

The Sunday-School.

FIRST QUARTER,
LESSON VII.—Feb. 12.

THE SECOND MIRACLE IN CANA.

John 4: 43-54.

COMMIT VS. 49-51.

GOLDEN TEXT.—*The same works that do, bear witness of me, that the Father hath sent me.*—John 5: 36.

HISTORICAL SETTING.

Time.—December A. D. 27, or possibly early in January A. D. 28. A few days after the last lesson.

Place.—Cana of Galilee, a few miles from Nazareth; and Capernaum, a city 20 or 25 miles to the northeast, on the shore of the Sea of Galilee.

Jesus.—Thirty-one years old, John the Baptist still preaching in the wilderness of Judea.

Place in the Life of Christ.—The beginning of the great Galilean ministry. The division where the other three Gospels take up the public ministry of Jesus.

Jesus set out on his journey from Judeah for Galilee. The journey had been interrupted by his work at Sychar, where he spent two days (v. 43) at the request of the people. Continuing, he went into Galilee, and entered upon his Galilean ministry, which lasted nearly two years.

Galilee was very populous, containing, according to Josephus, at least three millions of people, including two hundred and four towns of over fifteen thousand inhabitants. It was a very fertile country, well watered from the mountains of Lebanon. It was full of trees, orchards, gardens, grain fields, vineyards. It was a business country, full of varied activities manufactures, fisheries, exports of oil and fruits. It had contact with the outer Roman and heathen world. The Galileans were a moral, intelligent, industrious, and enterprising people. They were more accessible to new teachings than the people of Judea.

The Galileans received him. Because they had seen all the things that he did at Jerusalem, the report being brought home by those Galileans who went unto the feast. Came again into Cana. Jesus would be welcomed there, not only on account of the favor he had done before but also because it was the home of Nathanael. A certain nobleman. A person of royal blood, or rank, or office. When he heard that Jesus was come. Knowing what Jesus had done, he had faith to believe that Jesus would help him. He went unto him, from Capernaum to Cana. Besought him that he would come down. Thinking that Jesus must see the boy to cure him. At the point of death. Showing the urgency of the case. Then said Jesus unto him. He uttered a truth which tended to awake in him a fuller and more spiritual faith. Except ye see signs and wonders, calling attention to the power of the doer. Jesus would lead this nobleman to look beyond the miracle he was beseeching Jesus to work, and find a spiritual experience of salvation from sin. Sir, come down ere my child die. The nobleman practically said, "I do believe, I am not looking for wonders, but my child is dying, let us save him first." Go thy way; thy son liveth. Here is the reward of his faith and the means to larger faith.

And the man believed the word that Jesus had spoken. He not only believed in general in the power of Jesus to heal, but he believed for himself and acted upon his belief. And he went his way. He left Jesus. At the seventh hour. Either one o'clock, p. m., according to the Jewish reckoning, or seven o'clock, according to one Roman reckoning. It is possible that he went as far towards home as he could that night and was completing the journey early the next day. The fever left him, showing a sudden and decisive change. Himself believed, and his whole household. They all became disciples. Second miracle. Not the second miracle Jesus had wrought (v. 45), but the second in Galilee.

LIGHT ON PRESENT DAY PROBLEMS.

Sickness and trouble often lead us to Christ. God loves and cares for us in our weakness and lost condition; and our very needs should be an argument for believing he will help us.

This nobleman had not much faith, but he used all he had. He took every means in his power. He could not cure his boy himself; he therefore went to one who could.

Note the quality of his faith. 1. It was faith overcoming many obstacles.

2. It was a faith exercised for others.

3. It was a reasonable faith, based on facts.

4. It was a faith that led to an avowed discipleship.

The Purpose of the miracles is twofold.

1. The works are wrought as signs, "signs of his compassion and abiding love for mankind," signs of God's character, revelations of the heart of the Father, object lessons of great and vital truths. They are the outshining of the very nature of Jesus and his gospel.

2. The miracles of Jesus are wonders and powers, astonishing manifestations of power. Thus they express the divine power of Jesus as able to be our Saviour. They are evidences and proofs that Jesus bears a true message from the Father.

The Value of Miracles to Christian Experience.

1. They give us a more exalted view of Christ as our Saviour.

2. They help us to realize that God is our Father, with both the power and will to help.

3. They show us our heavenly Father as a living power in history and providence.

4. They teach us about the answers to prayer.

They strengthen our faith in the life-giving, regenerating power of the Holy Spirit.

If You Have a Bad Cold

If you are sneezing and suffering from a "stuffed-up" head and running eyes, the best plan is to get fragrant healing-Catarrhozone, the quickest and surest cure for cold in the head, coughs and catarrh ever discovered. This great healing agent is carried by the air you breathe all through the passages of the nose, throat and lungs. It soothes the irritated membranes, kills catarrhal germs, instantly stops the cough and sneezing. It's the antiseptic vapor of Catarrhozone does the curing. A trial proves that a cold can be killed in a few minutes by Catarrhozone. Money back if it fails. Complete outfit \$1.00; small size 25 cents.

Contentment comes neither by culture nor by wishing; it is a reconciliation with one's lot, growing out of an inward superiority to our surroundings.

THE COST OF A BOY.

I read the other day that it cost nearly a thousand pounds to bring up a London boy, and educate and dress him well. I said to myself: "That is because everything in the city has to be bought, and living is high." But I began to study the thing, and I found that even a country boy costs his parents a good deal.

When you count what a boy eats and what he wears, and the school books he must have, the doctor's bills which have to be paid when he gets the measles or the scarlet fever, he will cost his folks at home at least a hundred dollars a year. If a boy is given to breaking things, kicking the toes out of his boots and so on, he costs more than that; so when I am twenty-one, and old enough to do for myself, I shall have cost father more than two thousand dollars.

Mother cooked food, and made my clothes, and patched them, washed and ironed for me, took care of me when I was a little fellow and whenever I was sick, and she never charged anything for that. If she were dead, and father had to pay for all that, it would cost another hundred dollars a year more, and that two thousand dollars' worth of work mother will have done for me by the time I am a man.

Four thousand dollars for a boy! What do you think of that? These are hard times. When parents put four thousand dollars into a boy, what have they a right to expect from him? Is it fair for a boy to play truant at school? Is it fair for him to play ball, go swimming or hang around town all the time, when, maybe, his father's potatoes are not dug, nor the wood brought in for his mother? Is it fair for him to disappoint them by swearing and drinking? Is it fair to forget his parents when he has left home, and neglect even to write them letters?

I remember a bright young man's saying: "Some of our parents have put about all the property they have into us boys and girls. If we make whiskey decanters of ourselves, they will be poor indeed, but if we make good citizens and substantial men and women, they will feel as though they had good pay for bringing us up."

Boys, what are you worth to your parents?—Written by a Boy for The Children's Friend.

THE FOUR PLANTS.

An old teacher was once taking a walk through a forest with a scholar by his side. The old man suddenly stopped and pointed to four plants close at hand. The first was just beginning to peep above the ground, the second had rooted itself pretty well into the earth, the third was a small shrub, while the fourth and last was a full-sized tree. The tutor said to his young companion: "Pull up the first."

The boy easily pulled it up with his fingers.

"Now, pull up the second."

The youth obeyed, but not so easily.

"And now the third."

The boy had to put forth all his strength and use both arms before he succeeded in uprooting it.

"And now," said the master, "try your hand upon the fourth."

But lo! the trunk of the tall tree, grasped in the arms of the youth, hardly shook its leaves.

"This, my son, is just what happens with our bad habits and passions. When they are young we can cast them out readily, but only divine power can up-

Ayer's
Falling hair means weak hair. Then strengthen your hair; feed it with the only hair food, Ayer's Hair Vigor. It checks falling hair, makes the hair grow, completely cures dandruff. And it always restores color to gray hair, all the rich, dark color of early life.
"My hair was falling out badly and I was afraid I would lose it all. Then I tried Ayer's Hair Vigor. It quickly stopped the falling and made my hair all I could wish it to be."
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for
Falling Hair

root them when they are old."—Classmate.

A Pill for Generous Eaters.—There are many persons of healthy appetite and poor digestion who, after a hearty meal, are subject to much suffering. The food of which they have partaken lies like lead in their stomachs, Headache, depression, a smothering feeling follow. One so afflicted is unfit for business or work of any kind. In this condition Parneece's Vegetable Pills will bring relief. They will assist the assimilation of the ailment, and used according to direction will restore healthy digestion.

A living hope, living in death itself. The world dares say no more for its device than, while I breathe, I hope; but the children of God can add by virtue of this living hope, while I die I hope. Death, which cuts the sinews of all other hopes and turns men out of all other inheritances, alone fulfils this hope and ends it in fruition; as a messenger sent to bring the children of God home to the possession of their inheritance.—Robert Leighton.

Good Digestion Should Wait on Appetite.—To have the stomach well is to have the nervous system well. Very delicate are the digestive organs. In some so sensitive are they that atmospheric changes affect them. When they become disarranged no better regulator is procurable than Parneece's Vegetable Pills. They will assist the digestion so that the hearty eater will suffer no inconvenience and will derive all the benefits of his food.

It is dislocation and detachment from the life of God that makes things ugly.—Emerson.

After Work or Exercise

POND'S
EXTRACT

Soothes tired muscles, removes soreness and stiffness and gives the body a feeling of comfort and strength.

Don't take the weak, watery witch hazel preparations represented to be "the same as" Pond's Extract, which easily sour and generally contain "wood alcohol," a deadly poison.