

Quackery is always discovering remedies which will act upon the germs of disease directly and kill them. But no discovery has ever yet been approved by doctors which will cure consumption that way. Germs can only be killed by making the body strong enough to overcome them, and the early use of such a remedy as Scott's Emulsion is one of the helps. In the daily warfare man keeps up, he wins best, who is provided with the needed strength, such as Scott's Emulsion supplies.

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### The Sabbath-School.

#### INTERNATIONAL LESSON.

Fourth Quarter—Lesson VI.—Nov. 7

PAUL IN MELITA AND ROME.

—Acts 28: 1-16.

Commit Verses 3-5.

GOLDEN TEXT.—We know that all  
things work together for good to them  
that love God.—Rom. 8: 28

KINDLY RECEPTION AT MALTA.—

Vs. 1, 2.—The last lesson left Paul  
and 275 companions in a storm,  
escaping from a wreck through  
waves and rain to an unknown  
shore.—They knew from the natives,  
or previous experience that the is and  
was called Melita, of which "Malta"  
is a shortened form. This is a small  
island south of Sicily, and about  
two hundred miles from the African  
coast. It is seventeen miles in  
length, nine miles in greatest breadth  
and sixty miles in circumference.  
The island was governed then by  
the Romans. Now, it is under  
British rule. The language is  
Arabic. And the barbarous people.  
So the Greeks and Romans called  
other nations than themselves yes.  
It means here nothing more than  
"natives." Shewed us no little kind-  
ness. Unusual, unexpected kind-  
ness. They kindled a fire, etc. It  
was late in the autumn, and a north-  
east rain is very chilly.

PAUL'S CREDENTIALS.—Vs. 3, 6.

Paul had gathered a bundle of sticks.

Paul, though the greatest man living,  
was ready to do the humblest  
duty. He knew the greatness of  
serving. There came a viper out of  
the heat, the fire awak'd it from its  
torpid state and drove it forth. And  
fastened on his hand, as he was lay-  
ing his bundle on the fire. No  
doubt this man is a murderer. Paul  
was a prominent prisoner, accused  
of some crime unknown to them,  
and they naturally attributed to  
him the greatest crime. Whom ven-  
geance. The God of Justice, the  
Avenger, suffereth not to live. And  
he shook off the beast into the fire.  
With perfect composure. They  
looked when they expected that he  
would have swollen, etc. This was  
the usual effect of a viper's bite.  
Or fallen down dead suddenly.  
Sudden death ensues often from the  
bite of serpents. No harm come to  
him, but only by a miracle. They  
changed their minds, and said that  
he was a god, because only divine  
power could have preserved him  
from harm.

PAUL'S THREE MONTHS' MISSION  
IN MALTA.—Vs. 7-9. In the same  
quarters, in that neighborhood.  
We're possessions, etc. He probably  
lived on more than one estate, as do  
the English nobility. Lodged us.  
Entertained at his home. The father  
of Publius lay sick of a fever and of  
a bloody flux. Literally, with fever  
and dysentery, both words being  
used by St. Luke with professional  
precision. We have the testimony  
of physicians resident in that island,  
that his disorder is by no means un-  
common there at the present day.

To whom Paul entered in. The re-  
port of his miraculous escape from  
the bite of the viper would direct  
Publius to Paul as a remarkable  
man; and Paul repaid his kindness  
by restoring his father to health.

And prayed. To obtain the bless-  
ings from God, and to show the  
people that all his power came from  
God whose gospel he preached.

And laid his hands on him, and  
healed him. Luke was a physician,  
but his skill was less effectual than  
the agency of Paul, who went into  
the sick man's chamber, prayed by  
his bedside, laid his hands on him,  
and healed him. — But remember  
(1) that Luke as a survivor of  
a total wreck, would have no remedies  
with him. And (2) there was need  
of the moral influence there would  
come from miraculous healing by  
the preacher of the gospel. Paul  
had no credentials that would be of  
use. So God himself gave him the  
best of credentials by bestowing on  
him miraculous power. Others also  
which had diseases. All the rest.  
Nothing is said of Paul's preaching,  
for that is taken for granted. Paul  
could not neglect such golden op-  
portunities of preaching the gospel.  
His words and deeds went together.

THE JOURNEY TO ROME.—Vs. 10

16. Honoured us with many honours.

They paid them every attention,  
to express their respect and gratitude.

Laded us with such things as was  
necessary, not as pay, but out of  
kindness and love. They had lost  
everything by the wreck. All of  
them received help as well as the  
apostles. Such tokens of respect  
showed a right mind. The good  
things which came to the soldiers  
and sailors through Paul would  
recommend the gospel to them.

And after three months. The three  
months' residence would embrace  
November, December, and January.

We departed in a ship of Alexandria,  
which had been wise enough to stay  
in the harbor during the stormy  
season. Whose sign. The ancient  
ships carried at their prow a paint-  
ed or carved representation of the  
sign which furnished their name,  
and at the stern a similar one of  
their tutelary deity. Sometimes  
these were one and the same, as ap-

pears to have been the case with  
this ship. *Castor and Pollux*, r. v.  
The twin brothers. Their figures  
were doubtless painted in the cus-  
tomary conventional form, with  
stars above their heads, on each  
side of the ship. And landing at  
Syracuse. A famous city on the  
east coast of Sicily, about eighty  
miles from Malta. According to  
Strabo, its wall was twenty-two  
miles in circumference, and it rivalled  
Carthage in wealth. *Fetched a  
compass*. Took a circuitous route.  
The word may refer to the frequent  
alteration of the ship's course (tack-  
ing) on account of head winds.  
*Regium*. The first land they made  
in Italy. We came the next day.  
Passing between the famous Scylla  
and Charybdis, to Puteoli, on the bay  
of Naples. Where we found the brethren.  
There were Christians in this  
region during the lifetime of the  
apostles. And from thence by land  
northward thirty-three miles they  
struck the famous Appian Way, by  
which many a Roman general had  
passed in triumph to the capital.  
They travelled sixty-six miles on  
this beautifully paved road and  
came to Appii Forum, forty-three  
miles from Rome. Brethren from  
Rome, came as far as this place to  
welcome them. And *The Three  
Tabernacles*. This is commonly placed  
at thirty-three miles from Rome,  
but Forbes argues from Cicero's  
letters that it was eleven miles from  
Rome. Whom when Paul saw, he  
thanked God, and took courage. The  
words imply that Paul had been  
depressed in spirit. Perhaps his  
exertions and the strain of the  
voyage and wreck had brought a  
return of his ill health. The gather-  
ing of friends, the hearty welcome,  
the over-flowing sympathy, the safe  
and prosperous church, he had long  
sought to see, the realization of a  
long delayed hope, all tended to  
cheer and encourage his heart. We  
came to Rome, then the capital of  
the civilized world. Paul was suf-  
fered to dwell by himself not in the  
common prison, but "in his own  
hired house," under the guard of a  
soldier who kept him, to whom he  
was chained.

No applauding crowds welcomed  
his approach; a few humble friends  
formed all his escort. Yet never  
did a more truly conquering foot-  
step fall on the pavement of Rome,  
or a heart more confident of victory  
pass beneath her gates.

#### Gettin' Religion.

I ain't much on religion, nor prayer  
meeting beside:  
I've never jined the church as yet,  
nor ain't been sanctified;  
But a tender sort of feeling draws me  
nearer to the skies,  
Since I got a peep of heaven through  
a pair of trusting eyes.

Time was when nothing moved my  
thoughts above this sinful world;  
No preacher's words could stir me up,  
in wrath and fury hurled.  
But lately I've been drifting nigher to  
the better land,  
And the force that leads me upward is  
a little dimpled hand.

Seems like the bad thoughts sneak a way  
with that wee chap hard by;  
And cuss words that were handy once  
won't come when he is nigh.  
Fact is, it sort o' shames me to see those  
clear, blue eyes

Look at me (when I'm gettin' riled) in  
pity an' surprise.  
I don't know much of heaven or angels  
an' such things;  
But, somehow, when I picture 'em, it  
ain't with harps and wings,  
But with yeller curls all tangled, and  
tender eyes that shine,  
An' lips that's soft and loving, like  
that little chap of mine.

Then, when he folds his dimpled hands  
in his little bed at night,  
An' whispers "Now I lay me," why,  
thar's something ails my sight,  
An' my throat gits sort of husky when  
he blesses me, an' then  
I'm dead sure I've got religion by the  
time he says "Amen!"  
—Ida Goldsmith Morris, in the Louis-  
ville Courier-Journal.

#### No Lost Effort.

It is well to remember that the  
greatest things in this world often  
take the longest for their accomplish-  
ment. Faith in the final victory of  
right is necessary for those who are  
trying to carry on God's work. A  
writer to Our Sunday Afternoon tells  
of a young Sunday school teacher in  
the city of Boston, who long ago had  
in her class a boy who seemed fairly  
incorrigible. It was apparently  
impossible to interest him in any-  
thing good and true.

But Miss M—clung to him. She  
prayed for him every day, and often  
a dozen times a day. She had  
moments of discouragement when  
she heard how he was going from  
bad to worse in his daily life.

Finally he was arrested for be-  
ing an accomplice in a burglary,  
and sent to prison for two years.  
Miss M—did not give him up then,  
but visited him often in prison, al-  
ways finding him hard, sullen, and  
defiant.

After his release from prison he  
disappeared, and no one knew where  
he went, but every one was confi-  
dent that he had gone to destruc-

Years and years passed. Miss  
M—married and went far from her  
native town to live. She had  
grown children of her own when  
she and her husband went to the  
Pacific slope to visit relatives and  
friends. They found the town or  
city in which one of their friends  
lived, greatly agitated over the  
local question.

"We are trying hard to elect a  
'no license' mayor," said Mr. K—,  
the gentleman Mr. and Mrs. H—  
were visiting. "We hope to suc-  
ceed, for our candidate for mayor is  
such an intensely earnest man, and  
he has the confidence and respect  
of the community. He is coming  
to dinner this evening. And I'll  
be glad to have you meet him."

When he came, Mrs. H—saw a  
tall, full-bearded and exceptionally  
fine-looking man, whom she would  
have said at once she had never  
met before.

"Why," he said, as he grasped  
her hand, "are you not Miss M—?"  
"I was Miss M—," she replied.  
"And you lived in Boston?"  
"Yes, I did."

"And you taught a class in a  
Sunday school called the West End  
Mission?"  
"Yes."

"And there was a bad boy in that  
class named Roger Martin?"  
"There was a boy of that name  
in the class. I have never for-  
gotten him."

"And yet you don't know him  
when he stands before you, for I  
am that same Roger Martin."

Miss M—s' unceasing prayers  
had been heard and answered.

"I tried to forget you and all  
your teachings, said Mr. Martin.  
I tried to forget God. I lied and  
lived a wicked life for fifteen years after I  
left home, but in all those years of  
sinfulness I could not forget your  
loving patience, nor some of the  
things you had said to me. I feel  
that I owe my final conversion and  
acceptance of God to you. I wrote  
and told you so when I was con-  
verted, but the letter came back to  
me through the dead letter office. I  
wanted you to know that after  
many days and years God had  
answered your prayers for me, and  
that none of your efforts in my be-  
half were lost."

I never felt that they were lost,  
said Mrs. H—, and I have been  
praying for you all of these years.—  
Unidentified.

#### Manners in Public.

Seated in a large convention of  
women recently, the conviction that  
women's manners in public are not  
as good as those of men was forced  
upon several observers. The hall  
in which the convention was held  
was badly situated, and it was only  
possible to hear the speakers by  
maintaining absolute silence and  
perfect physical repose. Yet in that  
audience of well-to-do women there  
were constant rustling, undertone  
conversations, whisperings, exits and  
entrances made while speakers were  
on the platform, while the ante-  
room was a perfect buzz of conver-  
sation, although every woman knew  
that it was separated from the main  
hall only by curtains. Two things  
women must learn which will pre-  
vent waste of energy. One is that  
women who speak in public should  
use their voices properly. It is to  
be hoped that the day is not far  
distant when a part of every girl's  
education will be voice culture, that  
she will be taught to use her voice  
properly and enunciate clearly. Is  
there anything more wearisome than  
to sit in an overcrowded hall with a  
woman on the platform making elo-  
quent gestures, appealing, apparent-  
ly, to the best in mankind, and yet  
only one or two words of her sen-  
tences reaching midway the length  
of the hall? Naturally when this  
occurs the women who do not hear  
first begin commenting, and then  
drop into conversation, finally blot-  
ting out the speaker's voice entirely.  
A woman who cannot control her  
self enough to use her voice inte-  
ligently should never rise to her feet  
in public. She does no good, and  
much harm. Sometimes the effect  
is positively ludicrous. Not long  
ago in a public meeting a woman  
rose to her feet, after tremendous  
apparent effort, and began to speak.  
In less than three minutes she was  
in tears; her audience knew it, for  
they saw her use her handkerchief.  
Woman love emotion, and natu-  
rally every woman there would have  
been glad to use her handkerchief  
in sympathy, but, alas! they never  
knew what it was that so stirred  
the speaker. Before she sat down  
the effect was positively grotesque;  
her hand going to her face with the  
regularity of a machine suggested  
the movement of a governor on an  
engine. Those who sat so that they  
could see her profile knew that she  
was speaking, for they saw her jaws  
in motion, but not one sound could  
be heard, and it was evident from  
the expression of the face of the  
presiding officer that she could not  
hear what the woman was talking  
about. Naturally a woman so gov-  
erned by her emotions would not  
know when to sit down, and some  
of the audience got up and left in

despair, for, they thought, This time  
we have discovered Tennyson brook.  
No woman's education is complete  
until she has learned the mastery of  
her vocal chords, and no presiding  
officer does her full duty who permits  
a woman to occupy time when she  
cannot be heard. The only excuse  
would be beauty, and in this busy  
world we rarely have time to sit  
and gaze at even a beauty on a plat-  
form. Ethics, not aesthetics, is usual-  
ly the main object of the assembling  
of women.

No family living in a bilious country  
should be without Parmelee's Vege-  
table Pills. A few doses taken now  
and then will keep the Liver active,  
cleanse the stomach and bowels from  
all bilious matter and prevent Ague.  
Mr. J. L. Price, Shoals, Martin Co.,  
Ind., writes: "I have tried a box of  
Parmelee's Pills and find them the  
best medicine for Fever and Ague I  
have ever used."

#### "They Suit Me Exactly!"

"I have had dyspepsia and stomach  
trouble for the past two years," says  
Miss Ellen Whalen, Niagara Falls,  
and took various remedies in search  
for a cure. None of them suited my  
case like Laxa-Liver Pills. They  
sued me exactly, and removed the  
troubles promptly and effectually. I  
willingly recommend them to all who  
suffer as I did."

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She possesseth that subtle and  
mysterious gift called sympathy.  
She knoweth the names and con-  
ditions of her scholars, and in all  
she taketh a tender interest. She  
understandeth their dispositions;  
she hath no contempt for any.  
Therefore she draweth toward her,  
and all place their confidence in her.

She is slow to wrath. She re-  
membereth that she also is human,  
and therefore liable to err.

She is gentle and gracious in her  
bearing; for she forgetteth herself  
in her endeavors to set at ease them  
that come to her.

Her voice thrilleth as the tones  
of a sweet instrument—now persua-  
sive, now high, now low, yet ever  
gentle and firm.

To dwell in her company is an  
inspiration; for she unconsciously  
demandeth from her scholars their  
best.

She is humble because she know-  
eth there is more to be learned.

She hath an infinite patience with  
the dullard and the backslider. She  
is a mother confessor to every  
anxious heart. From her confes-  
sional box the downcast go away  
cheered, the indolent inspired, the  
rebellious subdued.

She is a born ruler; for she is of  
them who have learned to obey in  
their youth.

She loveth the children.

No duty is trivial or beneath her  
to do well. She loveth her work,  
since not for what she getteth, but  
for what she giveth, doth she toil.

Yet she is cheerful of spirit. The  
sound of laughter often issueth from  
her lips and calleth forth that of her  
scholars. That which she doeth she  
doeth with zest; under her teachings  
the burden of learning groweth  
lighter.

She liveth ever; for in the years to  
come her memory will be green, and  
emit a sweet fragrance in the hearts  
of those she taught and loved.—  
Sunday School Herald.

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