

When she ceased he said to her: "Well, your mother wants you to be more careful next time, I suppose; and, by the way, I think I saw a little boy who looked very much like Habazhu, in my tent."

Sure enough, she found him there with his nurse. When she got home with them, she found her mother—her own dear self,—and, after giving her a big hug, she sat quietly down by the fire, and resolved to be very good in the future. She did not sit long, however, for soon a neighing of horses, and the running of girls and children through the camp to meet the hunters, proclaimed their return. All was bustle and gladness throughout the camp. There had been a successful chase, and the led horses were laden with buffalo meat. These horses were led by the young girls to the tents to be unpacked, while the boys took the hunting horses to water and tethered in the grass. Fathers as they dismounted, took their little children in their arms tired as they were. Nedawi was as happy as any in the camp, for her seventeen year-old brother, White Hawk, had killed his first buffalo, and had declared that the skin should be Nedawi's robe, as soon as it was tanned and painted.

(To be continued.)

### THE DRINK PROBLEM.

Does the human system in its normal condition require any tonic stimulant? All physical analogies speak against it. We are frugivorous by nature, partly carnivorous by habit, but certainly not graminivorous; and of all animals only a few graminivorous ones have a natural craving for the mildest of all stimulants: deer, wild goats and a few of the larger ruminants pay an occasional visit to the next salt-lick. With this exception, the instinct of all mammals in a state of nature revolts against the mere taste of our popular tipples and spices. Strong spirits and opium are shunned as deadly poison even by reptiles and the lower insects. Sustained only by the tonic of the *vis vita*, animals endure the rigor of an Arctic winter, and perform their physical functions with an energy far surpassing the exertions of the most active man. That mental vigor is compatible with non-stimulating diet is proved by the teetotalism of many ancient philosophers, and such modern brain-workers as Peter Baile, Grimm, Laplace, Combe, Franklin, and Shelley. But can abstainers combine mental activity with physical exertion, and especially with the monotonous, long-continued drudgery of the labouring classes? In other words, will total abstinence do for the people at large? The Pythagoreans of Magna Græcia relaxed their principles before they became a national party. Still, history furnishes one excellent test case in point: the western Saracens abstained not only from wine, but from all fermented and distilled drinks whatsoever, were as innocent of coffee as of tea and tobacco, knew opium only as a soporific medicine, and were inclined to abstemiousness in the use of animal food. Yet six millions of those truest sons of temperance held their own for seven centuries against great odds of heavy-armed Gaiours, excelled all Christendom in astronomy, medicine, agriculture, chemistry, and linguistics, as well as in the abstract sciences, and could boast of a whole galaxy of philosophers and inspired poets.

—International Review.

—There is complaint with regard to the treatment of missionaries in the Church of England, it being alleged that, in some instances at least, when at home they are brought in contact with clergymen of that church, who are cold, distant and supercilious. Whatever may be the case in Great Britain, we are glad to be able to say that in this country no class of people is received more cordially, or treated with greater respect than are returned missionaries.

## INTERNATIONAL S. S. LESSON.

Sunday, Feb. 6.

(Specially prepared for the Christian Helper by Mrs. J. C. Yule.)

THE BOYHOOD OF JESUS.—Luke 2: 40-52.

GOLDEN TEXT:—And the child grew and waxed strong in spirit, filled with wisdom; and the grace of God was upon Him.

Commit—28-32.

### INTRODUCTION AND CONNECTION.

During the time that intervened betwixt this lesson and our last, many things, elsewhere related, transpired—as the visit of the wise men from the East; Joseph's dreams and subsequent flight with Mary and her child into Egypt. The massacre of the children in and around Bethlehem by Herod; and the return, after Herod's death, of Joseph and his family to Galilee. Unlike biographies in general, however, our Lord's childhood—that period of life which is so full of suggestion and intimation of what the man will be—is passed over, with the exception of what we find in our present lesson, in profound silence. We are not, however, to suppose that this was an important portion of our Lord's life; or that it had not direct and special bearing upon His great work. It was necessary, in order that Jesus might understand the needs of those whose nature He had assumed, that He should be familiar with the whole round of human experience, infancy, childhood, and youth, no less than that of mature years; and so, having been tempted in all points like as we are, He would be able to succor all them that are tempted.

### LESSON NOTES.

(40). *And the child grew*—as other children do, subject to the same laws, and used to the same physical exercises. *Waxed strong in spirit, filled with wisdom.* By this is meant, not so much that precocity of intellect which characterizes mere genius, as that soberness of judgment and clear discernment of truth which result from the thoughtful and devout study of the Word of God. *And the grace of God was upon Him.* Grace means divine favor resting upon, or moral excellence and beauty divinely wrought within, an individual. In the case of Jesus, it means both; for, though a child, He was a holy and sinless child; and thus His whole nature, turning directly to God and His Word, was beautiful and gracious outwardly and inwardly both.

(41). *Now his parents went*—were "went," or "used to go"—to Jerusalem, &c. The law required the attendance of the males only at this feast; (Ex. xxiii. 15-17);—yet women were permitted to go, and frequently did so—as in the case of Hannah (1 Sam. i. 7) and also Mary as recorded here.

(42). *And when He was twelve years old.* Dr. Brown tells us that, at the age of twelve, every Jewish boy was styled "a son of the law;" being then put under a course of instruction, and trained to fasting and attendance on public worship, besides being set to learn a trade. Thus Jesus was permitted, probably for the first time, to visit the royal city, and join in the temple services at this great national feast.

(43). *And when they had fulfilled the days*—the days of the feast (Lev. 23:5-8)—*as they returned*—to Nazareth—the child Jesus tarried behind in Jerusalem; and Joseph and his mother knew not of it. This is not to be interpreted as a neglect of filial duty; but rather as an evidence of the absorbing effect the worship and services of the occasion had had upon Him. He seems to have been so engrossed and preoccupied as neither to heed the lapse of time nor the departure of the worshippers.

(44). *But they supposed him to have been in the company, &c.*—that is, their fellow worshippers with whom they journeyed. This seems strange oversight and carelessness on the part of Mary and Joseph; but probably His discretion and prudence were so assured as to free them from all anxiety on His account; while his well known piety left no question in their minds of his being with some of the thoughtful and devout ones of their company, conversing with them about the things He had just seen and heard. *Sought Him, &c.*—probably at evening, when they pitched their tents for the night.

(45). *When they found Him not, &c.* We can only imagine the consternation, dismay, and bitter self-upbraiding of the parents as they turned back to Jerusalem, seeking the missing child. How should they answer to God for His loss, should He never be found? how return to their

homes without the child who had been such a peculiar treasure to them?

(46). *After three days*—that is, a day's journey from the city, another back, and another, or part of another, spent in searching. *In the temple*—not in the sanctuary, or holy place, which was accessible only to the priests, but in one of the apartments without, where the doctors of the law met and taught their pupils. *Hearing them and asking them questions.* The mode of teaching practised by the Rabbis was, by question and answer; hence, the asking and answering of questions by Jesus would not, in itself, have been matter of surprise.

(47). *All that heard Him were astonished, &c.*—that is, at the wisdom and maturity of mind He evinced. Such was His knowledge of the mysteries of God's law, such the acuteness of His questions and the clearness of His answers, as to fill all who heard Him with astonishment.

(48). *They—Joseph and Mary—were amazed*—that is, at finding Him there, and engaged in such a way, it was all so unlike what might be expected of one of such tender years and limited opportunities. *His mother said:—Son, &c.* The mother's words, probably spoken to Him when alone, are very gentle; and clearly reveal the pain of heart with which she sought Him. It can hardly be called a rebuke, but rather a request for an explanation.

(49, 50). *And He said unto them, &c.* He did not explain—probably his doing so would have involved much that it was best they should not know—but he asked instead—*How is it ye sought me? Wist ye (knew ye) not, &c.*, or, in other words, was it not evident to you that, since I was not with you, I must be occupied with my Father's business? Mary had used the words *thy Father*;—Jesus used the same word, but with a different meaning. They perceived that He had a meaning of His own, but they understood not the saying, and probably forbore to question him farther. Dr. Brown remarks:—"These, as the FIRST RECORDED WORDS OF CHRIST, have a peculiar interest over and above their intrinsic preciousness: In His Father's house He felt Himself breathing His own proper air; and His words convey a gentle rebuke of their obtuseness in requiring Him to explain this."

(51). *And he went down* (from Jerusalem)—in speaking of the metropolis they usually said *up* when going to it, and *down* when going from it) *with them; and came to Nazareth*, and was subject (in subjection, obedient) *unto them.* This being *subject* implied a life of labor such as His father might appoint. He became a *carpenter*; and as such had, in after years, to bear the sneers of his townspeople (Mark 6: 3). Thus the Creator of men became obedient to a man, and the hands that made the worlds (Heb. 1: 10) wrought for years at a mechanic's trade. *His mother kept (treasured, hid away) all these sayings in her heart.* She could not explain them—to her they were full of mystery, but they were not things to talk about, she kept them in her heart.

(52). *Increased, &c.*—advanced, physically and mentally, from boyhood to youth, and from youth to manhood. *Increased in favor, &c.* These words must be understood of Jesus simply as a man. As His human capacity increased His ability to serve both God and men increased; and the apparent favor and approval of God were in proportion. God's love and favor for His Son were eternal and unchangeable; but the *visible manifestations* of them were increasingly frequent while He tabernacled with men.

### SUGGESTED THOUGHTS.

Jesus' devotion to His Father's business is a precious example to all young Christians. It was at *twelve years of age* as truly His meat and drink to do His Father's will, as it ever was in after years. A child's work for Christ is quite as acceptable to God as that of a man.

Jesus' submission to His parents is a further example to the young. Instead of saying—I have found my Father's house, and I mean to stay and serve him here, He went quietly back to Nazareth, to serve God in obedience to His earthly parents. He came to keep His Father's law (Ex. xx. 12), as well as to do His Father's work.

Jesus' condescending to work with His hands, in obedience to the law of labor that rested upon all men, is another rich example. Let no one despise honest labor, since the Lord of glory was not ashamed to spend His early manhood in working as a mechanic.

### QUESTION SUMMARY.

(FOR THE CHILDREN.)

(40). What is said of Jesus in this verse? With what was He filled? What was upon Him? What is *grace*? See note. (41). How often did Jesus' parents go to Jerusalem? Why did they go there? Why was the *Passover* kept? (Ex. 12:26-27). How old was Jesus when He went with them? (43). How many *days* did the feast last? (Lev. 23:5-8). When His parents started for home, what did Jesus do? Did His parents know He was staying behind? (44). Where did they suppose He was? What is meant by *the company*? What did they do when they missed him? (45). Where did they go looking for Him? (46). How long was it after they left Jerusalem to go home, before they found Jesus? Where did they find Him? Was He in the temple—proper—that is the holy place? Where, then, was He? Why not in the holy place? See note. What was He doing? (47). Why were they all astonished? (48). What were his parents amazed at? What did His mother say? (49). Did Jesus answer His mother's question? What *two* questions did He ask her? When Jesus said *Father*, did He mean the same that Mary meant? Whom did He mean? (50). Did His parents understand Him? (51). Where did he go with them? What is meant by *was subject to them*? See note. If He had not obeyed His parents would He have sinned? Whose law says—*Honor thy Father and thy Mother*? Who does it say that to? Then, as Jesus was a child, was it his duty to do what God requires of all children? Did Jesus, like other Jewish boys, *learn a trade*? What trade? (Mark 6:3). (52). In what did Jesus increase? What is it to *increase*? In what respects should you imitate Jesus? See "suggested thoughts." Can you fail to imitate Jesus, and not sin against God?

### PROPRIETORSHIP.

"Ye are not your own" 1 Cor. vi. 19.  
"I am thine" Psalm cix. 94.

It is a great thing for the Christian to be quite clear on this point, that he is not his own, but that he belongs to Christ. The firm belief that Christ is his master and that he is Christ's servant helps him greatly in finding and filling his right place in the world, while it affords him the strongest comfort amidst the trials he meets with on earth. He is "bought with a price, even with the precious blood of Christ," he is therefore of value in the eye of his Master, however valueless he may seem either to his fellow men, or to himself. Whatever may be his faults there is something which his Lord knows he can do and expects him to do. He has the privilege of obtaining strength for his work and help in every time of need from the one Lord to whom he is responsible. Other lords have had dominion over him to his sorrow; but his own true Lord has found him and claimed him, and it is now the business of his life to glorify God in his body and in his spirit, which are God's. "Ye are not your own" is a word not addressed to every one; it is addressed to those who know their Lord and own His claim to them. He challenges them as His purchase, and He would have them in return to claim Him as their own.

If the thought of Christ's proprietorship in him is a help to a man in all that is holy and pure and true and good, it is also a marvellous solace and comfort in affliction. For the blood-bought child of God ought to feel that the sorrows of life are not sent to destroy one who is so precious as he is in the eye of his Lord. His afflictions come not by chance, but are sent with a high purpose. They ought not to make him doubt that he is the Lord's, for it is written, "Whom the Lord loveth, He chasteneth." His cry is, "I am Thine, save me! Save me from doubting Thy love, save me from dishonoring Thy name."—Exchange.

—Eighteen years ago, the first Protestant church established in Brazil was formed in Rio Janeiro. Now there are several churches with about 1,000 members. The whole country is open for gospel work among 12,000,000 people.