

Teachers' Department.

Sabbath School Scripture Lessons.

JUNE 17th, 1860.

Read—JOHN viii. 21-38 : Christ continues his teaching. NUMBERS xxiv. : The remonstrances of Balak.

Recite—JOHN viii. 12-18.

JUNE 24th, 1860.

Read—JOHN viii. 39-50 : Christ continues his discourse with the Jews. NUMBERS xxvii. 12-23 : Joshua appointed Moses' successor.

Recite—JOHN viii. 28-32.

MESSENGER ALMANAC.

From June 10th, to June 23rd, 1860.

Table with columns for Day, SUN., MOON., and High Water at various locations. Includes dates from June 10th to 23rd.

For the time of HIGH WATER at Picot, Pugwash, Wallace, and Yarmouth add 2 hours to the time at Halifax. For HIGH WATER at Annapolis, Digby, &c. and at St. John, N. B., add 3 hours to the time at Halifax.

The Renovated Chrysalis.

The following is the effusion of a man who never enjoyed the advantages of an ordinary education. It is a short sermon on the Resurrection, from Nature. It proves that poets are born, not made.

The helpless, crawling, caterpillar trace From the first period of its reptile race, Clothed with dishonor, on the leafy spray : Unseen, it wears its silent hours away, Till satiate grown of all that life supplies, Self-taught, the voluntary martyr dies.

The future of dull boys.

Parents should never despair, because their children give little promise of eminence in early life :

Douglas Jerrold was considered a dull boy ; at nine years old he could scarcely read. Goldsmith was a very unpromising boy. Dryden, Swift and Gibbon, in their earliest pieces, did not show any talent.

Outside and Inside.

"Two things a master commits to his servant's care," saith one, "the child and the child's clothes." It will be a poor excuse for the servant to say at his master's return :—

"Sir, here are all the child's clothes, neat and clean, but the child is lost !"

Much so with the account that many will give to God of their souls and bodies at the great day :—

Lord, here is my body : I was very grateful for it. I neglected nothing that belonged to its content and welfare ; but for my soul, that is lost, and cast away forever. I took little care and thought about it.—Flavel.

The Championship.

The Rev. Hugh Stowell Brown lately delivered a lecture on the above subject to the Men of Liverpool, Great Britain. The general attention bestowed on this brutal encounter rendered it highly appropriate as a matter on which to comment and to denounce.

An event has just come off which has produced a prodigious sensation throughout our country, and will produce a sensation equally great in the United States of America, when the intelligence of it has been borne across the Atlantic. It has been the topic of almost all men's conversation for several days past ; indeed, since last Tuesday afternoon, the people of England have talked of little else.

Perhaps I ought to apologise for taking up such a topic as this on the present occasion. Some one will be ready to exclaim, It is not a subject fit to be mentioned, and at all events a minister of religion should find something better to speak about, for it was a case of unmitigated brutality and blackguardism—a matter perfectly frightful to contemplate—a thing to be ashamed of, and buried in contemptuous oblivion—so let us have no more about such a base, and worse than beastly business.

It will not do to tell us that an admiration of "the noble art of self-defence" is the motive which has predominated in the minds of all who have taken an approving interest in the fight. No such thing ; with many it has been an admiration of money ; a dirty, and a very dirty covetousness, trafficking in the blood of two dauntless men ; it is this that has been the mainspring of the interest they have felt.

gress, did you ? You talked with great satisfaction of the improved taste of your aristocracy ; you talked of your schools, your cheap literature, your mechanics' institutions for the poorer ranks of society : there you are, all of you, from peers to porters, reading with far greater interest the details of a prize fight—the effects of this blow upon one man's cheek, and of that blow on another man's arm—reading such highly intellectual and improving details with greater zest than any of you ever felt in reading your Bibles !

The intense interest which has been felt in the contest can, to some extent, be accounted for. The English people are naturally combative, there is no doubt of that ; no need of submitting a great sample of skulls to a phrenologist, in order to determine this point ; combativeness is one of our most marked propensities. Do you think that we should ever have become the possessors of Canada, Australia, India, if we had not been combative ? Do you think that our soldiers would now be keeping garrison at Gibraltar, or our guns be planted on the shores of Malta, if we had not been intensely combative ?

There is something very revolting, certainly, in the idea of making a living by fighting in the ring ; but, although two blacks do not make one white, still, if you talk of shocking ways of making a living, there are ways, and very common ways, a great deal worse than this ; for I think that we may say, that the pugilistic trade is, at all events, free from the dirty dishonesty which marks so many employments.

treasures!—if we are to judge of the public taste by what we have witnessed during the last week, the fight for the Championship would have drawn a far greater crowd than was ever seen in any place consecrated to the genius of industry and refinement.

But who were the spectators ? They were a very mixed assemblage ; but there is one respect in which most of them, I will say not say all, were nearly on a level—most of them, whatever their wealth, their vocation, their intelligence, belonged to the class commonly called blackguards. We are told that there were peers, members of the House of Commons, magistrates, literary men, with a small sprinkling of clergymen.

There are many things which, however objectionable in themselves, are nevertheless capable of teaching us great lessons, by illustrating great truths ; and so the two champions in this fight, who, after all, were probably the most respectable men on the ground, remind us that we too have to wage a battle, and one of more than two hours duration, one that extends through life. The Apostle Paul, than whom no greater teacher, his Master excepted, ever lived, did not disdain to gather from the pugilists of his day the instruction which their example afforded him.

THE PERFECT PATTERN—Once, in all human history, we meet a being who never did an injury, and never resented one done him, never uttered an untruth, never practised a deception and never lost an opportunity of doing good ; generous in the midst of the dishonest, pure in the midst of the sensual, and wise far above the wisest of earth's sages and prophets, loving and gentle, yet immovably resolute ; his illimitable meekness and patience never once forsaken him in a vexatious, ungrateful, and cruel world.—Christ in History.