

True Friends

By Marie Lyle Bennett

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With a start a young man seated on the shady step of a vacant house aroused from mid-afternoon somnolence. He had selected the spot to get rest and cool. He had unconsciously passed the bounds of wakefulness, and had dozed.

A snoring turmoil, a deafening uproar assailed his senses. He was evidently an alert, wide-awake fellow, for he was on his feet in a twinkling. He was almost carried off his balance as a large-size collie dog rounded the corner, a tin can tied to its tail. The yells of a pursuing crowd of urchins echoed directly on the trail of the frightened and exhausted animal.

Something in the face of the young man must have suggested to the dog that he had found a friend and protector, for the poor, hunted animal dove directly between his legs and crouched there. At once Norman Hudson penetrated the situation. He stopped and removed the tin can and patted the trembling refugee on the head.

"That will do, my lads," he announced quietly, but firmly, as a mob of a dozen boys came into view.

They scattered and faded away without defiance. The young man resumed his seat on the doorstep. The dog adhered closely to him.

"You poor fellow! In need of a friend, eh?" soothed Norman Hudson, patting the shaggy head of his new acquaintance, who looked with deep gratitude up into his eyes.

There was human pity expressed in the tone of the speaker, there was pathos in his gentle caresses. Hudson smiled, and sadly, it was a hard word, and both he and the dog realized it. Within the great, brave soul of the man, however, was courage and hope indomitable. For all that affairs were at their lowest ebb, and he was both penniless and hungry.

The dog lay down at his feet, as though worn out and content to repose



"Water—Food—Heat!" He Uttered, Weekly.

under such supreme guardianship. It was when Norman arose to continue his way that the animal acted strangely and disturbed. He followed Hudson; he whined. He would come to halt, look up pleadingly and half turn, as if eager to guide Hudson in a direction contrary to that in which he was headed.

"Go home, old fellow!" ordered Hudson, accompanying the words with a peremptory wave of the hand. He would have kept this affectionate acquaintance with him, but he recognized grossly that just at present he was not able to keep himself. To his surprise, the dog refused to budge, and as Hudson turned his back and moved on, trotted to his side, uttered quite a growl and, seizing Hudson by the coat, regarded him challengingly.

"Now, how shall I interpret this?" mused Hudson. "The animal wishes me to go with him. Why? Where?" To the strange persistence of the collie Hudson gave attention now. The animal released his hold of the coat the moment Hudson changed his course. Now, quite animated and wagging his tail in a satisfied way, the dog trotted ahead of Hudson.

"Our canine friend seems to have some use for me, I see, and I'll follow the adventure to the end," decided Hudson. It pleased his fancy and it made Hudson forget his hunger, for he was hungry. He was neither discouraged nor hopeless. His was too bright a spirit for that. He had come from a country town, an orphan, with only a brief experience as a clerk in a local general store, and had for two months found a position in a city business place. The firm had failed. Since then, with empty pockets, the daily program had been a quest for new employment.

Bad as the situation was, Hudson had inherited from it a most pleasing memory. It was one of Hazel Ross. She had worked in the same office. She had liked him, seemed to have few friends, and there was an undertone of sadness in her life that made Hudson believe she was under the stress of trouble or sorrow. He had, however, never intruded on this, although a mutual confidence and interest had grown up between them. Then the break in employment put an end to their pleasant companionship.

The sweet, patient face of Hazel Ross, her gentle guiding ways, had made a better man of him. They had inspired the hope that some day he might reach the crest of fortune and ask her to share life's experience with him.

After a steady progress of over a mile, the dog turned into an unfenced lot in a poor neighborhood. In its center stood the wreck of a once pretentious mansion. The upper windows were protected by closed iron shutters. Below, closed inside blinds shut out the merest view beyond the old and dismantled window frames. Everything suggested decay and disuse.

The dog led the way to a doorless entrance to the cellar. Its dimness caused Hudson to cautiously grope his way. His guide ascended a flight of steps and passed down a dim, dismal hall, halting at a closed door. The animal looked up into Hudson's face.

"He has done his part. Does mine lend beyond that door?" Hudson questioned himself.

The animal grew impatient, lifted a paw and noiselessly tapped at the closed door. Hudson leaned forward and listened intently.

"Help!" The utterance was weak, but freighted with agony. Hudson pushed open the door. Upon a couch in a corner of the room lay a helpless, emaciated old man. His eyes lighted up with relief and eagerness at the appearance of Hudson.

"Water, food, heat!" he uttered weakly. "Three days unable to move! And the terrible fever! I could not move even to get to the window to call for aid."

Incoherently the old man bubbled forth the situation. Living alone had brought the penalty of an almost fatal isolation. Hudson explained his incidental appearance on the scene. The old man feebly patted the head of his loyal animal friend.

"Water, food, heat!" The old man had pointed to a rear room, and Hudson was soon busy about the little kitchen. Within two hours he had Gabriel Rushton comfortable. Within two more he had the confidence of the recluse, whom he had reached just in time.

"I was robbed, deserted by the false-hearted nephew who induced me to send away the child of an old friend whom I had adopted," narrated Rushton. "He led me to believe she was not loyal, and hoped for my death to inherit what I have. 'Alas! I trusted the wretch. A week ago he disappeared with some money I kept in the house. He left me fit and helpless. I now know that he grossly deceived me as to the girl whom I so cruelly turned adrift—poor, dear Hazel Ross!"

"Hazel Ross?" repeated Hudson in profound amazement, and well he might, and then he told of his recent acquaintance with his fellow office-worker.

In feverish eagerness Rushton implored Hudson to find her, to bring her to his side. It was a pathetic remon and it terminated in Hazel regarding the love and protection of old Gabriel Rushton.

His bitter experience made him cherish the three true friends now at his side—for the humble collie it was who had been the means of bringing them together.

Norman Hudson found new employment. Gabriel Rushton began to lose his miserly instincts, and, as wife of the one and adopted daughter of the other, Hazel made the rehabilitated home a rare nest of comfort and happiness.

PLEA THAT SELDOM FAILS

French Red Cross Women Collect Large Sums From Generous Travelers "For Our Soldiers."

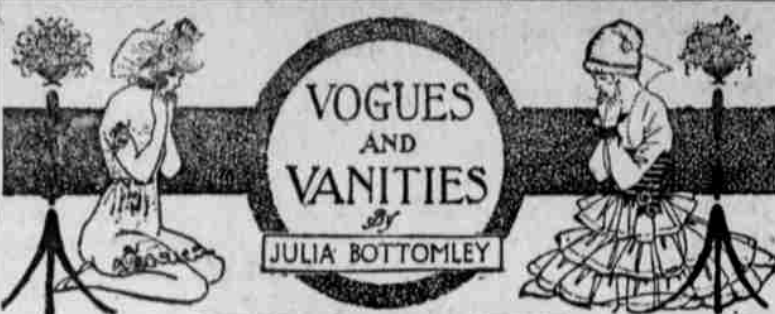
Not the least important of the methods by which our soldiers at the front are kept liberally supplied with those small luxuries which cost little, but give unbounded pleasure to the brave fighters, is the persistent efforts made by the women collectors who meet the trains to and from Paris and make collections among the passengers. "For our soldiers, please," is their plea, and the response is usually immediate and generous, especially when the carriages are filled with men, women and children on their way to the country or the sea for an outing.

"For our soldiers, please." With this plea they approached the people in cafes or at the entrance of theaters or other pleasure resorts surrounding the city. Chaf in the uniform of the Red Cross, which is in itself an appeal, these women approach the traveling or pleasure-seeking people, armed with the money boxes, and are irresistible. The spirit of unity and the spirit of gratitude combine to make the efforts of these collectors so notably successful, and thousands upon thousands of francs are daily gathered in the great centers.

Everyone, the working women in the ammunition factories, domestic servants and the ladies of the higher class of society are combined into a union to assist the country and the soldiers who are daily risking their lives on the field of honor.—From L'Illustration.

Looking It Up. If one has the habit of consulting the dictionary, he is even inclined, in the midst of conversation with a friend or an acquaintance, to reach for it in order to get the exact meaning of a word that has raised doubts in his mind. This is a compliment to a tried friend because it adds the confidential thoughts of a third, but it may appear to a visitor or a casual acquaintance to be merely bad manners, interrupting the attention that he considers his due as a guest; accordingly it is necessary at times to hesitate and consider whether Smith is to go away thinking the host ill-bred, or whether, by the act of introducing him to your dictionary, he is to be sacramentally admitted to friend ship.

Those Dear Girls. Lottie—He wore my photograph over his heart, and it stopped the bullet. Fattie—I'm not surprised, darling; it would stop a clock. Injury Plus Inuit. "Ah," sighed the aged suitor after the young widow had rejected him, "I only had youth. But, alas! I can never be young again." "Quite true," she rejoined. "Nature sometimes makes mistakes, but she never repeats it with the same material."



Novelties in Dress Accessories.

Among the most distinctive novelties presented for evening wear are bright velvet capes trimmed with white marabou. They are made of chiffon velvet, satin, or silk, the gay colors that are used for evening wraps, and make very useful substitutes for these more ostentatious garments. Turquoise and other light blues, orchid, gold, rose, and new shades of green make charming combinations with wide bands of marabou.

The cape shown in the picture is of light blue taffeta and is simply a straight strip of the silk gathered to a band on each edge. The long ties at the front are made of strips of silk, and finished with pleated edge, and fasten the cape with a big bow of two loops. The merest amateur in sewing can manage a cape of this kind. They are useful to throw about the shoulders at the tea-dance, between dances, or anywhere that a scarf is needed.

Besides capes made as pictured, there are heavier ones in darker velvets trimmed with fur, for wear with afternoon and street gowns. In these the velvet, or fur-fabric, is not gathered but is flat and sometimes interlined. Dark marabou and fur bandings finish them and they are fastened with ties of soft ribbon matching them in color, or with silk cords. They are shaped like the small flat capes of fur which came in as a new feature in fur styles in the present season.

There are as many small fancy neckpieces in fur and velvet as there are little capes. Most of them muffle up the neck in the approved fashion, and are worn with muffs to match. They suggest a good use for fur garments or sets that are partly worn, and must be either made over or cut up into bands for trimming. Fur handings are used on dresses, hats, bags, and all sorts of wraps.



Costume Blouse of Crepe de Chine.

The always popular crepe de chine and crepe georgette in blouses might lose interest, if interest were not constantly stimulated by variations in style. Both materials are presented in models made to wear with tailored suits, in less simple ones for formal afternoon suits, and in wonderful costume blouses that rivet the attention on their wearers.

The blouse of crepe de chine shown here belongs to the last-mentioned class. It is made with open throat and fastens at the side under the collar. The full sleeves are gathered into narrow cuffs. Two buttons, with simulated buttonholes, are placed at the front, two others appear on the skirt and one on each cuff. All buttonholes are worked with dark-colored silk.

This clever management of the fastenings is in harmony with the very handsome embroidery, of an Egyptian motif, which appears at each side of the front. Fine needlework counts for so much in blouses of all kinds, and it is a pretentious feature of the costume blouse.

Some new and very beautiful models are of plain and figured georgette crepe, and consist of an underblouse

Lace Hats for Evening. Lace hats for evening are replacing the hats of tulle or chiffon. And these lace hats are preferably black. They are large, and to be worn at restaurants and theaters with evening gowns. Many are of black Chantilly lace, sometimes a large lace bow is caught, at the front or on the side, with a jet butterfly. These hats carry out the idea that to be smart this year a hat must be either very large or very small. The women who always look best in

and slipover with short peplum. The underblouse is usually of the plain material and the slipover of the figured, but sometimes this arrangement is reversed. Slipovers—as their name signifies—need no fastening but have neck openings large enough to slip over the head. If it is desirable to provide other openings they are fastened at the shoulder and underarm with snap fasteners.

For wear with tailored suits, besides crepe de chine and crepe georgette, the most elegant blouses are of handkerchief linen or fine batiste. Needlework and hand embroidery continues to be the hall mark of quality on them.

Naphthaline to Banish Moths. The present is the time to watch for moths, and right through to end of autumn. Get a good supply of naphthaline, in lumps at a good chemist's, and put this among any clothes. Do not stint it, and never mind the smell. If you do this the moths will not settle and lay their eggs. This is the real danger, as the moth itself does not destroy the article. The young when developing from the eggs laid in fabrics do the damage.

conservative, medium sizes must be content to be a little incorrect this year, although really, as everybody knows, a woman can always wear what she wants to, just so long as it is becoming to her and made of good materials. It remains true that the seasons offers certain shapes which certain women would be wise to avoid.

Velvet Rose to Hold Drapery. Just one large, flat velvet rose used on the hip of an evening gown, accentuating a drapery is very effective.

INTERNATIONAL SUNDAY SCHOOL LESSON

By E. O. SELLERS, Acting Director of the Sunday School Course in the Moody Bible Institute of Chicago. (Copyright, 1916, Western Newspaper Union.)

LESSON FOR NOVEMBER 26

A LIVING SACRIFICE.

LESSON TEXT—Romans 12. GOLDEN TEXT—Present your bodies as a living sacrifice, holy, acceptable unto God, which is your spiritual service.—Rom. 12:1 R. V.

The first 11 chapters of this letter teach and illustrate the great principles of the Christian life. Paul calls it "my Gospel." Its fundamental principle is that justification regenerates men, and nothing else. The second section is the practical application of these truths.

I. The Exhortation to Gratitude (vv. 1-2). "Therefore," because of the work of Christ on our behalf, we are to present our bodies as living sacrifices unto God, to be used for his glory and service. (See chapter 6:13, 16, 19). Paul urges, he beseeches; he is winsome, though he might command. To "present" technically means, "bring an offering to God." The body is the sum of all human faculties, physical and spiritual. It must not be defiled by being yielded as an instrument to sin, for it is the temple of God. (1 Cor. 3:16, 17). A "Living Offering" (not as the bodies of slain animals offered by Jews) is a consecration of the body, and not a destruction of life. The original means that this—the offering of ourselves as a living sacrifice—is a reasonable, rational service. God has the right of ownership of every member of our body, and there never was a day when there was greater need of insisting upon a Christianity that affects the bodies of men than today. Hands, lips, ears, eyes—every member should be constantly presented to him who purchased it by the blood of his own Son. (1 Cor. 6:20; 1 Pet. 1:18-19). This is a spiritual, religious service because it is our spirit which presents the offering of the body which he inhabits. Too many of us are "fashioned according to this age." When the mind is made new, old things pass away (1 Cor. 5:17). We have new thoughts, new desires, new purposes, new affections, new tastes, new ambitions, new ideals; everything is new.

II. The Expression of Gratitude (vv. 3-8). Or the right use of the gifts of God. (1) Avoid "self-conceit" (vv. 3-5). These verses indicate how important this subject is. Conceit is entertaining an exaggerated opinion of one's own ability. The church has many members, and they do not all have the same office; there is a variety in the unity of the body. So in the church there are many "members in one body," each of which is important; all are essential. (2) "Prophecy" (v. 6), not necessarily foretelling, but the revelation of spiritual truth and experience according to the proportion of our faith (Ps. 39:3), the living, spiritual experience of the presence of God within us. (3) "Ministry" (v. 7). The business side of the church, collecting of its money and the distribution to the poor. Some can best attend to such business. Many churches fail by not selecting wise leaders for this work. (4) "He that teacheth." The true pastor is a combined prophet, pastor and teacher. We are all teaching, whether we wish to or not. It is a privilege as well as an obligation. (5) "He that exhorteth" (v. 8); this word is closely akin to the word comforter, of which John and Barnabas were shining examples. (See Acts 4:36). (6) "He that giveth," do it with simplicity, unselfish motives; according to the revised version, "liberally." (7) "He that ruleth;" those who are appointed or chosen to take charge of departments of church work are not to fall in diligence. (8) "He that showeth mercy" must do it with cheerfulness or hilarity for the joy of the privilege.

III. Conduct Toward All Men (vv. 9-21). The renewed soul needs guidance, encouragement and instruction. (1) "In love" (v. 9). The hypocrite wears a mask. Notice the close connection of "honor that which is evil" with "cleave to that which is good." The word for cleave means literally to glue it, so that nothing can separate you from love which is the supreme good. "In honor preferring one another" (v. 10). Let others carry the banner—few of us can stand this acid test. (3) "Diligent in business" (v. 11). Whatever your hands find to do, do it with your might, being fervent or boiling in spirit, the reverse of the previous exhortation, in that which we are thus to serve the Lord. Few need exhortation to be diligent in their own business, but all of us need this exhortation with regard to the "king's business." (4) "Rejoicing in hope" (v. 12). Triumphant over trials and difficulties in the way. Looking for that "blessed hope" (Titus 2:13). (5) Patience and tribulation" (v. 12). The Latin "tribulum" was the threshing instrument or roller whereby the husbandman separated grain from the husk. Sorrow, distress and adversity are the means for separating men from the chaff of their lives. Sometimes small annoyances, long continued, become great tribulations. (See Joshua 24:12). (6) Continuing in the school of prayer (v. 12). Steadfast, urgent, pressing, persevering prayer (Luke 12:11). (7) "Given to hospitality" (v. 13); literally, pursued it, going after it. (8) Our treatment of those who persecute us (v. 14). "When the dog barked at the moon it kept shining right on."—D. L. Moody.

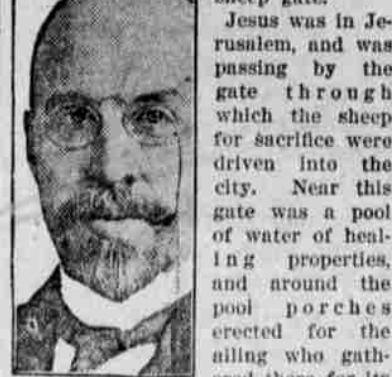
(9) "Sympathy with others" (v. 15). Sympathize with others in joy and in sorrow. (10) "Humility" (v. 16); a lack of distinction between rich and poor, learned and unlearned, master and servant.

The Man at the Sheep Gate

By REV. JAMES M. GRAY, D. D., Dean of Moody Bible Institute, Chicago.

TEXT—Wilt thou be made whole?—John 5:6.

This question was asked by our Lord of him who is known to Bible readers as the impotent man at the sheep gate.



Jesus was in Jerusalem, and was passing by the gate through which the sheep for sacrifice were driven into the city. Near this gate was a pool of water of healing properties, and around the pool porches erected for the ailing who gathered there for its physical benefits. In these porches were many sick folk, but there was one whose case was most hopeless of all. For eight and thirty years had he been a sufferer, and oh! how long had he waited to get into the pool, but in vain. He was too weak to walk or crawl into it himself, and never had there been a friend ready at the right moment to help him in. Hopeless was he as well as helpless. Type of the sinner who conscious of his lost condition before God, has tried every human means to save himself without avail.

To this man Jesus addressed himself, not merely because his condition was the worst, but because he knew he had come to the end of himself. Jesus can never aid a man until he gets there, simply because the man is not ready to receive his aid, to yield himself up to be saved.

(1) The question he put to him is one of health, "Wilt thou be made whole?" In this case physical health was in the foreground, but as the story goes on spiritual health followed. In the case of the sinner today physical health is usually in the foreground, but not infrequently physical health follows. Sin is the cause of many of our diseases, and when that is put away through faith in Christ, we get well all round. However, spiritual health means salvation—full salvation. "Christ Jesus makes thee whole." He removes the guilt of sin by his work on the cross, and the power of sin by his work within us through his Holy Spirit.

(2) But this is also a question of will, "Wilt thou be made whole?" There was no doubt about it in this man's case, so far as his bodily betterment was concerned, but there often is on the part of men whose souls are in danger.

In an evangelistic meeting a few weeks ago I talked with a man who was literally trembling under conviction of sin. He said he knew he was lost, yet he could not be persuaded to receive Jesus as his Savior. In his instance it was a fear that he would not be able to hold out, for he could not be brought to see that the one who was able to save him was equally able to keep him saved.

Others hesitate, however, because of some secret sin they are hugging to their breasts, or some gratifying habit they will not relinquish, or some iniquitous business whose profits they are loath to lose. Let any such kind of it just now, that present and eternal salvation from sin and its consequences is here offered them in Christ if they really want it, if they are willing to be saved! What a responsibility rests upon us human beings in the possession of a free will!

(3) In the third place, therefore, this is a question of faith, "Wilt thou be made whole?" It is not something you can do for yourself, but which another must do for you, only you must yield yourself to him to do it. How often men trust themselves absolutely to a physician of the body, permitting him to administer poison to them, or to plunge his knife into their vitals if he says it is useful for their recovery? They trust themselves to other men in business and invest their all upon advice they give them. In a higher moral sense a woman trusts her life to the man she marries as her husband. We are all trusting ourselves every day in the fullest physical sense to mechanical and scientific appliances of men, which, if they should fail, would drop or hurl us into eternity in a moment. Yes, even in the mental and religious spheres we are trusting ourselves to quacks, and frauds and counterfeiters who are promising peace, and prosperity and future blessings and so making merchandise of our souls.

Why not trust Jesus Christ? Why not commit ourselves to him? He has said, "If any man willeth to do his will (i. e., the will of God) he shall know of the doctrine. Whether it is of God or whether I speak of myself." No man ever lost anything by trusting him. No man ever regretted surrendering his life to him. Suppose you do so and are disappointed, you are no worse off than you were before; but suppose you fail to do so and are forever lost, what then?

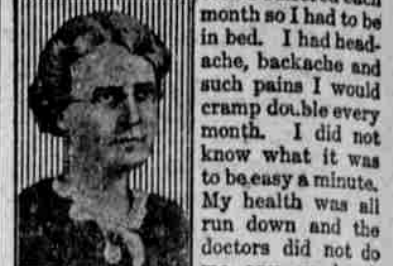
(4) In the last analysis, therefore, this is a question for you, "Wilt thou be made whole?" Do not seek to avoid it. Do not imagine it must be meant for someone else. For the purpose is disclosed there is not another being in the universe just now but yourself. What is thy name? Just substitute it for the word "thou." Should you like your sins forgiven, your soul justified, your heart cleansed, your life changed, your future absolutely and gloriously secured? O, harken to Jesus, if that is true, and know what it is as this man did to "rise up and walk."

Speaking much in a sign of vanity; for he that is lavish in words is a niggard indeed.—Sir Walter Raleigh.

"I DON'T SUFFER ANY MORE"

"Feel Like a New Person," says Mrs. Hamilton.

New Castle, Ind.—"From the time I was eleven years old until I was seventeen I suffered each month so I had to be in bed. I had headache, backache and such pains I would cramp double every month. I did not know what it was to be easy a minute. My health was all run down and the doctors did not do me any good. A neighbor told my mother about Lydia E. Pinkham's Vegetable Compound and I took it, and now I feel like a new person. I don't suffer any more and I am regular every month."—Mrs. HAZEL HAMILTON, 822 South 15th St.



When a remedy has lived for forty years, steadily growing in popularity and influence, and thousands upon thousands of women declare they owe their health to it, it is not reasonable to believe that it is an article of great merit?

If you want special advice write to Lydia E. Pinkham Medicine Co. (confidential), Lynn, Mass. Your letter will be opened, read and answered by a woman and held in strict confidence.

Advertisement for Yager's Liniment, featuring a bottle illustration and text: "The Large Bottle For 25¢. When you buy Yager's Liniment you get splendid value! The large 2-cent bottle contains four times more than the usual bottle of liniment sold at that price. Try it for rheumatism, neuralgia, sciatica, sprains, cuts and bruises. At all dealers—price 25 cents. YAGER'S LINIMENT. GILBERT BROS. & CO. Baltimore, Md."

Advertisement for Tut's Pills, featuring a bottle illustration and text: "Tut's Pills stimulate the torpid liver, strengthen the digestive organs, regulate the bowels. A remedy for sick headache, constipation, etc. as AN ANTI-BILIOUS MEDICINE. Elegantly sugar coated. Small dose. Price, 15c. Tut's Pills. Tough Luck. 'Van Cuse' is an extremely unlucky chump. 'He isn't usually considered so.' 'I know, but you ought to hear him talk about his misfortunes. Six months ago he decided that he had made all the money he could possibly use, so he bought a farm and retired. He started to sink an artesian well in order to insure a supply of pure water. And what did he do but strike oil! Now he's got to get back in harness again and make a whole lot of money that he doesn't need at all out of that oil well. Don't you pity him from the bottom of your heart?' If you suspect that your child has Worms, a single dose of Dr. Perry's 'Worm' will settle the question. Its action upon the stomach and bowels is beneficial in either case. See directions on wrapper. Putative necessary. Adv. An electrical process to prevent boilers corroding and scaling has been invented by an Englishman."

Advertisement for Meat Eaters' Backache, featuring a bottle illustration and text: "Meat lovers are apt to have backaches and rheumatic attacks. Unless you do heavy work and get lots of fresh air, don't eat too much meat. It's rich in nitrogen and helps to form uric acid—a solid poison that irritates the nerves, damages the kidneys and often causes dropsy, gravel and urinary disorders. Doan's Kidney Pills help weak kidneys to throw off uric acid. Thousands recommend them. A Virginia Case. Erasmus Williams, 1001 Dearing St., Lynchburg, Va. 'I had trouble from my back and kidneys. The pain in my back came on by spells and it was hard for me to stoop. I was often confined to bed for days. I doctored a great deal, but without relief until I began using Doan's Kidney Pills. They removed the pain and other kidney troubles.' Get Doan's at Any Store. 50c a Box. DOAN'S KIDNEY PILLS. FOSTER-MILBURN CO., BUFFALO, N. Y."

Advertisement for Boschee's German Syrup, featuring a bottle illustration and text: "Boschee's German Syrup. Has for the last 51 years been steadily used in all parts of the civilized world for the rapid relief of colds, coughs, bronchitis, throat and lung irritation. No other remedy has such a remarkable record of widespread distribution. 25c. and 75c. sizes at druggists everywhere. 'I see, Major, that's good for a cold and headache.' 'That's my idea, but anything is better for a cold than whiskey; or any other alcoholic beverage. The only real relief for a cold or headache is that old reliable, Boschee's German Syrup.' Boschee's German Syrup. 'ROUGH ON RATS' kills Rats, Mice, Skink, etc. outdoors. 10c and 25c. APPLICATOR. If you have been threatened or have GLEET, write for FREE BOOK and write for reliable Book of Information. FREE. G. E. BROWN, 1847, W. 4, 110 S. WABASH ST., CHICAGO."