

Teachers' Department.

Sabbath School Scripture Lessons.

JUNE 22nd, 1856.

Subject.—CHRIST CONTINUES HIS DISCOURSE WITH THE JEWS.

For Repeating. For Reading.
John x. 14-18. | John x. 19-42.

JUNE 29th, 1856.

Subject.—THE DEATH OF LAZARUS.

For Repeating. For Reading.
John x. 27-36. | John xi. 1-16.PARIS AS IT IS:
And what I saw there.

LETTER IX.

NAPOLEON RELICS—MASSACRE OF ST. BARTHOLOMEW.

The galleries of the *Louvre* are open to the public, every day except Monday, from 10 to 4, and contain under the same roof, collections of Antiquities and Paintings. The length of the gallery of the *Louvre* is immense, and completely filled with the largest and best works of the most eminent painters of every country. They are classified and arranged according to the particular schools to which they belong; and the productions of each master, however numerous they may be, are placed together; for instance, the whole of the works of Rubens, followed by those of Raphael, Rembrandt, and so on throughout. All living artists are strictly excluded from this gallery. A large square room is set apart for paintings of the Spanish school, on one side of which, in the post of honour, hangs the celebrated picture by Murillo, called "The Assumption of the Virgin," which was purchased lately by the French government for the enormous sum of £25,000.

Napoleon III. having reached his present position chiefly through the medium of his uncle's greatness, he seizes every opportunity of making the name of Napoleon familiar to the French people, in any way that may be likely, at the same time, to add to his popularity. Accordingly, with this view, he has recently had placed in that portion of the *Louvre* called the Museum of the Sovereigns, a great many personal relics of the Emperor Napoleon, which prove very attractive to crowds of visitors, who examine them with great care. Amongst them are to be found the identical bit and spurs worn by Napoleon at Waterloo. Close to these is the black beaver hat he wore during his exile at St. Helena, when his glory departed, and he had become careless of his personal appearance; it is an ordinary round hat, such as that worn by old Dr. Johnson; and much the worse for wear, indeed, quite shabby, and part of the brim has been broken and sewn up. By the side of this hat is a white pocket-handkerchief, with the Imperial crown and cypher worked on it, which had been used on his death-bed. The famous crown voted to him by the City of Paris—is formed of laurel leaves, in enamel, and is familiar to most persons from the numerous portraits of the Emperor in which this civic wreath is shown. Then follow several suits of more costly materials, which came into request as he advanced in dignity and power, such as embroidered coats of silk velvet, satin breeches, and shoes, &c., worn, evidently, on some grand state occasion, in all probability after he became Emperor. In addition to these, there are little suits of a similar kind, worn by his son, the King of Rome, when a child.

Facing the entrance to the *Louvre* stands the church of *St. Germain l'Auxerrois*—the Imperial parish church, where the births of the children of the sovereign are registered; but, independent of this circumstance, there is a deep interest felt in it, more especially by Protestants, for it was the bell in the tower of this church which sounded the tocsin as the signal for the horrible murder of St. Bartholomew, when some thousands of Protestants, men, women, and children, were murdered in cold blood in the streets of Paris. The event occurred in the reign of Charles IX. of France, at that time not more than 21 years of age, who was induced to take part in the plot at the instigation of his mother, Catherine de Medicis. There were at the time numerous Protestant families in Paris, who had been invited thither to take part in the public rejoicings in honour of the marriage of some members of the royal family. Admiral de

Coligni, the chief of the Huguenot, or Protestant party, was the first victim, having been shot a day or two preceding the fatal St. Bartholomew's day—August 24, 1572—on the evening of which the general massacre commenced (at the sounding of the bell of *St. Germain l'Auxerrois*), and spread immediately over the entire city. The young king is said to have witnessed the scene from the windows of the *Louvre*, and even to have fired across the Seine on the Protestants as they fled in terror along the opposite bank of the river. He was so stricken with remorse at the reflection of the part he had taken in this horrible affair that he died within twelve months after its occurrence.

But we will pay a visit to the huge pile before us—Napoleon's celebrated *Arc de l'Etoile*. This arch stands by itself, and far exceeds, in point of size, anything ever before attempted, either in ancient or modern times. It was commenced by Napoleon, in 1806, to commemorate the triumphs of the French arms, but was not finally completed till 30 years after, during the reign of Louis Philippe. Some of the figures, sculptured at the side, are 28 feet high, and, as may be supposed, Napoleon himself appears pretty frequently amongst them.

Underneath, cut in the stone work of the Arch are the names of a vast number of battles, and engagements in which the French troops have been victoriously employed; and near them, cut in a similar manner, appear the names of all the distinguished Marshals, and Generals of France. The *Arc de l'Etoile* stands just on the boundary of the city; beyond which, at the distance of a mile or two, stretches the *Bois de Boulogne*; recently transformed, by the magic touch of the Emperor, into the most delightful of all the public places of resort in Paris; a series of lakes have been constructed; on the banks of which are numerous rides and drives. It is a favourite drive of the Emperor's, and he is to be seen there every day during the summer months.

CH. CABINET.

Selections.

Spare the Birds.

Summer is at hand, and with its pleasures will come the daily nuisance, to those who dwell amid rural scenes, of hearing the "soft notes of the shot-gun." Every one who has paid attention to the matter, knows that even crows and black-birds are productive of more good than harm, and that the vast increase in late years of destructive insects, is owing almost entirely to the wanton destruction of birds, which are not even legitimate game.

"In Japan, the birds are regarded as sacred, and never under any pretence are they permitted to be destroyed. During the stay of the expedition at Japan, a number of officers started on a gunning excursion. No sooner did the people observe the cruel slaughtering of their favorites, than a number waited upon the Commodore, and remonstrated against the conduct of the officers. There was no more bird-shooting in Japan by American officers after that; and when the treaty between the two countries was concluded, one express condition of it was, that the birds should always be protected. What a commentary upon the inhuman practice of our shooting gentry, who are as eager in the pursuit of a tom-tit as of an eagle, and indiscriminately shoot everything in the form of a bird, which has the misfortune to come within the reach of their murderous weapons.

"On the top of the tom-tit stones, in Japan, a small cavity or trough is chiseled, which the priests every morning fill with fresh water for the use of the birds. Enlightened America should imitate these customs of the barbarous Japanese, if not by providing fresh water for the feathered warblers, at least by protecting them from the worthless louts who so ruthlessly destroy them. Unless something is done, and that speedily, our insectivorous birds will be wholly exterminated, and then farewell to fruit-growing. A thousand plans have been suggested for the destruction of the curculio, all of which have proved worthless. We have one which we know to be infallible—'protect the birds.'"

The swallows are the natural enemies of the swarming insects, living almost entirely upon them, taking their food upon the wing. The common martin devours quantities of wasps, beetles and goldsmiths. A single bird will devour five thousand butterflies in a week. The moral of this is, that the husbandman should

cultivate the society of swallows and martins about his land and buildings.

The sparrows and wrens feed upon the crawling insects which lurk within the buds, foliage, and flowers of plants. The wrens are pugnacious, and a little box in a cherry tree will soon be appropriated by them, and they will drive away other birds that feed upon the fruit—a hint that cherry growers should remember this spring, and act upon.

The thrushes, bluebirds, jays and crows prey upon butterflies, grasshoppers, crickets, locusts, and the larger beetles. A single family of jays will consume 20,000 of these in a season of three months.

The woodpeckers are armed with a stout, long bill, to penetrate the wood of trees, where the borers deposit their larvae. They live almost entirely upon these worms.

For the insects that come abroad only during the night, nature has provided a check in the nocturnal barn-owls, which take their food upon the wing.

How wonderful is this provision of Providence for the restraint of depredators that live upon the labors of man, and how careful we should be not to dispute that beneficial law of compensation, by which all things are preserved in their just relation and proportion.

For the Young.

"Remember the Sabbath day, to keep it holy."

Who would be a thief? I suppose there is not a child who does not think it very mean, and low, and wicked, to steal. You would despise the little boy who would put your ball or your top into his pocket, and thus steal it; and the little girl who would put a doll or a pin-cushion in her bag and carry it home, would be despised as mean and wicked. But suppose a poor man, who was without any home, should come to your house almost without clothing, and very hungry. You all at once pity him. You give him food to eat, and your mother looks him up some clothing. And as he goes away, warm and comfortable, your father says to him, "Here, poor man, here are six dollars. I have but seven in the world, and give you six of them, and will keep only the seventh for myself and family." Would not this be very kind and generous in your father? I know you all think it would. But suppose that poor man went away, not thankful in the least, and in the night came back, and broke into your house, and stole that seventh and last dollar which your father has. What would he deserve. Why, he would almost deserve the gallows. He would be an ungrateful monster, and a vile thief. But suppose, also, that in breaking into the house, to get the dollar, he had to kill several members of the family. What now do you say? Is any punishment too severe? But take care, or you pass sentence upon yourself.

We are the poor man, and God has but seven days in the week. He gives us six of those, in which to "labour and do all our work," and keeps only the seventh for himself. And the man, or the woman or the child, who breaks the Sabbath, steals from God. Yes, he robs God. And, in doing it, he sets a wicked example, which kills the souls of others. Is not this stealing? Will you remember, then, that when you break the Sabbath, you steal from God? Are there no little thieves among my readers, who have often thus stolen from God? Now, how can God bless you and prosper you in doing so?

You see why the families who break the Sabbath, and who do not go to meeting, are generally so poor and so miserable. It is because they steal from God every seventh day of their lives; and God will not, and does not bless them in it. Merchants who keep their counting-rooms open on the Sabbath, generally fail in business, and lose all the property they have. A gentleman took notice, in New York, for twenty-five years, that every merchant who thus broke the Sabbath, failed without a single exception. And a great lawyer in this country, who helped to try very many for murder, says, that they all began their wickedness by breaking the Sabbath.

Many Books.

The exclamation made by one of the old school, when she was in the Astor Library, the other day, is an example of the strange notions some people have: "Why, there's no end of books here, and all made out of six and twenty stupid little letters; Ah, it's lucky that nature didn't make a bigger alphabet, or the world wouldn't hold all the rubbish people would have made out of them."

The Furniture of a Home.

As we make our homes, so are we made by them. Their character is a reflex of ours, and ours of theirs. We may read unerringly the outlines of the characters of the inmates of a home by the home itself. And we may draw no uncertain conclusions respecting a man's dwelling and its indwelling spirit, from a survey of himself when away from home.

Such being the importance of this sacred spot, it should be the pleasure of all to consider well what it ought to be made. As this season brings domestic establishments into special prominence, we shall take occasion to offer some hints respecting the furniture of a house. Upholsterers, cabinet-makers, painters, white washers, &c., together with innumerable other handicraftsmen, will supply all requisite information respecting the material furniture, useful and ornamental, which every comfortable home needs. But mahogany, rosewood, brocatelle, tapestries, gilt, however expressive they may be made of refined taste and substantial comfort, cannot compensate for the lack of other furniture, without which a home becomes the lodging of misery, or the luxurious bauble of discontented pride.

The first and most important article in a true home is love. That polishes all other furniture, beautifying every domestic arrangement, converts a cottage into a palace, embalms every joy, and if trouble comes, it

"Smooths the raven down of darkness
Till it smiles."

Whoever has the temerity to think of a home without love as its chief and first requisite, will find that his dwelling will speedily become to him what the frozen peak of Caucasus was to the vulture-eaten Prometheus—a place of torment.

"Better is a dinner of herbs where love is, than a stalled ox and hatred therewith." Love, like some curious puzzle-boxes of modern invention, contains within itself many valuable articles for domestic use among which may be enumerated forbearance, patience, courtesy, gentleness, mutual respect, and tender sympathy. These wait on love, and in her service render an earthly home a fit miniature of heaven.

Intellectual lamps will also be needed to light up the apartments of a true home with transcendent beauty. Gas and candelabras may be of service, but their light has a melancholy splendor, when it shines upon ignorant dunces, witless pretenders, and shallow pated popinjays, who ask for no other light than such as will display their plumage. Very gloomy is the home in which no other light shines than such as may be extracted from tallow, sperm, rosin, or coal. In it may flit the ghosts of ignorance, superstition, folly, delusion, turning home into an *inferno*, and its inmates into embryo fiends. Good books, well read—good papers, well selected—improving conversation, having an elevated purpose—good friends, such as few find, because they do not look into the right places for them—these illuminate home with light that never grows dim.

Religion is another indispensable article of furniture in a good home. Not the religion of form, nor of ambitious pretension, nor of Pharisaic austerity, nor of Sadducean laxity—but that religion which teaches the fear of the Lord, and leads its possessor to a daily imitation of Christ. Love, Intelligence and Religion are the three divine graces, whose united influence can make every home happy—the poor rich—the rich contented—the troubled cheerful—and fit all for that eternal home which Infinite Goodness has built above this changing world.—*Christian Intelligencer*.

A Good Prayer-Meeting.

SEVEN RULES.

1. One that is well attended, even at the cost of personal convenience.
2. One that is commenced promptly at the appointed hour.
3. One in which no person taking part, either by speaking or prayer, occupies more than five minutes. Often two minutes are enough for the utterance of truth, the bearing of a testimony, or the offering of a petition.
4. One where, as a consequence of the foregoing, quite a number take part, and that, too, without waiting for each other.
5. One in which not more than two or three verses of a hymn are sung at once.
6. One which closes promptly, and does not ordinarily exceed an hour in length.
7. One in which God is sought first of all to be honoured, and the Holy Spirit propitiated.