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Jeachers' 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.

Full Moon,

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.

June 3.

0. 31 "

Last Quarter, New Moon, First Quarter,						" 11, " 19, " 25,				8. 50 Morning. 1. 9 " 8. 21 Afternoon.		
D.W.	Day Wk.	SUN.				MOON.				High Water at		
		R	ises.	S	ets.	Ri	ses.	Se	ts	Hali	fax.	Windsor.
10	SU.	4	14	7	45	mo	rn.	10	48	11	38	5 16
11	M.	4	14	7	46	0	-1	11	44	A.	.18	5 55
12	Tu.	4	14	7	46	0	22	A.	48	1	18	6 35
13	W.	4	14	7	46	0	39	1	53	2	20	7 16
14	Th.	4	14	7	47	1	1	2	55	3	28	7 58
15	F.	4	14	7	47	1	28	4	0	4	31	8 44
16	Sa.	4	14	7	48	1	58	5	8	5	27	9 31
17	SL.	4	14	7	48	2	36	6	-18	6	17	10 27
18	M.	4	14	7	49	3	28	7	22	-7	3	11 25
19	Tu.	4	14	7	49	4	31	8	19	7	48	A. 25
20	W.	4	14	7	49	5	42	9	6	8	30	1 24
21	Th.	4	14	7	49	6	59	.9	45	9	12	2 22
22	F.	4	15	7	49	8	15	10	17	9	53	3 16
23	Sa.	4	15	7	49	9	31	11	45	10	34	4 8

* For the time of HIGH WATER at Pictor, 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 time of HIGH WATER at Windsor is also the time at Parrsboro', Horton, Cornwallis, Truro, &c. * For the LENGTH OF DAY double the time of the

The Renovated Chrysalis.

The following is the effusion of a man who never enjoyed the advantages of an ordinary edueation. It is a short sermon on the Resurrection, from Nature. It proves that poets are born, not made. The writer is now hoary-headed, toiling for his bread in a cooper's shop:

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. Deep under earth its darkling course it bends, And to the tomb, a willing guest, descends, Where long secluded in the lonely cell Shut from the sun, it bids the world farewell. O'er the wide waste the wintry tempest reigns, And driving snows usurp the frozen plains; In rain the tempest beats, the whirlwind blows, No storm can violate his grave's repose. But when revolving months have won their way. When woodlands smile, and when the zephyrs

When laughs the world in summer's vivid bloom He bursts and flies triumphant from the tomb. And while his new-born beauties he surveys, With conscious joy his altered form displays. Mark, while he moves amid the sunny beams, O'er his soft wings the varying lustre gleams, Launch'd into air, on purple wings to soar, Gay Nature's face with wanton giance explore, Proud of his various beauties, wings his way, And sports the fairest flowers, himself more fai

And deems weak man the future promise vain, When worms can die, and glorious rise again !

The future of dull boys.

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

Douglas Jerrold was considered a dull boy; at aine years old he could scarcely read. Goldsmi h was a very unpromising boy. Dryden, Swift and Gibbon, in their earliest pieces, did not show any talent. The mother of Sheridan, berself a literary woman, pronounced him to be the dullest and most hopeless of her sons. The father of Barrow is said to have exclaimed: "If it please God to take away any of my children, I hope it will be Isaac." The injudicious parent rearded the lad as a miracle of supidity, but he afterward proved the glory of his family.

Outside and Inside.

" Two things a master commits to his servant's care," saith one, " the child and the child's elothes." It will be a poor excuse tor the servant to say at his master's return :-" Sir, here are al! 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

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 devil laughed us to utter scorn, exclaiming, the prize ring. and thought about it .- Flavel.

The Championship.

The Rev. Hugh Stowell Brown lately deliverof 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. The better sense of the people seems now returning to a feeling of shame at the gloating over the sickening details of the fight which prevailed. We have been favored by a friend with a copy of the lecture, and have made a few extracts which we doubt not, will interest our readers.

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. In the quiet country villages, and in the thronged and busy towns; in the factories where operatives toilfully earn their bread, and on the flags were merchants congregate for purposes of business; in the lordly mansions of the rich' and in the humble cottages of the poor around the festive board of luxury, and at the table on which indigence places its scraps of broken victuals; in club-houses, coffee-houses, pot-houses, in railway carriages of all classes; in tact, in almost every place where one man meets another, the one all absorbing theme has turned up and been earnestly canvassed. For once in our lives we have not been compelled to talk about the weather on entering into conversation with our neighbour. All the telegraphs have been busy, and all the newspapers have presented their readers with column after column of precious information, which multitudes have eagerly devoured. And what has it all been about? What has been the cause of such an unprecedented agitation? Have we been invaded by the French, and are they marching up on London with five hundred thousand soldiers? Has the Thomes caught fire? Have the two Houses of Parliament been blown up by a sucressful Guy Fawkes? No, but two men met on Tuesday morning last, fought for two hours, beat each other black and blue, covered each other with bruises and with blood, did their very uttermost, if not to kill, to conquer; one of them blinds ing his antagonist, the other returning the compliment by attempting to strangle him, until he was black in the face. This occurred in the presence of about three thousand spectators; and his is the event which has created such a sensation as few of us have ever witnessed before.

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 and 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 beastly, and worse than beastly business. To such an objector I have to say, My good man, I dare say I feel as strongly as you that it is a most detestable affair. I am not a pugilist, and I have no manner of sympathy with pugilists, but you must be aware that, while it is one part of a Christian minister's duty to commend virtue in men's eyes, it is another and no less important part of his duty to speak earnestly against vice. If the thing is, as you say, a sin and an abomination, that is the very reason why it should be spoken of-why the folly, the wickedness, the brutality of it should be shewn up. You would not blame me if were to denounce drunkenness, or theft, o seduction. Prize fighting, if wrong, must come in with other evils, and must be treated as it deserves I assure you that it is from no partiality for the brutal and the violent that I take up this question, I loathe it with all my soul; but that which is capable of creating such an interest, such a feeling as has been evoked, is not to be treated with contempt, however cordially we may hate it. As to the two men themselves, and the three thousand spectators, most of whom spent three guineas a-piece for the privilege, sel- ration of money; a dirty, and a very dirty covdom afforded, of witnessing such a sight, -if they etousness, trafficking in the blood of two dauntwere all the parties concerned, I should not feel less men; it is this that has been the mainspring that I had any right to refer to the matter, es. of the interest they have felt. Let us not repecially as the fight took place in a distant part serve our disapproval for the combatants. Comof the country, and probably none of nay hearers pared with the betting lot, the men who fought were among the highly-favoured passengers by are worthy of our admiration. "Noble art of those South Western trains. But the fact of the self-defence," indeed! No! but the ignoble and case is otherwise; the great bulk of our country- most vile art of bringing two of our fellow men men have taken an interest in this combat and into terrible conflict, in order to have a chance its results; and further, the feeling has not been of making money without working for it. To one either of sorrow or shame that the nation fight for the belt-to fight for money-this, since should be scandalised and polluted by such a it involves effort and courage, is respectable, in scene :- by multitudes, if not by a majority of comparison with the conduct of those thousands our people, the battle which has been fought has all over the country who were making a money been looked upon as an exhibition of unparalleled speculation upon the results of the poor fellows manliness, as something to be proud of, rather endeavours to disable each other. The betting than anything calculated to humble and to de- part of the business appears to me the most degrade us in the eyes of the civilised world. The testable feature in it. tone of feeling has not been healthy; the fight | There is something very revolting, certainly has evoked some of the vilest passions of our na- in the idea of making a living by fighting in the ture. We were beginning to congratulate our- ring; but, although two blacks do not make one selves, in fact for years we had been congratulat- white, still, if you talk of shocking ways of making ourselves, that, through the spread of educa- ing a living, there are ways, and very common tion, and the great stimulus given to mental and ways, a great deal worse than this; for I think moral culture, we had made a great and glorious that we may say, that the pugilistic trade is, at advancement; we flattered ourselves that brutal all events, free from the dirty dishonesty which vagabonds in the lowest pot-houses; when on ple with adulterated food and drink; to trade

another man's arm-reading such highly intel- gress. lectual and improving details with greater zest But who were the spectators? They were a contest. I must admit this, but let us not on ed to the class commonly called blackgoards. so, let us try to arrive at a right state of mind men, with a small sprinkling of clergymen. I with respect to what has just occurred.

The English people are naturally combative, there | tell us, and do generally tell us, who was at this is no doubt of that; no need for submitting a great | meeting and at that. Why is it that they have most marked propensities. Do you think that ple of this country ought to know to whom they own country have achieved and preserved the been expressed with reference to the reverend us give this principle its due, and not altogether presence. " How abominable !" almost every hope that Englishmen will always be combative sible? can it be true? Well, I bope it is not injustice, to defend all civil and religious rights, bers of the swell mob in disguise? But still, and to take care, while not intermeddling with suppose it is true; what I want to know is this, others, that others shall not intermeddle with us. had not a clergyman just as good a right as anythe way of human progress Within its own had a regular set-to for £25 a side. proper sphere, it does great, noble, and most essential service, but I think you will admit that proper calling, and from a hero sunk into a brute. Our national pride, too, as well as our natural combativeness, has had much to do with this business, and I dare say that most Englishmen, however little they approved of the fight, felt a would be sullied if the American had proved himself the better fighter of the two? It we have thought this we must have strangely debasmore freedom than we gave to ours; then, gen-Mississippi, there came to this country a horse or a pig which should carry off the prize at the next Royal Agricultural Show.

It will not do to tell us that an admiration of the poble 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 admi-

"There ! you thought you had made great pro- Talk of crystal palaces and exhibitions of art Christ in History.

gress, did you? You talked with great satisfac- treasures !--if we are to judge of the public tion of the improved taste of your aristocracy; taste by what we have witnessed during the last you talked of your schools, your cheap litera- week, the fight for the Championship would have ed a lecture on the above subject to the Men of ture, your mechanics' institutions for the poorer drawn a far greater crowd than was ever seen ranks of society: there you are, all of you, from in any place consecrated to the genius of induspeers to porters, reading with far greater interest try and refinement. If I am right in the supthe details of a prize fight—the effects of this position, we ought to be a little more careful how blow upon one man's cheek, and of that blow on we utter our boast that we live in an age of pro-

> than any of you ever felt in reading your Bibles!" very mixed assemblage; but there is one respect Well, I confess the devil has had the laugh against in which most of them, I will say not say all, were us; be, at all events, has won something, and nearly on a level-most of them, whatever their something considerable, by this as yet undecided wealth, their vocation, their intelligence, belongthat account give in. We shall, by God's grace, We are told that there were peers, members of conquer the devil yet; but, in order to our doing the House of Commons, magistrates, literary have not seen a list of their names in any of the The intense interest which has been felt in the papers. How is this? Those indefatigable contest can, to some extent, be accounted for. gatherers of information, the reporters, can always sample of sculls to a phrenologist, in order to de- not favoured us on this important occasion? termine this point; combativeness is one of our Their silence is much to be regretted. The peowe should ever have become the possessors of are indebted for this good example, and whom Canada, Australia, India, if we had not been they have to thank for affording their kind and combative? Do you think that our soldiers gracious patronage to an event in which all classes would now be keeping garrison at Gibraltar, or are so deeply interested. Perhaps some feeling of our gans be planted on the shores of Malta, it we shame, and some fear of the censures of the wise had not been intensely combative? Why, and good, still remain in these noble Lords and without this faculty, or propensity, in great force, Honourable Gentlemen. If their names have we should never have been able to keep our own not been published. I take the fact as a confeslittle country from the envious and hungry mon- sion that they felt themselves to be not in their sters of the Continent; nor should we in our right place. A great deal of strong feeling has freedom which we have so long enjoyed. So let gentlemen who sanctioned the fight with their condemn it as a thing of unmingled evil; let us one has exclaimed. Clergymen there! is it posenough to resent oppressson, to stand out against true; perhaps the supposed parsons were mem-For such righteous and sacred principles com- body else to be there? Was the fighting right bativeness was implanted in our nature by Him or wrong? Was the betting right or wrong? who made us. Under proper control our com- If right, then the clergymen did not sin in being balive propensity is not a curse, not a fault, not | there, they did not sin in betting on the result; nay, a thing to be deplored, not a faculty of our nature there would have been no sin if the ciergymen to be studiously and carefully stunted, and it had got up a mill on their own account; and two possible destroyed, but one to be directed aright, of them, say a High Churchman and a Low directed against all those obstacles which s and in Churchman, or a Methodist and a Baptist, bad

> There are many things which, however objectionable in themselves, are nevertheless capable when our combativeness finds its chief interest of teaching us great lessons, by illustrating great in a prize fight, it is degraded, it has forsaken its 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, secret desire that their countryman should win his Master excepted, ever lived, did not disdain the day and retain the belt. Were we really so to gather from the pugilists of his day the infoolish as to think that our national honour struction which their example afforded him. He refers to their abstemious training, and says, " Every man that striveth for the mastery is temperate in all things; now, they do it to obtain ed ideas of national honour. That the reputa- a corruptible crown, but we an incorruptible. tion of England should suffer and that of America He speaks of the principle of fair play which is be enhanced by the fact that the latter has pro- usually observed in a prize fight, and says, " If a duced a better boxer than the former is able to man also strive for masteries, yet is he not crownshow! Stuff and nonsense! If the Americans ed, except he strive lawfully." He speaks of his can build better ships than ours; if they can own life as a contest. " So tight I, not as one manufacture better cloth, better paper, better that beateth the air, but I keep my body under. watches, better cutlery than ours; it they can and bring it into subjection, lest by any means, produce better scholars, better artists, better when I have preached to others, I myself should poets, better theologians, better statesmen than be a castaway." He reviews the result of his ours; if they can give to their black brethren labours, and says, "I have fought a good fight.

> . . . benceforth there is laid up for me tlemen, then the national honour of England a crown of righteousness." This was Paul's will suffer by comparison; but I should no more fight; I keep my body under, or, as we may think of national honour in the present case, read it, I bruise my body; not that he was so and should have felt no more degraded had the silly as to do this literally, out he means this. Englishman lost, than I should, it, from the that he fought with himself, his sinful passions shores of Massachusetts, or the banks of the and propensities, pride, covetousness, lust, revenge, wrath. These were the body which he kept under and brought into subjection. He felt that the sin which was in him was his greatest adversary, and at that he struck continually until he conquered it, and free from its dominion, could say, "I have fought a good fight." So from the prize ring, or something that was very like it, St. Paul derived instruction for himself, which he has handed down to us. There is a championship for which we are all called upon to fight, a championship the training for which is the discipline of virtue, the contest for which is the constant struggle against all sin, the result of which is the gracious approval of our Maker. Fight this fight, and then I do not say that you will have anything to be proud of, but you will have better cause to congratulate yourself, for you will have won a greater victory than it you had earned the belt. The two champions, with all that may be said against their ugly trade, can, by their courage, their skill, their patience, teach us all how to fight the battle with self and sin; but as to the spectators-no more of them, they are people to be ashamed of, they exhibit not a single good property, their ferocious covetousness, or if you will their covetous ferocity, is the only remarkable characteristic of which they can boast, Let us hope that such a scene may never be witnessed again amongst us.

THE PERFECT PATTERN -Once, in all human history, we meet a being who never did an injury, and never resented one done him, amusements had slunk away from public observa- marks so many employments. To cheat people never uttered an untruth, never practised a detion, and were patronised only by a few idle with false weights and measures : to poison peo- ception and never lost an opportunity of doing good; generous in the midst of the dishonest, pure Lord, here his my body: I was very grateful Tuesday evening last we were aroused from our upon fictitious capital! to smash, and offer six- in the midst of the sensual, and wise far above the foolish dream to the tumult and the excitement pence in the pound, these are ways of making wisest of earth's sages and prophets, loving and with which all classes of men received the intel-ligence respecting this fight. It was as if the be full as disreputable as earning one's bread in meekness and patience never once for sook him in a vexatious, ungrateful, and cruel world .-