

Teachers' Department.

Sabbath School Scripture Lessons.

MAY 18th, 1856.

Subject.—CHRIST CONTINUES HIS TEACHING.
For Repeating. For Reading.
John viii. 12-18. | John viii. 21-38.

MAY 25th, 1856.

Subject.—CHRIST CONTINUES HIS DISCOURSE WITH THE JEWS.
For Repeating. For Reading.
John viii. 28-32. | John ix. 39-59.

PARIS AS IT IS:

And what I saw there.

LETTER V.

Crossing the river, and proceeding along the Quay, we came in front of a large square building, the Hotel de Monnaie, or Mint, where the coinage is carried on and medals are struck. The actual process of coining, however, was not shown, but we were allowed to pass freely through the various rooms, containing models of all the machinery used, a very large collection of coins, some of very early date, and a vast number of medals; it seems quite the fashion in France to adopt this mode of commemorating anything a little out of the common way. It may not be out of place here to say a word or two respecting the French money; it is pretty generally known that what is called "the Decimal system" prevails throughout France, and that the franc is the representative of value there, as the pound sterling is in England. All accounts from those of the Minister of Finance down to those of the smallest tradesman, are kept in francs and centimes; this system reduces all money calculations to two denominations only, instead of four, which we employ under our system of pounds, shillings, pence and farthings. There are other coins in use, but francs and centimes, but they always bear a relative value to the franc; the gold coin of twenty francs is called a "Napoleon." The largest silver coin is a five-franc piece; the copper money consists of the centime; a piece of the value of five centimes; equivalent to the old French "sous," and one representing ten centimes; being somewhat less in value than an English penny.

The Cathedral of Notre Dame, is built at one end of the "Isle of the City," which divides the Seine into two streams for a short distance; we crossed by the Bridge of St Michael, and continuing along the Quay for a short distance, the beautiful gothic front soon appeared in sight, with its two square towers rising above it; the interior rather disappointed us, for it is by no means equal to the exterior, the most valuable of the curiosities and relics formerly presented here, were destroyed during one of the revolutions by the mob. For the charge of half a franc each person, the curiosities of the place are shewn—consisting, principally, of numerous sets of costly robes, worn by the priests on various state occasions—such as the marriage and coronation of Napoleon I; coronation of Louis Philippe; marriage of his eldest son, the Duke of Orleans, and many other such like ceremonials. Notre Dame is the church in which the Archbishops of Paris officiate; much respect is shewn for the memory of the Archbishop who lost his life in front of the monster barricade near Place de la Bastille, in the revolution of 1848. He was shot, it is thought, accidentally. This scene is depicted in a large oil painting suspended in the cathedral; a plaster cast of the Archbishop's face, taken after death, is also shewn, enclosed in a glass case; some of his own hair has been inserted at the head and eyebrows; and kept under lock and key by the guardian, is the portion of the back bone through which the fatal bullet passed, together with the ball itself, which is suspended close by. There are a number of other relics and curiosities kept in a little chapel, or reliquary, in a different part of the building, some of which are of great interest to the Roman Catholic.

At no great distance from the cathedral, stands the Palais de Justice, in which are concentrated all the principal Courts of Law. As the Courts were sitting at the time of our visit, we had an opportunity of witnessing the pro-

ceedings. The witness sits in the middle of the court, in front of the judge, and not exposed to the gaze of the public in a crowded court, as in England; the prisoner, or *accuse*, as he is called, is also allowed to sit during the progress of the case. Forensic wigs appear to be unnecessary for the due administration of justice in France, for neither judges nor advocates wear them in their official capacity, but both wear black gowns, and the advocates, when not pleading are recognised by their octagon shaped black caps, in addition to their gown. Close by is seen that little gem of a building called *Sainte Chapelle*, the elaborate restoration of which has just been completed at a cost of many thousands of pounds. It has a singularly beautiful spire, which is gilded from top to bottom, and is a conspicuous object from many parts of the city. In connection with the *Palais de Justice* is the celebrated *Conciergerie* prison, easily distinguished by its three old Norman towers fronting the river, the central one being the prison of Marie Antoinette, in which she was confined after the execution of Louis XVI. Many of its dungeons are below the bed of the river.

At one o'clock the State apartments of the *Hotel de Ville* were to be thrown open to the public, a privilege only granted on special occasions, this being one of the buildings difficult of access at ordinary times. It is the residence of the highest municipal personage of the city. There is no Mayor of Paris, the city within the walls is divided into 12 *arrondissements*, each with a separate mayor, and France itself into 86 departments, each with a prefect at its head. That in which Paris is situated is called the Department of the Seine, and the prefect of this department takes up his official residence at the *Hotel de Ville*—a large and imposing building, not unlike the Tuilleries in style of architecture, and has four sides or wings, enclosing a large courtyard in the centre. The State rooms are most magnificently fitted up, more especially the splendid ball-room, which extends along the entire length of one wing of the building. It is almost impossible to do justice to this range of apartments, the decorations of which are rich beyond description, and superior to anything else of the kind, so far as we saw either in Paris or Versailles.

After the execution of Louis XVI, this was the chief seat of the provisional government, and many of the revolutionary tribunals sat within its walls. In 1830 General Lafayette presented Louis Philippe from one of the front windows of this building to the French people as the "best of republicans," as he had done, 40 years before, in the prison of the unfortunate Louis XVI. In the revolution of 1848 after the abdication of Louis Philippe, the republic was here proclaimed, and the provisional government immediately installed in the official apartments of the *Hotel de Ville*. A few days after this, Lamartine delivered his famous address from the front of this building, in deprecation of the attempt to revive the red flag of the old republic, and this perhaps, was the means of saving France from another Reign of Terror.

CH. CABINET.

Selections.

Beautiful and True.

In a late article in *Fraser's Magazine* this brief but beautiful passage occurs: "Education does not commence with the alphabet. It begins with a mother's look—with a father's smile of approbation, or sigh of reproof—with a sister's gentle pressure of the hand, or a brother's noble act of forbearance—with handfuls of flowers in green and daisy meadows—with bird's nests admired, but not touched—with creeping ants, and almost imperceptible emmets—with humming bees and glass beehives—with pleasant walks in shady lanes and with thoughts directed in sweet and kindly tones, and words to mature to acts of benevolence, to deeds of virtue, and to the source of all good, to God himself."

BREVITY.—A distinguished city pastor said to a young member of his flock:—"Brother, we are always pleased to hear you speak in the prayer meetings, and we hope you will continue to do so; but I would advise you to be as brief as possible, and if the brethren think you are too brief they will tell you of it." This was spoken in love, and had the desired effect.—*Charleston Paper.*

An Enigmatical Account.

A bill of which the following is a copy, was lately presented to a reverend gentleman officiating in a rural district, who was indebted to the writer for a wheelbarrow:

Rev. ———	Dr. to Wm. ———	s. d.
To a wooden barrow and a wood'n do.		4 6
To a wooden barrow and a wood do.		4 6
		4 6

As the gentleman only incurred a debt for one barrow, he was surprised to find himself apparently debited in the bill for four, and his puzzle was rather increased than diminished by the total being only equal to a single item. Upon inquiry, however, it turned out that the account was a kind of specimen of rustic phonography, which, translated, meant that the writer had made a wooden barrow which wouldn't do, and a second which did do, and which alone he had charged for.—*Bath Journal.*

A puzzling Question and a startling Answer.

"Suppose a farmer was to go to market every market day (once a week) for one year, and the innkeeper, was to say to him on the first day in the year, 'If you will give me one grain of wheat to-day, and double it every market-day for this year, I will give you a good dinner every day.' How many grains of wheat would they amount to, allowing a half-pint mug to hold 9,000 grains, and if the farmer occupied 2,000 acres of land (all of which was arable), and was never to sow anything but wheat, how long would it take to get that quantity of wheat, supposing the annual produce to be four quarters which are thirty-two bushels to the acre;—Answer: The total number of grains at the end of the year would be 4,503,599,627,370,405, which, divided by 9,216,000 (the number of grains in one quarter by allowing 6000 to a half-pint will come to 488, 671,834 quarters, 4 bushels, 2 pecks, 0 gallons, and 1 quart, with a remainder of 6,495 grains and then that reduced, will come to 61,083 years 357 days, 10 hours, 13 minutes, and 48 seconds,—the time it would take to get that quantity of wheat.

Touching Reply.

In a Christian family near Amoy, China, a little boy, the youngest of three children, on asking his father to allow him to be baptized, was told that he was too young; that he might fall back, if he made a profession when he was only a little boy.

To this he made the touching reply: "Jesus has promised to carry the lambs in his arms. As I am only a little boy, it will be easier for Jesus to carry me."

This logic of the heart was too much for the father. He took him with him, and the dear child was ere long baptized. The whole family of which this child is the youngest member—the father, mother, and three sons—are all members of the Mission Church at Amoy.—*Colporteur.*

A Book for Young Men.

We once knew an old gentleman who made the Proverbs of Solomon his manual for the direction of life. Unquestionably he chose an excellent monitor in the wise king of Israel, and it would be well indeed if we all paid more attention to the precepts he has left us. We would be saved from many bitter experiences if we would condescend to learn by the experience of others; and in the fragmentary preceptive writings of Solomon we have condensed for us the result of much observation and experiment upon life. The laws of the human mind are fixed, and absolute. Human conduct is from generation to generation a repetition of the actions of men under accidental differences of circumstances, which, while they modify the manner, do not change the character nor general consequences of conduct. The Proverbs of Solomon contain truths which are as applicable to the present as to any past generation of men. These truths have been corroborated by the experience of all intermediate actors on the stage of life; and it is strange that we profit so little by the history of our predecessors.

The first wish of the young heart is for continuance of health and life; the first dread is of premature infirmity and death. To meet this desire we hear the precept, "The fear of

the Lord prolongeth days, but the years of the wicked shall be shortened." There is not a physician in the land who will not endorse the truth of this declaration. There is not a life insurance company that does not professedly practice upon it. Though virtue does not always prevent early death, vice positively and largely multiplies the probabilities of it. The great multitude of men die before their time. Lawlessness of life at any of its periods manifests its suicidal consequences at the close. Men have but a certain amount of vitality. They may use it up rapidly or slowly. "Fast men" are well designated. They are "fast" consuming life, fast accumulating sorrow, fast hurrying to the sick-chamber and the early grave. When will our young men learn "that the fear of the Lord prolongeth days, but the years of the wicked shall be shortened?" When will they perceive that youthful indulgence, however pleasant, costs too much: that to curtail life for it, is "paying too dear for the whistle?" Alas! our young men do not often read the book of Proverbs.

Happiness is the universal pursuit of mankind. It always has been so. It has been sought for ages by every path that promised to lead to it, and we have the results of unnumbered experiments to guide us in our choice. It is admitted that by far the largest part of mankind have utterly failed to reach the desired end of exertion. They have sunk down in exhaustion and disappointment before the prize could be seized, or, when seized it has proved altogether delusive.

One would suppose that the present generation would have learned something from these repeated failures, and would avoid the beaten tracks which have always led to disappointment, and remorse, and death. But men do not read the Proverbs with any intention to profit by them, and they will not draw from history proverbs for their own. They as hopefully enter the several gates of folly as men did a thousand years ago, although successive generations have warned them that all are but entrances to the same broad road to destruction. The remembrance of a single proverb might prevent all this mischief: "The hope of the righteous shall be gladness: but the expectation of the wicked shall perish."

Man is social: he must travel the road of life in company. Nothing is more important than that he should choose such companions as will be useful, and avoid such as will be hurtful. The utmost caution should be exercised in this respect, and Solomon has left us a good rule for our guidance: "He that walketh with wise men shall be wise: but a companion of fools shall be destroyed." The following, if laid to heart, would save from half the strife and enmity which embitter life: "He that is slow to wrath is of great understanding: but he that is hasty of spirit exalteth folly." "A soft answer turneth away wrath: but grievous words stir up strife."

Sketch of Dr. Williams.

No man stands higher in this city than Dr. Williams, though he is one of the most peculiar men that fill the New York pulpit. He is a very learned man; but no orator in any sense of the word. His voice is feeble, and it is made more so by his refusal to 'make an effort,' as Mrs. Chick would say. He speaks like a man far gone with the consumption; it is painful at times in the extreme to hear him. A husky whisper is all that can be heard at first, and but for the death-like stillness of his auditory, nothing would be heard at all. He rises in his pulpit as one overcome with lassitude, and sinking with fatigue. He gives out his text in a whisper. His manuscript, written in a firm hand, is laid on the Bible. His head is brought down so low as to almost touch his paper. His arms are extended, and he grasps the end of the pulpit cushion with each hand. And save as he occasionally rises when very much impressed and raises both hands, he keeps the incumbent posture to the close. But his sermons are of the highest order. His imagery is surpassingly fine; his thoughts bold, original, and most beautifully expressed. His audience is held in a flushed stillness to the end. No one moves, no one coughs, no one seems to stir. The stillness is painful; one can hear the clock tick. And the universal movement at the close of the sermon indicates how close the attention has been. The congregation is usually small, but very select; and some of the first literary men of the city and state are found in the congregation. Washington Irving is seen among Dr. Williams's hearers, when he is in the city. The Rev. Dr. Skinner a Presbyterian and Professor in the Union Theological Seminary, has a pew in the house; and, on each Sunday, Dr. W. preaches to a 'fitting audience, though few.'—*Freeman.*