

The Voice

Is easily injured—the slightest irritation of the throat or larynx at once affecting its tone, flexibility, or power. All efforts to sing or speak in public, under such conditions, become not only painful but dangerous, and should be strictly avoided until every symptom is removed. To effect a speedy cure no other medicine is equal to

Ayer's Cherry Pectoral

The best of all cough remedies, this preparation rapidly soothes irritation, strengthens the delicate organs of speech, and restores the voice to its tone and power. No singer or public speaker should be without it. Lydia Thompson, the famous actress, certifies: "Ayer's Cherry Pectoral has been of very great service to me. It improves and strengthens the voice, and is always effective for the cure of colds and coughs."

"Upon several occasions I have suffered from colds, causing hoarseness and entire loss of voice. In my profession of an auctioneer any affection of the voice or throat is a serious matter, but at each attack, I have been relieved by a few doses of Ayer's Cherry Pectoral. This remedy, with ordinary care, has worked such a

Magical Effect

that I have suffered very little inconvenience. I have also used it in my family, with excellent results, in coughs, colds, &c."—Wm. H. Quarry, Milford, Australia.

"In the spring of 1883, at Portsmouth, Va., I was prostrated by a severe attack of typhoid pneumonia. My physicians exhausted their remedies, and for one year I was not able to even articulate a word. By the advice of Dr. Shaw I tried Ayer's Cherry Pectoral, and to my surprise and great joy, in less than one month I could converse easily, in a natural tone of voice. I continued to improve and have become since a well man. I have often recommended the Pectoral, and have known it to fail."—George R. Lawrence, Valparaiso, Ind.

Ayer's Cherry Pectoral

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DR. J. C. AYER & CO., Lowell, Mass.

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Burdock BLOOD BITTERS

PROMOTES DIGESTION.

Mr. Nell McNeil, of Leith, Ont., writes:

DEAR SIR:—For years and years I suffered from dyspepsia in its worst form, and after trying all means in my power to no purpose I was persuaded by friends to try B.B.B., which I did, and after using 5 bottles I was completely cured.

DEAR SIR:—I have tried your B.B.B. with great success for constipation and pain in my head. The second dose made me feel so much better. My bowels now move freely and the pain in my head has left me, and to everybody with the same disease I recommend B. B. B.

MISS F. WILLIAMS,
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DEAR SIR:—I was troubled for five years with Liver Complaint. I used a great deal of medicine which did me no good, and I was getting worse all the time until I tried Burdock Blood Bitters. After taking four bottles I am now well. I can also recommend it for the cure of Dyspepsia.

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DEAR SIR:—I was very bad with headache and pain in my back, my hands and feet swelled so I could do no work. My sister-in-law advised me to try B. B. B. With one bottle I felt so much better that I got one more. I am now well, and can work as well as ever.

ANNIE BERNES,
Tilburg, Ont.

DEAR SIR:—I was very bad with headache and pain in my back, my hands and feet swelled so I could do no work. My sister-in-law advised me to try B. B. B. With one bottle I felt so much better that I got one more. I am now well, and can work as well as ever.

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ANNIE BERNES,
Tilburg, Ont.

The Sabbath-School.

INTERNATIONAL LESSON.

Fourth Quarter—Lesson III.—Oct. 19.

THE SPIRIT OF TRUE SERVICE.—Luke 22:24-37.

GOLDEN TEXT.—Let this mind be in you, which was also in Christ Jesus.—Phil. 2:5.

THE CONTENTION; WHO SHALL BE GREATEST?—Ver. 24. And there was (arose) also a strife among them.

This was probably in the early part of their meeting in the upper room, and arose either (1) from the question of who should have the places of honor near their Master, or (2) from the question as to who should take the servant's place and wash the others' feet; or (3) from the feeling that this was a very important meeting, with reference to the immediate official institution of the new kingdom. Which of them should be accounted the greatest. Should have the places of honor and authority in the new kingdom.

It is strange that such a question should arise at this solemn hour, at the greatest and most devotional festival of their religion. It was natural to their imperfect human nature. If one ambitious one, perhaps Judas, should put himself forward, the others would be likely to match his claims with their own. It is quite possible that some who had received special favors may have claimed some precedence, or assumed a dictatorial spirit.

The Self-seeking Spirit leads to Satan's kingdom, not to Christ's. It begets evils and sorrows.

We must distinguish between the strong desire to improve, to have large usefulness, to grow in holiness and love; and the desire to have more honor and power, or even to be better than others. To do the very best we can in everything is our duty.

Why this fault was related of the Disciples. Because it was true. The picture of the disciples would have been incomplete, and have given a false impression, if only the good had been told. And this is one mark of the divine authorship of the Gospels. It is a warning to all Christians and churches to avoid this sin and danger. A large portion of the danger to the churches arises from some form of desire for place, honor, or control. The record is a comfort; for what Christian could find comfort for himself or for the church, if all the early saints had been perfect. The marvellous successes of the Gospels have been through imperfect instruments, and in spite of faults.

THE CHRISTIAN WAY OF GREATNESS.—Ver. 25-27. And he said unto them. Apparently this was spoken after the disciples had seated themselves at the Passover supper. The kings of the Gentiles exercise lordship over them. Better, lord it over them. It implies a wrong exercise of authority. And they that exercise authority (have lordship) are called benefactors. Insist on being called "benefactors." They have that name without always the reality. But ye shall not be so. The principles of Christ's kingdom are the exact reverse of those of the worldly kingdom. But he that is greatest among you. Some are greater than others, and it is blessed for all that it is so. It would not be well if God had made men as the machine makes pins, "all heads alike." Let him be as the younger. Humble, retiring, never putting himself forward, but ever ready to serve. And he that is chief, as he that doth serve. Using everything that makes him chief, as a means of serving his fellowmen. He is greatest who most serves his fellowmen. For whether is greater (which is regarded as the most honorable position) he that sitteth at meat (and is waited upon) or he that serveth? But I am among you as he that serveth. Jesus came into the world, not to be ministered unto, but to minister, and to give his life a ransom for many. He was always helping men, doing them good, making sacrifices for them.

ILLUSTRATED BY AN OBJECT LESSON.—John 13:1-17. In the former contention as to who should be greatest, just after the Transfiguration, almost a year before, Jesus used a little child as an object lesson, by which to enforce the truth. On this occasion he himself acted out an object lesson, which burned the truth into their very souls. He, their Lord and Master, took up their neglected duty, and performed for his disciples the menial service which, in their pride, they had refused to perform for one another. Their feet must have been covered with dust from their walk along the hot and much frequented road from Bethany to Jerusalem; and under such circumstances they would have been refreshed for the festival by washing their feet after putting off their sandals. But to wash their feet was the work of slaves; and since no one had offered to perform the kindly office, Jesus himself, in humility and self-denial, rose from his place at the meal to do the

menial service which none of his disciples had offered to do for him. No wonder the conscience-stricken disciples were amazed, and that Peter could not endure that Jesus should wash his feet. This fact shows us what kind of acts are required by a true following of this example of our Lord.

THE REGARD.—Ver. 28-30. Ye are they. In spite of their faults, they had done nobly. Which have continued with me in my temptations. Persecutions, reproaches, insults, dangers and rejection by his fellow-citizens. It was no small thing, on the part of the eleven, to have persevered in their attachment to Jesus, despite the hatred and contempt of which he was the object. There is something like a feeling of gratitude expressed in the saying of Jesus. And I appoint unto you a kingdom. This was part of the New Covenant with them. They were to be sharers in his glory, as they had been in his afflictions. As my Father hath appointed unto me. Jesus has become the head of the mighty kingdom on earth, and its triumphs are increasing every day, till he shall be King of kings, and Lord of lords. But he gained this kingdom by serving, by sacrifice, by giving himself for the good of others. In the same way, and only in that way, was this promise fulfilled to them. They are really kings of men. No earthly kings of the past or present exert so powerful an influence on men as do these humble disciples. But there was a humble and more visible reward than this in the promise that follows. That ye may eat and drink at my table in my kingdom. This was a symbol of the highest dignity and closest intimacy with the King of kings. And sit on thrones, judging (ruling over, governing, as the judges of old did in Israel), the twelve tribes (the whole body) of Israel. Just when and how this shall be fulfilled we may not know. But whatever Christ's kingdom shall be, of that they shall be a part; they shall partake of his joys, his triumphs, his glory, his reign.

BUT ONLY THROUGH TEMPTATION AND DANGER.—Ver. 31-37. And the Lord said, Simon, Simon. Judas had been "sifted as wheat," and proved chaff; Peter was also to endure terrible temptations. It is very probable that he, with his impetuous nature, had had no inferior part in the strife just mentioned. Satan hath desired to have you. He is planning to test you, as he tested Judas. That he may sift you as wheat. That he may toss and shake you up and down; i.e., alarm and harass you, by threats and afflictions, until you lose your presence of mind, and your hold of the promises, and so fall from the faith. But I have prayed for thee. And Jesus still lives "to make intercession for us." That thy faith fail not. Jesus did not pray that Peter might be saved from the trial, but saved in the trial. Christ's prayer was answered. Peter was almost shipwrecked, but he was saved, and was "better than ever before. And when thou art converted. Turned back from thy sin, and made a new man, like gold tried in the fire. Strengthen (establish, confirm in the faith) thy brethren. Who will pass through similar trials. And he said unto him, Lord I am ready to go with thee, both into prison, and to death. Peter protests courage and constancy. This profession was the language of a self-confident, inexperienced disciple who had not yet found out the weakness of his own faith, and the deceitfulness of his own heart. Men little know what they will do till the time of temptation actually comes. And he said, I tell thee, Peter, the cock shall not crow this day. Which began at sunset that evening. What was called the cock crowing was about three o'clock in the morning. Thou shalt deny that thou knowest me. From Mark we learn that Peter indignantly and vehemently denied this, and all the Apostles joined with him in declaring that they would die before they would deny him. And he said unto them. He forswears them all of a change in their circumstances, and of coming dangers. When I sent you without purse, scrip, and shoes, Lacked ye anything? Till then, the Apostles, had led a comparatively easy life. He turns their thoughts back to that comparatively peaceful time, that they might the better realize the great change which they are to meet. But now, he that hath a purse, let him take it. The general support of the verse appears to be a caution against the indolent and fanatical notion that diligence in the use of means is "carnal," and an unlawful dependence on an arm of flesh. We are not to neglect human instrumentality, in doing Christ's work, or to expect Christ's blessing if we do not use all lawful means within our reach. And he that hath no sword, let him sell his garment (if necessary, as of less importance), and buy one. This was an impressive way of saying that they must be careful for their defence and preservation by natural means against opposition and dangers hitherto

strange. That it is not to be taken "with unintelligent literalness," as if they were to fight against the Roman Empire. This that is written must be accomplished (fulfilled) in me. The hour was at hand when he would be crucified, and the disciples would be like sheep without a shepherd.

PRACTICAL HINTS.

Unsanctified human nature shows itself in the most holy places, and on the most solemn occasions.

The worst disputes are often about the least important things.

One of the greatest dangers of the church is the desire of some to be greater than others.

This desire excites contentions and quarrels, awakes envy, injures the character, tempts to wrong conduct, is selfish, and entirely contrary to the spirit of Christ.

If Christianity could at first succeed with such imperfect instruments, there is still hope with an imperfect church.

But the words, the acts, and the love of Christ conquered these unlovely desires in the disciples, and only so far as it does so in the church can it prosper.

Self-seeking is man's way of greatness; love and service are God's way.

Those that seek to bless others shall have the same kind of reward as Christ; a wider kingdom in which to do good.

Sifting removes the chaff, and makes true disciples better servants of God.

Those who have passed through great trials and have come out victorious, are thereby enabled to strengthen their brethren.

No one knows what he will do in any circumstances till he has been tried. Boasting and self-confidence lead to disaster and humiliation.

Different circumstances require different methods of working.

"Joking" the Baby.

On the train the other day, we encountered an interesting party of travelers—a father, mother, and two small children. The latter were not angelic in disposition, but they were hearty, jolly-looking little fellows, and the hearts of their fellow passengers immediately warmed to them.

At length, heat and weariness conquered the younger of the two—a mere baby—and he became cross and unmanageable.

"See here, sir," said the father, sternly, "lie right down, this very minute, and go to sleep!"

"No!" thundered the infant, with the voice of a Stentor.

"See here, ma"—and the father turned to his wife for assistance—"this boy must be made to go to sleep."

"O, well," was the cheerful response of the mother, "joke him a little, and I guess he'll go to sleep all right."

We turned our heads, anxious to see what kind of joking it was that was promised to have all the good effects of an anodyne, with none of its attendant evils. What was this soothing "joking" which a fond father was about to perpetrate upon his unruly offspring? Was it one of the discoveries of Christian science? Or did it belong to the realm of magnetic healing?

At all events, the process was interesting. The father set the boy down very hard, held him there, and remarked, impressively, "Now you go to sleep, or that—big—black—porter, in the next ear, will come—and—get—you—carry—you—off! So, you hear me!"

The boy went to sleep, and we were left to wonder why it was that there are so many truthful children in the world, when there are so many "joking" parents.—Chris. Standard.

By doing each duty fully as it comes, we qualify ourselves for more light and greater aptitude for succeeding duties. Faithfulness day by day in small things will make us keen to recognize the Divine voice with reference to greater things.—Chapman.

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