

Just a Cough

Not worth paying attention to, you say. Perhaps you have had it for weeks. It's annoying because you have a constant desire to cough. It annoys you also because you remember that weak lungs is a family failing. At first it is a slight cough. At last it is a hemorrhage. At first it is easy to cure. At last, extremely difficult.

Ager's Cherry Pectoral

Quickly conquers your little hacking cough. There is no doubt about the cure now. Doubt comes from neglect. For over half a century Ager's Cherry Pectoral has been curing colds and coughs and preventing consumption. It cures Consumption also if taken in time.

Keep one of Dr. Ager's Cherry Pectoral Plasters over your lungs if you cough.

Should we send you a book on this subject, free? Our Medical Department. If you have any complaint whatever and desire the best medical advice you can possibly obtain, write the doctor freely. You will receive a prompt reply, without cost. Address, Dr. J. C. AYER, Lowell, Mass.

John G. Adams

UNDERTAKER
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Caskets and Mountings.
Best Class Work at low

Special rates for country orders
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Opp. Courthouse.

Emulsion, which has been gained some

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The Sabbath-School.

INTERNATIONAL LESSON.

First Quarter, Lesson 3, Jan. 15, 1899.

CHRIST'S FIRST MIRACLE.

JOHN 2: 1-11.

Commit Verse 11.

Title of the chapter, *Cana, the*

Miracle in the Home.

Golden Text.—*And his disciples*

believed on him.—JOHN 2: 11.

HISTORICAL SETTING.

Time.—The latter part of February

four days after the last lesson.

Place.—Cana of Galilee, eight or

nine miles northeast of Nazareth.

Jesus.—At the very beginning of

his active ministry, with five or

six followers.

John.—Still preaching in the

wilderness of Judea.

SUBJECT: JESUS AND THE HOME.

JESUS AT A WEDDING AND AT THE

FOUNDING OF A HOME.—VS. 1, 2.

The third day, from the calling of

Philip and Nathanael. There was

a marriage. Including the marriage

feast, which was frequently

celebrated for several days. *Cana*

of Galilee. (See "Place.") *Jesus*

was called. Invited with his disciples.

His mother was there from Nazareth;

probably it was the wedding of

a relative or friend.

JESUS SUPPLYING COMMON WANTS

IN THE HOME.—VS. 3-10. *When*

they wanted, lacked, were wanting

in wine. The family were poor, the

supply was limited, and extra guests

had come. *The mother of Jesus*

said unto him. Probably by himself. Jesus

had wrought no miracle, so that she

probably did not expect any such

thing, but thirty years' experience

with him in her home had proved

his wisdom and clear judgment in

emergencies. *They have no wine.*

None but those who know how

sacred in the East is the duty of

lavish hospitality, can realize the

gloom which this incident would

have thrown over the occasion.

Jesus said unto her, Woman. This

address at first thought convey to

us a hint of disrespect. But it was

not so according to Greek custom.

It is equivalent to our saying

"Lady," and "was highly respectful

and affectionate mode of address."

What have I to do with thee? He

cannot work longer in her way.

He is beginning a new life and mode

of work as he enters upon his ministry.

It is not a refusal, but an

other plan, as the words following

show, *mine hour is not yet come,* i. e.,

the time when he can best begin

to exert his miraculous power, but

his answer implied that when the

hour was come he would relieve the

want. *His mother said, This shows*

how Mary understood Jesus. Six

water pots of stone. These out of

the compact limestone of which the

rocks in the neighborhood were

formed. *Containing two or three*

firkins apiece.—Firk is an almost

exact equivalent of the Greek metretes

which was about nine gallons.

Put the water-pots with water. They

were not necessarily empty, but

whatever had been drawn out was

replaced. *Draw out now.* Dip out,

draw as from a well. *The governor*

of the feast. The president of the

banquet. He was one of the guests,

who by general consent or the

selection of the host was set to

preside over the banquet. *The*

ruler....knew not whence it was,

(but the servants....knew). The

ruler of the feast declares what the

element is, the servants knew what

it was. *Called the bridegroom*

at whose house the feast was, and

who was accustomed to furnish the

wine. At the beginning....good wine

While the sense of taste is acute.

When men have well drunk. i. e.,

have drunk freely, and their power

of discerning between good and bad

lost. *That which is worse.* Implying

both worse and weaker. *Kept the*

good wine until now. A more delicate

flavor, richer, more fragrant.

No one can prove that the wine

Christ made had any intoxicating

qualities. It may have well been

the ideal wine, the juice of the

grape fresh from the vines. It is

interesting in this connection to

notice that in all reference to the

Lord's Supper, the word wine is not

nature and power. His disciples

believed on him. Their faith was

renewed, confirmed.

How Conduct a Review.

This is a difficult question, and

one to which very different answers

may be given. Let us briefly note

some of these answers.

1. A scholar should be led to fix

the material already received

in his mind. If any scholar has

missed all or any of the lesson

material, that one cannot review

such missed material. If one has

never once viewed a battle ground,

he cannot yet review it. To re-

view anything implies that it has

first been seen by the reviewer,

who is now viewing it for at least

the second time; that is, reviewing

it.

Some superintendents may think

this is too obvious to require at-

tention. But let any person care-

fully watch the classes in any school,

even one of the very best regulated

and graded ones, and he may safely

declare that more than one

teacher is attempting to review

lessons which his or her scholars

have never before viewed at all.

In other words, there is an attempt

to do what is quite impossible and

absurd.

2. Therefore, in conducting a

review it is first necessary to find

out what scholars have had a first

view of the material proposed to

review. Only those that have so

viewed the material can properly

review it. They may profit by

hearing the others review, and may

gain much in thus giving close at-

tention; but beyond that they can

not be said rightly to share in the

review.

3. Moreover, it is needful to

ascertain about how much of the

material proposed for review has

been actually perceived—not merely

gone over—by the scholars; for

only so much of it can be strictly

or even profitably reviewed.

You will ask me, Does not this

limit the review to narrow lines?

Certainly it limits it; but not to

narrower lines than you must have

limited the first view. Clearly a

review must be bounded by the ex-

tent of the first view, but only by

that limit. Indeed, it may be, that

in spite of the narrowness of the

first view, a review may give the

learner a more precise sight, just in

proportion as you have taught the

mind to observe accurately or care-

lessly. Looking over a landscape

the second time, the great outlines

will appear the same; but a careful

observer will detect many bits of

color, of hill, dale, forest, and field

that escaped the first view. These

give fresh interest to the scenery,

and furnish added perceptions of

peculiar marks that serve to dis-

tinguish it from other landscapes.

So a review of Biblical material

brings more distinctly to the mind

those peculiarities which mark each

portion, and aids the student to

have a more accurate as well as

more lasting knowledge of it.

If what has been said is correct

—and it is surely in accord with

the experience of some of the best

educators, secular and religious—

then it is not hard to see why re-

views are so often unsatisfactory.

More than half of the so called re-

views are not reviews at all, but

simply lame attempts to re-view

lessons which had never been given

a first view. No wonder such at-

tempts are poor. They ought to be

flat failures. The way to conduct a

good review is not to attempt the

impossible, but to see to it that

scholars have gained a good, clear

first view, then a review will be

comparatively easy; it will conduct

itself.—Dr. E. W. Rice, in Sunday-

School Journal.

Administering the Oath in

Foreign Countries.

In most continental countries the

practice of kissing the book is un-

known, the ceremony of taking the

oath being more akin to the Scot-

tish than to the English form.

A French witness has a very

simple ordeal to pass through before

unfolding his tale. The judge,

seated beneath a crucifix, says: You

swear to tell the truth, the whole truth, and nothing but the truth, exclaims the Italian witness, resting his hand upon an open Bible.

The Spanish oath is more elaborate. The witness, kneeling on his right knee, places his hand on the sacred book, and, being asked by the judge, Will you swear to God and by those holy gospels to speak the truth to all you may be asked?

answers, Yes, I swear. Thereupon the judge says: Then if thus you do God will reward you, and if not will require of you. In some parts of the country the ceremony is different. The witness forms a cross by placing the middle of his thumb on the middle of his forefinger, and kissing his thumb—a practice which would probably be very familiar to some English witnesses—exclaims: By this cross I swear.

The most curious European oath is administered in Norway. The witness raises his thumb, his forefinger, and his middle finger. These signify the Trinity, while the larger of the uplifted fingers is supposed to represent the soul of the witness, and the smaller to indicate his body.

Before the oath is taken a long exhortation is delivered, the most material parts of which are as follows: Whatever person is so ungodly, corrupt, or hostile to himself as to swear a false oath, or not to keep the oath sworn, sins in such a manner as if he were to say: If I swear falsely, then may God the Father, God the Son, and God the Holy Ghost punish me, so that God the Father, who created me and all mankind in His image, and His fatherly goodness, grace, and mercy may not profit me, but that I, as a perverse and obstinate transgressor and sinner, may be punished eternally in hell. *** If I swear falsely, then may all I have and own in this world be cursed; cursed be my cattle, my beasts, my sheep, so that after this day they may never thrive nor benefit me; yea, cursed may I be and everything I possess.—N. Y. Adv.

Arbitrary English Language.

We'll begin with a box, and the plural is boxes.

But the plural of ox should be oxen, not oxes.

The one foot is a goose, but two are called geese.

Yet the plural of mouse should never be mease.