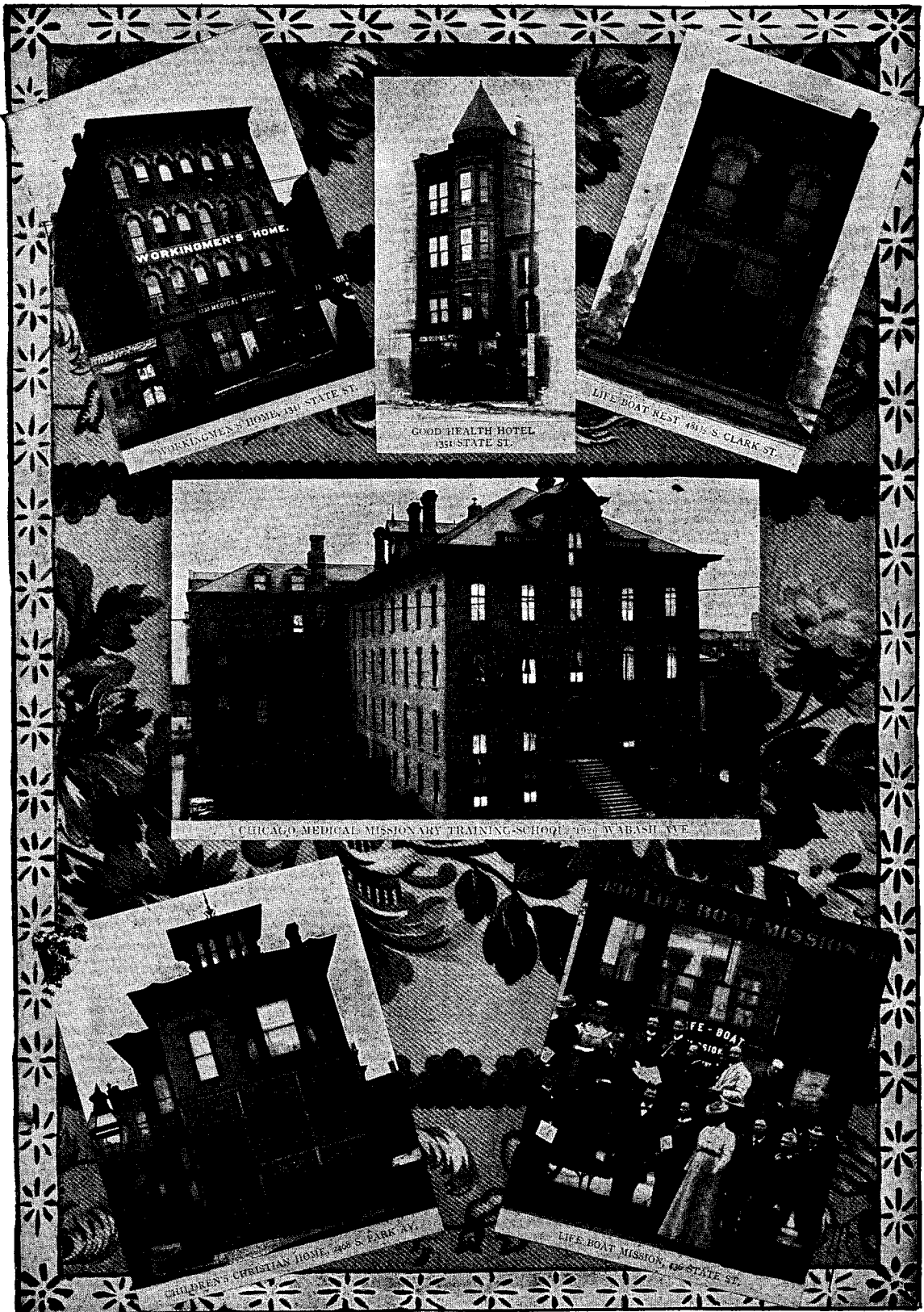
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VOL. III

1926 Wabash Avenue, Chicago

NO. VIII



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
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BRANCH AND ASSOCIATE INSTITUTIONS

Life Boat Mission, 436 State Street

E. B. VanDorn, Evangelist

The Workingmen's Home, 1341 State Street

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

Good Health Hotel, 1351 State Street

Children's Christian Home, 2408 South Park Avenue

Thekla Black, Matron

Free Dispensary, 136 Twentieth Street

Missionary Nurses' Department. Headquarters: 1926 Wabash Avenue

Mrs. H. N. Garthofner, Matron

The Maternity, 1926 Wabash Avenue

Mrs. F. M. Lockwood, Matron

Life Boat Rest, 481½ South Clark St.

Fannie Emmel, Matron

The Life Boat Rescue Service. Headquarters: 1926 Wabash Avenue

Mrs. W. S. Sadler, Matron

Chicago Medical Missionary Training-School, 1926 Wabash Avenue

American Medical Missionary College, 28 Thirty-Third Place

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

TO THOSE SENDING DONATIONS

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

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

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

Chicago Medical Missionary Training-School

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

The Life Boat Mission

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

The Workingmen's Home

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

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

The Good Health Hotel

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

The Free Dispensary and Surgical Wards

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

The Life Boat Rescue Service

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

The Life Boat Rest

This institution is the youngest of the Chicago Medical Mission group. It was opened in February, 1900, and is located at 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 ma-

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

The Maternity

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

The Missionary Nurses Department

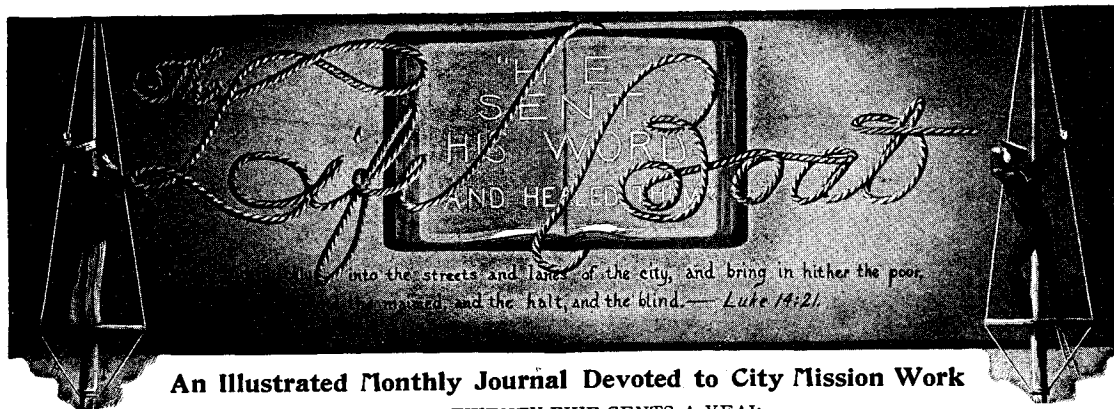
A corps of missionary nurses from the Medical Missionary Training-School are engaged in working for the poor, as well as those who are able to pay for their service. There is no line of missionary work which is more needed in a large city and none more helpful than that of the Visiting Nurses. The missionary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

The Children's Christian Home

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

Gospel and Health Cottage Meetings

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



Go into the streets and lanes of the city, and bring in hither the poor,
and the halt, and the blind.— Luke 14:21

An Illustrated Monthly Journal Devoted to City Mission Work

PRICE TWENTY-FIVE CENTS A YEAR

Volume 3

CHICAGO, ILL., OCTOBER, 1900

Number 8

Unlock The Door of Your Heart

NANNIE BLAIN UNDERHILL

THERE are so many who have no homes—
No one to care if they live or die:
With heavy hearts they must ever roam—
Does no one hear their pitiful sigh?
There are homes enough in this plentiful land,
Rich blessings bestowed with a bountiful hand—
Shall we bind our wealth with "selfishness" band?
Shall we not heed to the orphan's cry?

Despairing souls are not far away;
Hungry children are crying for bread:
Oh, Christian brother! help them to-day,
God's poor and hungry ones must be fed.
There are poor, friendless girls in the city street,
With no home to go to, and nothing to eat;
And, poor homeless boys we may everywhere meet—
To-morrow a wanderer may be dead.

Men have been tempted, time after time:
Bravely resisted—yielded at last—
Tried and imprisoned for some sad crime,
All fond hopes to the winds have been cast.
Disappointment and sorrow, is their sad lot;
Their hopes are a failure, their record, a blot;
All their friends, whom they trusted, now know them not;
The world is cold, unfeeling and vast.

Many a fallen girl is cast out—
Her heartless betrayer uncondemned;
She must suffer and wander about,
Homeless and poor; how can she amend?
Who knows what temptations may come to his son?
Who knows but their daughter may be the shamed one?
Oh, let us be careful what poor soul we shun,
Lest to our dove, some judgment descend.

Poor fallen one! Poor wandering souls!
They are human, as well as are we.
Homeless they wander seeking their goals;
Knowing not what their future may be.
Dear friends have we never done anything wrong?
Shall we censure the weak ones, we who are strong?
Christ died for the sinner—to Him they belong,
"As ye did unto these, ye've done unto Me."

Then open your doors—open them wide:

Let the poor, wandering soul come in—
Your home may be full of comfort inside—
Sunshine without and sunshine within.
Open wide the doors of your heart to God's child:
Let it come in from the storm fierce and wild.
Upon the poor outcast, have you ever smiled?
Banish their sorrow; cause them to sing.

Early Days of the Chicago Medical Mission

D. H. KRESS, M. D.

A LITTLE over eight years ago Dr. Kellogg visited the City of New York, and while there called at the Jerry McCauley Mission. At the close of the meeting the invitation was given for those who had been redeemed to "say so." A great many rose to their feet, and testified to the wonderful manner in which they had been saved and kept from the sins to which formerly they were slaves. The doctor's heart was touched. He felt that this was a work that should be carried on in every city in the United States.

Shortly after this, while visiting Chicago, he made an effort to secure a place and open a work for the degraded thousands of that city. Providence opened the way; a basement was secured on Custom House Place, behind the Pacific Garden Mission. Here, in this small, dark basement, this work was opened. As the doctor recognized the physical condition of these men, he felt that something should be done to enable them to get a new start in life. It is well known that many of these men are in such a filthy condition and their clothing is so poor that even after their conversion it is almost impossible for them to get work; in fact it is dangerous to come in contact with them, for they are physically unclean. In order to remove this obstacle, and give these people an opportunity for outward as well as inward cleansing, the place was opened as a bath room, free laundry, and dispensary. Here men were able to bathe themselves and wash their clothing, so that they would be able to go out as respectable men and secure work by which to earn an honest living.

Volunteers were called for, to take part in this work. Among the first who volunteered to go to Chicago were Dr. Rand, Dr. Cairo, and myself. When we offered ourselves as volunteers, we knew very little of the nature of the work that needed

The First Volunteers

to be done. I shall never forget the time I first entered this little basement. About forty or fifty men were present. Some were taking baths, others washing their clothes, and still others waiting to have their wounds dressed. It seemed to me when I first entered, that it was impossible for me to touch these men. I hesitated for a time, not knowing whether to undertake the work or to return to my home. Finally, after prayer, I started in. The work, which at first appeared so loathsome to me, became the most blessed of any that I had ever engaged in.

In the early days there were only a few workers, yet we prayed constantly, and we never dared open the work without meeting together and making a complete surrender to God, and asking for divine aid and wisdom for the work of the day. We felt we must have divine help every moment. We knew that it was impossible for two or three inexperienced young men to control these men, many of whom were considered the worst characters in the city. There was certainly a subduing influence about the work that was recognized, not only by the workers, but by every one who came in contact with it. Some of the most hardened criminals approached the place with a feeling of reverence. The workers went about their work quietly; in fact, they often spoke scarcely above a whisper. Occasionally when a newcomer would be in the room and become a little noisy, there would be half a dozen present to remind him that such conduct was entirely out of place. So we had no difficulty in controlling the unruly elements of darkness. Even the policemen about the place recognized that a change had taken place in the neighborhood, and felt surprised that we did not have more trouble with the men.

I have never engaged in any work, before or since, that I have enjoyed more; because every effort put forth to help these men was appreciated by them. Many of the most hardened criminals would kiss our hands before leaving the

The Work Was Appreciated

room, and depart with a "God bless you" on their lips. To illustrate how some of these men appreciated small acts of kindness shown them, I will cite one case: One evening while returning home, after finishing my work at the treatment rooms, I saw a man leaning against a railing in front of a saloon. He was under the influence of liquor, and was bleeding, the blood trickling down his shirt bosom. I passed him by, but afterwards retraced my steps, feeling condemned that I had passed by a man in this helpless condition. I approached him and said, "I know you are in need of help, and I have come to help you." The man partially opened his eyes, and said, "Who are you?" I said to him, "Never mind, I have come to help you. If you will come with me I will clean you up, and help you to get on your feet." He lifted his eyes again, and said, "Too much kindness, too much kindness." After several repetitions of this, I finally succeeded in persuading him that some one *was* interested in him, and he consented to accompany me to the rooms. After having removed his clothes, I took soap and brush and began cleaning him up. This was followed by a hot spray, and then at the close I gave him a cold spray. As soon as the cold water struck the back of his neck a marked change took place. When he came from the bath he said in a most appreciative voice, "Doctor, you have wrought a miracle. I am a sober man." I then supplied him with some clean clothes. When he left the room, a

clean, sober man, he said, "I am going up to the Gospel meeting. I am going to testify of what the Lord has done for me." He felt like a new creature,—he was certainly a changed man. It was evident from the expression, "I will testify of what the Lord has done for me," that this man had been to Gospel meetings before and heard others testify; he, however, had had nothing to say, but he now appreciated that God is good, and he was able and anxious to relate to others what the Lord had done for *him*. The result of the work that was done in those days, I am sure, eternity alone will reveal. Not all the lepers who were cleansed by Christ continued to live right. Only one out of the ten returned to give him thanks. A few of the number who were helped at that time we have accidentally met again since then, still continuing in the right way.

About three years ago, while I was connected with the Sanitarium at Battle Creek as a physician, in walking through the hall one day a gentleman stepped up, put his hand on my shoulder, and said, "You are Dr. Kress?" I said, "Yes." He said, "You do not remember me, do you?" I replied, "No, I cannot recall you." Then he stated that he was one of the men who visited our treatment rooms on Custom House Place, and that I was the first one to dress his wound, and that that was the starting point in his Christian experience, and led him to forsake the path of sin. He is now an honest man, and engaged in the work of helping others. Brother Mackey, whose work has been attended with wonderful success in persuading men to change the course of their lives, is another who was influenced by this mission to lead a better life.

I remember one of these men coming to us for help. He was one of the hardest and most helpless objects that I had ever seen; his name was John Ferrin, a man whom I afterwards loved as my own brother.

"A Hopeless Case"

As I approached him, he said, "Don't come near me. Don't touch me. I am unclean! I am unclean!" He really was unclean,—one look was sufficient to convince any one that he told the truth. I approached him nevertheless, and assured him that we were there to help him. He said, with tears in his eyes, "I have only one favor to ask of you. I have been drinking hard; I am on the verge of delirium tremens. Will you give me an order to the Home of Inebriates? I want to reform. I want to lead a different life." I told him I would, and made out the order he asked for. He started for the home, but shortly returned and handed me the note I had given him. At the bottom I read these words, written by the manager of the home, "He is a hopeless case." I, however, assured him that if he was desirous of giving up his life of sin, there was nothing too hard for God, and that we would stand by his side and do all we possibly could to support him. He was taken down to the basement and cleaned up. We had prayer with him, and the man started to lead a new life. Every day, after he had his bath, I would sit down with him, and with a little Testament in his hand and one in mine we would read portions of Scripture together, and bring out helpful thoughts that would occur to us. Finally, on account of the condition of his feet and inability to walk, for the man was a mass of sores almost from the crown of his head to the sole of his feet, we were compelled to send him to Cook County Hospital. He remained there two weeks. When he came out, a former friend of his met him and asked him to have a drink, but he at once refused. He came down and related to me the victory he had gained and said, "I read this morning 'where sin abounds grace does much more abound.'" He had not yet given up smoking, and one day he came to me and said, "I don't believe it is right for

me to smoke," and asked me what I thought of it. I told him I could not conceive of Christ smoking, and He was our example, and told him of the injury resulting from the use of tobacco. He immediately handed me his pipe and tobacco, and said, "I know I will be able to give this up. It won't be any harder for me to give up tobacco than it was to give up liquor." It was remarkable to see how wonderfully this man grew in grace, and how easy it seemed for him to throw aside long established habits. He finally obtained work, and with the very first money he earned bought a pair of shoes for a poor man whom he met on the street. He had been forgiven much and was thankful for much.

Christ worked for the most hopeless. At the Pool of Bethesda He was not found among those who were nearest the water, and who had friends to assist them to step in, but He was walking around the outskirts looking for the hopeless and friendless ones, who had almost given up in despair. He found there a man who had tried for many days to reach the pool, without success. While lying there, with despair written upon his countenance, the Saviour's face appeared, and the cheering words were spoken, "Wilt thou be made whole?" The reply of the sufferer was, "*I have no man*, when the water is troubled, to put me in the pool." God helps those *who have none to help*. The most needy ones are the greatest objects of His mercy, and certainly this class will not be neglected by those who are co-operating with God.

How wonderfully God has prospered this work! The small seed, planted eight years ago, has grown into a large tree. Instead of three workers, there are now about one hundred in Chicago alone, engaged in the rescue of men, women, and children from the snares and traps of city life. God has designed that this tree should send forth its branches to the uttermost parts of the earth—that a similar work should be done in every large city of the world. How much this work is needed in some of our large European cities, only those who have been there can appreciate. The field is white for the harvest, but the laborers are few; pray ye the Lord of the harvest that laborers may be raised up who have compassion for the erring and those who are out of the way; who are willing to begin work on a small scale, merely work to help the people, not to build up an institution. Such a work God will bless anywhere, and no matter how small the seed or beginning it will prosper and become great

Mary Weeping at the Sepulcher

DR. GEO. D. DOWKONTT

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

IT seems an astonishing thing, that the disciples did not understand that the Lord was to rise from the dead, and that not even the women understood it, so they went to the sepulcher with spices to wrap up the body. We are no better than they. We are full of unbelief. It is strange how truly the scripture oftentimes shows us the naturalness of the story. How the characteristics of the men come out. John was the swifter runner of the two. He got to the sepulcher first, but did not look in. Peter comes up and does not stand outside, but rushes in. Then John had courage enough to go in, too. When they had both looked in, and seen nothing except the clothes, that was enough. They said, "What is the use of waiting here anyhow? There is only the empty space here." So they went off home. But perhaps they said to Mary on their way back, "Aren't you coming too?" "No," she says, "I want to stay around here

a bit longer." There is the difference between men and women; women have a sort of way of clinging on to hope. So she stands weeping. They have left her. There come times in our lives when we are left alone, like that woman standing there. Our disciples go away and our friends leave us, and we are alone. Dr. Somers was in the heart of Africa alone, very much alone, except with the savages around him. He was there for twenty months, once, and never had a scratch of a pen, or a printed page, from the outside world. At just such times, it is, that we need the Master, and that is just the time He comes. Here is this poor woman. I like to think of the Saviour's care for the individual. He cares for the sparrows. How does He care for them? He cares for each one of them individually, or there is not much care for all. Those individual feathers have to grow on these birds. Then He says the very hairs of our head are all numbered. Think of the wonderful care for the individual when the very hairs of our head are all numbered. We rejoice in His care for the whole earth, and that "God so loved the world that He gave His only begotten Son," etc. That is grand, but when it comes down to the final point, with us individually, the question is, does He care for me? I want to bring out this thought here, about this poor woman, how much He cared for her. He came to her and there He stood, and He just spoke the word. How natural that is. When a lad who has been away at sea for ten years comes back, and meets his mother, all he says is "Mother" (it is all he can say then), and she says "My boy" (it is all she can say just then). They don't have a long talk, but leave that for later on. So it was only one word from the Master. He said "Mary." He said it then as He had many times before, with the same tone of voice. If we should today hear the voice of fathers and mothers whom we have not seen for many years, we should know it. When He said "Mary," she knew who He was. She was no longer deceived as to His being the gardener. Seemingly she desired to touch Him, but He waved her off, and said "Touch Me not, for I am not yet ascended to my Father; but go to my brethren, and say unto them, I ascend unto my Father, and your Father, and to my God, and your God." He had risen from the grave, and was on His way to His Father, but He stopped to give attention to this one woman. In the evening of the same day He appeared to the disciples and then He bade them handle Him and see, for "a spirit hath not flesh and bones as ye see Me have." She must not touch Him in the morning of that day, because He had not ascended. He stopped on His way, even though it was such a wonderful thing He was about, from the grave to His Father in Heaven, for there was one poor woman standing there at the sepulcher, crying and weeping, and He must needs pause on His journey to His Father, to comfort that one woman. Now does He care as much for us as He did for her? I don't think He has any favorites. The disciple who wrote this gospel always called himself the disciple whom Jesus loved. That may be because he felt in a special manner that Jesus loved him, and we, knowing what sinners we have been and are, can realize how much Jesus loves us, but we can make a mistake by thinking that we are special favorites.

It is generally not considered necessary that cooks should know anything about the nutritive value of foods nor what is necessary to build up the brain, muscles, and blood; if they have only learned the secret of flavoring the food in some artificial manner, they are considered experts.

D. P.



The Sweet and the Bitter

Stenographically reported

“**A** NYWHERE With Jesus I Can Safely Go,” “Jesus Is Passing By,” and other hymns were sung in the open air before the meeting. Many of those who had listened entered the Mission, and very soon the real service of the evening had begun. It was a very warm evening, and the audience was not quite as large as usual; however, a good spirit prevailed.

Brother E. B. Van Dorn, the mission evangelist, announced hymn No. 23, “Bring Them In,” and the service started with hearty singing of “When a Sinner Comes, as a Sinner May.” One of the young converts led the meeting in prayer, asking for a divine blessing and outpouring of the Spirit.

No. 13 was next sung, the words of which follow:

THE BEST FRIEND IS JESUS.

Oh, the best friend to have is Jesus,
When the cares of life upon you roll;
He will heal the wounded heart,
He will strength and grace impart,
Oh, the best friend to have is Jesus,

What a friend I have found in Jesus,
Peace and comfort to my soul He brings;
Leaning on His mighty arm,
I will fear no ill or harm,
Oh, the best friend to have is Jesus.

Though I pass through the night of sorrow,
And the chilly waves of Jordan roll,
Never need I shrink or fear,
For my Saviour is so near;
Oh, the best friend to have is Jesus.

The Scripture reading, from the first chapter of first John, was read by Mrs. Van Dorn:

“And these things write we unto you, that your joy may be full. This, then, is the message which we have heard of Him, and declare unto you that God is light, and in Him is no darkness at all. If we say that we have fellowship with Him, and walk in darkness, we lie, and do not the truth; but if we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ, His Son, cleanseth us from all sin. If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unright-

eousness. If we say that we have not sinned, we make Him a liar and His word is not in us.”

Bro. W. S. Sadler spoke as follows:

BITTER WATERS.

“And when they came to Marah, they could not drink of the waters of Marah, for they were bitter; therefore the name of it was called Marah. And the people murmured against Moses, saying, What shall we drink? And he cried unto the Lord; and the Lord shewed him a tree, which when he had cast into the waters, the waters were made sweet.” (Ex. 15:23-25.) The Children of Israel had just finished singing their wonderful song of deliverance, after having been brought through the Red Sea on dry land, after which they saw the water, that had been miraculously banked up, engulf Pharaoh and all his hosts. They had just concluded this remarkable praise service when they were called upon to pass through the experience of Marah's bitter water. It often seems that right on the heels of our happiest times and most joyful seasons, something appears to go wrong. David had experiences like that. At one time he would have songs in the night, while at another he bathed his pillow with tears. Life in this sinful world is made up of what appear to be bitter and sweet experiences; first one, then the other. But there are two kinds of bitterness that human beings experience: one is a kind for which they are responsible themselves,—it is a result of their own sin; while the other, God sends in His love and mercy for their own good and perhaps the good of others. So to the Christian, disappointments, difficulties, trials, etc., are not so bitter after all; they are sweetened by his humble, trusting confidence, which leads him to recognize the loving hand of God in all that befalls him. Life in this world has been shorn of much of its bitterness to the one who has tasted and found that the Lord is good.

As we see, the Children of Israel had just crossed the Red Sea when they struck the bitter waters. They seemed to forget the miracles which God had wrought for them in Egypt and at the Red Sea, and began to complain, and bitterly reproach Moses. They had not counted on bitter waters or bitter experiences, and they wanted everything sweetened up right away. While they were finding fault and complaining, Moses went off to pray, and it was as a result of, and at the conclusion of, this prayer that he found out how to make bitter waters sweet. The Lord showed him a branch which sweetened the bitter water. If I could go around through this audience and offer something for sale at fifteen cents a bottle, a few drops of which would make bitter experiences sweet, I am sure it would find a very ready sale. I am not going to do that to-night, but I will do something better. From the infinite storehouse of

God I will bring you a recipe,—you can have it without money and without price,—that will never fail to make every bitter experience sweet. Here it is: “*And we know that all things work together for good to them that love God, to them who are the called according to His purpose.*” (Rom. 8:28.) This is the branch, dear friends, that is able to sweeten all the sad experiences and bitter disappointments of life. When we come to realize, actually believe, that God is managing our daily program, I want to tell you right then and there a sweetness of peace and joy and contentment will come into our lives as never before, and this confidence and trust in God will so sweeten your Christian experience that the devil will have a hard time in making you sour and bitter. I want to ask how many there are here to-night who have tried this recipe and found it just as represented—found that it never fails. (A goodly number of hands were raised.) Then let me say, dear friends, to every one of you, the next bitter spring you come to, apply Romans 8:28, and keep on applying it until the waters get sweet. It is the only cure, and it is a sure cure.

THE BITTERNESS OF SIN.

“They shall not drink wine with a song; strong drink shall be bitter to them that drink it.” (Isa. 24:9.) This is a kind of bitterness that a man makes for himself by his own sin. It is one that Romans 8:28 will not sweeten. It is a kind of bitterness that comes to those who do not love God, and therefore do not know that all things work together for good. This is the kind of bitterness the soul finds on the other side of the Red Sea before it has been delivered by the miraculous workings of God. This is the kind of bitterness that comes to a man who robs his wife and children of their bread and potatoes, and spends his money for drink. This is not the kind of bitter waters that we come upon while following the pillar of cloud and of fire through the wilderness of sin. This is the kind of bitterness that we reap because we sow for it, just as the farmer reaps oats and wheat when he sows for them. Some young men talk about sowing their “wild oats.” I want to tell you that for every wild oat you put into the ground, you are going to reap a whole stack of them in the harvest by and by. The Bible says that “*Whatsoever a man soweth, that shall he also reap.*” There is a kind of bitterness a man has in this world that nothing will ever take away from him until he is willing to fall down at the foot of the cross, and be washed in the blood of Christ. Man naturally has a bitter heart, bitter disposition, and bitter character; in fact, his whole life is saturated with the bitterness of sin: he must be cleansed by the “washing of the word,”—he must be born again.

There is more happiness in trial and tribulation with the knowledge that Jesus is by your side, than there is in all the happiness this world can afford without Christ. It is better to fight the good fight of faith with the Lord Jesus Christ on your side, than to be fighting the fight of unbelief with all the world on your side but without the presence of God.

Faith is a check signed by the blood of Jesus, which when drawn on the bank of Heaven is honored for whatever it calls for. All you have to do is to take this check, signed by Christ, and fill it out with your needs (bear in mind that it is your *needs*, not your *notions*), and send it to the Father above, and you will be sure to get what it calls for, because every sincere prayer, offered in the name of Christ, is sure to be honored, that is, if it calls for what you really need, not something you think you need, but that which the Lord himself, who knows you best, has revealed to you that you actually do need. “But my God shall supply all your need according to His riches in glory by Christ Jesus.” (Phil. 4:19.) So to-night if you will

only accept things just as you find them, be satisfied that God is doing the best for you that He can under the circumstances, confess the condition of your real need to your Father above, just tell Him you are a helpless sinner; if you can only say with Job: “I have sinned and perverted that which was right, and it profited me not” (Job 33:27), the promise that follows will be fulfilled to you: the promise is, “He will deliver his soul from going into the pit, and his life shall see the light” (Job 33:28).

At the conclusion of the gospel talk, the audience all heartily joined in singing, “Have You Had a Kindness Shown? Pass It On.”

Have you had a kindness shown? Pass it on, pass it on.
 'Twas not given for thee alone, pass it on, pass it on;
 Let it travel down the years,
 Let it wipe another's tears,
 Till in heaven the deed appears,
 Pass it on, pass it on.

Did you hear the loving word? Pass it on, pass it on;
 Like the singing of a bird, pass it on, pass it on;
 Let its music live and grow,
 Let it cheer another's woe,
 You have reaped what others sow,
 Pass it on, pass it on.

Have you found the heavenly light? Pass it on, pass it on;
 Souls are groping in the night, daylight gone, daylight gone;
 Hold your lighted lamp on high,
 Be a star in someone's sky,
 He may live who else would die,
 Pass it on, pass it on.”

TESTIMONY MEETING.

Brother Van Dorn said: “Now we are going to spend a few minutes in telling of the victories the Lord has given us. You have conquered some habit in your life, and it may encourage some other man down in sin.”

In response to this invitation the testimonies began to flow freely, and the first we heard was:

“I thank God I ever gave my heart to Him; it was eleven weeks ago to-night. Before I was converted I often made resolutions, but I only got worse and worse, until I finally got to the bottom of the ladder. I want you all to pray for me.”

Brother T. F. Mackey, who was present at the service, spoke at this time as follows: “For several reasons I think we ought to be prompt in testifying. One is found in Matthew 10:32, ‘Whosoever shall confess me before men, him will I confess also before my Father which is in Heaven.’ Every redeemed man and woman ought to seek to be the first on their feet. In a certain meeting I heard a man's testimony, and it encouraged me to come to the foot of the cross, and I accepted the Lord Jesus Christ. I was talking with a man to-day, and he said that he was going to preach that the ‘whosoever wills’ are accepted, and the ‘whosoever wonts’ are rejected. If you have not got salvation, it is not God's fault, not Christ's fault. God help you to-night to see the beauty there is in it, and to taste and to see that the Lord is good. Some people talk about heaven being far away. I don't know about that, but I know there is glory in my soul. I will say a word about heaven down here. Instead of having a drunkard's home to-night; instead of being afraid of the policeman on the beat; instead of having a heartbroken wife, I am trusting in the finished work on Calvary. There is a heaven here to go to heaven in. I don't have to grind my teeth and clench my hands when I pass the saloon doors, and I don't care if I do hear the sound of poker chips. *Jesus is the Captain who never lost a battle.*”

The next speaker was a gray-haired pilgrim, who is quite often at the Mission. He said: "I believe every word that has been said here to-night. I bless God to-night that over forty years ago, in the north of Ireland, God spoke to my soul. He has kept me ever since. We have a wonderful Saviour. I would not give up the hope I have for anything. I thank God for a good Christian mother, who taught me to love the Saviour when I was ten years old."

Then the audience sang "Jerusalem, my Happy Home," and the notes of praise were taken up again.

The testimony now heard was: "I deem it a privilege to stand up and say that I have faith in the Lord Jesus Christ. I know that He has cast out the devil that had bound me for twenty-five years. The serpent had wrapped his coils around me again and again, and it would seem I had been poisoned by his deadly sting. For twenty-five years I passed on carelessly and hopeless, although I would often say, 'I will never touch another drop,' but I was powerless to carry out my resolutions. What is it that gives me courage to stand here to-night? It is because I know that my Redeemer liveth. I have faith in Him. He has put a new song in my mouth. In the morning when I get up it is with a clear head and with a clear conscience. Instead of going to the saloon to get something to drink, I get down on my knees and commune with God. Whisky made me dishonest, and I believe it will make any man dishonest. To-night my heart is in the right place, and instead of seeking to be filled with whisky, I am praying God to fill me with His spirit. If God spares me twenty-five years longer, the time will be spent in His service."

A sister on the platform gave this testimony, "I am glad that I can testify that 'the angel of the Lord encampeth round about them that fear Him and delivereth them.'"

Then a brother, who had evidently been through some fiery trials, arose and said: "I am glad that what a man cannot do for himself God can do for him. I praise God to-night. It seems my trials have been severe the past few weeks, but I am thankful to say they have all brought me nearer to the Lord; and while it seemed that all earthly friends had forsaken me, I praise God that He never forsakes us. To-night I realize that I have seen both sides of life. I appreciate that it means something to be a Christian. I know that there is absolutely nothing in the sinful life but vanity and vexation of spirit. I thank God to-night that I have yielded myself to him. I have a willing mind, and I believe that God will help me through the rest. I need your prayers that I may be faithful."

At this point a man who was not a Christian said: "I see that all those who have spoken in this Mission to-night seem to be happy. If there is such a thing as happiness in this world, I want it. I have searched for it, but I have never found it." (Like all who call on the name of the Lord, our brother was not disappointed; on his knees in prayer, he found that for which he had looked so long.)

It is not often that we hear the testimony of one man through the lips of another, but this evening a young man stood up and said: "A brother told me he could not be here to-night, but he wanted me to tell you he was still trusting in God, and asked for a continued interest in your prayers."

After a song, in which all heartily joined, a young man, evidently the worse for his service in sin, stood up and said: "I thank the Lord for one more day's

victory over cigarettes. This morning, on going on duty, I heard the night watchman sing as he was leaving his work, 'A Little Talk With Jesus Makes It Right, All Right.' Those words took hold of me. I was feeling pretty blue, but I said to myself, 'There is something in that.' I went to Jesus with my sadness, and so I am able to thank God for another day of victory."

This short note of praise was sounded by another soul: "I thank God for what He has done for me. A few weeks ago I came into this Mission in a drunken stupor, but to-night, praise His name, I am happy on the way. He came to my relief; He took me in. He has said that none will be cast out that comes to Him."

The testimony of another was: "I came into the Mission one night for a joke—just to see what it was like, but what I heard that night got inside of me. I dropped off my cigarettes and a number of other habits. I am not what I ought to be, but I am trying to go up, instead of sinking farther into the pit of sin. I hope you will pray for me."

This from one who had wandered eleven years in sin: "About two years and a half ago I thought I would try to lead a Christian life, as I knew it would do me no harm, even if it did me no good. I am not sorry I made the start. I never yet knew of a man who had become a Christian say he was sorry for doing so. There was a time when I prayed that I might die, I was so discouraged. I had no friends; everybody was ready to kick me down. Most of my time was spent in riding on stock trains and begging "hand-outs" at the back doors, and I was without the respect and confidence of a single person. But when I came to Jesus all things became new. Oh, what a difference between my life two years ago and the life I now live. If you took God away from me I would be in a barrel-house or at someone's door asking for a crust of bread. Oh, that men would praise the Lord for His wonderful works to the children of men!

The leader again spoke as follows: "What we want is power over temptation. Temptation is not sin. Yielding to it is sin. Trials are not temptations. God wants to try you and cleanse you from your sin; your habits. The time you feel weak is the very time when you may be strong. I bless God to-night that He ever taught me to come to the foot of the cross. If you want victory in your soul, just accept Jesus. There were a good many witnesses here to-night who stood up. Sometimes when the close of day comes, we see little things that we might have done; we can profit by all those mistakes. The Lord will help us to be true, and as we balance up our books at night, and as we lay our heads on the pillow, leaning on the everlasting arms, let us be true to God. How many are here to-night who lack power and want us to pray for them? (About ten hands were raised.) How many Life Boat Mission converts are here to-night? (Eight held up their hands.) Please stand up, and also all who want to be prayed for." They stood up, while Brother Sadler closed the meeting with prayer.

Then the song, "The Mercy of God is an Ocean Divine," was sung, and at the close of the service several boxes of beautiful flowers, including nasturtiums, sweet peas, pansies, and many others, were distributed among the audience, each person present receiving a small bouquet.

After the benediction had been pronounced, the workers took their Bibles in their hands and went to those who had hoisted signals of distress, and gave them assistance. Much of the Lord's blessing was poured out, and we all hoped that that evening's meeting would bring forth fruit abundantly.

Lessons From the Slums of a Great City

No. 6

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

W. S. SADLER

Illiteracy and Foreign Population

IT is a well-known fact that thousands of the foreigners who are annually emigrating to this country, sooner or later drift into the slums of our great cities. A trip to the submerged sections of Chicago would convince the observer that Chicago has received her share of these foreigners. Foreigners compose fifty-seven per cent. of the slum population of the city. Many of these foreigners are unable to read or write, and it is undoubtedly among these that a large proportion of the illiterates are found, thirty-six per cent. of Chicago's slums' inhabitants being unable to either read or write.

A large number of earnest people with philanthropic plans entertain the idea that it is possible to effect reformation of the people who live in the slums, by the principles and methods of work embraced in what they term "Social Reform." We doubt not for a moment that every effort of this sort will accomplish good, but we are persuaded that any movement in behalf of either sociology or temperance, which leaves out the principles and power of the everlasting gospel will utterly fail to accomplish the reformation of the slums' inhabitants, to say nothing about the transformation of their characters from the plane of the carnal to that of the spiritual. The gospel embraces the whole story of man's need and of God's power and willingness to supply it. Let the gospel be sounded as the keynote of every effort to uplift mankind, either physically, mentally, or morally. The good embraced within the sociological movement is but one round of the ladder which fallen man must climb to regain the lost sphere of human happiness, innocence, and purity. Let us not then, give the one round of the ladder, as it were, the prominence that the ladder itself deserves.

That an ounce of prevention is worth a pound of cure is nowhere more forcibly demonstrated than in the city's slums. It seems utterly impossible to suppress the conditions of vice and crime there found.

Prevention vs. Suppression Whether or not these undesirable conditions might have been prevented is a question; the fact that they cannot be suppressed is settled.

TEMPERANCE.—If the time, money, and energy, that are spent in behalf of temperance, in the work of endeavoring to reform the drunkard, were spent in channels of well-directed educational effort on behalf of the young, with the view of preventing inebriety, we sincerely believe that far greater results would be obtained. While many a mother is seeking to reform and save another mother's drunken son, she is at the same time daily permitting various foods and drinks to come upon her table—to be set before her children—whose influence upon the digestion and nerves of a child is such as to lead him to crave still stronger stimulants; highly stimulating foods, together with condiments, tea, and coffee, all have either a direct or indirect tendency in these directions. In the battle against intemperance, prevention is of far more value than suppression.

BAD LITERATURE.—The same can be said of literature. It is a far more easy and successful task to pre-occupy the mind with good and wholesome liter-

ature than to suppress and eradicate the desire for obscene and sensational literature when an appetite for it has once been acquired. Thousands of dollars, together with a corresponding amount of energy, have been expended to suppress the circulation of obscene literature, and yet each year witnesses an increase in its production and circulation. The mind of the youth must be successfully fortified against these things. The soil of intellect must be sown with the seeds of industry and purity. This small preventive effort to-day will result in more far-reaching and permanent good in the future than the strenuous and untiring efforts directed toward the suppression of this evil.

THE SOCIAL EVIL.—All efforts looking toward the suppression of the social evil have been largely a failure, and even well organized, systematic, and conscientious, efforts which have been put forth to save the erring woman, apparently meet with but little success. *Prevention is the secret of real success in all social purity and rescue work.* The vice and crime which but a small effort to-day will prevent, no amount of effort a few days hence can suppress. Conscientious, intelligent, and well-directed efforts along the line of preventive rescue work will do more to save the youth from the snares of vice and the nets of evil than all the effort of all the rescue missions combined.

CRIME.—And so it is with crime. It is far more profitable to prevent the making of criminals than it is to undertake the task of unmaking them when they are once made. Although the strong arm of the law and the keen eye of the detective may sometimes appear to temporarily suppress crime, yet they utterly fail to reform the criminal. Ordinary methods of suppressing crime and punishing the criminal are of little real value, when considered in the light of reform. An ounce of prevention expended upon the youth of to-day is worth a thousand pounds of cure invested in the criminal to-morrow. Let society awake and discern that the secret of reform lies in prevention—in positive rather than negative work. And above all, let the Christian worker more fully appreciate the value of preventive work in every sphere of society; on behalf of the inebriate, the outcast, and the criminal.

May Man Have Dominion Over Microbes?

DAVID PAULSON, M. D.

MAN can maintain his supremacy over microbes in two ways. One way is to subdue the germs by a liberal use of disinfectants; the other is to so cultivate his natural bodily resistance that it is germproof. It is not a bad plan to combine both methods, but if only one is chosen, by far the more important one is to cultivate such a degree of physical strength as will of itself furnish an immunity from the attacks of the ever-vigilant germ.

The man who allows his body to fall into premature decay by such violations of physical law as tobacco using, leading a sedentary life, over-eating, particularly of flesh foods and other foods equally harmful, may sprinkle chloride of lime about his premises ever so faithfully, and sterilize the typhoid-fever-infected drinking-water with commendable care; yet some microbe will probably escape his vigilant eye, and secure him as an easy prey to its ravages.

The perfectly healthy man is no doubt proof against the attacks of germs, and the man or woman who enthusiastically cultivates health will always be rewarded with enough of it to pay well for all the exertions put forth to obtain it. Why should not every-one sow vigorously for a crop of health?



A Remarkable Dinner

MRS. W. S. SADLER

I AM sure the readers of THE LIFE BOAT will be glad to know how God is working at the Life Boat Rest for Girls, on South Clark Street. The girls in this vicinity have but few opportunities to come in touch with those whose influence is helpful, and no doubt it will be surprising to many to know how much they appreciated an effort that was made for their entertainment a short time ago.

A dinner was prepared, consisting of good, wholesome, home-cooked food. THE LIFE BOAT printing office kindly donated two hundred neat little cards of invitation, which were carefully distributed in the neighborhood the day before by Sister Emmel. Several friends of the Rest, on learning of the plan, liberally contributed, to make the feast a success, good home-made bread, several delicious cakes, baked beans, salads, and many other good things. Many of the wholesale fruit dealers in this city, who have so liberally donated toward the support of the work on South Clark St. did not forget us. Delicious cantaloupes, red raspberries, bananas, water-melons, peaches, apples, green beans, etc., were sent in by them.

About eleven A. M. several of the workers from the Training School went to the Rest and began preparations for the entertainment. In the back room we obtained a long card table, very much like a billiard table, that had formerly been used for gambling purposes. This we took into the Reading Room, and it became one of the four tables on which the dinner was served. The other three tables had histories as well. One was a round card table, which was also found in the building when we entered, another was formed by placing two planks on two stands, and the fourth was donated by friends in the city, some time ago. Each table was decorated with a jar of beautiful cut flowers, kindly presented by florists in the city. These, with the snowy linen and the pretty china, presented to the eye a delightful scene. The proprietors of the neighboring saloons gladly loaned us chairs, insisting on carrying them in for us.

At last all was ready, and the tables filled to overflowing with the food God had sent. Several sisters from churches on the South and West sides of the city came with their arms loaded with eatables. By this time a number of girls from the immediate neighborhood came in. The greatest evidence that they appreciated our efforts was the fact that they were dressed in neat, modest apparel. From every appearance the girls felt quite at home as they conversed with these Christian workers.

While waiting for Sister Emmel, who had gone out to bring in many more of the girls, the time was well spent by listening to the graphophone, which accurately reproduced excellent instrumental music and sacred selections. Sister Worth added greatly to the entertainment by piano solos. The pathetic selection "My Mother's Beautiful Hands" was sweetly sung by Dr. M. W. Paulson. This seemed to touch

many of their hearts. Sister Stout kindly recited for us, and thus the time was spent until all had arrived.

It was suggested that those of the girls who were acquainted with each other should sit at the same table, and the friends from the churches were distributed among them. When all were seated, the blessing of our heavenly Father was asked to rest upon each one. Everything on the table was heartily enjoyed; the favorite dish being the protose sandwiches. Many of the girls declared they were made of meat, although such was not the case. One young woman said she had not had any home-made bread for two years. Others said it made them think of mother. At one table one of the girls remarked "Really I didn't know Christians had so much love in their hearts as this, and that Christian people could be as happy as these people are." When the meal was finished, several of the girls desired to take some of the sandwiches home with them. This they did, carrying them away wrapped in Japanese napkins.

As some of them were about to leave Sister Emmel suggested that we have a song. Many of them joined in singing "God be with You Till We meet Again." One of the girls was once a Christian worker and for a few moments she forgot herself, and sang with her old time enthusiasm. Then it was proposed that the girls suggest a song, and "Just As I Am Without One Plea" being selected, was sung with much feeling. All entered into the singing very heartily. Then, bowing our heads, a most earnest prayer was offered, and God's blessing rested upon each one. At the close of the prayer, many eyes were filled with tears.

As we bade them good-bye some of the women in charge of the houses in the neighborhood invited us to call on them. Some of them lingered to talk with us, others waited for more singing, and others chatted freely.

One girl came in just as the entertainment was breaking up, to tell us that her little baby had just died. She felt that the workers at the Life Boat Rest were her friends, as they had cared for her at the time of the birth of her little one. Having myself passed through an experience that enabled me to sympathize with her, I put my arms around her and said: "Don't you know, my dear, you are not in the right place: you are not happy in this life." With tearful eyes she replied, "I know it. I am going home to mother."

At this moment one of the girls came back, closely followed by a little boy. As she entered the door, she said: "On telling the folks of the good time I had, this little fellow began to cry for a piece of cake so I brought him." His hands and mouth were soon filled with cake, and he departed perfectly happy.

Adrift

LILLIAN SNYDER

A POOR woman came to the Life Boat Rest the other night, and said: "Lady, will you let me stay with you over night? I have no excuse for asking this charity of you excepting that *I am adrift*." She was fairly well dressed, and in her manner showed plainly that she had been well brought up. She was an excellent musician, and possessed other qualifications which would fit her for a useful place in society—but she was "adrift." That one word told the whole story. To see a vessel stranded and wrecked and left to be destroyed by the winds and the waves is a sad sight (and we see many such on the ocean of life), but how much worse, how inexpressibly sad it is to see a ship well built, well manned, capable of doing good service, yet *adrift*. Nothing to guide, no place

to go, producing only now and then an injury to some other ship which in the darkness of the night, or tempest, it might chance to drift against. Oh, if it were only *one* upon this great ocean of life, it would not be so sad, but this poor woman represents a multitude of those who have "missed the mark," and who, having sown to the wind are now reaping the whirlwind. Life has become a burden to them, and with no aim in life or hope in the world they are simply "adrift." May God pity them; and He does. Even among this class of people He has some jewels which it needs only the patience of the Master to unearth, transform, and bring to light. We asked this poor woman, "Have you no desire to lead a different life?" and she said, "Oh, if it were only possible! but it is not, for all the world hates such as I am. If I tried, I could never succeed. There are appetites and passions that chase me like demons of darkness; there is no sympathy for me in the world, and all this added to the ever present consciousness that it is all my own fault, drives me to despair; and then I drink and do anything to forget who I am. I tell you it is no use to talk to me, for I am drifting, and the sooner I go down the better it will be." This is not an overdrawn, or even peculiar case. In this work we find many whose experiences are almost identical with hers. This only serves to prove how much need there is of rescue work, and how the rescuer must be armed with the Spirit of Christ; He knows no hopeless cases; He can work and pray and trust when all seems lost. Readers, we need your prayers; and remember, that we all must share in the burden and responsibility, since God is our common Father, and all we are brethren.

For Whom to Pray

The following texts on the subject "For Whom to Pray" were gathered by the Training-School Bible Class

1. Christians should pray for one another.
"Confess your faults one to another, and pray one for another, that ye may be healed." (Jas. 5:16.)
2. We should pray for all the saints.
"Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints." (Eph. 6:18.)
3. We should pray for those who have been converted through our ministry.
"For what thanks can we render to God again for you, for all the joy wherewith we joy for your sakes before our God; night and day praying exceedingly that we might see your face, and might perfect that which is lacking in your faith? Now God Himself and our Father, and our Lord Jesus Christ, direct our way unto you. And the Lord make you to increase and abound in love one toward another, and toward all men, even as we do toward you: to the end He may establish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints." (1 Thess. 3:9-13.)
4. We should pray for a brother in error.
"If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death: I do not say that he shall pray for it." (1 John 5:16.)
5. We should pray for those who abuse and falsely accuse us.
"But I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you." (Matt. 5:44.)

6. We should pray for the sick among us.
"And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him." (Jas. 5:15.)
7. We should pray for the ministers of the Word.
"Finally, brethren, pray for us, that the Word of the Lord may have free course, and be glorified, even as it is with you." (2 Thess. 3:1.)
8. We should pray for the prisoners.
"Peter therefore was kept in prison: but prayer was made without ceasing of the church unto God for him." (Acts 12:5.)
9. We should pray for those at the headquarters of God's work.
"Pray for the peace of Jerusalem: they shall prosper that love thee," (Ps. 122:6.)
10. We should pray for kings and civil rulers.
"That they may offer sacrifices of sweet savours unto the God of Heaven, and pray for the life of the king, and of his sons." (Ezra 6:10.)
11. We should pray for the church on earth.
"Let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, Spare Thy people, O Lord, and give not thine heritage to reproach, that the heathen should rule over them: wherefore should they say among the people, Where is their God?" (Joel 2:17)
12. We should pray for ourselves.
"Remember me, O Lord, with the favour that thou bearest unto Thy people: O visit me with thy salvation; that I may see the good of thy chosen, that I may rejoice in the gladness of thy nation, that I may glory with thine inheritance." (Psalms 106:4,5)
13. We should pray for our children.
"And give unto Solomon, my son, a perfect heart, to keep thy commandments, thy testimonies, and thy statutes, and to do all these things, and to build the palace for the which I have made provision." (1 Chron. 29:19.)
14. We should pray for the city in which we live.
"And seek the peace of the city whither I have caused you to be carried away captives, and pray unto the Lord for it; for in the peace thereof shall ye have peace." (Jer. 29:7)

Crumbs from the Training-School Table

W. S. S.

Instead of trying to live up to what we preach, let us preach up to what we live.

Principles are things which you can put into your character at a moment's notice; theories reach no farther than the mind.

We preach our loudest sermons by our actions.

The person who does not teach truth will lose it.

You cannot give a thing away unless you have got it.

Reformation is trying to kill the tree by picking off the leaves, while transformation is the laying of the ax at the roots of the old tree, and planting the seeds of a new one,—a tree of righteousness.

Each day we ought to feel that we have made a greater effort to get truth than ever before.

The person who has got memory enough to take physical food ought to have memory enough to take spiritual food.

Suggestions Concerning Mission Meetings

W. S. SADLER

WITH the approach of the winter months greater interest is usually manifested in mission work. We have received a number of inquiries of late asking for suggestions concerning mission meetings, etc., and we have thought best to answer these through *THE LIFE BOAT*.

It is upon the nature of the meetings and the manner in which they are conducted, and the methods in general which are employed, that the success of gospel and rescue missions very largely depends. In this connection we will briefly consider a few points which are essential to the success of a mission meeting.

1. **QUALIFICATIONS OF THE WORKERS.**—The first and most important thing to be considered in mission work is the necessity of securing thoroughly consecrated workers. The ability to talk fluently or sing loudly, should not be considered as divine credentials that one is called to engage in mission work. Men and women should not be invited to take a

cards are not used each week. The Bible verses and other matter are frequently changed. Instances of many interesting conversions might be related in this connection which have resulted from someone reading texts of scripture which appeared on the invitation card. Set the young converts to work at distributing these invitations, impressing upon them the importance of offering a prayer with every card they give out. Many opportunities to do personal work will be found while distributing these printed invitations.

3. **THE OPENING OF THE MEETING.**—It will often be found advisable to precede the regular meeting of the evening by a song service lasting from fifteen minutes to half an hour, or until such time as the audience is well gathered in. This in itself creates a necessity for the workers and singers being on hand promptly at the Mission, or meeting place. Sing live and as far as possible familiar gospel songs, and if the weather permits, have the doors of the mission open so that the sound of the music may go abroad. Some soul passing down the street or in a near-by saloon may catch a strain of the song and it may be

The Life Boat Mission

436 STATE STREET

A. B. C. OF THE GOSPEL

<p style="margin: 0;">All have sinned, Rom. 3:23.</p>	}	<p style="margin: 0;">Accepted in the beloved, Eph. 1:6.</p>
<p style="margin: 0;">For the Sinner Behold the Lamb of God. Jno. 1:29.</p>	}	<p style="margin: 0;">For the Believer Blessed with all spiritual blessing Eph. 1:3.</p>
<p style="margin: 0;">Come unto me. Matt. 11:28.</p>	}	<p style="margin: 0;">Complete in Him. Col. 2:10.</p>

WELCOME

S UN
HINE
SONG
SERVICE

FREE TO EVERYBODY

7:45 Every Night

10:30 a. m. Sunday

ONE OF THE INVITATION CARDS USED AT THE LIFE BOAT MISSION

prominent part or publicly participate in the exercises of a mission meeting who have not themselves experienced the transforming influence of the gospel which they seek to preach to others. A spirit of levity should under no circumstances be permitted to enter a mission meeting. The selection of workers is a task that should be prayerfully considered by those upon whom the responsibility rests.

2. **WORKING UP THE MEETING.**—A gospel meeting, especially in a large city, will seldom be a success in point of attendance, unless special and well-directed efforts are nightly put forth in this direction. Each evening an effort must be made to bring in the lost ones from the highways of sin and iniquity. Many of those who come in without being invited, are professed Christians, and, unless they are active workers, very often rather interfere with the purpose of the Mission meeting, instead of helping it forward. Our experience has been that a little card neatly printed bearing in addition to a verse of scripture, a simple invitation, is a most practical and efficient means of attracting the attention of the men and women either on the streets or in the saloons. (See sample card printed herewith.) About an hour before the beginning of the opening song-service, a number of our workers take these little cards and scatter them throughout the vicinity of the mission. The same

the means of inducing him to come into the Mission Music has great power over even the most hardened men and women, and it is one of the most important factors in mission work. Very seldom have I heard a man in the mission testify to being converted by a gospel talk, but I have heard scores tell of the song that touched their heart, and then of the testimony of a redeemed man that led them to fully decide to forsake the evil one and serve God.

4. **SINGING, MUSIC, ETC.**—The gospel should no more be sung by unconsecrated and unholy voices than it should be preached by those whose hearts are unregenerate. While those in charge of a mission should put forth every effort to secure the best possible vocal and instrumental music—music that will be both attractive and uplifting, great pains should be taken not to enlist the services of those whose influence on the meeting would only be depressing. We have often seen the matter of special singing in connection with mission meetings greatly overdone. We have often observed young women singing in a Mission whose dress and adornments were such that the attention of sinners was more largely attracted to their attire than to the gospel which they sought to preach in song. It is the gospel of the song that should be exalted before the sinner, and not the dress of the singer. As far as possible have music in which

the congregation can participate. Even in solos, duets, and quartettes, whenever possible, have the congregation join in the chorus.

5. CONDUCTING THE MEETING.—Make everything brief. Avoid reading long chapters, praying long prayers, or preaching long sermons. The majority of attendants at a mission meeting are not capable of digesting and assimilating much spiritual food at one meal. In the gospel talks, ordinarily use few texts. Take some practical theme, one whose benefits you have experienced personally, and stick to it. Make it just as plain as you possibly can. However sound your doctrine may be, the rescue mission is not the place to preach it. When these men and women who have found Christ begin to inquire a reason for your doctrine, then give it to them in meekness and fear. If more than one person is to talk, especially if the addresses are ten or fifteen minutes long, have some music between the talks,—a solo, duet, quartette or perhaps some congregational singing. Of course there are cases when the last speaker desires to supplement the work of his predecessor, in which case it would be best to have the talks follow closely without a break. What is said in the mission should be sharp shot, right to the point, spoken with assurance and without hesitancy. As a rule, never talk more than twenty minutes in the mission. Ordinarily, thirty minutes should be the extreme limit of a sermon or talk, in a meeting where a large number of unconverted men and women are gathered to hear the gospel.

6. THE TESTIMONY MEETING.—The testimony or social meeting is the most important feature of the Mission service. The testimonies of redeemed men and women constitute the most powerful influence for leading sinful men and women to make a start in the Christian life. Therefore this feature of the meeting deserves special attention. The leader of the services must keep a watchful eye on the social meeting to see that any one person does not occupy too much time, and thus put a damper, as it were, upon the interest of the meeting.

The Mission social meeting must not be allowed to drag. The testimonies should follow each other in quick succession. In case there is a moment's delay, start up a lively Gospel song. It is in these times of delay, that might otherwise be painful, that the workers and other Christians who may be present at the meeting should rise quickly to their feet and give the trumpet a blast of victory. It is not always well for the older Christians to speak first in the mission meeting. Their testimony, sometimes so nicely worded, may have a tendency to discourage the younger converts, who may often be uneducated, and to whom the cross of speaking in public is one very difficult to lift. Let the Christians and mission workers sprinkle their testimonies all along through the meeting, keeping careful watch to see that the time is fully occupied and no precious moments are wasted.

It often transpires in this connection that drunken men arise to their feet and begin to make a speech. Let some worker pass quickly and quietly to their side and seek to engage their attention, and thus prevent a further disturbance of the meeting. If the intoxicated man persists in talking or otherwise creating a disturbance, try and lead him from the room. *Do not throw him out of the meeting unceremoniously.* I have known of many cases where a drunken man has been led from the mission by Christian hands, and after being walked about in the open air for several blocks has returned, having gotten sufficiently from under the influence of liquor, to give his heart to God and begin a new life.

It is an excellent plan to have young converts and others commit verses to memory and recite them

in the testimony meeting. The plan which we use often in the Life Boat Mission is to announce some subject the evening before, and ask all to come with a verse bearing on this theme the following night. Young converts especially seem to be benefited by these Scripture recitations.

Do not allow the social meeting to continue until it becomes dull and uninteresting. An excellent time to close is immediately following some strong, ringing testimony which has touched the hearts of sinners and appropriately opened the way for the Gospel invitation to be extended. This is a critical time in the mission service, and the leader of the meeting should keep his heart uplifted to God in prayer, that he may know just where and how to strike, as it were, when the iron is hot.

7. CLOSING THE MEETING.—A successful method of closing the meeting has been found to be something after the following: At some time after the gospel address and during the testimony meeting, when the interest seems to be greatest, seek to have those who are desirous of leading a different life, manifest this desire by either raising the hand, standing, or by some other plan; immediately following this with a short prayer. This public prayer and presentation of these cases to the Lord should be followed by thorough-going and energetic personal work.

8. PERSONAL WORK, OR THE AFTER MEETING.—The time has now come to reap the harvest for which we have been sowing throughout the entire evening's meeting. Those who raised their hands, or otherwise signified their desire to lead a better life, and *others* also, must be dealt with by consecrated men and women who, with Bible in hand, and the Spirit in the heart, will point these sin-burdened souls to the "Lamb of God that taketh away the sin of the world." If a man or woman is really in earnest about finding God, the sooner you get them on their knees the more quickly will they find that grace, and peace of mind, for which they are seeking. In dealing with these souls, they may bring up objections, excuses, etc., some of which it will appear best to you to undertake to meet, nevertheless, be very careful they do not sidetrack you. Hold them strictly to the one issue,—that of accepting the Lord Jesus Christ as their personal Saviour. We really believe that this personal hand to hand and heart to heart work will in the end accomplish more than will result from the practice of getting large numbers of men to come to the front and there kneel down at an altar. However, it is a most excellent plan to get a number of men and women who have just accepted Christ, to stand up right then and there and bear their testimony for God—declare their intentions. It will give them strength to meet the temptations and struggles of the following day. A word of caution should perhaps be offered in this connection. It is this: have *men* do personal work with *men*; and have *women* do personal work with *women*. Especially is this true in the case of young men and women and those who have had little experience in mission work. Adherence to this plan will as a rule prevent many unpleasant complications which sometimes arise in dealing with the various classes which you are sure to meet in the mission work of a large city. Give to every man or woman who starts in the Christian warfare, a little Testament. We have found it a good plan for the worker who led the soul to accept Christ to mark a number of appropriate texts which he considers will be especially helpful to this young Christian. Get their names and addresses, and be sure their cases are followed up. If they don't appear again at the Mission within a few days, seek to learn the cause. Carefully following up those who have made a start is one of the most important parts of mission work, and under no circumstances should it be neglected.



One of Many Pleas for Help

DEAR SIR:—I hope you will pardon the liberty I take in writing you this letter, and I have no doubt that you will after I relate to you the circumstances which I am in at present. I am sorry to say that I am a prisoner, confined at this place, but I gladly say that I will endeavor with all my might and with God's help to try and outlive the past. I had the good luck to be paroled last month, but as I have no one to give me employment in this State I cannot be released from here for a while at least, and I write you this letter, begging you to try and assist me in securing my liberty. I am willing to work at anything. I am very handy, however, about horses, having worked some time in New York and Philadelphia as a hostler. My home was originally in Germany, and I have no relatives or friends in this country that I can look to for assistance in my hour of need; that is what prompts me to write to you.

I am sorry for the way I have lived in the past; I have repented, and I feel that the Lord has forgiven my sins; and my only wish now is to go forth into the world and begin anew. I believe the

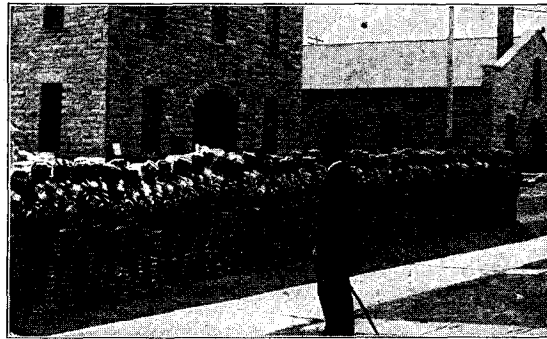
The Life Boat Led Him to Hope for Help

EDITOR, LIFE BOAT:—I received the copy of THE LIFE BOAT a few weeks ago, and never had as interesting a paper, one that impressed me more with the conviction of my past folly and the need of a Saviour.

I have tried hard to reform in my own strength, but have failed. I am doing my second term here, having had my freedom only six months when I was sent back. I have a good trade and can make money honestly, but through drink, I have lost good positions, and all my friends have lost confidence in me.

No one ever tried to have me turn to a higher power for help, but if God has the power to save and blot out the sins of some that testify in THE LIFE BOAT, there may be hope for me. I had given up in despair and had concluded there was no hope for me till I read THE LIFE BOAT. I am determined to live a different life when released this time, if God will help me resist whisky, which has placed me in the position I am now.

I am a young man yet and my life is before me. I ask your prayers that I may find strength to overcome the ruin of so many.



PRISON SCENE: THE LOCK-STEP, WAITING FOR "TWO TAPS," THE SIGNAL TO START

old saying, "Honesty is the best policy," is true to the letter, and it shall always be my motto. If you can secure some one who will sign my parol papers and give me employment for one year, I will be released at once, that is just as soon as the papers are signed and returned to the warden of this institution. If you can assist me, I wish you would please let me hear from you as soon as possible. If you cannot help me, I wish you would please inform me so I may know how to act in the case. If you do not help me then it is my only hope broken, whereas on the other hand, should you take compassion on me and do this act of kindness, I assure you that you will never regret having done so, and I shall consider your kindness an everlasting favor.

Hoping that this letter will meet with a favorable reply from you, I will close for this time with this prayer upon my lips, "Have mercy upon me, a sinner." I remain yours, etc.

[Is there not a reader of THE LIFE BOAT residing in the State of Illinois who would like to help this prisoner? Write to us, and we will be glad to correspond with you concerning the case.]

If you will please send me a few copies of the Prisoners' Number of THE LIFE BOAT, you will be doing me quite a favor. I will subscribe for it if I can get the money.

Hoping you will give this your attention, I remain, yours truly,
T. WALTERICK.

Extract from a Prisoner's Letter

I know I have a hard struggle before me when I leave here, as I am homeless, and I might say, friendless. The worst struggle will be to get a start in life. I intend to leave this State inside of ten hours after I see freedom. Though it is my native State, I prefer to leave it, as there is no open door for me. Besides, an ex-prisoner has no show in trying to reform. I know this by former experience. I am serving a ten years' sentence, and have a little more than three years longer to remain. I know the first month will be the worst.

"I am Doing the Best I Can"

MY DEAR FRIEND AND SISTER:—I have your and Mr. Sadler's letters and a letter from my dear mother before me, and will try to answer them in these few lines. I cannot tell you how glad I was to hear from my mother once more.

Dear friend, I know you will be glad to have me tell you that I am trying more and more every day to live and do as the Lord would have me, and the more I try the easier it is for me to do right. It is hard sometimes, but I am doing the best I can. I will write a few lines to my mother on the other side of this paper. Will you please copy them and send them to her? I will close, asking an interest in your prayers.

Your friend and brother in Christ.

[The above extract is from a prisoner who writes to his aged mother through us. He seems to be in earnest, and we trust our readers will pray for him, that he may some day be restored to his mother an honest, upright, Christian man.]

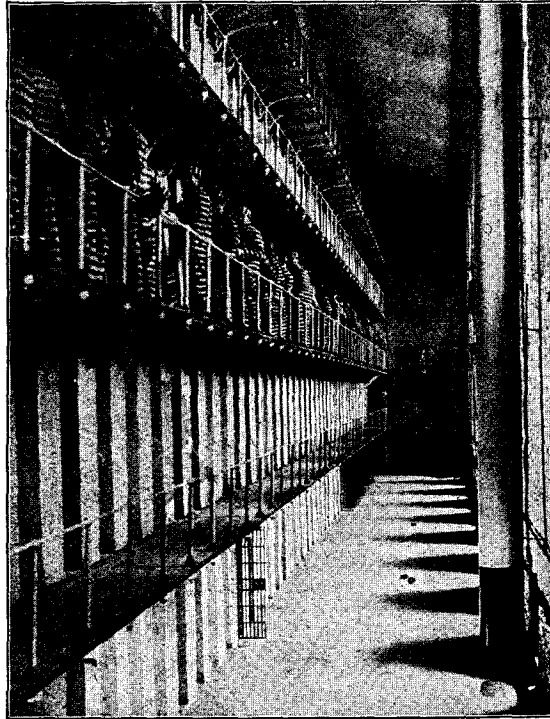
God the best way I can. I ask you to help me, and let me know if you or any friends will sign my papers and give me work for a year. If no one will sign my papers, I will have to stay here a year longer, but I believe you will help me. Please let me know who to send my papers to. Very sincerely,

CHAS. CHURCHILL.

[Is there a reader of THE LIFE BOAT in Illinois who would like to look into this young man's case, with the thought of helping him?]

x

Even the children are anxious to send THE LIFE BOAT to the prisoners. In a recent letter received from a brother in Washington, he stated that he asked a company of children how many would like to send THE LIFE BOAT to some prisoner, and several raised their hands and said they were anxious to help.



PRISON SCENE: AFTER THE DAY'S WORK IS DONE—READY TO ENTER THE CELL

DEAR FRIEND:—I am quite a stranger to you, but THE LIFE BOAT I received seems to make you and all the people connected with it, friends of mine. I never read or received such an interesting or friendly paper. I have been here over two years, and my sentence is from one to ten years, but by good behavior I have been recommended for parole. I have no friends, only a guardian, who has sent me receipts and release for seventy-nine dollars out of eight hundred dollars, which he had on interest for over fifteen years. The authorities here advised me not to sign it. By this you see he is no friend of mine; therefore I ask your help. I am trying to lead a good Christian life, and will do all in my power to show my fellow men and the one who will sign my parole paper, that I can and will do right. Before I came here, I worked for twelve years in a hotel. I worked a year in the furniture factory here; then was transferred to the kitchen. Ever since I have been helping cook, have scrubbed, and done all kinds of kitchen work. I am not afraid of work.

You will know that a friend in need is a friend indeed. My future course now is to pay for the wrong I did, and serve my

Are Parole Laws a Success?

From time to time we read much and hear more concerning the parole laws. We are often asked for our opinion concerning this system of dealing with prisoners. We believe the parole system to be one of the best and most practical steps in the onward march of prison reform. And from the experience we have had with prisoners whose parole papers we have signed, we do not hesitate to call the parole system a success. With perhaps a single exception, every prisoner who has come to us on parole has conducted himself in an exemplary manner, and we only wish we had facilities for giving a larger number employment, then we would not hesitate to take scores of others from behind prison walls, under the provisions of the parole system.

Exceeding Great and Precious Promises

W. S. SADLER

"For the Lord God is a sun and shield; the Lord will give grace and glory; no good thing will He withhold from them that walk uprightly." (Ps. 84:11.)

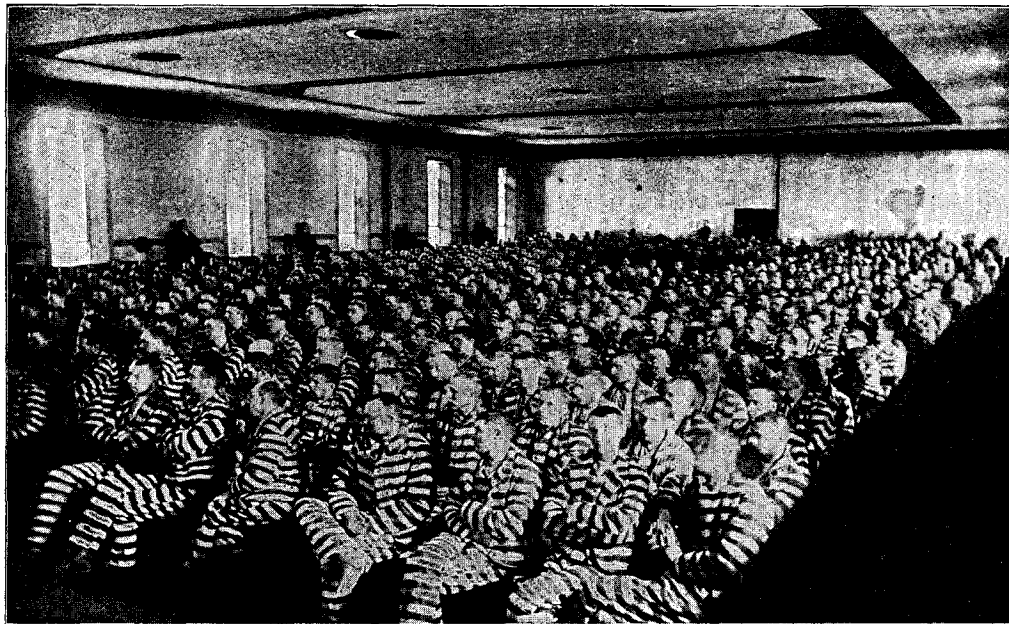
EVERYTHING that is good for us, the Lord has promised to give us. The pure in heart shall see God, and those who walk uprightly shall receive every good thing. Christians are sometimes heard to talk about the great sacrifices they have had to make in order to serve God; it is all a deception of the devil; we receive a hundredfold even in this world for all we forsake in following Christ. Many a Christian who goes about from day to day bowed down

"Behold, God is my salvation; I will trust, and not be afraid: for the Lord Jehovah is my strength, and my song; He also is become my salvation." (Isa. 12:2.)

Trust and fear do not go together. To just the extent we fear God—that is, be afraid of Him, we distrust Him. The more we trust Him the less we will fear Him and the more we will love Him. "The fear of the Lord is the beginning of wisdom," but this fear is more of a reverence born of love, than the fear that is born of distrust. I should not be afraid of God, because, first, He is my *strength*; second, He is my *song*; third, He is my *salvation*.

"Who are kept by the power of God through faith unto salvation ready to be revealed in the last time." (1 Peter 1:5.)

The Christian must not expect to keep himself by



PRISON SCENE: LISTENING TO THE SUNDAY MORNING SERMON

like a bulrush, might better be engaged in offering praise and thanksgiving to our Father above for His bountiful grace and abundant mercy. The language of the Christian should be: "And we know that all things work together for good to them that love God, to them who are the called according to His purpose." (Rom. 8:28.)

"He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy." (Prov. 28:13.)

A disposition to cover up transgression and conceal wickedness always brings trouble to the wrong-doer; on the other hand, a willingness to confess our wrongs, coupled with an earnest desire to *forsake* them, always brings comfort and help. "If we confess our sins, He is faithful and just to forgive us our sins." (1 John 1:9.) The most honorable and upright thing to do when we have done wrong is to go to the one whom we have wronged and confess it. If we have sinned against God, let us go to Him and say, "I have sinned, and perverted that which was right, and it profited me not" (Job 33:27); then the Lord will turn our captivity and lead us out of darkness into light. The confession of sin and the desire to forsake it, brings to us the comforting mercy of God and the strengthening grace of Christ.

the power of his own resolutions, nor by the prayers of his Christian friends. He must depend upon and realize every moment of his experience, that it is the power of God that keeps. And that He keeps by faith. Faith in the faithfulness of the keeping power of God, is a faith that will safely and securely keep all who have it. Are you afraid you won't hold out? That is not your part of the Christian agreement. Your business is to *give in*, and to just the extent you give in, and continue to give in, God will hold you up, and continue to keep you. It is our business to surrender ourselves—consecrate all to God. Then it is His work to keep that which we have committed to Him, provided we leave mind, body, and soul, where we put it—on the altar. "I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day." (2 Tim. 1:12.)

✕

"I want to tell what God has done for me. There never was a man like me. I could not go from one county to another without serving a term in jail, but, praise God, He has taken tobacco, cigarettes, and morphine, and all sin out of me and to-night there is glory in my soul."—*Mission Testimony*.

Is Health Catching?

DAVID PAULSON, M. D.

THE body naturally catches health instead of disease: if this were not true, the invalid would never recover. By violations of physical law, the body can be made to take disease, but otherwise from infancy to old age, every part of the body is reaching out after health. When some part of the body is bruised, note how quickly and promptly Nature sets to work to restore the injured part.

When the indigestion is overwhelmed by unnatural diet, and the blood is compelled to transport the poisonous products of tobacco to every cell of the body, and the system is used to filter through it such harmful fluids as liquor, tea, coffee, then the body becomes weary of catching health.

If added to the above indiscretions, the natural instincts to take active exercise in some form are suppressed or entirely smothered, and the individual becomes sedentary in his habits, then again the discouraged body is being forced to take disease when it would otherwise be catching health.

The divine regulator of all the intricate human machine has expressly stated it to be His desire that it should prosper and be in *health*, and this purpose will be carried out unless we stray from the divine order, and in proportion as we retrace our erring steps like the prodigal son, we will be surprised by the certainty with which the healing power within us exerts itself, and again catches health. "Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth." (3 John 2.)

He Was Looking for a Night's Lodging

"I FEEL so thankful that I can stand before you in the strength of God. I am forty-one years of age, and I am just beginning to realize that life has some pleasure in it. Two years ago a certain thing happened in my life. I had a good father and mother, and for years when a boy I attended Sabbath school. But I got on the wrong side of the question. I got on the wrong side of the world, and of sin, and early in life strong drink was the cause of my downfall. It was all because I had not found out that there was a better side to life. I wandered on that way, and many a time would go and spend a night on the levee with the boys. Having a night with the boys always has but one ending. Since I came to God, I have not spent a night on the levee except with Jesus Christ. When I came to Chicago from Arkansas, I came on a hog train. I also tramped it, and did other things on the way. I was on my way down anyhow. I never had intended to come here, but through the mercies of God I was led to come. If I leave here to-night it won't be on a hog-train. When I arrived here all I had was forty-three cents. Coming up State street I saw the sign out "Workingmen's Home," and went in and asked if I could work for a night's lodging there. The clerk said if I would go back at half-past ten that evening I could do something. I thank God for that Home. So I wandered down the street and came to this Mission, where I heard the singing of the workers outside, which attracted my attention, and I stopped to listen. Then I came in to the meeting, and was convinced that for a great many years I had been blind to the fact that I was on the wrong road. Next morning one of the workers at the Training-School met me on Michigan avenue, to whom I said that I was going out of Chicago. He took out his Bible and showed me several

passages, and strongly advised me not to leave the city. I said I had fully resolved to go, and then he said he would walk a little way with me. He did so, and continued showing me portions of God's Word, till at last I was persuaded not to leave the city. I said, 'Brother, I will go with you.' Together we went then to the Training-School, and there I worked, and then I came to this Mission and here I saw the Lord and His goodness. The consequence was that very soon I secured the position where I am now. I praise the Lord I have learned how to eat, and I praise His name that He is giving me strength day by day. Sin separated me from a wife and three darling little boys, whom I have not seen for a year, but I have great assurance that we shall all meet again. I once went to Indianapolis and took a cure for the drink habit for five months. I had such an appetite that I would have sold my soul for a drink of whisky. I stand here to-night with the hope that if I will only trust and do my part, God will safely carry me through."

Revealed Unto Babes

CHARLOTTE L. CREEPER

I WANT to relate a little experience I had while nursing, to show how the habits of children are formed by what they see and hear, and how important therefore it is to teach a child nothing but truths. Its later life will be made up of what it is taught to do and say in childhood. As this is so in everything, it is more especially the case in eating and drinking.

I was talking with my patient's husband on the diet question, explaining to him the evils that arise from the free use of meat. Little four-year old Minnie stood by, her large, blue eyes fixed upon me, seeming to understand every word that was spoken. And that she not only understood but had also made up her mind what she was going to do in regard to the question, was shown plainly a few days later.

They had not had meat for several days and her older brother was asking if he could not get some for dinner; but little Minnie threw back her golden curly head and said: "No Clayton, me don't want any more meat, me won't make a grave-yard of my 'tomach." She would often come to me with the question: "Are cucumbers, or onions, etc., healthful?" And if I explained to her why they were not very good to eat, she would not touch them. How important it is that a child should be taught right habits.

Mission Testimonies

"I am glad I have learned to say, "blessed be the name of the Lord." I have wandered from east to west and from north to south, and I have never found anything to satisfy my hungering soul till I found this Jesus. Praise God it is happiness and joy all the way."

"I thank God I am here to-night. Oh, for a thousand tongues to sing praises to my God. I thank Him for His goodness to me."

"I came in here to-night; I was tired and wanted to rest, in fact I had "the snakes." I went to sleep and slept all through the meeting. I did not come in here to get saved, but I thank God I gave my heart to Him. I do not know whether the appetite is there or not, I have not tried it, but now I desire to do right. I know God will keep me from all sin."

Practical Thoughts for Working Christians An Opportunity for One Hundred Men and Women

W. S. SADLER

THE MANIFESTATION OF THE SPIRIT.—If the Spirit of God dwells in the human heart, it will manifest itself in living and working for others. The heart that is filled with and controlled by the Spirit of God is one that is daily being emptied of selfishness and filled with an intense desire to uplift fallen humanity. The soul that is by living faith connected with the source of divine power in Heaven will be able to move humanity on earth.

DAILY GROWTH IN GRACE.—Every Christian should by earnest daily effort seek to become more like the meek and lowly Jesus; to acquire the soft and tender traits of character which He ever manifested while on earth. Even to His enemies, Christ manifested perfect forbearance and patience. Led as a lamb to the slaughter, He opened not His mouth. He thus became an example of how we should conduct ourselves when suffering for righteousness' sake.

NEEDS VS. NOTIONS.—God has promised to supply all our needs. (Phil. 4:19.) But this promise does not say anything about supplying our notions. There is a vast deal of difference between the needs of the soul and the notions of the mind. Let us be satisfied with our lot in life, knowing that day by day our Father above is supplying our *needs*, and never murmur nor complain because in His infinite wisdom He sees best not to supply our notions.

THE HOLY SPIRIT THE ESSENTIAL PART OF OUR WORK.—In the presentation of every truth to the world, it is of the utmost importance that the Spirit of truth should accompany it. The Holy Spirit is the power that vitalizes the teachings and efforts of the human agent. Unless the power of the spirit accompanies the message when delivered, it will penetrate no further than the mind of the listener; while to convert and transform the soul the heart must be reached. It is the Holy Spirit who can send truth home to the soul with that convicting and converting power which no man can resist. Human eloquence and wisdom of words cannot take the place of the Holy Spirit. Very often timely truths and precious thoughts are shorn of their power to reach the heart, by the wisdom of words. Let the truth be spoken in plain, simple, unvarnished language; and put your entire dependence upon the Holy Spirit to send it home like a barbed arrow to the heart that needs it most. Whatever place education and eloquence may have in the work of giving the gospel to the world, they certainly cannot take the place of the ministry of the Holy Spirit. Great care should be taken that in our efforts to be polished, learned, etc., we "quench not the spirit."

DIVINE ENERGY AND HUMAN EFFORT.—A mere theoretical knowledge of truth is not enough. The working Christian must know truth in the heart,—know it as a living experience, and this real knowledge of truth, coupled with divine energy, constitutes the power that is needed to reach the souls of other men. It is this effort on the part of the one who knows truth in reality, coupled with divine energy, that constitutes the bright light shining in a dark place to enlighten those who sit in darkness and the shadow of death.

x

"One evening spent at the Life Boat Mission gave me far more and better satisfaction than all the sight-seeing, and splendor of the great national encampment. God bless the Mission."—*From a Testimony.*

One hundred young men and women can be admitted to the Chicago Medical Missionary Training School between now and the first of November. The opportunities that are afforded in this school for an all around missionary training are unsurpassed. There are at present in Chicago openings whereby every strata of society and nearly all nationalities can be reached by well directed and aggressive efforts.

The hours from 8 to 10 each forenoon are selected for thorough-going class work. The remainder of the day is used in various ways to put into actual practice what has been learned.

Thoroughly consecrated men and women can begin their missionary experience upon the day of their arrival. The expenses for board and room are \$1.75 per week. Willing and aggressive workers can, in most instances, secure opportunities to earn their way. Such incidental expenses as will be necessary for books, clothing, etc., must be assumed by the student. If the Lord impresses your heart to utilize this opportunity to secure a medical missionary training—do not put it off until next year, but begin correspondence at once looking towards admittance into this training school. The course of study that is carried on during the first year is essentially the same as that of the first year of the regular nurses' course of the Battle Creek Sanitarium. Write for application blanks and further information, also mention the name of several leading workers in the cause to whom we can write for recommendations. Address all communications to Chicago Medical Missionary Training School, 1926 Wabash Avenue, Chicago, Ill.

An Inspiring Book

The thousands who, during past years, have been inspired by the thrilling platform utterances of Mrs. S. M. I. Henry, and who could not help feeling that an irreparable loss was sustained when she was laid away to rest, will hail with delight the book written by her daughter, Mary Henry-Rossiter, entitled "My Mother's Life."

After Mrs. Henry's death sufficient manuscript was found, which had been prepared by herself, to furnish almost all the necessary material for this book. All who read the volume cannot help having their souls fired with ambition to take up life's duties with more faithfulness and more devotion to the cause of humanity. Price of the book is \$1.50. Orders may be sent to Mary Henry-Rossiter, Battle Creek, Mich.

Important Notice

The Medical Missionary Board wishes to notify the public that J. Henry Meyers is not a representative of the International Medical Missionary and Benevolent Association, and is not authorized by them to solicit money for any purpose whatsoever. He has not been connected with the association for a year and a half, and his work is not endorsed by their board.

J. H. KELLOGG,
President.

THE LIFE BOAT

EDITORIAL COMMITTEE

W. S. SADLER

DAVID PAULSON, M. D.

LILLIAN SNYDER

Special Notice

No doubt some of our subscribers may have received notice during the past month that their subscription has expired, when in reality it has not. We take this opportunity to say that if such a mistake has occurred it is due to the fact that our subscription list is being set up in type. This change, embracing so many thousand names, we feel certain is likely to be attended with at least a few errors. Please be patient with us, and in a month or two the change will have been made, and we think you will have no more trouble about your paper. If any mistake has been made in your case, please write to us at once, and we will see that it is rectified.

Moral Hurricanes

Every now and then some section of the country is visited by a cyclone or hurricane, often occasioning great loss of life and property. The whole land is aroused and horrified by these terrible visitations. One of these destroying storms recently swept over Galveston, Texas, and resulted in the destruction of much property and many lives. Lengthy accounts of this hurricane and the devastation which it wrought appeared in the newspapers. The visible sacrifice of a thousand lives by the elements of wind and water is regarded as something unusual and startling, while as many souls are being daily blighted by the invisible sacrifice upon the altars of fashion, appetite, lust, and intemperance. Thousands of promising youth, the flower of the land, are being annually offered up to these gods of the world. Many a bright light has been thus early extinguished by the destroying power of some moral hurricane, which has in some unexpected moment swept down upon the youthful soul which was entirely unprepared to meet and battle with the fierce winds of temptation and waves of evil.

What can be done to awaken the public conscience and to arouse the moral sensibilities of thinking men and women? What can be done to lead fathers and mothers, ministers and reformers, to put forth united effort to check this ruthless sacrifice of human souls upon the altars of society, sin, and shame? The sacrifice is no less real and appalling, although its daily enactment is not chronicled by newspaper dispatches nor written on the page of history. The moral hurricane sweeps on, leaving moral devastation in its wake, and it would seem that even Christian men and women have become so accustomed to viewing these terrible spectacles of moral wreckage that their righteous souls are scarcely stirred by the awful sight. Far more dangerous and far more to be feared is the terrible influence of the moral hurricane than all the harm that could ever be wrought by the fiercest winds of storm or cyclone.

W. S. S.

The following note from the *Minnesota Worker* is good. Let others do likewise:—"Those who have so promptly contributed to THE LIFE BOAT Fund, will be glad to know that through their liberality, a club of 200 copies for a year has been paid for and is now going to the State Prison. May God bless these 'silent messengers' to the saving of souls."

TO THE FRIENDS OF THE LIFE BOAT REST.—We desire to thank those who have contributed to the support of the rescue work, and especially the Life Boat Rest, both for their interest and generosity. The Life Boat Rest is at present very much in need of assistance, and we trust that those who have so generously assisted us in the past will not forget us now. Whether much or little, your contributions will be greatly appreciated. May we not have an immediate response?

SPECIAL NOTICE.—If any of our subscribers do not receive THE LIFE BOAT regularly, please notify us of the fact, and we will inquire into the case.

WANTED, A HORSE.—Is there some reader of THE LIFE BOAT living near Chicago, who would like to donate a horse to the Mission? We are greatly in need of one. Address, Chicago Medical Mission, 1926 Wabash Avenue, Chicago, Ill.

HOME WANTED.—A prisoner in the State Prison at Michigan City, Indiana, who will be released in November, desires a place to work in the country. Who will extend a helping hand to this prisoner? Write to THE LIFE BOAT.

ENGINEER WANTED.—A good man who is competent to take the supervision of the steam heating of a large building, and who understands steam fitting and the management of boilers and engines, can find employment at reasonable rates by addressing The Medical Missionary Training-School, 1926 Wabash Avenue, Chicago, Ill. It is also desirable that the applicant possess at least a fair knowledge of plumbing.

POSITION FOR TYPESETTER.—There is an opening for another typesetter in THE LIFE BOAT office. Any one interested should write at once, addressing THE LIFE BOAT, 1926 Wabash Avenue, Chicago, Ill.

x

The difference between faith and presumption is that the former gives birth to works, and the latter does not.

Paul did not say, "Woe to the heathen if I preach not the gospel" but he said "Woe is me if I preach not the gospel."

x

The Prison Missionary, edited by L. J. Sprague, No. 2409, is published in the Oregon state penitentiary at Salem, Oregon. The August number, which has just reached our table, is a second anniversary number. The paper presents a good appearance, both as to its editorial management and presswork. The Prison Missionary and its editor have always been friends of the LIFE BOAT, and our prayer is that much of the divine blessing may rest upon this undertaking.

For some time there has been a great need of a larger song book at the Life Boat Mission. This need was very satisfactorily met when the Hope Publishing Co. donated two hundred copies of their Pentecostal Hymns, Nos. 1 and 2 combined. These books contain all of the old songs and many new ones. The gift is greatly appreciated.

We recently received an express package from the west containing a number of very artistically made whisk brooms. For some reason we have not learned who sent them, but we think they came from a prisoner.

These Things Came to Pass

MISS LILLIAN SNYDER is on a vacation.

Otto Lundell is again connected with our work.

Charlotte Creeper has returned to the Sanitarium.

Mrs. T. F. Mackey is enjoying a rest at Elgin, Ill.

Rev. J. K. Craven, from Missouri, recently visited us.

The Maternity Ward has been full during the past month.

Frank Evans is working at the press in the LIFE BOAT office.

Dr. J. H. Kellogg paid us several short visits during the month.

Don't forget to renew your subscription promptly when it expires.

Jennie Harle, a member of the fall class, has gone to Battle Creek.

Luella Brooks is filling the position of day clerk at the Training School.

Miss Hinshaw has taken charge of the Chicago Medical Mission books.

Dr. Mauri Pomare paid a visit to the Training School en route to New Zealand.

The work among the prisoners continues to grow in interest and is bearing increased fruit.

Brother Montgomery and Sister Butterfield are doing the cooking at the Training School.

The Life Boat Supply Department is now well organized and doing considerable business.

Mrs. Saunders has been in charge of the Life Boat Rest during the absence of Sister Emmel.

One evening last month twenty-five hands were raised for prayer at the Life Boat Mission.

Brother Joseph Sutherland, of College View, Neb., recently paid a visit to our work in Chicago.

Mr. and Mrs. Morrison, from the West, visited Brother and Sister Van Dorn during the month.

B. E. Connerly, formerly chaplain of the Workingmen's Home, is enjoying a much needed rest.

C. L. Irons, of Linesville, Pa., has entered the Training School, and is acting at present as night clerk.

Susie Campbell and Alice Bostwick, formerly of the Training School, recently paid us a two days' visit.

Brother E. B. Van Dorn, of the Life Boat Mission, has returned from a visit to his parents in the West.

Mrs. Ernest Allen, of Palm Beach, Florida, a friend of the work, recently visited the Life Boat Mission.

During the month Dr. David Paulson visited camp-meetings in Illinois, Oklahoma, Iowa, and Nebraska.

Brother and Sister Staby are meeting with excellent success in selling the LIFE BOAT in Chicago and suburbs.

Do not forget that the fall class of the Chicago Medical Missionary Training School will open about Nov. 1.

Rosa Ziegler, formerly connected with the Chicago work, recently spent a few days at the Training School.

Mr. and Mrs. N. W. Paulson are spending a short period of rest at the home of Mrs. Paulson in Baraboo, Wis.

Mr. and Mrs. Morgan, who are engaged in the work in Wheeling, W. Va., paid a short visit to the Training School.

The mid-summer revival at the Life Boat Mission, held by Brother Mackey, was successful in reaching many souls.

Mr. Pampion, who has been working among the Armenians of the city for some time, has returned to Battle Creek.

Clyde Lowry has taken charge of the LIFE BOAT subscription list, owing to the departure of Brother and Sister Yergin.

Miss Ida Polk, who spent a short time in the Life Boat Mission two years ago, recently paid us a visit en route to the West.

The Workingmen's Home is greatly in need of pillow cases and sheets. Who can donate some? They can be sent by mail.

Mr. R. P. Stoops, of the Junior Medical Class, paid the Training School a short visit on his way from Oklahoma to Battle Creek.

We are constantly receiving encouraging letters from former students, many of whom are now scattered to the ends of the earth.

Quite a number of physicians and clergymen have visited us during the month for the purpose of inspecting the various departments of the work.

Dr. Mary W. Paulson, after a short visit with her parents in Minnesota, has resumed her work in connection with the Training School and Sanitarium.

A. A. Livingstone, of the Training School, who has been nursing in Aurora, recently paid us a visit. He spoke to the class during the morning worship hour.

The Senior Class of the American Medical Missionary College arrived in Chicago last month. We were all glad to welcome them into our midst again.

Brother C. H. Wical, of the Good Health Hotel, has accepted a call to Detroit, where he will work in connection with Brother and Sister Todd, formerly of Chicago.

Brother Skinner, recently of the Lincoln City Mission at Lincoln, Neb., has connected with the work in Chicago, and is acting as chaplain at the Workingmen's Home.

Horace Wright and wife, who have been connected with the work in Chicago for some time, have moved to Battle Creek. Brother Wright will be employed at the Sanitarium.

Rev. John Copeland, M. A., of St. Paul, Minn., recently spent several days in visiting our various institutions and departments of work. Mr. Copeland has been a staunch vegetarian for many years.

Miss Fannie Emmel, the matron at the Life Boat Rest, has returned to her work from a vacation. While Sister Emmel was at home her mother was laid away to rest, and this somewhat delayed her return to the Chicago work.

Ernestine Hoaglan, who was called to Madison, Wis., to connect with the bath and treatment rooms which were opened there some time ago, has returned to the Training School, and is preparing to take up visiting nurses' work.

THE LIFE BOAT

PUBLISHED MONTHLY ILLUSTRATED
(Entered at the post-office in Chicago)

Published by the International Medical Missionary and Benevolent Association, at 1926 Wabash Avenue, Chicago, Ill.

PRICE 25 CENTS A YEAR

FOREIGN SUBSCRIPTIONS, AND IN CHICAGO, 50 CENTS

To Subscribers

Write names and addresses plainly.
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Do not send Canadian coins or currency. Please do not send postage stamps, unless for very small amounts, as they often stick together.
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All subscriptions to THE LIFE BOAT are promptly discontinued when the time paid for has expired.

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Special terms are granted to those who use large numbers of THE LIFE BOAT for free distribution, to missions, to clubs, and to members and bands of *The Prisoners' Aid Movement*. Sample copies sent free on application.

Change of Address

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

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

Special Notice

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



Encouraging Words

—, MICH., August 25, 1900.

THE LIFE BOAT:—It is with pleasure that I renew my subscription to THE LIFE BOAT. I am very much interested in the noble work, and look with pleasure for the paper. Respectfully,
DOCTOR MILES C. BRISTOL.

—, COLO., August 18, 1900.

DEAR LIFE BOAT:—I cannot find words to express my appreciation of your monthly visit, or tell you how eagerly we look forward to the time of your arrival. THE LIFE BOAT has been a very welcome visitor in our home for about two years, and I trust it ever will be. God grant that the wonderful work in Chicago may ever go forward, and the workers have their "feet shod with the preparation of peace, having on the breast-plate of righteousness, above all taking the shield of faith, the helmet of salvation, and the sword of the spirit," is the prayer of
Your sister in the work, * * *

—, MAINE, August 13, 1900.

TO THE PUBLISHERS OF THE LIFE BOAT:—I am going to send you a Postoffice order for two dollars. One dollar is for my subscription to THE LIFE BOAT. My subscription does not run out until next February, but I have the money now and I might not have it then, so I send you one dollar for four years' subscription to THE LIFE BOAT, and with the other dollar you can send THE LIFE BOAT to some poor prisoners, or do what you think best with it. I wish I had more to give. MRS. A. F. MORSE.

THE BUYERS' GUIDE AND GENERAL MERCHANDISE CATALOGUE.—The illustrated catalogue of THE LIFE BOAT Supply department is now ready. If you have not seen one, send a two cent stamp and get it. Address THE LIFE BOAT Supply Department, 1926 Wabash Avenue, Chicago, Ill.



Donations to the Chicago Work

THE LIFE BOAT RESCUE SERVICE

Mrs. L. E. Fuller.....	50	Mrs. Geo. Jordan.....	50
Mrs. C. V. Graham.....	1 00	L. Fattebert.....	2 50
Mr. & Mrs. M. E. Avery	2 00	Mrs. A. J. Thompson...	3 10
Total.....		\$9 60	

CHILDREN'S CHRISTIAN HOME

J. A. Guenther.....	3 00	Mrs. Geo. Jordan.....	50
Miss Fern Williams.....	20	Miss Nellie Evans.....	20
Total.....		\$3 90	

LIFE BOAT MISSION

John T. Luvster.....	2 50	J. H. Kellogg.....	10 00
O. A. Richmond.....	1 00	Mary Goward.....	1 50
A. M. Winegar.....	6 00	Mary E. Mount.....	25
Total.....		\$21 25	

THE PRISONERS' FUND

The Old Man.....	25	Mrs. Carrie Corey.....	1 00
Clara Wright.....	25	Atwood, Col. S. & Friends	1 95
D. W. Nichols.....	2 00	Jackson Hall.....	75
Thomas De Moulfield...	75	Daniel Smith.....	1 00
A. E. & J. McCreary.....	1 75	Sarah Blake.....	75
Chas. Coleman.....	25	Mrs. M. H. Elliott.....	25
A Friend, Chicago.....	3 00	A Friend, Genoa, O.....	50
Mrs. S. Parrott.....	25	Henry L. Chamberlin.....	75
M. M. Haines.....	25	Minerva A. Miller.....	26
Wm. H. Brown.....	1 00	Mrs. A. J. Morse.....	1 00
Mrs. T. M. Talbott.....	25	Rhoda Harrison.....	25
L. Nallen.....	1 00	Emma Holland.....	60
C. J. Ziegler.....	25	Total.....	\$21 31

WORKINGMEN'S HOME RELIEF FUND

Henry J. Storey.....	\$ 50
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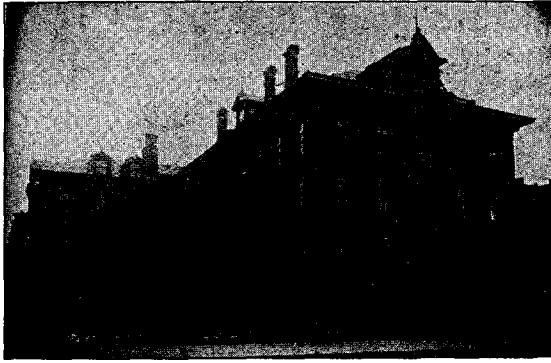
THE LIFE BOAT REST

Vera Gertrude Brooks.....	\$2 25
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Monthly Summary of the Work of the Various Institutions and Departments of the Chicago Medical Mission

Treatments given.....	943
Examinations.....	182
Prescriptions.....	21
Surgical operations.....	9
Admitted to the surgical ward.....	13
In Children's Christian Home and Branches	49
Days nursing.....	275.8
Meals served (penny lunches).....	36,845
Lodgings given.....	5370
Using free laundry.....	3300
Attendance at gospel meetings.....	4427
Testimonies.....	702
Gospel meetings held.....	93
Bible classes conducted.....	47
Testaments and Bibles given away.....	175
Pages of other literature distributed.....	2000
Requests for prayer.....	237
LIFE BOATS given away.....	200



CHICAGO MEDICAL MISSIONARY TRAINING-SCHOOL
1926, WABASH AVENUE

**THIRD
ANNUAL ANNOUNCEMENT
OF THE
CHICAGO
MEDICAL MISSIONARY
TRAINING-SCHOOL**

INSTRUCTORS

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

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

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

1 Bible

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

2 Physiology and Hygiene

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

3 Scientific Cooking

4 General Nursing

5 Physical Culture

6 Use of Rational Remedies in the Treatment of Disease

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

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

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

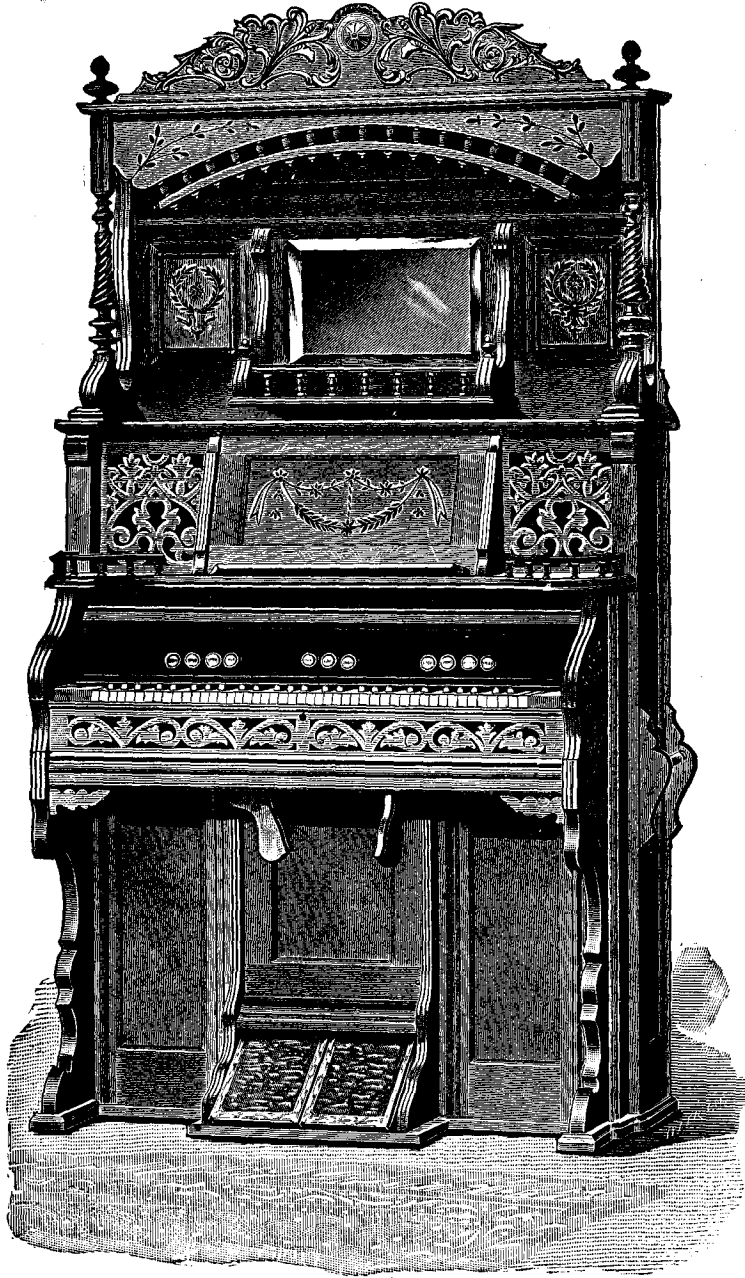
SPECIAL NOTICE.—No student should come without making previous arrangements by correspondence, as the managers of this school must be thoroughly satisfied that God has called applicants to this work before they will under any circumstances accept them as students.

*Address all Correspondence
to the*



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

Our New Style 36.



This attractive style we furnish either in 5 or 6 octaves. Dimensions for 5 octave case: Height, 82 inches; depth, 23 inches; length, 46 inches; weight, boxed and ready for shipment, 400 pounds.

Dimensions for 6 octave case: Height, 82 inches; depth, 23 inches; length, 52 inches.

The case is solid black walnut or oak, three-ply panels, hard oil finish, hand rubbed, lamp brackets, mirror.

The action contains two full sets of reeds throughout, 122 reeds, as follows: 1, Principal; 2, Diapason; 3, Dulciana; 4, Principal Forte; 6, Cremona; 7, Melodia; 8, Celeste; 9, Vox Humana; 10, Treble Coupler; 11, Bass Coupler. Knee swell and grand organ attachment. 11 stops.

This organ is made especially for us and bears our imprint thus: **MADE FOR THE LIFE BOAT SUPPLY DEPT., CHICAGO.**

We guarantee it for 5 years. Price complete with stool and instruction book, delivered on board cars in Chicago, \$50.

We can furnish organs for \$35.

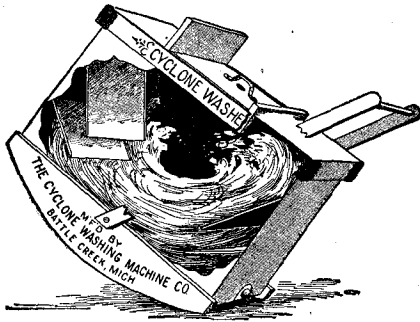
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<i>No.</i>	<i>Price postpaid a hundred</i>
1. What Must I Do to be Saved?	.20
2. Waiting for You	.10
4. A Message of Love	.10
5. Personal Work	.20
6. Some One Cares for Your Soul	.20
7. What Must I Do to Grow in Grace?	.20
8. Whosoever Will	.10
9. Look Up	.10
10. Are You Willing?	.10
11. Prepare to Meet Thy God	.10
12. My Sister	.20
13. Unexpected News	.20
14. An Open Letter	.20
15. The Holy Spirit	.20
16. How One Sinner Was Saved	.10
17. Not Hopeless	.20
18. Bible Helps	.20
19. Why Are You Not a Christian?	.10
20. He Will Abundantly Pardon	.10
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22. Come	.10
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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.)
 Address THE LIFE BOAT, 1926 Wabash Avenue, Chicago, Ill.

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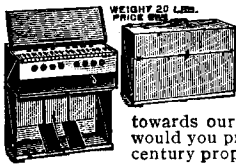
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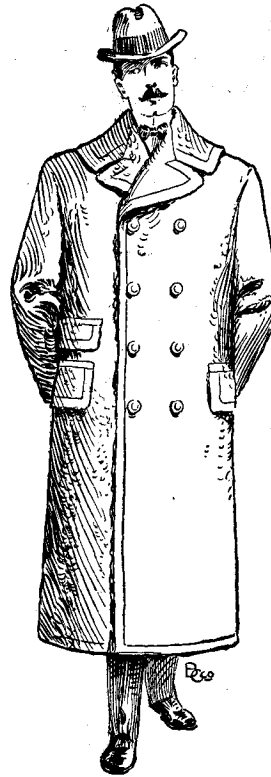
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1926 Wabash Ave.,
CHICAGO, ILLINOIS

The HOUSE WE LIVE IN Or, The Making of the Body

The HOUSE WE LIVE IN



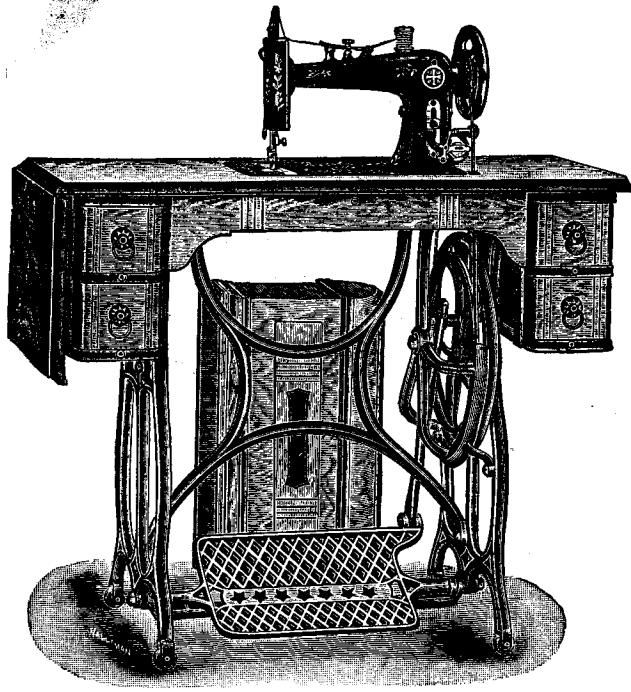
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This machine is made for us and

Guaranteed for 5 Years

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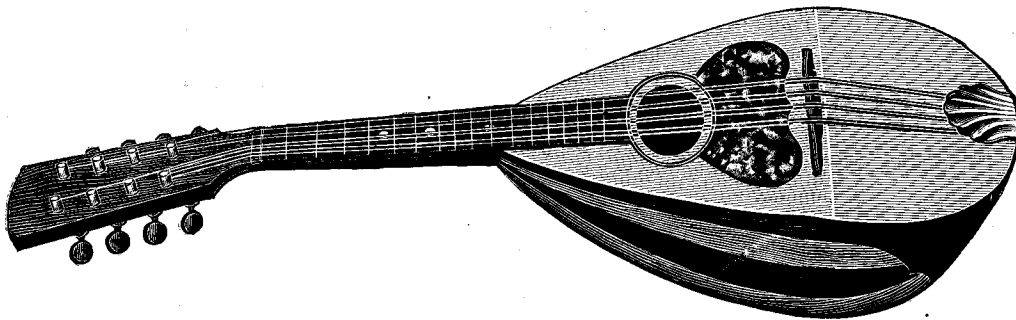
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No. 1 Mandolin case of pebbled enamel cloth, black leather bound, waterproof, flannel lined, with patent fastenings.

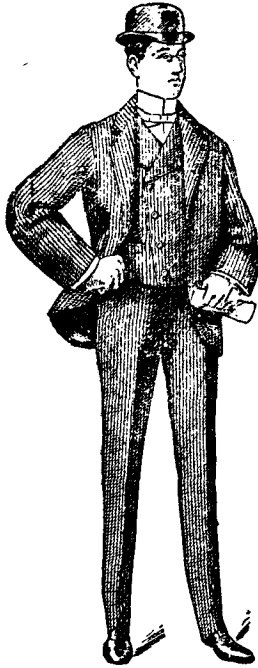
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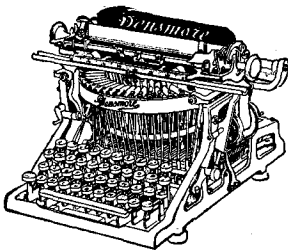
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for
THE
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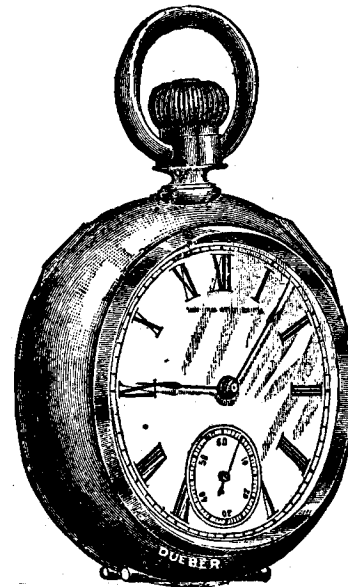
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Ladies' Mackintoshes,

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Woven lining, pearl buttons on cape, velvet tab on back of cape.

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We offer this garment for.... **\$4.95**

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