Our missionaries have grown. They are on the threshold of new work, and each one of them has a place in our hearts. Here comes a letter from Mrs. Carpenter, written in her usual way, full of interest and hope. Let us read a few lines from it.

Beloved Friends,—The news of our dear friends, the missionaries of our Church, is generally favorable. We are happy to know that they have reached their destination, and that they are now well settled in their new homes. We have been informed that the weather has been favorable, and that the missionaries are in good health. We are also pleased to hear that the natives are friendly, and that they are making good progress in their new work. We hope that the missionaries will continue to labor faithfully, and that they will be blessed with many successes. We are confident that they will be a blessing to the people among whom they are stationed, and that they will be a source of comfort and joy to their family and friends. May God bless them and prosper their labors! Amen.

Mrs. Carpenter, Shanghai.

J. T. Murray, Missions Agent, N.Y.

THE SABBATH RECORDER.

FRIENDS, are made

in

friends.

MARRIAGE.

Our missionaries declare that marriage is a blessing which God has given to mankind, and that it is a sacred institution which is to be respected and observed. They believe that marriage is a means of providing for the care of the family, and that it is a necessary institution for the perpetuation of the race. They also believe that marriage is a means of promoting good morals, and that it is a necessary institution for the promotion of virtue. They also believe that marriage is a means of promoting good morals, and that it is a necessary institution for the promotion of virtue.

Our missionaries declare that marriage is a blessing which God has given to mankind, and that it is a sacred institution which is to be respected and observed. They believe that marriage is a means of providing for the care of the family, and that it is a necessary institution for the perpetuation of the race. They also believe that marriage is a means of promoting good morals, and that it is a necessary institution for the promotion of virtue. They also believe that marriage is a means of promoting good morals, and that it is a necessary institution for the promotion of virtue.

Our missionaries declare that marriage is a blessing which God has given to mankind, and that it is a sacred institution which is to be respected and observed. They believe that marriage is a means of providing for the care of the family, and that it is a necessary institution for the perpetuation of the race. They also believe that marriage is a means of promoting good morals, and that it is a necessary institution for the promotion of virtue. They also believe that marriage is a means of promoting good morals, and that it is a necessary institution for the promotion of virtue.

Our missionaries declare that marriage is a blessing which God has given to mankind, and that it is a sacred institution which is to be respected and observed. They believe that marriage is a means of providing for the care of the family, and that it is a necessary institution for the perpetuation of the race. They also believe that marriage is a means of promoting good morals, and that it is a necessary institution for the promotion of virtue. They also believe that marriage is a means of promoting good morals, and that it is a necessary institution for the promotion of virtue.
Strange Occurrence; Two Bright Girls Converted. 

In 1859 it was stated that our missionary society had sent ten missionaries to China, and one to Japan. While it is true that in 1860 there were only six missionaries working in China, yet this fact should not lead us to think that the mission is a failure. On the contrary, it is growing and increasing in numbers and influence. 

The great need of the mission is a larger number of trained and experienced missionaries. 

In conclusion, I would say that the mission is growing steadily and will continue to do so as long as we have congregations to preach to and work among. 

Joseph F. Smith, President, Missionary Society of America.

Missionary Society of America, February 17, 1860.
Sabbath Reform.

Remember the Sabbath-day, to keep it holy. The 10th day of the month, the Sabbath-day, is the Lord's. 25th verse.

THE SABBATH REFORMER, FEBRUARY 17, 1867.

To the editor of the Nashville Commercial:

Said you, that there is no religious freedom in China, and the free exercise of religion is not permitted there? If so, I believe you to be mistaken. I will prove it to you.

In China, as in the United States, there are numerous religious denominations. The government has no power to interfere with the free exercise of religion, or with the establishment of any religious denomination.

In China, as in the United States, there are numerous religious denominations. The government has no power to interfere with the free exercise of religion, or with the establishment of any religious denomination.

In China, as in the United States, there are numerous religious denominations. The government has no power to interfere with the free exercise of religion, or with the establishment of any religious denomination.

In China, as in the United States, there are numerous religious denominations. The government has no power to interfere with the free exercise of religion, or with the establishment of any religious denomination.

In China, as in the United States, there are numerous religious denominations. The government has no power to interfere with the free exercise of religion, or with the establishment of any religious denomination.

In China, as in the United States, there are numerous religious denominations. The government has no power to interfere with the free exercise of religion, or with the establishment of any religious denomination.

In China, as in the United States, there are numerous religious denominations. The government has no power to interfere with the free exercise of religion, or with the establishment of any religious denomination.

In China, as in the United States, there are numerous religious denominations. The government has no power to interfere with the free exercise of religion, or with the establishment of any religious denomination.

In China, as in the United States, there are numerous religious denominations. The government has no power to interfere with the free exercise of religion, or with the establishment of any religious denomination.

In China, as in the United States, there are numerous religious denominations. The government has no power to interfere with the free exercise of religion, or with the establishment of any religious denomination.

In China, as in the United States, there are numerous religious denominations. The government has no power to interfere with the free exercise of religion, or with the establishment of any religious denomination.

In China, as in the United States, there are numerous religious denominations. The government has no power to interfere with the free exercise of religion, or with the establishment of any religious denomination.

In China, as in the United States, there are numerous religious denominations. The government has no power to interfere with the free exercise of religion, or with the establishment of any religious denomination.

In China, as in the United States, there are numerous religious denominations. The government has no power to interfere with the free exercise of religion, or with the establishment of any religious denomination.

In China, as in the United States, there are numerous religious denominations. The government has no power to interfere with the free exercise of religion, or with the establishment of any religious denomination.

In China, as in the United States, there are numerous religious denominations. The government has no power to interfere with the free exercise of religion, or with the establishment of any religious denomination.

In China, as in the United States, there are numerous religious denominations. The government has no power to interfere with the free exercise of religion, or with the establishment of any religious denomination.

In China, as in the United States, there are numerous religious denominations. The government has no power to interfere with the free exercise of religion, or with the establishment of any religious denomination.

In China, as in the United States, there are numerous religious denominations. The government has no power to interfere with the free exercise of religion, or with the establishment of any religious denomination.

In China, as in the United States, there are numerous religious denominations. The government has no power to interfere with the free exercise of religion, or with the establishment of any religious denomination.

In China, as in the United States, there are numerous religious denominations. The government has no power to interfere with the free exercise of religion, or with the establishment of any religious denomination.

In China, as in the United States, there are numerous religious denominations. The government has no power to interfere with the free exercise of religion, or with the establishment of any religious denomination.

In China, as in the United States, there are numerous religious denominations. The government has no power to interfere with the free exercise of religion, or with the establishment of any religious denomination.

In China, as in the United States, there are numerous religious denominations. The government has no power to interfere with the free exercise of religion, or with the establishment of any religious denomination.

In China, as in the United States, there are numerous religious denominations. The government has no power to interfere with the free exercise of religion, or with the establishment of any religious denomination.

In China, as in the United States, there are numerous religious denominations. The government has no power to interfere with the free exercise of religion, or with the establishment of any religious denomination.

In China, as in the United States, there are numerous religious denominations. The government has no power to interfere with the free exercise of religion, or with the establishment of any religious denomination.

In China, as in the United States, there are numerous religious denominations. The government has no power to interfere with the free exercise of religion, or with the establishment of any religious denomination.

In China, as in the United States, there are numerous religious denominations. The government has no power to interfere with the free exercise of religion, or with the establishment of any religious denomination.

In China, as in the United States, there are numerous religious denominations. The government has no power to interfere with the free exercise of religion, or with the establishment of any religious denomination.

In China, as in the United States, there are numerous religious denominations. The government has no power to interfere with the free exercise of religion, or with the establishment of any religious denomination.

In China, as in the United States, there are numerous religious denominations. The government has no power to interfere with the free exercise of religion, or with the establishment of any religious denomination.

In China, as in the United States, there are numerous religious denominations. The government has no power to interfere with the free exercise of religion, or with the establishment of any religious denomination.

In China, as in the United States, there are numerous religious denominations. The government has no power to interfere with the free exercise of religion, or with the establishment of any religious denomination.

In China, as in the United States, there are numerous religious denominations. The government has no power to interfere with the free exercise of religion, or with the establishment of any religious denomination.

In China, as in the United States, there are numerous religious denominations. The government has no power to interfere with the free exercise of religion, or with the establishment of any religious denomination.

In China, as in the United States, there are numerous religious denominations. The government has no power to interfere with the free exercise of religion, or with the establishment of any religious denomination.

In China, as in the United States, there are numerous religious denominations. The government has no power to interfere with the free exercise of religion, or with the establishment of any religious denomination.

In China, as in the United States, there are numerous religious denominations. The government has no power to interfere with the free exercise of religion, or with the establishment of any religious denomination.

In China, as in the United States, there are numerous religious denominations. The government has no power to interfere with the free exercise of religion, or with the establishment of any religious denomination.

In China, as in the United States, there are numerous religious denominations. The government has no power to interfere with the free exercise of religion, or with the establishment of any religious denomination.

In China, as in the United States, there are numerous religious denominations. The government has no power to interfere with the free exercise of religion, or with the establishment of any religious denomination.

In China, as in the United States, there are numerous religious denominations. The government has no power to interfere with the free exercise of religion, or with the establishment of any religious denomination.

In China, as in the United States, there are numerous religious denominations. The government has no power to interfere with the free exercise of religion, or with the establishment of any religious denomination.

In China, as in the United States, there are numerous religious denominations. The government has no power to interfere with the free exercise of religion, or with the establishment of any religious denomination.

In China, as in the United States, there are numerous religious denominations. The government has no power to interfere with the free exercise of religion, or with the establishment of any religious denomination.

In China, as in the United States, there are numerous religious denominations. The government has no power to interfere with the free exercise of religion, or with the establishment of any religious denomination.

In China, as in the United States, there are numerous religious denominations. The government has no power to interfere with the free exercise of religion, or with the establishment of any religious denomination.

In China, as in the United States, there are numerous religious denominations. The government has no power to interfere with the free exercise of religion, or with the establishment of any religious denomination.
THE SABBATH RECORDER, FEBRUARY 17, 1857.

COMMUNICATIONS.

Truth needs frequent repetition. Vote for temperance. Never be too much or too little in the work of reform. Truth is not to be neglected to put you always in remembrance of the necessity of the matter. 1 Peter 1:13. The Christian world is quite generally aware of some things that it cares not to be put in remembrance of. Among these things is the signification of the word "suffrage." No party candidate was put on the ballot to run against him; but a citizens' convention was called and a known saloon sympathizer was nominated. Thus, without a contest or distinction, the is given to him as a recognition of the fact that he is the candidate of the temperance people.

Some of us have been saying that people would not read books, while our papers sat on the book shelves. We have been accused of not finding eager readers. This has been, and still is, a matter of regret to the editor. But it is also a matter of regret that many who have read the books we have written are not willing to go and plant them in the hearts of others. The promise of Jesus to those who are "gathered to His everlasting kingdom" is not to be made to the thriftiest men in the world, yet the promise of the Lord is sure.

There are never again a greater call for our trains than at the present time. This is the moment in which we need to preach the gospel of truth. The Christian world quite generally knows some things that it cares not to be put in remembrance of. Among these things is the word "suffrage." No party candidate was put on the ballot to run against him; but a citizens' convention was called and a known saloon sympathizer was nominated. Thus, without a contest or distinction, the is given to him as a recognition of the fact that he is the candidate of the temperance people.

Some of us have been saying that people would not read books, while our papers sat on the book shelves. We have been accused of not finding eager readers. This has been, and still is, a matter of regret to the editor. But it is also a matter of regret that many who have read the books we have written are not willing to go and plant them in the hearts of others. The promise of Jesus to those who are "gathered to His everlasting kingdom" is not to be made to the thriftiest men in the world, yet the promise of the Lord is sure.

There are never again a greater call for our trains than at the present time. This is the moment in which we need to preach the gospel of truth. The Christian world quite generally knows some things that it cares not to be put in remembrance of. Among these things is the word "suffrage." No party candidate was put on the ballot to run against him; but a citizens' convention was called and a known saloon sympathizer was nominated. Thus, without a contest or distinction, the is given to him as a recognition of the fact that he is the candidate of the temperance people.

Some of us have been saying that people would not read books, while our papers sat on the book shelves. We have been accused of not finding eager readers. This has been, and still is, a matter of regret to the editor. But it is also a matter of regret that many who have read the books we have written are not willing to go and plant them in the hearts of others. The promise of Jesus to those who are "gathered to His everlasting kingdom" is not to be made to the thriftiest men in the world, yet the promise of the Lord is sure.

There are never again a greater call for our trains than at the present time. This is the moment in which we need to preach the gospel of truth. The Christian world quite generally knows some things that it cares not to be put in remembrance of. Among these things is the word "suffrage." No party candidate was put on the ballot to run against him; but a citizens' convention was called and a known saloon sympathizer was nominated. Thus, without a contest or distinction, the is given to him as a recognition of the fact that he is the candidate of the temperance people.

Some of us have been saying that people would not read books, while our papers sat on the book shelves. We have been accused of not finding eager readers. This has been, and still is, a matter of regret to the editor. But it is also a matter of regret that many who have read the books we have written are not willing to go and plant them in the hearts of others. The promise of Jesus to those who are "gathered to His everlasting kingdom" is not to be made to the thriftiest men in the world, yet the promise of the Lord is sure.
Molly's Citrus Tree.

Molly's citrus tree!

"Molly's tree," said little Pan, and "Mrs. Jones, and the house is dinero's own."

It was a small orange tree, with leaves of a bright green.

"Yes, it is," said Miss Molly, "I planted it myself."

Then she looked at the tree with a sort of pride, and said, "I am going to keep it up for a long time."

"But who planted it?" asked little Pan.

"Miss Molly did," said Mrs. Jones. "She planted it when she was little."
The Sabbath School.

The Sabbath School was established to teach the Christian faith and provide a community for fellowship and spiritual growth. It was a place where people could come together to study the Bible and discuss their faith in a group setting.

INTRODUCTORY LESSONS, 1887.

Lesson IX—Distribution of Bread.

By Rev. N. W. Williams, D.D.

For Sabbath-Day, Nov. 24th.

DISTRIBUTION.

It is in the nature of the gospel itself to demand that the out-of-the-way or neglected shall be remembered. We are taught to remember the poor in heart, the outcast, the forgotten, the uneducated, the ignorant, the sick, the dying. We are taught that the Lord is a God of compassion and of love. He has said: 'I will be merciful to whom I will be merciful, and GRACEFUL unto whom I will be gracious.'

LESSON IX—Distribution of Bread.

By Rev. N. W. Williams, D.D.

For Sabbath-Day, Nov. 24th.

DISTRIBUTION.

It is in the nature of the gospel itself to demand that the out-of-the-way or neglected shall be remembered. We are taught to remember the poor in heart, the outcast, the forgotten, the uneducated, the ignorant, the sick, the dying. We are taught that the Lord is a God of compassion and of love. He has said: 'I will be merciful to whom I will be merciful, and GRACEFUL unto whom I will be gracious.'

LESSON IX—Distribution of Bread.

By Rev. N. W. Williams, D.D.

For Sabbath-Day, Nov. 24th.

DISTRIBUTION.

It is in the nature of the gospel itself to demand that the out-of-the-way or neglected shall be remembered. We are taught to remember the poor in heart, the outcast, the forgotten, the uneducated, the ignorant, the sick, the dying. We are taught that the Lord is a God of compassion and of love. He has said: 'I will be merciful to whom I will be merciful, and GRACEFUL unto whom I will be gracious.'

LESSON IX—Distribution of Bread.

By Rev. N. W. Williams, D.D.

For Sabbath-Day, Nov. 24th.

DISTRIBUTION.

It is in the nature of the gospel itself to demand that the out-of-the-way or neglected shall be remembered. We are taught to remember the poor in heart, the outcast, the forgotten, the uneducated, the ignorant, the sick, the dying. We are taught that the Lord is a God of compassion and of love. He has said: 'I will be merciful to whom I will be merciful, and GRACEFUL unto whom I will be gracious.'