

Youths' Department.

BIBLE LESSONS.

Sunday, April 29th, 1866.

JOHN xii. 20-36: Testimony to Christ's Divinity. I KINGS xi. 26-43: Solomon's death. Recite—ISAIAH ix. 6.

Sunday, May 6th, 1866.

JOHN xii. 37-50: Christ declares His authority. I KINGS xii. 1-24: Rehoboam's accession.

Scripture Enigma.

- WHO cowardly a prince did kill?
2. Who built a city on a hill?
3. Whose son profane, his life did lose.
4. What Persian queen preserved the Jews.
5. What Jewish King a leper died?
6. Whose wicked mother "Treason" cried?

The initial letters joined a right. A famous Jew will bring to light.

D. W. A.

For the Christian Messenger.

The day of your birth.

Most people know the day of the month on which they were born. But the day of the week on which that deeply interesting event occurred, is seldom recorded and seldom known.

For instance I was born in May 17, 1810. I have two cousins living, (and half a score more for ought I know,) who were born the same month. One of these was born on the 4th, the other on the 22nd. We shall therefore all be fifty-six years old, should we reach our next birthday.

The same result is reached by reckoning the time back, shifting one day for every ordinary year, and two after each leap year.

Table with 2 columns: Leap year, Day of week. 1866. May 1st, Tuesday. 1865. " Monday. 1864. " Sunday. 1863. " Friday.

and so on until in 1810, May 1st, is on Tuesday.

You may extend this table as far back as you please. The day of the week on which May 1st, fell on any year, being known, it is easy to compute that of any other month.

It may be interesting to some of your readers to be informed that with equal precision all the phases of the Moon, and all the eclipses of the sun and moon that have occurred for thousands of years, can be calculated.

MAY FLOWER.

How to act.

Without seeing the Saviour, act as you would if you did see him before you; attend to his written words just as you would if you heard him speak them.

A spoiled boy.

Who was he? He was Adonijah, one of David's sons. How was he spoiled? By having his own way, and not being corrected by his father when he did wrong.

Duties and Issues.

When the late Rev. Dr. Nettleton was laboring in revivals in Connecticut, he once revisited a parish where, more than a year before, a revival had occurred under his preaching.

"Yes; she was very intelligent and clear in her experience, I thought, and gave good evidence of a genuine change of heart. Does she hold back from a profession? and for what reason, pray?"

Jane was glad to see Mr. Nettleton, and showed a hearty interest in recalling with him the incidents connected with his labors. To his more personal application of the subject, she did not hesitate to reply as to the work of grace in her own soul.

"Is it that you feel doubtful of your own conversion," said Mr. Nettleton. "No, sir, I cannot distrust the reality of a divine work in my heart.

"And you acknowledge the duty of public consecration to Christ; of remembering him in the Lord's supper, and covenanting with his people?" "I do; my heart longs for it as a privilege."

"A flood of tears showed the force of this appeal; and when he added solemnly, 'Your Lord asks you, through me his servant, why you thus grieve and disobey him?'"

"What then do you propose? to keep the light of life shut up in your own soul, and leave your companion to walk in darkness by your side to perdition?" "Oh no; it is my hope and purpose to show him, by a careful, consistent life, the real worth of religion, and then to avow my own change, and persuade him to join me in a public consecration to God and his church; but if I were to make a profession first, it might so grieve and anger him as to repel him from all good influences, and render his salvation hopeless."

"My dear young friend, duties are ours, but issues belong to God. Your proposed course is a most dangerous one, and a scheme upon which you cannot ask that divine blessing which alone would give success."

Jane was convinced of her error, and at once took up her cross and followed the divine command. Then she opened her heart to her absent lover, and told him freely what Christ had

done for her soul, and the vows which she had made to be the Lord's. Renewing her assurances of unchanging affection to himself, she pledged him the love and duty of a Christian wife, and besought him to join her in the service of God, that their union might be lasting as eternity.

The favor of heaven followed this adherence to duty. The Holy Spirit blessed that frank and faithful letter to the conversion of the proud opposer, and Jane Manning had a pious companion for life.—American Messenger.

Unconscious Influence.

A daily prayer-meeting was established in the rooms of the American Tract Society soon after its formation, in the days of Harlan Page, which has been continued ever since, attended chiefly by officers and laborers in the Tract building.

An incident recently occurred showing how God can work beyond the intended agencies of his people, and beyond their weak faith. Beneath the room for prayer are offices occupied by legal gentlemen, one of which, as the bell struck for the hour of devotion, a man of the world entered to transact some secular business.

"MY MASTER IS ALWAYS IN."—"Johnnie," said a man, winking slyly to a dry goods clerk of his acquaintance, "you must give me good measure. Your master is not in."

Johnnie looked solemnly into the man's face, and replied: "My Master is always in." Johnnie's master was the all-seeing God. Let every tempted child, ay, and adult too, adopt Johnnie's motto: "My Master is always in." It will save him from falling into many sins.

Temperance.

ADDRESS

Of the Executive Committee of the Young Men's Christian Associations of the United States.

The Convention of Young Men's Christian Associations, which met in Philadelphia last summer, instructed its permanent Executive Committee to prepare and publish a paper on intemperance, addressed to the young men of the country. It is now published:

There is a great work for us to do,—a special work, which must be done now,—a work in which every young man can do something,—a work which can never be done better than it can be done now.

Our remaining great national curse must be fought and conquered. The power of the STRONG DRINK interest must be broken. The spread of drunkenness must be stopped, or we are lost.

The putting down of drunkenness, and the reforming of drunkards, is a work worthy of Him whose name we bear.

How can we help on with the work? 1. Let every young man set an example of abstinence from strong drink!

There is no occasion for a healthy man to use liquor at all. It does not strengthen the arm; it does not clear the head; it does not brighten the eye; it does not make the foot-step firmer; it does not make the man who uses it more industrious, more useful, more lovely, or a more worthy member of society. It does not make him more of a gentleman.

Even when sick, strong drink is better avoided, or used sparingly, under positive medical prescription. Many men make drunkards of themselves by continuing to use, as a beverage, strong drink which has been prescribed as a medicine. Young man, you do not so continue the use of opium salts, castor oil, or mustard plasters, after recovery from sickness.

To drink liquor is dangerous. To abstain from it, in spite of temptation to use it, is noble. The temptation is presented every where. In the restaurant where we eat our dinner, the cut-glass decanters of fiery poison face us like batteries posted for our destruction; in the social gathering, the mixture of alcohol and logwood, which bears the high-sounding name of some celebrated wine, is thrust upon us under the guise of hospitality and good cheer; at the wedding, some intoxicating mixture is set before us, and we are told that we are guilty of rudeness if we do not partake of it; in the family closet, the jug of brandy, or the bottle of vile "biters," invites to the private pursuit of a course which proves, in the end, even as bitter as gall and wormwood.

If, by abstaining, you can prevent one friend or brother from becoming a drunkard, the sac-

rifice, on your part, of the pleasure of pouring filthy stimulants down your throat, will not be in vain.

2. Deal very kindly with the drunkard. There is a general disposition to kick the poor fellow, to speak harshly to him, or, at best, to let him alone, as a degraded specimen of humanity.

This is wrong. He is besotted, it is true, because of his beastly appetite; but that appetite has been goaded on by the seller of strong drink, and the seller of strong drink has been allowed to pursue his fiendish business with little hindrance on the part of Christian people, beyond an occasional (not very forcible) remonstrance. The drunkard, fallen though he may be, is our brother. We cannot get rid of our responsibility by saying, "Am I my brother's keeper?" It is our business to do all we can to reform and restore him to decency and to Christianity, and what we do must be done in the spirit of our Master.

3. Help down with the rum trade. Its profits have been so great that it has become a mighty power in the land. No outrage or indecency is too great for it to commit. For gain, it makes merchandise of the souls of its victims; it ruins families; it breaks up the peace of households; it makes widows and orphans; it fills almshouses, jails, and penitentiaries. It fattens pauper graveyards with the remains of its victims. It not only controls primary meetings, elections, and legislative assemblies; but it is protected by law to such an extent, that, while it is permitted to make wrecks of men, their outraged widows have no recourse on the destroyer of their happiness.

The slave trade was bad. The slave auctions were horrible. The dealer in human flesh was voted to be a low wretch, who could not gain admission into decent society.

The liquor trade is, if possible, worse. The bartering of a man's soul across a bar-counter, for glass after glass of mean whiskey, is fully as vile as to sell his body by auction. As the slave-dealer was held accursed, so let society frown on the maker and the seller, wholesale or retail, by the hogshead or by the small, of distilled perdition, until every vender of the poison shall, by force of public opinion, if not of law, be driven out of a life of crime and dishonesty into some decent business, on which he can consistently ask the blessing of God. To this end we must.

4. Awaken the people to action. Present indications show that the people are beginning to think on this matter as they have not thought for years. People will listen to addresses and lectures on the subject, as they have not listened to them, and will crowd to temperance meetings as they have not before crowded. We dare not neglect such a favorable time for following up the work as this points the present to be.

What, then, is our duty? To use every possible individual effort, in personal example, in writing, speaking, and laboring for the reform of drunkards and the suppression of drunkenness. To labor as bodies of Christian men, to arouse the people by public meetings and otherwise. No work comes more legitimately within the sphere of Young Men's Christian Associations than this. No work can be more readily done. No work promises better or speedier results.

Open your halls and churches. Call the people together. Get your best speakers; ministers, lawyers, statesmen, merchants, clerks—any body who has heart and brains to speak, and voice to command the people's attention. Persuade the men and the women that there is a mighty work to be done, and show them how to do it.

"WATCH YE, STAND FAST IN THE FAITH, QUIT YOU LIKE MEN, BE STRONG!"

An Important Question answered. Dr Jewitt in an address, answered the question "Why men should not drink alcoholic liquors?"—thus:—

1. Their use injures the health.

2. It injures the character; through the social influences connected with liquor and the places where it is sold.

3. It lessens the chances of success as business men.

4. It taxes the pocket, and thus lessens the ability to procure innocent pleasures.

5. It increases fourfold the likelihood of being attacked by epidemic diseases.

6. It exposes to the risk of dying a miserable drunkard.

7. It exerts a ruinous influence on one's companions.

8. It upholds a system which brings inexpressible suffering upon innocent parties.

9. It helps fasten on the country an unmitigated and indescribable scourge, and embarrasses the friends of all good enterprises.

SCIENTIFIC.—A Paris blacksmith has invented a new system of shoeing horses. Instead of the shoe being placed—frequently much too hot—on the hoof, and burning its own resting-place, the outside of the hoof is cut away round the foot to about the depth of half an inch; this leaves a ledge into which the shoe fits, and is then flush with the frog which just touches the ground, and the whole foot rests on the ground instead of being raised as of old by the shoe.

THE WEEED TOBACCO.—In Great Britain, at the present time, the consumption of tobacco is at the rate of twenty-two ounces per head per annum. But we are still far behind other countries. The average consumption of the whole human race is seventy ounces per head, and that of the United States is three and a half pounds per man, woman, and child.