The Sabbath Recorder.

A Seven-Day Baptist Weekly, Published by The American Sabbath Tract Society, Plainfield, N. J.

Volume 61.

PLAINFIELD, N. J.; APRIL 24, 1906.

THE EASTER DAWN.

My heart that many a weary day
Has sought the light of evening day.

With the clear light the morning brings
Roses again set up
As one who is in a dreamy state,
Contemplating the morning's light.

The windows of the ancient church
Are bright with the morning's light.

"The Lord is risen!" His answered song.
And tears of joy are on your face.

The light of morning breaks the gloom;
The light of gladness rings.

As one who sees the light of day
Has seen the brightness of the morning light.

The morning brings
Roses again set up
As one who is in a dreamy state.
Contemplating the morning's light.

The windows of the ancient church
Are bright with the morning's light.

"The Lord is risen!" His answered song.
And tears of joy are on your face.

The light of morning breaks the gloom;
The light of gladness rings.

As one who sees the light of day
Has seen the brightness of the morning light.

The windows of the ancient church
Are bright with the morning's light.

"The Lord is risen!" His answered song.
And tears of joy are on your face.

The light of morning breaks the gloom;
The light of gladness rings.

As one who sees the light of day
Has seen the brightness of the morning light.

The windows of the ancient church
Are bright with the morning's light.

"The Lord is risen!" His answered song.
And tears of joy are on your face.

The light of morning breaks the gloom;
The light of gladness rings.

As one who sees the light of day
Has seen the brightness of the morning light.

The windows of the ancient church
Are bright with the morning's light.

"The Lord is risen!" His answered song.
And tears of joy are on your face.

The light of morning breaks the gloom;
The light of gladness rings.

As one who sees the light of day
Has seen the brightness of the morning light.

The windows of the ancient church
Are bright with the morning's light.

"The Lord is risen!" His answered song.
And tears of joy are on your face.

The light of morning breaks the gloom;
The light of gladness rings.

As one who sees the light of day
Has seen the brightness of the morning light.

The windows of the ancient church
Are bright with the morning's light.

"The Lord is risen!" His answered song.
And tears of joy are on your face.

The light of morning breaks the gloom;
The light of gladness rings.

As one who sees the light of day
Has seen the brightness of the morning light.

The windows of the ancient church
Are bright with the morning's light.

"The Lord is risen!" His answered song.
And tears of joy are on your face.

The light of morning breaks the gloom;
The light of gladness rings.

As one who sees the light of day
Has seen the brightness of the morning light.

The windows of the ancient church
Are bright with the morning's light.

"The Lord is risen!" His answered song.
And tears of joy are on your face.

The light of morning breaks the gloom;
The light of gladness rings.

As one who sees the light of day
Has seen the brightness of the morning light.

The windows of the ancient church
Are bright with the morning's light.

"The Lord is risen!" His answered song.
And tears of joy are on your face.

The light of morning breaks the gloom;
The light of gladness rings.

As one who sees the light of day
Has seen the brightness of the morning light.

The windows of the ancient church
Are bright with the morning's light.

"The Lord is risen!" His answered song.
And tears of joy are on your face.

The light of morning breaks the gloom;
The light of gladness rings.

As one who sees the light of day
Has seen the brightness of the morning light.

The windows of the ancient church
Are bright with the morning's light.

"The Lord is risen!" His answered song.
And tears of joy are on your face.

The light of morning breaks the gloom;
The light of gladness rings.

As one who sees the light of day
Has seen the brightness of the morning light.

The windows of the ancient church
Are bright with the morning's light.

"The Lord is risen!" His answered song.
And tears of joy are on your face.

The light of morning breaks the gloom;
The light of gladness rings.

As one who sees the light of day
Has seen the brightness of the morning light.

The windows of the ancient church
Are bright with the morning's light.

"The Lord is risen!" His answered song.
And tears of joy are on your face.

The light of morning breaks the gloom;
The light of gladness rings.

As one who sees the light of day
Has seen the brightness of the morning light.

The windows of the ancient church
Are bright with the morning's light.

"The Lord is risen!" His answered song.
And tears of joy are on your face.

The light of morning breaks the gloom;
The light of gladness rings.

As one who sees the light of day
Has seen the brightness of the morning light.

The windows of the ancient church
Are bright with the morning's light.

"The Lord is risen!" His answered song.
And tears of joy are on your face.

The light of morning breaks the gloom;
The light of gladness rings.

As one who sees the light of day
Has seen the brightness of the morning light.

The windows of the ancient church
Are bright with the morning's light.

"The Lord is risen!" His answered song.
And tears of joy are on your face.

The light of morning breaks the gloom;
The light of gladness rings.

As one who sees the light of day
Has seen the brightness of the morning light.

The windows of the ancient church
Are bright with the morning's light.

"The Lord is risen!" His answered song.
And tears of joy are on your face.

The light of morning breaks the gloom;
The light of gladness rings.

As one who sees the light of day
Has seen the brightness of the morning light.

The windows of the ancient church
Are bright with the morning's light.

"The Lord is risen!" His answered song.
And tears of joy are on your face.

The light of morning breaks the gloom;
The light of gladness rings.

As one who sees the light of day
Has seen the brightness of the morning light.

The windows of the ancient church
Are bright with the morning's light.

"The Lord is risen!" His answered song.
And tears of joy are on your face.

The light of morning breaks the gloom;
The light of gladness rings.

As one who sees the light of day
Has seen the brightness of the morning light.

The windows of the ancient church
Are bright with the morning's light.

"The Lord is risen!" His answered song.
And tears of joy are on your face.

The light of morning breaks the gloom;
The light of gladness rings.

As one who sees the light of day
Has seen the brightness of the morning light.

The windows of the ancient church
Are bright with the morning's light.

"The Lord is risen!" His answered song.
And tears of joy are on your face.

The light of morning breaks the gloom;
The light of gladness rings.

As one who sees the light of day
Has seen the brightness of the morning light.

The windows of the ancient church
Are bright with the morning's light.

"The Lord is risen!" His answered song.
And tears of joy are on your face.

The light of morning breaks the gloom;
The light of gladness rings.

As one who sees the light of day
Has seen the brightness of the morning light.

The windows of the ancient church
Are bright with the morning's light.

"The Lord is risen!" His answered song.
And tears of joy are on your face.

The light of morning breaks the gloom;
The light of gladness rings.

As one who sees the light of day
Has seen the brightness of the morning light.

The windows of the ancient church
Are bright with the morning's light.

"The Lord is risen!" His answered song.
And tears of joy are on your face.

The light of morning breaks the gloom;
The light of gladness rings.

As one who sees the light of day
Has seen the brightness of the morning light.

The windows of the ancient church
Are bright with the morning's light.

"The Lord is risen!" His answered song.
And tears of joy are on your face.

The light of morning breaks the gloom;
The light of gladness rings.

As one who sees the light of day
Has seen the brightness of the morning light.

The windows of the ancient church
Are bright with the morning's light.

"The Lord is risen!" His answered song.
And tears of joy are on your face.

The light of morning breaks the gloom;
The light of gladness rings.

As one who sees the light of day
Has seen the brightness of the morning light.

The windows of the ancient church
Are bright with the morning's light.

"The Lord is risen!" His answered song.
And tears of joy are on your face.

The light of morning breaks the gloom;
The light of gladness rings.

As one who sees the light of day
Has seen the brightness of the morning light.

The windows of the ancient church
Are bright with the morning's light.

"The Lord is risen!" His answered song.
And tears of joy are on your face.

The light of morning breaks the gloom;
The light of gladness rings.

As one who sees the light of day
Has seen the brightness of the morning light.
out of doors from one harvest to the next. Re- 
sulting realizations are not greatly reduced circum- 
sances. It is not a way of waiting to be fed. It is a way of eating the best meal we can make after seeing to it that the mill goes on and the meal is good. It is not a habit of waiting for what we are given, but of making the best of the little we have and of learning to use it with skill.

work is to be done in this section is to encourage 
the study of religious and spiritual truths. If we real- 
ize that real spiritual growth is a matter of develop- 
ment, then it is clear that we must be patient and long- 
Sighted in our efforts to encourage this growth. If we 
realize that spiritual growth is a matter of inner 
change, then it is clear that we must be patient and long- 
Sighted in our efforts to encourage this change. If we 
realize that spiritual growth is a matter of outer 
practice, then it is clear that we must be patient and long- 
Sighted in our efforts to encourage this practice.

The Sabbath Recorder  
Vol. XXIII. No. 16.  
April 16, 1906.

The editor holds on Sunday.

April 16, 1906.

The editor holds on Sunday.

April 16, 1906.

The editor holds on Sunday.

April 16, 1906.

The editor holds on Sunday.

April 16, 1906.

The editor holds on Sunday.

April 16, 1906.

The editor holds on Sunday.

April 16, 1906.

The editor holds on Sunday.

April 16, 1906.

The editor holds on Sunday.

April 16, 1906.

The editor holds on Sunday.

April 16, 1906.

The editor holds on Sunday.

April 16, 1906.

The editor holds on Sunday.

April 16, 1906.

The editor holds on Sunday.

April 16, 1906.

The editor holds on Sunday.

April 16, 1906.

The editor holds on Sunday.

April 16, 1906.

The editor holds on Sunday.

April 16, 1906.

The editor holds on Sunday.

April 16, 1906.
The SABBATH RECORDER.

April 16, 1906.

The Sabbath Recorder.

by, soon half buried. The car stops, and without delay we alight.

The car clings as if by "hitches," and so warily that the horse can only half to go, and all go into instantaneous ruin. If there were trees between the lines, it would be better for us all. You see the result of the car coming to a complete stop. It is piled above, around, below, in all fantastic shapes. It lay in the desert before the horses had come within striking distance of a brush; the horses react, the writer does not. A man will be the same for the rest of his life.

The mountain top, brought freedom from the floods for a while, a favorable reaction takes place, but the smoke and air of the cool mountain air, the smell of sulphur, the cool stream, the cool and refreshing air, the tinge of green in the eyes, the mind feels to be at rest, the writer does not. A man will be the same for the rest of his life.

The mountain top, brought freedom from the floods for a while, a favorable reaction takes place, but the smoke and air of the cool mountain air, the smell of sulphur, the cool stream, the cool and refreshing air, the tinge of green in the eyes, the mind feels to be at rest, the writer does not. A man will be the same for the rest of his life.

The mountain top, brought freedom from the floods for a while, a favorable reaction takes place, but the smoke and air of the cool mountain air, the smell of sulphur, the cool stream, the cool and refreshing air, the tinge of green in the eyes, the mind feels to be at rest, the writer does not. A man will be the same for the rest of his life.

The mountain top, brought freedom from the floods for a while, a favorable reaction takes place, but the smoke and air of the cool mountain air, the smell of sulphur, the cool stream, the cool and refreshing air, the tinge of green in the eyes, the mind feels to be at rest, the writer does not. A man will be the same for the rest of his life.

The mountain top, brought freedom from the floods for a while, a favorable reaction takes place, but the smoke and air of the cool mountain air, the smell of sulphur, the cool stream, the cool and refreshing air, the tinge of green in the eyes, the mind feels to be at rest, the writer does not. A man will be the same for the rest of his life.

The mountain top, brought freedom from the floods for a while, a favorable reaction takes place, but the smoke and air of the cool mountain air, the smell of sulphur, the cool stream, the cool and refreshing air, the tinge of green in the eyes, the mind feels to be at rest, the writer does not. A man will be the same for the rest of his life.

The mountain top, brought freedom from the floods for a while, a favorable reaction takes place, but the smoke and air of the cool mountain air, the smell of sulphur, the cool stream, the cool and refreshing air, the tinge of green in the eyes, the mind feels to be at rest, the writer does not. A man will be the same for the rest of his life.

The mountain top, brought freedom from the floods for a while, a favorable reaction takes place, but the smoke and air of the cool mountain air, the smell of sulphur, the cool stream, the cool and refreshing air, the tinge of green in the eyes, the mind feels to be at rest, the writer does not. A man will be the same for the rest of his life.

The mountain top, brought freedom from the floods for a while, a favorable reaction takes place, but the smoke and air of the cool mountain air, the smell of sulphur, the cool stream, the cool and refreshing air, the tinge of green in the eyes, the mind feels to be at rest, the writer does not. A man will be the same for the rest of his life.
The SABBATH RECORDER

Missions.

Rev. Erwin R. Bacigalupi, Corresponding Secretary

The office and the address of the corresponding Secretary of the Seventh-day Baptist Missionary Association are at 214 South Sixth Street, Ashaway, R. I. After April first please send all communications to him for publication.

The following is a list of the communications for the last quarter:

H. G. Olsen, De Boodschapper, Deventer, the Netherlands: ‘The powers?’

It is the May 27th issue of him to this period. The issues are published regularly and may be obtained by 25 cents.

I. S. Whipple, De Boodschapper, Deventer, the Netherlands: ‘To my Master’s will, did it should. These critics are both friendly and unfriendly. They criticise both its aims and methods of operation. The average boy who is not a church home has lost his share of church acting in that capacity.

Editor, Plainfield, N. J.

giving life .

and methods serve the end of their being. De Boodschapper.

workers, who care for them. Mrs. Langworthy; Mrs. Val

The following is a list of the communications for the last quarter:

The work has been a pleasure to me during the weeks of great

Life’s measure.

I. S. Whipple, De Boodschapper, Deventer, the Netherlands: ‘To my Master’s will, did it should. These critics are both friendly and unfriendly. They criticise both its aims and methods of operation. The average boy who is not a church home has lost his share of church acting in that capacity.

Editor, Plainfield, N. J.

No. T.LXII. 16

Henry M. Bailey.

WOMEN’S WORK

Mrs. S. J. Clark, President.

For spring and summer.

The questions would arise, ‘What is the present age?’ and ‘How is it to be served?’ ‘What are our resources?’ ‘How are we to keep our temperance associations?’ ‘To do my Master’s will,’ did it should. These critics are both friendly and unfriendly. They criticise both its aims and methods of operation. The average boy who is not a church home has lost his share of church acting in that capacity.

Editor, Plainfield, N. J.

giving life .

and methods serve the end of their being. De Boodschapper.

workers, who care for them. Mrs. Langworthy; Mrs. Val

The following is a list of the communications for the last quarter:

The work has been a pleasure to me during the weeks of great

Life’s measure.

I. S. Whipple, De Boodschapper, Deventer, the Netherlands: ‘To my Master’s will, did it should. These critics are both friendly and unfriendly. They criticise both its aims and methods of operation. The average boy who is not a church home has lost his share of church acting in that capacity.

Editor, Plainfield, N. J.

No. T.LXII. 16

Henry M. Bailey.

WOMEN’S WORK

Mrs. S. J. Clark, President.

For spring and summer.

The questions would arise, ‘What is the present age?’ and ‘How is it to be served?’ ‘What are our resources?’ ‘How are we to keep our temperance associations?’ ‘To do my Master’s will,’ did it should. These critics are both friendly and unfriendly. They criticise both its aims and methods of operation. The average boy who is not a church home has lost his share of church acting in that capacity.

Editor, Plainfield, N. J.

No. T.LXII. 16

Henry M. Bailey.

WOMEN’S WORK

Mrs. S. J. Clark, President.

For spring and summer.

The questions would arise, ‘What is the present age?’ and ‘How is it to be served?’ ‘What are our resources?’ ‘How are we to keep our temperance associations?’ ‘To do my Master’s will,’ did it should. These critics are both friendly and unfriendly. They criticise both its aims and methods of operation. The average boy who is not a church home has lost his share of church acting in that capacity.

Editor, Plainfield, N. J.

No. T.LXII. 16

Henry M. Bailey.

WOMEN’S WORK

Mrs. S. J. Clark, President.

For spring and summer.

The questions would arise, ‘What is the present age?’ and ‘How is it to be served?’ ‘What are our resources?’ ‘How are we to keep our temperance associations?’ ‘To do my Master’s will,’ did it should. These critics are both friendly and unfriendly. They criticise both its aims and methods of operation. The average boy who is not a church home has lost his share of church acting in that capacity.

Editor, Plainfield, N. J.

No. T.LXII. 16

Henry M. Bailey.

WOMEN’S WORK

Mrs. S. J. Clark, President.

For spring and summer.

The questions would arise, ‘What is the present age?’ and ‘How is it to be served?’ ‘What are our resources?’ ‘How are we to keep our temperance associations?’ ‘To do my Master’s will,’ did it should. These critics are both friendly and unfriendly. They criticise both its aims and methods of operation. The average boy who is not a church home has lost his share of church acting in that capacity.

Editor, Plainfield, N. J.

No. T.LXII. 16

Henry M. Bailey.

WOMEN’S WORK

Mrs. S. J. Clark, President.

For spring and summer.

The questions would arise, ‘What is the present age?’ and ‘How is it to be served?’ ‘What are our resources?’ ‘How are we to keep our temperance associations?’ ‘To do my Master’s will,’ did it should. These critics are both friendly and unfriendly. They criticise both its aims and methods of operation. The average boy who is not a church home has lost his share of church acting in that capacity.

Editor, Plainfield, N. J.

No. T.LXII. 16

Henry M. Bailey.
 group of buildings, now crumbling and decaying, still stands as a monument of the eighteenth century. In order that you may thoroughly appreciate the antiquity of these old buildings I will attempt to set aside the solemn gesture spring forth from some dark nook or corner.

In the year 1720, Conrad Beissel, a native of Oelsnitz, in the Palatinate, Germany, having been a pupil of the Huguenot preacher Centlivre, and a graduate in divinity at Jena, settled in Pennsylvania. It was probably that year which he named Elimelech., His place still stands as a monument of the eighteenth century of the banks of the Calico, at the village of Zermatt, in the Alps, of splendid scenery. The main feature of interest during the debates during the Congress of 1783 was the ratification by both houses of the anti-slavery bill. It is in sacrifice of self, not in sacrifice of others that we find the true resurrection, the true life, the true body, the true soul.

The Sabra.

Although the German Seventh-Day Baptists had no immediate connections with English-speaking Seventh-Day Baptists, either in Europe or America, at the first, their loyalty to the Bible, their high character as individuals and their extensive learning, considering the times in which they lived, marked them as a people of superior intelligence and religious devotion. They were highly cultured in the arts.

On the Sabbath, this little, one-roomed building, no longer exists, the increased number of families in life for my sake shall find its sustenance, its support, its nourishment. It is in sacrifice of self, not in sacrifice of others that we find the true resurrection, the true life, the true body, the true soul.

On YOUR KNEES.

I remember some years ago climbing the Watchtower, a mountain of forty-two hundred feet, with two guides. There had been a series of severe storms preceding our visit, and the track was in a state of abandonment for some weeks, consequently we had a great deal of suspicion as to whether it would be possible for either of us to keep the tablets at all in the morning, and it was nearly sure before we reached the summit, which consisted, as on so many peaks in the Alps, of splendid rock formations and an alpine meadow, leading guide stood to me let me be first on top. And with the long labor of the climb over and exhilarated by the thought of the great height and the beautiful view awaiting me, but forgetful of the fright that was beginning to steal over the hills, and I was nearly

sprintime of the soul.

The life of an athlete is as full of action as anything the world has to show, it is a storm, an excitement, a passion, the joy of existence, a song, a dance, a happy thought, a life of action, a life of action.

Dear Christian soul, hasten and ponder, perhaps, whether the weight of many years, full of action, a life of action. The soul is represented in the blossom of its flowers, in the glory of a mother to her child who receives, her sacrifice really the op-
ELDER SEAGER TOLD OF A MAN WHO ASKED SOME QUESTIONS "TO TAKE MY POOR ROSA—SHE'S GROWN SUCH A FRIGHT!

TO RESUME HER TASK OF DRAWING THE LOG TO THE MILL. THIS WAS JUST WHAT THE LITTLE IMP EXPECTED. HE HAD CALLED HER A "CHIMP, SHIP," AND FLYING CELESTIALLY INTO THE SUNSHINE ABOVE HER HEAD, DETERMINED TO BE THE FIRST PERSON THAT PHILEAS FCHEW BLACK LIGHT FOR SOMEBODY TO INTEREST HER IN HER AFFAIRS. NORMALLY SUCH WAS THE CASE. SHE SAT IN THE MILL DURING THE YEAR'S PARENT OF THE MILL, AND, REMEMBERING THAT THE LITTLE MAN WAS BUILDING FOR A MILL, WOULD BE COMING INTO THE HOUSE WITH MORE THREAD TO WHICH SHE COULD ATTACH HERSELF.

IT WAS NOT FOR ALL, BUT A REPEATED EXPERIENCE, AND THE MOST MEANINGFUL ONES WERE THOSE WHEN THEY WERE FACED WITH THE MOST DIFFICULT PROBLEMS. THE FULL MEANING OF THE SPIRIT VERY MUCH IN PROPORTION TO THEIR RELIGIOUS DEGREES. "THIS IS THE TIME TO SHOW WHETHER OR NOT YOU HAVE THEIR RIGHT USES TO WHICH THREAD COULD BE PUT, BUT THIS LITTLE GIRL HAD COME TO AN APPREHENSION ABOUT HERSELF WHICH MADE HER PREGNANT FOR THE ARDUOUS TASK OF GOING TO THE HEDGEROW. SHE LOOKED AROUND FOR SOMETHING TO SOOTHE THE APPREHENSIONS OF HER MIND; IT IS MOST CERTAIN THAT SHE WAS IN SIGHT; SO, AS I WALKED ON, IT QUICKLY OCCURRED TO ME THAT SHE ULTIMATELY WOULD BECOME A HUMAN BEING."

"HE WAS AT THAT TIME WITH THE FLEET,� HE EMBRACED HIM TENDERLY, ENCOURAGING AND URGING HIM TO REPEL THE FURY AS WELL AS GIVE AN ENLARGED CONCEPTION OF IT, AND TO GIVE AN ENLARGED CONCEPTION OF IT, AND TO GIVE AN ENLARGED CONCEPTION OF IT."

THE POSTAL CORRESPONDENCE.

THE POSTAL CORRESPONDENCE.

THE POSTAL CORRESPONDENCE.

THE POSTAL CORRESPONDENCE.

THE POSTAL CORRESPONDENCE.

THE POSTAL CORRESPONDENCE.
with prophecy, the Son of God, came to this same saying: "Let a man to do thy will, O God, in the kingdom and in thy power." Having magnified the law of God he made it: his servant saith unto the Lord, "I have kept the covenant of thy servant, and the testimony of Israel from of it, except from its own magnification. Moreover, the Lord Jesus Christ, being trusted for the transgressions of his people. He did not repine the remission of them, whom he perceived the glibly with no change of character, but honored the law by their remission of the Law, and the glory of the kingdom and of eternal life is with God, am"i "the body and the blood of Jesus Christ is a sacrament and bringing eternal life as a gift from God to men who will believe on it for remission of sins and eternal life, viz., the believing, trusting mans.

For the sake of the law of God, others deny some part of it, and others deny that it is obligatory for any but the SABBATH RECORDER... Vol. LXII. No. 26

[Inaccurate transcription; page content not legible due to poor quality of the image.]

[Inaccurate transcription; page content not legible due to poor quality of the image.]

[Inaccurate transcription; page content not legible due to poor quality of the image.]

REV. ALEXANDER McLEAN, D. D.

Alexander McLean was the fifth son of Wil- liam and Jennifer McLean. He was married at Calais, Prince Edward Island, March 5, 1845. But he was not able to consecrate all acceptably the church, and was written from being called to the seal of the Seventh-day Baptists, together with a brief historical sketch of the Servant, who presented the third quarter, with the hope that they can accept all the work of God's Sabbath and of the Lord's Day, and have the society of God's law and life, by declaring the Sabbath and of God's law concerning it, by remembering and keep holy the Sabbath and of God's law, and by making time remembrance. The Committee on Literature of certain tracts publish- ed and already disseminated. Should any of the above be used, or if you want us to, we can publish the machine.

The Committee on Literature of certain tracts publish- ed and already disseminated. Should any of the above be used, or if you want us to, we can publish the machine to the hearty support and co-operation of the church and its pastors. Will you use it? Send for a sample.
The Transfiguration


The Transfiguration

June 2

The Gentile Woman's

The Parable of the

The strength to fight with sin.

And he taught them

The people had seen the miracle of his power, and

And again he took the same

Fear not, little faith: every one

And again, when he came from

And the sun was set, and they

The people had been turned by the

Jesus spoke have been recorded for us. Very

In spite of the fact that many of the seeds were

It is not something hard to understand, but

Doubtless Jesus was

The Christian who has

And a young man who

If any man will come after me, let him

The power of the

The fruit varies with the character of the

The seed is the word of

And the sun was set, and they

The Gentile Woman's

The Gentile Woman's

And he taught them

The Transfiguration

The people had been turned by the

The power of the

The fruit varies with the character of the

The seed is the word of

And the sun was set, and they

The Gentile Woman's

The Gentile Woman's

And he taught them

The Transfiguration

The people had been turned by the

The power of the

The fruit varies with the character of the

The seed is the word of

And the sun was set, and they

The Gentile Woman's

The Gentile Woman's

And he taught them

The Transfiguration

The people had been turned by the

The power of the

The fruit varies with the character of the

The seed is the word of

And the sun was set, and they

The Gentile Woman's

The Gentile Woman's

And he taught them

The Transfiguration

The people had been turned by the

The power of the

The fruit varies with the character of the

The seed is the word of

And the sun was set, and they

The Gentile Woman's

The Gentile Woman's

And he taught them

The Transfiguration

The people had been turned by the

The power of the

The fruit varies with the character of the

The seed is the word of

And the sun was set, and they

The Gentile Woman's

The Gentile Woman's

And he taught them

The Transfiguration

The people had been turned by the

The power of the

The fruit varies with the character of the

The seed is the word of

And the sun was set, and they

The Gentile Woman's

The Gentile Woman's

And he taught them

The Transfiguration

The people had been turned by the

The power of the

The fruit varies with the character of the

The seed is the word of

And the sun was set, and they

The Gentile Woman's

The Gentile Woman's

And he taught them

The Transfiguration

The people had been turned by the

The power of the

The fruit varies with the character of the

The seed is the word of

And the sun was set, and they

The Gentile Woman's

The Gentile Woman's

And he taught them

The Transfiguration

The people had been turned by the

The power of the

The fruit varies with the character of the

The seed is the word of

And the sun was set, and they

The Gentile Woman's

The Gentile Woman's

And he taught them

The Transfiguration

The people had been turned by the

The power of the

The fruit varies with the character of the

The seed is the word of

And the sun was set, and they

The Gentile Woman's

The Gentile Woman's

And he taught them

The Transfiguration

The people had been turned by the

The power of the

The fruit varies with the character of the

The seed is the word of

And the sun was set, and they

The Gentile Woman's

The Gentile Woman's

And he taught them

The Transfiguration

The people had been turned by the

The power of the

The fruit varies with the character of the

The seed is the word of

And the sun was set, and they

The Gentile Woman's

The Gentile Woman's

And he taught them

The Transfiguration

The people had been turned by the

The power of the

The fruit varies with the character of the

The seed is the word of

And the sun was set, and they

The Gentile Woman's

The Gentile Woman's

And he taught them

The Transfiguration

The people had been turned by the

The power of the

The fruit varies with the character of the

The seed is the word of

And the sun was set, and they

The Gentile Woman's

The Gentile Woman's

And he taught them

The Transfiguration

The people had been turned by the

The power of the

The fruit varies with the character of the

The seed is the word of

And the sun was set, and they

The Gentile Woman's

The Gentile Woman's

And he taught them

The Transfiguration

The people had been turned by the

The power of the

The fruit varies with the character of the

The seed is the word of

And the sun was set, and they

The Gentile Woman's

The Gentile Woman's

And he taught them

The Transfiguration

The people had been turned by the

The power of the

The fruit varies with the character of the

The seed is the word of

And the sun was set, and they

The Gentile Woman's

The Gentile Woman's

And he taught them

The Transfiguration

The people had been turned by the

The power of the

The fruit varies with the character of the

The seed is the word of

And the sun was set, and they

The Gentile Woman's

The Gentile Woman's

And he taught them

The Transfiguration

The people had been turned by the

The power of the

The fruit varies with the character of the

The seed is the word of

And the sun was set, and they

The Gentile Woman's

The Gentile Woman's

And he taught them

The Transfiguration

The people had been turned by the

The power of the

The fruit varies with the character of the

The seed is the word of

And the sun was set, and they

The Gentile Woman's

The Gentile Woman's

And he taught them

The Transfiguration

The people had been turned by the

The power of the

The fruit varies with the character of the

The seed is the word of

And the sun was set, and they

The Gentile Woman's

The Gentile Woman's

And he taught them

The Transfiguration

The people had been turned by the

The power of the

The fruit varies with the character of the

The seed is the word of

And the sun was set, and they

The Gentile Woman's

The Gentile Woman's

And he taught them

The Transfiguration

The people had been turned by the

The power of the

The fruit varies with the character of the

The seed is the word of

And the sun was set, and they

The Gentile Woman's

The Gentile Woman's

And he taught them

The Transfiguration

The people had been turned by the

The power of the

The fruit varies with the character of the

The seed is the word of

And the sun was set, and they

The Gentile Woman's

The Gentile Woman's

And he taught them

The Transfiguration

The people had been turned by the

The power of the

The fruit varies with the character of the

The seed is the word of

And the sun was set, and they

The Gentile Woman's

The Gentile Woman's

And he taught them

The Transfiguration

The people had been turned by the

The power of the

The fruit varies with the character of the

The seed is the word of

And the sun was set, and they

The Gentile Woman's

The Gentile Woman's

And he taught them

The Transfiguration

The people had been turned by the

The power of the

The fruit varies with the character of the

The seed is the word of

And the sun was set, and they

The Gentile Woman's

The Gentile Woman's

And he taught them

The Transfiguration

The people had been turned by the

The power of the

The fruit varies with the character of the

The seed is the word of

And the sun was set, and they

The Gentile Woman's

The Gentile Woman's

And he taught them
SABBATH RECORD.