

Teachers' Department.

Sabbath School Scripture Lessons.

JUNE 15th, 1856.

Subject.—CHRIST THE GOOD SHEPHERD.

For Repeating. For Reading.

John ix. 39-41. | John x. 1-18.

JUNE 22nd, 1856.

Subject.—CHRIST CONTINUES HIS DISCOURSE WITH THE JEWS.

For Repeating. For Reading.

John x. 14-18. | John x. 19-42.

PARIS AS IT IS:

And what I saw there.

LETTER VIII.

SUNDAY IN PARIS—ROMAN CATHOLICS
CLERGY.

UNHAPPILY, in Paris and throughout France generally, the observance of the Sabbath is but little regarded, so little indeed, that it would be difficult to distinguish it from any other day of the week, by its external aspect alone; for the churches afford no clue, as they are open every day alike. The chief spectacles, fetes, and amusements, are reserved for Sunday; the great waterworks at Versailles and St. Cloud seldom play except on that day; all the theatres are open as usual; and workmen generally are engaged in their ordinary occupations, at any rate during some portion of the day; and when they cease from work, it is in order to participate in some of the amusements, to be found in every direction.

This state of things seems likely to be perpetuated, for the people are trained to it from their birth, and consequently see no impropriety in it; and there are few to teach them anything different. The priests of the Roman Catholic Church, either do not disapprove of it, or they are afraid to denounce it, lest they should give offence by so doing; for they never interfere, but seem to look upon it as a matter of course. Although France is essentially a Roman Catholic country, the priests are obliged to tread with caution, for they suffered so severely from their impropriety at the outbreak of the revolution, that they never fully recovered their position since; they are far less numerous now than at that time, although at present they are to be met with in public places more frequently than any other class, except the soldiery; and as they wear a distinct dress, they are at once easily recognised; it consists of a long black gown, reaching nearly to the feet, with a row of buttons close to each other, from top to bottom of the front; in addition to this, is worn a broad-brimmed hat. They are very quiet and unassuming in their demeanour. No religious processions, of any kind are allowed in the streets of Paris.

At the period of the revolution, Paris contained 160 Churches and Chapels; at present, it contains less than 50. The clergy have decreased in the same proportion, having been reduced from 114,000, which was the total number of ecclesiastics in France in 1789, to between 40,000, and 50,000, the present number including the 14 Archbishops, and 66 Bishops.

We proceeded at 10 o'clock, to witness the celebration of High Mass at the Church of the Madeleine, which was crowded, many were foreigners like ourselves, attracted there by curiosity; the floor was covered with hundreds of small chairs, which may be occupied by any one, but during the service, a fee of 2d. each person, is collected from chair to chair, those who do not choose to pay this fee, must be content to stand during the whole proceedings. A large number of priests and choristers were engaged in the service; 12 or more of the principal priests were dressed in robes of rich embroidery and gold lace, and occupied the more prominent positions near the altar, where they were engaged in those excessive ceremonies peculiar to these celebrations. Little of what is going on can be understood by a stranger; but after a while, an old French lady handed me a prayer book (of course in Latin), with a French translation, by the aid of which, I was able to follow the order of proceeding for some time; but at last, lost myself and understood no more till the end of the service, which lasted more than 2 hours; at the

conclusion, we expected a sermon to follow; but in this we were disappointed, as the whole congregation broke up, as soon as mass was over.

On leaving the Madeleine, we walked to the famous Cemetery of *Pere la Chaise*, situated at the east end of Paris, just outside one of the barriers, *Pere la Chaise*, the favorite Confessor of Louis XIV., resided some time at this place, at the head of a monastic establishment founded here; and when converted into a burial-place, it took his name, which it has borne ever since. It is situated on the slope of a steep hill, from the top of which there is a fine view of the surrounding country, including the whole of Paris and the fortress of Vincennes, two or three miles distant, the heights of Mont-matre, &c.

The graves in *Pere la Chaise*, are divided into three classes: 1st, *The Fosses Communes*, in which the very poor are buried, free; these consist of long, broad trenches, dug about four feet deep, and capable of containing some hundreds of bodies; the coffins are placed side by side, in layers close to each other, and merely covered with earth. The 2nd class, are called *Temporary Graves*, with the privilege of erecting any kind of memorials over them, for which a charge of 50 francs (£2) is made.

The 3rd class, are termed *Permanent Graves*, and are purchased at a fixed sum per square yard, and held in perpetuity; the largest portion of the ground is assigned to this class, and contains many very expensive monuments; the grounds however, are not laid out very tastefully.

The free graves, have no memorials of any kind over them, being made in the cheapest manner possible; the temporary graves, on the contrary, have almost invariably some erection or other, to mark the spot where friends have been laid; it mostly consists of a wooden tablet for the name, &c., and a railing, also of wood, enclosing the whole; all of which is painted quite black, and the care taken to preserve, and decorate, these little enclosures, is very pleasing to a stranger, who witnesses it for the first time. It was Sunday afternoon, when we visited this place, when perhaps, more of this outward feeling of respect for the dead is apparent, than in ordinary days; for while we remained in the grounds, there passed us continually, men, women and children of all ages, each carrying something to place upon one or other of the tombs; the most ordinary memorials used, are wreaths of *immortelles*, composed of white everlasting flowers, into which has been woven a motto formed of some dark-coloured flowers; the mottoes are various, such as these, "To my Mother,"—"To my Sister,"—"To my Friend," &c., as the case may be; the wreaths are suspended in some part of the tomb, and such is the universal respect with which they are regarded, that they are suffered to remain for years, without being touched, although exposed to every passer by. The permanent graves, have chiefly stone monuments, but the more costly erections are not of the ordinary kind, but actual chapels, of various sizes; large enough to contain an altar, seats, and various articles usually found in Catholic chapels, and services are held in them, on particular occasions, and for special purposes.

The most romantic and interesting to travellers, of all the tombs in this cemetery, is that of *Abelard and Heloise*, these two individuals, have contrived to keep up public curiosity, for the last eight centuries. Abelard, was one of the ablest scholars of his day.

CH. CABINET.

Selections.

PILGRIMS.

"How I wish," said Mary Allen, as she laid down a copy of *Pilgrim's Progress*, which she had been reading, "that there were really pilgrims, and that God had really given us a journey to take, in order to get to heaven."

"You mean," said her mother, "that it would be so much easier to do something to save ourselves, than to trust to Jesus, who has done everything for us. Your wish, my child, is only that of thousands who are living, and have lived, in the world. It is so much pleasanter for our proud hearts, to feel that we can do something for ourselves instead of coming to Jesus, full of sin as we are, to ask him to save us."

"Among all the believers in false re-

ligions, it is a favorite method of seeking forgiveness of sins, to make a pilgrimage to some place of note. The Hindoos, you know, go to the river Ganges, the Mohammedans to the tomb of their prophet in Mecca, feeling sure, if they can visit these consecrated spots, of a place in heaven. And many years ago, when the Bible was mostly locked up in convent-libraries, and there were few people who had ever heard of such a book; thousands thronged to Jerusalem to visit the holy sepulchre, as they called the place where Jesus had been buried; for their priests told them that whoever should make that pilgrimage would have all their sins forgiven. These pilgrims traveled on foot, often without shoes, having a long, loose mantle thrown over their shoulders, and a long staff in their hand. They did not care for any discomforts, but cheerfully suffered hunger and thirst, cold and heat. Nothing interested them on the way. They did not care for the amusements of the people among whom they traveled, or the objects of interest in the cities through which they passed. Their chief object was to reach the place where Jesus had lain.

"Now, is it not much better to be looking forward to the place where Jesus is? Yet, if that is our aim, we shall live as pilgrims here upon the earth. The years we shall live here will be so few, in comparison with the eternity we hope to pass with Jesus, that it will seem of very little consequence to us in what condition we may be placed, for our home will be in heaven. We shall have very little time for the amusements of this world, for we shall be occupied in preparing for that home.

"My child, you are not too young to start on this pilgrimage; but you must not undertake it because you think God will take you to heaven if you do. But come to him as a sinner, and ask him to save you for Jesus' sake; then, loving him above all things besides, you will desire nothing so much as to please him. You will be ready to say with Paul, 'Here we have no continuing city, but we seek one to come.'"
—Standard Bearer.

Indebtedness to Sailors.

The following eloquent extract is from Rev. Dr. Neville's "Plea for Seamen:—

And now, if the past neglect which the sailor has experienced—if the value and jeopardy of his immortal soul—if his numbers, his degradation, his misfortunes, his hardships, his perils and his melancholy end—if these be insufficient to touch your hearts and open your hands, what additional motives can I urge in his behalf? If you have a spark of that generosity for which the sailor is so distinguished—of that gratitude for which he is so proverbial, your offerings to-night towards the emancipation of his mind from ignorance, and of his soul from vice, and of his body from oppression, will be large and liberal.

There are no individuals in this assembly who are not deeply in the sailor's debt. Men of science, what a revenue of knowledge has the sailor contributed to your treasury, and through you to the world at large.—How many weary circumnavigations of the globe has he accomplished—how many previously unknown lands has he discovered! He has enriched your cabinets with the most curious productions of foreign climes. Your records teem with his observations upon distant countries, and with speculations founded upon his researches.

Commercial men, your obligations to the seamen are of greater magnitude. He has not embarked in your service in order to determine the figure of the earth, or to observe the transit of a planet, or to ascertain the locality of the magnetic pole. You have sent him forth to do business on the great waters—to traffic with the savage on his treacherous coast—to chase the leviathan on the watery waste—to bring the fabrics of the East from their distant looms, and the rich furs of the north from their frozen homes—to endure hardships, to face dangers, to abandon friends—to peril life, in order that you may be rich as princes and wealthy as kings.

I repeat—there are no individuals in this assembly who are not deeply in the sailor's debt. I see many a fashionable woman here to-night who would help to bear me out in this assertion. She is attired in the trophies of the seaman's hardihood.—Those gracefully drooping plumes, he brought

from Africa; that magnificent shawl from Thibet; those furs which protect her from the winter's blast, from the bleak regions of Siberia; those rich silks, from China, and those sparkling gems from the remotest islands of the Indian Ocean. In her dwelling she is surrounded with similar proofs of the sailor's daring. When she comes down in a morning she finds on her breakfast table the productions of the Indies, East and West; her eye rests upon the carpets of Turkey, the mirrors of France, and a thousand other articles of use or elegance which were produced or manufactured in distant climes.

If, again, we are interested in the conversion and civilization of the globe—if we are engaged in the mighty work of sending into heathen lands the Gospel and the temporal blessings which follow in its train, we are indebted to the sailor for carrying into effect the benevolent design.

If we have any love of country, and regard for those who protect its trade, defend its rights, maintain its honor, how can we feel otherwise than under the deepest obligation to the gallant sailor who is continually hazarding his life for these ends?

I leave his cause, then, in your hands. Assist him with a little of that wealth for which some of you are so largely indebted to his bravery and fortitude. Add your name to the list of the contributors to this Society, and you will not only have the pleasure of knowing that you have discharged a duty and performed a charitable deed, but in that day when the sea shall give up its dead, you may have the unspeakable satisfaction of receiving the blessing of thousands who were ready to perish, had not you compassionated their sorrows and relieved their sufferings. AMEN.

Agriculture.

Art of Milking.

The art of milking is not taught in a hurry. It requires long practice to milk properly, and therefore all the young people on a farm ought to be shown how the labor should be done. It is quite important that this branch of the dairy should be particularly attended to, for a good milker obtains at least a quart more from the same cow than a poor milker. The first lesson to be taught to young people is gentleness and kindness to the cows. They never need be treated harshly, in case the business is properly commenced. Cows that have been caressed and uniformly well treated, are fond of having the milk drawn, from the udder at the regular time of milking, for it gives them relief from the distention of the milk ducts. Let young people be put to milking the farrow cows first, or such as are to be soon dried, and then the loss from bad milking will be less injurious; the hand should extend to the extremity of the teats, for the milk is then drawn easier. They should be taught to milk as fast as possible. More milk is always obtained by a rapid milker than a slow one. They should, therefore, be taught to think of nothing else while milking, and no conversation must be permitted in the milk-yard. They should sit up close to the cow, and rest the left arm gently against her flank. Then if she raises her foot on account of pain occasioned by soreness of the teats, the nearer the milker sits to her, and the harder he presses his arm against her legs, the less risk will be run of being injured. Cows may be taught to give down their milk at once—and they may be taught to hold it a long time. The best way is to milk quick, and not use the cow to a long stripping, or after-stripping.

Roots! Roots! Roots!

Farmers, cultivate more roots. Do not delay preparations for this important crop. You can soon increase your ability to feed double the amount of stock you now feed; this will double the manure, and the manure will double your future crops. An acre, with twenty loads of manure, and well cultivated, will give two tons of hay as an average. Call it worth \$40; it will cost \$2 to harvest it. Another acre, with the same amount of manure, will give 800 bushels of carrots, as an average. Cost of cultivation, \$40. They are worth twenty-five cents a bushel for stock, making \$200. Deduct cost of cultivation, \$40, and we have \$160 to offset against \$35, value of the hay. This is one way, and a sure one, to increase the profits of the farm; let us try it.