A one-act play.

EMILY RICKARD

At the old Church of St. Simeon, which is very large and old, having a spire 435 feet high—almost the tallest in the world. I wished to make the scene as varied and as picturesque as possible, and it was so much to the point.

The church is an interesting building, with its old religious paintings, and the windows are many and varied, among other interesting things, an elaborate marble pulpit, with statues of angels and other carvings all around the bottom of the altar.

While we were in the church we were shown around, in the architecture and decoration, it was evident that much care had been given to the Emperor's escape from the masons.

The interior is very beautiful with its two smaller towers of open work, which are so interestingly similar to the Colonnady. The church is of a more modern style, with a greater use of light and color, and it is the most perfect in the world.

CONCLUSION.

We have seen the beautiful monument of Maria Christina, daughter of M. Thiers, which was made by Carlier. The first of its kind in France, it is a beautiful piece of architecture, in turn the heart of the deceased members of the imperial family. In another place was the Imperial box for the use of the Royal Church in service, cut in glass and wood, and it was in St. Stephen's. In the Capitole Church, we saw the remains of some of the old churches, and of the Emperor himself, with that in which the great Napoleon's father had his last resting place, which is mostly of French origin.

The riding-shoe showed us the way to the chateau of the Duke of Orleans, which was another view of the place frequented by royalty, and it was not particularly interesting to us, as we had seen the same thing twice before that we had visited.

One of our friends, an old gentleman, who was staying in the hotel, said that he had been to visit the Emperor's grave.

We saw several beautiful views of the city, and in one of them we could see the Emperor's palace.

The palace, which is called the Saloon of the Emperor, is a very fine building.

There are many new buildings going up here, and we were interested to notice that the Emperor's grave is surrounded by a fence of railings, but his name was never mentioned.

The Emperor's grave is surmounted by a building, and at one place where we were leading the baskets for cleaning the tombs, we saw a man carrying a hod up to the top of the building, but we did not actually see him.

The old part of the town is very irregular, and there are many narrow streets, and the houses are all built of stone, and the grass is cut short.

There are many new buildings going up here, and we were interested to notice that the Emperor's grave is surrounded by a fence of railings, but we do not believe it was ever visited or looked at.

There were many people on the street, and we saw a man carrying a hod up to the top of the building, but we did not actually see him.

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Some months ago, the Missionary Editor of the Expresses expressed a desire that the work of the Foreign Missions be considered in behalf of those interests which bring the wealth of the world to our women. The question has developed, should the work of the personal philanthropy of the home be taken up with the work of the foreign mission? We believe it should be done, and that it is the proper thing to do.

One of the largest, and indeed the most important, of the foreign missions is the American Bible Society. The American Bible Society was founded in 1816. Its object is to extend the influence and teaching of the Bible in all parts of the world. The society has a large staff of missionaries, who are engaged in various parts of the world, and who are working to bring the Bible to the people of all nations. The society has also a large number of subscribers, who contribute to its support. The society is a very active and efficient one, and is doing a great deal of good work. It is a very worthy cause, and we are glad to see it supported by so many, especially by the women of this country.
Sabbath Reform.

"December the Sabbath-day to keep it holy unto the Lord. It is a sign betwixt Me and the children of Israel for ever: for in six days the Lord made heaven and earth, and on the seventh day He rested and blessed it."

The change was possible. In this master we have one of the few arguments that is of the legal kind. The argument that is in a sense "as old as the law" or "as old as the ordinances" is not a fallacy. The argument is that which is cited by Paul in Galatians 3:11. The passage is "in the law it is written, 'Every sabbath day is to be kept holy,'" and then Paul adds, "and if any man shall not keep the sabbath day, he shall be cursed in all the congregation of the Lord." This is a change in a passage, which varies from some of the same words, but it is the same idea as the idea of the Hebrew. The change is not in the words, but in the meaning. The change in the idea is the important point for the meaning of the passage.

The change was possible. The Lord's Supper. The whole change was possible. The Lord's Supper. The whole change was possible. The Lord's Supper. The whole change was possible. The Lord's Supper.

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Communications

The National Reform Association, under the direction of the Central and local officers, has arranged for the promotion of the cause of religious freedom and the abolition of the slave trade, in the United States, by the correspondence of the friends of these objects, and the distribution of tracts and pamphlets. The following is a list of the agents appointed for this purpose:

1. Rev. Dr. L. L. O'BRIEN, of New York.
2. Rev. Dr. J. M. JAY, of Philadelphia.
4. Rev. Dr. J. J. M. J. B. of Baltimore.

The agents are requested to communicate with the friends of the Association, and to provide for the distribution of the tracts and pamphlets, which will be furnished to them at the rate of five cents each.

These agents are to be designated as "The National Reform Association, Philadelphia," and are to be supported by the members of the Association, according to their ability.

The Association will also furnish tracts and pamphlets to any person who will agree to circulate them among their friends and acquaintances.

The following tracts and pamphlets are to be furnished:

1. "The Slavery Question, and the Rights of Man," by Dr. L. L. O'BRIEN.
2. "The Abolition of Slavery," by Dr. J. M. J. B.
4. "The Abolition of the Slave Trade," by Dr. J. J. M. J.

These tracts and pamphlets are to be furnished at the rate of five cents each, and are to be returned to the agents as soon as they are circulated.

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EXPLANATORY.

The term of " disturbing," which we applied to the work of the Editor of the Saturday Church, was connoted, as we thought, by the action to frighten the saloon against the prohibition of the Sabbath and the church.

The Editor of the Saturday Church has adopted a plan which we must consider as an attempt to correct the evils to which we have alluded. This plan is to be carried out through the Saturday Church, by a saloon and saloon activities, and in all cases of disturbance, we are not disposed to support the efforts of any organization, even if it be in accordance with our own principles.

It is to be hoped that the Editor of the Saturday Church will be able to carry out his plans in a manner which will be acceptable to the public.

S. E. Wheeler.

THE SATURDAY CHURCH.

The Saturday Church is a denominational body, and as such, we feel it is our duty to support it in its efforts to carry out the work of the Sabbath and to prevent the disturbance of the Sabbath.

The Saturday Church has adopted a plan which we must consider as an attempt to correct the evils to which we have alluded. This plan is to be carried out through the Saturday Church, by a saloon and saloon activities, and in all cases of disturbance, we are not disposed to support the efforts of any organization, even if it be in accordance with our own principles.

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S. E. Wheeler.
THE SABBATH RECORDER, MARCH 6, 1858.

**Miscellany.**

**OH, LITTLE CHILD!**

Oh, little child! I lie still and sleep; Jesus is near, Thou need'st not fear.

No one need fear, whom God doth keep By day or night; Then lay thee down in slumber deep Till morning light.

Oh, little child! I lie still and sleep; Jesus is near, Thou need'st not fear.

The wolfish howl And watch dogs' bark the silence break. Jesus is strong; The angel will watch thee for his sake I The whole night long, Oh, little child! I be still and rest. He sweetly sleeps Whom Jesus keeps. And in the morning wake so blest, His child to be.

Lo, how love him best,- He first loved thee.

Oh, little child! when thou must die, Fear nothing then, But say, "Amen" To God's command, and quiet lie In his kind hand, Till he shall say, Dear child, come, fly To heaven's bright land.

**THE ETHOS.**

It was early in the month of January, when, after several weeks of uninterrupted sunshine, we found it necessary to return to the bleak and desolate scene of the latter part of the season. The only light of Nature was seen in the dim glow of the distant snows, where the stars shone bright through the clear atmosphere. The air was cold and clear, the ground was covered with a layer of smooth snow. The sun rose early and set late, and its rays were scattered over the fields in a golden glow. Our spirits rose as we felt the warmth of the sun on our faces, and we were willing to work to make use of the time.

We were ready and willing to work, and it seemed the best way to pass the time. We worked hard and we were happy, but we were also careful not to work too hard. It was a good day for work, and we were all of us in high spirits. The sun shone bright and the air was warm; it was the beginning of spring, and we knew that summer was not far away.

We had heard of the death of a dear friend, who had passed away peacefully in his sleep. We were all very sad and we all agreed to meet and pray for him. We were all in agreement that we should all try to be more kind and considerate to each other, and that we should all try to be more patient and understanding.

We had a meeting at the church, and we all spoke of our friend, and we all agreed that we would all try to be more kind and considerate to each other, and that we would all try to be more patient and understanding.

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I WRITE BIRTH.

All born of that same sort, a while
The same maternal strain, no change
In the new born blood, no chance
In the features line.

The same born rose up, the same
And died, and lay in the Earth,
And, feeling the true
The promise of the future
The soul.

The next morning her brother
Ras
He considered what ye
Crossed.

If it were, it was occasioned
That is if
I called upon; to ask—God
Aston

The changes are rung on washing, and iron.

The light of the American Sabbath School

On Thanksgiving Day, November 22nd, the Church of God in Chicago, Illinois, will celebrate the 30th anniversary of its organization. The services will be conducted by Rev. Dr. J. H. Whitlock, D.D., LL.D., the President of the Church of God, and other distinguished ministers of the church. The services will be held in the John F. Wright Memorial Church, 105 W. Madison St., Chicago.

Clear Heavens of Prayer—The bearing of the Cross by Jesus and his own, with the great experience of the world conditions that he was afraid to be called to witness, the bitter cold and the snow that worked mightily against the cross. Seven years ago in this experience, the cross had been carried through conditions that could not be anticipated. It has also been shown that we are as yet only beginning to understand the cross, for these conditions have changed, and our ordinary train bands can no longer be relied on.