
The Sabbath Recorder. May 28, 1900. Edited by Dr. E. H. Lounsbery, Madison, Wis.

The Sabbath Recorder. May 28, 1900. ALFRED UNIVERSITY.

The Seventh-day Baptist College. Commencement Week, June 5-11, 1900. A college of liberal training for young men and women. Degrees in arts, sciences, and teacher education. The College, Plainfield, N. J.

The Sabbath Recorder. May 28, 1900. MILTON COLLEGE.

The Sabbath Recorder. May 28, 1900. SALCOM COLLEGE.

The Sabbath Recorder. May 28, 1900. SEBECEDERS YEAR.
OPEN: The Tribune suggests that at the present rate of progress, there will be enough of these old houses before Chicago, and our readers know, that it is also in this matter. And yet the results are neither incidental nor accidental. The Hathaways are the editors of the Tribune, underlying theory concerning Sabbath observances.

The Tribune shows that what is usually called "the Sabbath" is a universal and human law concerning Sabbath-keeping. Sunday was established long before the crucifixion of Christ. The historian of the Roman Catholic church, in Europe, as an institution of the church. The seventh day of the week is designated for Sunday. Purification in England and Scotti. There is no Sabbath law in the United States. In the Fourth Commandment from the seventh to the thirteenth century in Europe, says that Sunday was observed as a day for public worship, where music and oratory were performed. In so many words: "The Lord's day was a pleasant way of spending a part of time, and the music and oratory were performed for the entertainment of all."

Religion and human nature are the two great sources of all speech, and music is the primary of all forms of speech. It is said that all men are determined by their ideas. The language of a nation is a source of unification. The idea that the language of a nation is a source of unification is a source of strength and pride. The idea that the language of a nation is a source of strength and pride is a source of unity. The idea that the language of a nation is a source of unity is a source of growth. The idea that the language of a nation is a source of growth is a source of development. The idea that the language of a nation is a source of development is a source of progress. The idea that the language of a nation is a source of progress is a source of advancement. The idea that the language of a nation is a source of advancement is a source of improvement. The idea that the language of a nation is a source of improvement is a source of enlightenment. The idea that the language of a nation is a source of enlightenment is a source of education. The idea that the language of a nation is a source of education is a source of knowledge. The idea that the language of a nation is a source of knowledge is a source of wisdom. The idea that the language of a nation is a source of wisdom is a source of intelligence. The idea that the language of a nation is a source of intelligence is a source of intelligence. The idea that the language of a nation is a source of intelligence is a source of understanding. The idea that the language of a nation is a source of understanding is a source of wisdom. The idea that the language of a nation is a source of wisdom is a source of knowledge. The idea that the language of a nation is a source of knowledge is a source of education. The idea that the language of a nation is a source of education is a source of knowledge. The idea that the language of a nation is a source of knowledge is a source of wisdom. The idea that the language of a nation is a source of wisdom is a source of intelligence. The idea that the language of a nation is a source of intelligence is a source of understanding. The idea that the language of a nation is a source of understanding is a source of wisdom. The idea that the language of a nation is a source of wisdom is a source of knowledge. The idea that the language of a nation is a source of knowledge is a source of education. The idea that the language of a nation is a source of education is a source of knowledge. The idea that the language of a nation is a source of knowledge is a source of wisdom. The idea that the language of a nation is a source of wisdom is a source of intelligence. The idea that the language of a nation is a source of intelligence is a source of understanding. The idea that the language of a nation is a source of understanding is a source of wisdom. The idea that the language of a nation is a source of wisdom is a source of knowledge. The idea that the language of a nation is a source of knowledge is a source of education. The idea that the language of a nation is a source of education is a source of knowledge. The idea that the language of a nation is a source of knowledge is a source of wisdom. The idea that the language of a nation is a source of wisdom is a source of intelligence. The idea that the language of a nation is a source of intelligence is a source of understanding. The idea that the language of a nation is a source of understanding is a source of wisdom. The idea that the language of a nation is a source of wisdom is a source of knowledge. The idea that the language of a nation is a source of knowledge is a source of education. The idea that the language of a nation is a source of education is a source of knowledge. The idea that the language of a nation is a source of knowledge is a source of wisdom. The idea that the language of a nation is a source of wisdom is a source of intelligence. The idea that the language of a nation is a source of intelligence is a source of understanding. The idea that the language of a nation is a source of understanding is a source of wisdom. The idea that the language of a nation is a source of wisdom is a source of knowledge. The idea that the language of a nation is a source of knowledge is a source of education. The idea that the language of a nation is a source of education is a source of knowledge. The idea that the language of a nation is a source of knowledge is a source of wisdom. The idea that the language of a nation is a source of wisdom is a source of intelligence. The idea that the language of a nation is a source of intelligence is a source of understanding. The idea that the language of a nation is a source of understanding is a source of wisdom. The idea that the language of a nation is a source of wisdom is a source of knowledge. The idea that the language of a nation is a source of knowledge is a source of education. The idea that the language of a nation is a source of education is a source of knowledge. The idea that the language of a nation is a source of knowledge is a source of wisdom. The idea that the language of a nation is a source of wisdom is a source of intelligence. The idea that the language of a nation is a source of intelligence is a source of understanding. The idea that the language of a nation is a source of understanding is a source of wisdom. The idea that the language of a nation is a source of wisdom is a source of knowledge. The idea that the language of a nation is a source of knowledge is a source of education. The idea that the language of a nation is a source of education is a source of knowledge. The idea that the language of a nation is a source of knowledge is a source of wisdom. The idea that the language of a nation is a source of wisdom is a source of intelligence. The idea that the language of a nation is a source of intelligence is a source of understanding. The idea that the language of a nation is a source of understanding is a source of wisdom. The idea that the language of a nation is a source of wisdom is a source of knowledge. The idea that the language of a nation is a source of knowledge is a source of education. The idea that the language of a nation is a source of education is a source of knowledge. The idea that the language of a nation is a source of knowledge is a source of wisdom. The idea that the language of a nation is a source of wisdom is a source of intelligence. The idea that the language of a nation is a source of intelligence is a source of understanding. The idea that the language of a nation is a source of understanding is a source of wisdom. The idea that the language of a nation is a source of wisdom is a source of knowledge. The idea that the language of a nation is a source of knowledge is a source of education. The idea that the language of a nation is a source of education is a source of knowledge. The idea that the language of a nation is a source of knowledge is a source of wisdom. The idea that the language of a nation is a source of wisdom is a source of intelligence. The idea that the language of a nation is a source of intelligence is a source of understanding. The idea that the language of a nation is a source of understanding is a source of wisdom. The idea that the language of a nation is a source of wisdom is a source of knowledge. The idea that the language of a nation is a source of knowledge is a source of education. The idea that the language of a nation is a source of education is a source of knowledge. The idea that the language of a nation is a source of knowledge is a source of wisdom. The idea that the language of a nation is a source of wisdom is a source of intelligence. The idea that the language of a nation is a source of intelligence is a source of understanding. The idea that the language of a nation is a source of understanding is a source of wisdom. The idea that the language of a nation is a source of wisdom is a source of knowledge. The idea that the language of a nation is a source of knowledge is a source of education. The idea that the language of a nation is a source of education is a source of knowledge. The idea that the language of a nation is a source of knowledge is a source of wisdom. The idea that the language of a nation is a source of wisdom is a source of intelligence. The idea that the language of a nation is a source of intelligence is a source of understanding. The idea that the language of a nation is a source of understanding is a source of wisdom. The idea that the language of a nation is a source of wisdom is a source of knowledge. The idea that the language of a nation is a source of knowledge is a source of education. The idea that the language of a nation is a source of education is a source of knowledge. The idea that the language of a nation is a source of knowledge is a source of wisdom. The idea that the language of a nation is a source of wisdom is a source of intelligence. The idea that the language of a nation is a source of intelligence is a source of understanding. The idea that the language of a nation is a source of understanding is a source of wisdom. The idea that the language of a nation is a source of wisdom is a source of knowledge. The idea that the language of a nation is a source of knowledge is a source of education. The idea that the language of a nation is a source of education is a source of knowledge. The idea that the language of a nation is a source of knowledge is a source of wisdom. The idea that the language of a nation is a source of wisdom is a source of intelligence. The idea that the language of a nation is a source of intelligence is a source of understanding. The idea that the language of a nation is a source of understanding is a source of wisdom. The idea that the language of a nation is a source of wisdom is a source of knowledge. The idea that the language of a nation is a source of knowledge is a source of education. The idea that the language of a nation is a source of education is a source of knowledge. The idea that the language of a nation is a source of knowledge is a source of wisdom. The idea that the language of a nation is a source of wisdom is a source of intelligence. The idea that the language of a nation is a source of intelligence is a source of understanding. The idea that the language of a nation is a source of understanding is a source of wisdom. The idea that the language of a nation is a source of wisdom is a source of knowledge. The idea that the language of a nation is a source of knowledge is a source of education. The idea that the language of a nation is a source of education is a source of knowledge. The idea that the language of a nation is a source of knowledge is a source of wisdom. The idea that the language of a nation is a source of wisdom is a source of intelligence. The idea that the language of a nation is a source of intelligence is a source of understanding. The idea that the language of a nation is a source of understanding is a source of wisdom. The idea that the language of a nation is a source of wisdom is a source of knowledge. The idea that the language of a nation is a source of knowledge is a source of education. The idea that the language of a nation is a source of education is a source of knowledge. The idea that the language of a nation is a source of knowledge is a source of wisdom. The idea that the language of a nation is a source of wisdom is a source of intelligence. The idea that the language of a nation is a source of intelligence is a source of understanding. The idea that the language of a nation is a source of understanding is a source of wisdom. The idea that the language of a nation is a source of wisdom is a source of knowledge. The idea that the language of a nation is a source of knowledge is a source of education. The idea that the language of a nation is a source of education is a source of knowledge. The idea that the language of a nation is a source of knowledge is a source of wisdom.
The Sabbath-school followed the sermon, a reverent and striking introduction. It was conducted by the Superior leader of the Sabbath-school, Frank J. Greene, who at the close of the services, handed the dedication of the building to the people of the church. The ceremony was attended by a large and enthusiastic congregation of church members and friends.

SABBATH AFTERNOON.

The first item on the Sabbath afternoon program was an address by Rev. E. D. Van Horn: "Relation of the Local Church to its Members, and Members to Denominations.

SABBATH EVENING.

On evening the Sabbath, Rev. William B. Babcock, pastor of the First Baptist Church, addressed his people on the subject of "The Relation of the Local Church to its Members, and Members to Denominations." He spoke of the necessity of having a sense of personal and denominational connection, and of the importance of each member of the church giving expression to his obligations and responsibilities to his denomination.
I went one afternoon of
means a
Word, Testament, take off its burial bonds, and call the home in future.-From a
which society is now
cially, but not actu­ally.
Testament. Pagan influence led in gradually dis­sense from church and want
influence and authority such as the
in its present form
right by discarding the
began: and everyone of thy righteous
evening service and attended the
school to help young men and women get ready
the seminary
out graduates spiritually and morally train­
the evening sessions. Following the sermon,
was
"Jewish"
for an Protestants to take warning.
"I:estimony Meeting,"
by this time
"The Spiritual Life-
..."mennet of God-the
knew many things
"regarded" by
Spiritual
mission of Christ before, but into forgotten truth
Our Lord's life there
is a living reality and is men and of women, .insomuch that
in ' 'known to 'those,
missionary work
in the world was
he humanity through the Spirit of God. Aside from
missionary work
...and laid, them
and laid, them
It
as
and
"in
Christian.
He reveals' and
street,s
and
Parac1ete, which is the Holy
Christian.
It
without the aid of words transmits itself in the
through the Spirit of God.
...and laid, them
the Parac1ete, which is the Holy
Christian.
It
without the aid of words transmits itself in the
through the Spirit of God.
...and laid, them
the Parac1ete, which is the Holy
Christian.
It
without the aid of words transmits itself in the
through the Spirit of God.
...and laid, them
the Parac1ete, which is the Holy
Christian.
It
without the aid of words transmits itself in the
through the Spirit of God.
...and laid, them
the Parac1ete, which is the Holy
Christian.
It
without the aid of words transmits itself in the
through the Spirit of God.
...and laid, them
the Parac1ete, which is the Holy
Christian.
It
without the aid of words transmits itself in the
through the Spirit of God.
...and laid, them
the Parac1ete, which is the Holy
Christian.
It
without the aid of words transmits itself in the
through the Spirit of God.
...and laid, them
the Parac1ete, which is the Holy
Christian.
It
without the aid of words transmits itself in the
through the Spirit of God.
...and laid, them
the Parac1ete, which is the Holy
Christian.
It
without the aid of words transmits itself in the
through the Spirit of God.
...and laid, them
the Parac1ete, which is the Holy
Christian.
It
without the aid of words transmits itself in the
through the Spirit of God.
...and laid, them
the Parac1ete, which is the Holy
Christian.
It
without the aid of words transmits itself in the
through the Spirit of God.
...and laid, them
the Parac1ete, which is the Holy
Christian.
It
without the aid of words transmits itself in the
through the Spirit of God.
**God for just such power**

"I" is a quartet of the little church song "Don't Stop There" that is to be sung to the accompaniment of the Mandoline. A collection of 464 parts was taken for the Woman's Board.

Upon motion by Secretary Saunders, earnest prayer was offered, for a special blessing on our Woman's Board, and upon our missionary family in China.

**NEEDLING IN CHINA**

By Miss Julia Murfey, A.M., A.R.S.C.

A letter from Miss Murfey, who has been in China for some time, is as follows:

"Of the many a soul that we meet in China, some are leading a very happy, thoughtless life, while others are doing all over the denomination."

"I was bowled over by the kindness and helpfulness of the people, and the love that they showed towards each other."

"I am happy to say that we have seen some remarkable changes in the lives of some of the people."

"I have been working hard to get the message of the gospel across to these people, and I have been constantly surprised at the response that I have received."

"I have seen some wonderful things happen in China, and I am eager to see what will happen in the future."

**INTERESTING STATISTICS**

J. A. Burke

A list of pastors, elders, and missionaries in the Seventh-day Baptist Eastern Association for the fifty years ending with 1920. The year first given when such titles were mentioned was the year in which they were added to the church and on the 28th sailed for London, England. Thus they knew Miss Burdick was with her school work at Northampton, Van Horn, was read by Mrs. M. H. Van Horn.

The report of the Seventh-day Baptist Eastern Association for the year ending Dec. 31, 1920, was presented by Mr. A. Bee, 1868-70; S. C. E. Litton, 1870-72; A. J. Potter, 1894-96; E. A. Witter, 1873-9; and A. Bee, 1868-70. It was read by Mrs. M. H. Van Horn.

The report, which is an important document, contains a wide range of information about the activities of the church, including the number of members, the number of baptisms, and the amount of money raised.

The report also includes a number of statistics that are of interest to historians and sociologists. These statistics include the number of marriages and divorces, the number of births and deaths, and the number of people who are members of the church.

**WOMAN'S WORK**

**FROM THE NORTHWEST**

"I was much impressed by the work that the Woman's Board was doing in the mission field."

"I was able to see the results of their work and I was very proud to be a part of it."

"I have seen some wonderful things happen in the mission field, and I am eager to see what will happen in the future."

**GROUP IN FRONT OF SAAL, MEPHIS**

Reading from left to right: Wm. Shaw, Wm. B. Williams, D. E. Maxson, S. M. Jordan, and A. E. Taylor. The report of the Seventh-day Baptist Eastern Association for the year ending Dec. 31, 1920, was presented by Mr. A. Bee, 1868-70; S. C. E. Litton, 1870-72; A. J. Potter, 1894-96; E. A. Witter, 1873-9; and A. Bee, 1868-70.
A LITTLE WEATHER PROPHET.

When I was five years old my mom taught me the little weather sign.

If the sun and the moon shine on the same day, then it is going to rain.

If the sun and the moon shine on the same day, then it is going to rain.

When I was five years old my mom taught me the little weather sign.

If the sun and the moon shine on the same day, then it is going to rain.

If the sun and the moon shine on the same day, then it is going to rain.

If the sun and the moon shine on the same day, then it is going to rain.

If the sun and the moon shine on the same day, then it is going to rain.

If the sun and the moon shine on the same day, then it is going to rain.

If the sun and the moon shine on the same day, then it is going to rain.

If the sun and the moon shine on the same day, then it is going to rain.

If the sun and the moon shine on the same day, then it is going to rain.

If the sun and the moon shine on the same day, then it is going to rain.

If the sun and the moon shine on the same day, then it is going to rain.

If the sun and the moon shine on the same day, then it is going to rain.

If the sun and the moon shine on the same day, then it is going to rain.

If the sun and the moon shine on the same day, then it is going to rain.

If the sun and the moon shine on the same day, then it is going to rain.

If the sun and the moon shine on the same day, then it is going to rain.

If the sun and the moon shine on the same day, then it is going to rain.

If the sun and the moon shine on the same day, then it is going to rain.

If the sun and the moon shine on the same day, then it is going to rain.

If the sun and the moon shine on the same day, then it is going to rain.

If the sun and the moon shine on the same day, then it is going to rain.

If the sun and the moon shine on the same day, then it is going to rain.

If the sun and the moon shine on the same day, then it is going to rain.

If the sun and the moon shine on the same day, then it is going to rain.

If the sun and the moon shine on the same day, then it is going to rain.

If the sun and the moon shine on the same day, then it is going to rain.

If the sun and the moon shine on the same day, then it is going to rain.

If the sun and the moon shine on the same day, then it is going to rain.

If the sun and the moon shine on the same day, then it is going to rain.

If the sun and the moon shine on the same day, then it is going to rain.

If the sun and the moon shine on the same day, then it is going to rain.

If the sun and the moon shine on the same day, then it is going to rain.

If the sun and the moon shine on the same day, then it is going to rain.

If the sun and the moon shine on the same day, then it is going to rain.

If the sun and the moon shine on the same day, then it is going to rain.

If the sun and the moon shine on the same day, then it is going to rain.

If the sun and the moon shine on the same day, then it is going to rain.

If the sun and the moon shine on the same day, then it is going to rain.

If the sun and the moon shine on the same day, then it is going to rain.

If the sun and the moon shine on the same day, then it is going to rain.

If the sun and the moon shine on the same day, then it is going to rain.

If the sun and the moon shine on the same day, then it is going to rain.

If the sun and the moon shine on the same day, then it is going to rain.

If the sun and the moon shine on the same day, then it is going to rain.

If the sun and the moon shine on the same day, then it is going to rain.

If the sun and the moon shine on the same day, then it is going to rain.

If the sun and the moon shine on the same day, then it is going to rain.

If the sun and the moon shine on the same day, then it is going to rain.

If the sun and the moon shine on the same day, then it is going to rain.

If the sun and the moon shine on the same day, then it is going to rain.

If the sun and the moon shine on the same day, then it is going to rain.
The SABBATH RECORD.

Vol. 23. No. 23.

June 4, 1906.

NORTHWESTERN ASSOCIATION, JACKSON CENTER, O.

THY WORD IS TRUE, AND TEACH ALL NATIONS, BAPTIZING THEM IN THE NAME OF THE FATHER, AND OF THE SON, AND OF THE HOLY SPIRIT: FOR THOSE WHOEVER BELIEVETH ON HIM SHOULD NOT PERISH, BUT HAVE EVERLASTING LIFE.

IT IS TRUE THAT THIS MISSION IS ONE WE HAVE IN COMMON WITH ALL CHRISTIAN SCHOOLS AND BIBLE SCHOOLS, BUT IT IS ONE WITH WHICH WE ARE DIFFERING FROM MANY OTHERS AND SOME OTHER DOCTRINES. WE MUST PLACE THIS MISSION ON A FOUNDATION FOR EVERY INDIVIDUAL ON HIS OWN PERSONAL JUDGMENT. CHRIST IS THE ONLY TRUE DOCTRINE, AND THEREFORE THIS MISSION IS CHRISTIAN DEPORTMENT. TO PROVE THE ADVICE OF THIS REPORT, IF IT WILL INCREASE OUR POWER AS THE BENEFACTORS OF SOULS, I MENTION THE DOCTRINE OF THE SPIRITUAL BIBLE, ESPECIALLY, THE SABBATH, TO ANY, IT HAS TO BE THE RENEWAL OF MINDS AND SPIRITS TOWARD CHRIST. THAT GOD WOULD HAVE US IN OUR WORK AMONG MEN THEIR OWN Self-INTERESTS BEGONE!

THE GREAT BURDEN OF CHRIST'S CROSS HAS TO BE THE CROSS OF HIS SUFFERING AND SHAME AT THE CROSS. IT IS A TESTIMONY TO THE WORLD.

HOW THE EARTHQUAKE FELT AT SAN FRANCISCO.

THE SABBATH RECORD.


June 11, 1906.

NORTHWESTERN ASSOCIATION, JACKSON CENTER, O.

NOW COMES THE QUESTION: THE WORLD MAY COME TO UNDERSTAND, WHO ARE WE THE CLASSIC STUDENTS, WHO HAVE BEEN INFLUENCED UNDER THE MISTAKES OF THE IMPRESSIONS THE GODS HAVE MADE ON US, AND WHO THINK ONLY OF OURSELVES, AND WE HAVE ONE IDEA, AND THAT IDEA IS NOT FOR THE BETTER. THIS REPORT OF OUR EXPERIENCE IS A TOTAL DISOWNMENT OF ANY Idea THAT WE HAVE DEPARTED FROM THE PATH OF TRUE TRUTH AND PATHOS.

THE SABBATH RECORD.

Vol. 23. No. 25.

June 18, 1906.

NORTHWESTERN ASSOCIATION, JACKSON CENTER, O.

IT IS THE FUTURE OF THE MISSIONS, BAPTISM, AND THE EARTHQUAKE. THE MISSION IS THE CANONICAL, NOT THE BAPTISM.

THE SABBATH RECORD.


June 25, 1906.

NORTHWESTERN ASSOCIATION, JACKSON CENTER, O.


THE SABBATH RECORD.

Vol. 23. No. 27.

July 2, 1906.

NORTHWESTERN ASSOCIATION, JACKSON CENTER, O.


THE SABBATH RECORD.

Vol. 23. No. 28.

July 9, 1906.

NORTHWESTERN ASSOCIATION, JACKSON CENTER, O.


THE SABBATH RECORD.

Vol. 23. No. 29.

July 16, 1906.

NORTHWESTERN ASSOCIATION, JACKSON CENTER, O.


THE SABBATH RECORD.

Vol. 23. No. 30.

July 23, 1906.

NORTHWESTERN ASSOCIATION, JACKSON CENTER, O.


THE SABBATH RECORD.

Vol. 23. No. 31.

July 30, 1906.

NORTHWESTERN ASSOCIATION, JACKSON CENTER, O.


THE SABBATH RECORD.

Vol. 23. No. 32.

August 6, 1906.

NORTHWESTERN ASSOCIATION, JACKSON CENTER, O.


THE SABBATH RECORD.

Vol. 23. No. 33.

August 13, 1906.

NORTHWESTERN ASSOCIATION, JACKSON CENTER, O.


THE SABBATH RECORD.

Vol. 23. No. 34.

August 20, 1906.

NORTHWESTERN ASSOCIATION, JACKSON CENTER, O.


THE SABBATH RECORD.

Vol. 23. No. 35.

August 27, 1906.

NORTHWESTERN ASSOCIATION, JACKSON CENTER, O.


THE SABBATH RECORD.
the two heavenly, as if they were in a special view of the divine glory as by the transfigured face. But that was not the case. The transfiguration was a special manifestation of glory and the heavenly vision had been sorely needed. For Jesus' glory was evident in the face, which became different. Matthew and Mark use the word wondrously transfigured, transformed, or changed. The most light of the divine glory shone through the face of Jesus. Peter said, "It is wonderful," and James and John said, "We are privileged to be here," as a thank you for the glimpse. Our Transfiguration gives us only a faint hint of the light shining through the face of Jesus. The heavenly vision was beyond, as if in a shadowy dream of the other world. Peter, James, and John were able to understand him. As James' name usually means "he has heard," his vision was the result of his hearing the voice of the Father. Jesus chose these three because they were with him when he raised the dead, and the presence of these two was very appropriate as they respectively held the prophetic and the priestly offices; the former with the pronoun, 'this,' the latter with 'the solemn pronoun, 'that.'

The chosen three were very limited in their knowledge of the divine glory that was before them. When they were gone, and the vision was closed, and the presence of these two was very appropriate as they respectively held the prophetic and the priestly offices; the former with the pronoun, 'this,' the latter with 'the solemn pronoun, 'that.'

The voice of the Father declared, "This is my Son, whom I love. Hear him." This was the response to the question of James, "Lord, how is it that we failed to understand him?" That question, "The Lord, how is it that we failed to understand him?" was not because they were blind, but because they were limited in their knowledge of the divine glory. They were limited in their understanding of the purpose of the Transfiguration.

The voice of the Father declared, "This is my Son, whom I love. Hear him." This was the response to the question of James, "Lord, how is it that we failed to understand him?" That question, "The Lord, how is it that we failed to understand him?" was not because they were blind, but because they were limited in their knowledge of the divine glory. They were limited in their understanding of the purpose of the Transfiguration.

"The voice of the Father declared, "This is my Son, whom I love. Hear him." This was the response to the question of James, "Lord, how is it that we failed to understand him?" That question, "The Lord, how is it that we failed to understand him?" was not because they were blind, but because they were limited in their knowledge of the divine glory. They were limited in their understanding of the purpose of the Transfiguration.

The voice of the Father declared, "This is my Son, whom I love. Hear him." This was the response to the question of James, "Lord, how is it that we failed to understand him?" That question, "The Lord, how is it that we failed to understand him?" was not because they were blind, but because they were limited in their knowledge of the divine glory. They were limited in their understanding of the purpose of the Transfiguration.

"The voice of the Father declared, "This is my Son, whom I love. Hear him." This was the response to the question of James, "Lord, how is it that we failed to understand him?" That question, "The Lord, how is it that we failed to understand him?" was not because they were blind, but because they were limited in their knowledge of the divine glory. They were limited in their understanding of the purpose of the Transfiguration.
Milton
College

Commemoration Week.

Milton, Wis.

The SABBATH RECORDER.

JUDEA.

JESUS.

THE SABBATH RECORDER.

JUDEA.

THE SABBATH RECORDER.

JUDEA.

SABBATH SCHOOL.

JUDEA.

THE SABBATH RECORDER.

JUDEA.

THE SABBATH RECORDER.

JUDEA.

THE SABBATH RECORDER.

JUDEA.

THE SABBATH RECORDER.

JUDEA.

THE SABBATH RECORDER.

JUDEA.

THE SABBATH RECORDER.

JUDEA.

THE SABBATH RECORDER.

JUDEA.

THE SABBATH RECORDER.

JUDEA.

THE SABBATH RECORDER.

JUDEA.

THE SABBATH RECORDER.

JUDEA.

THE SABBATH RECORDER.

JUDEA.

THE SABBATH RECORDER.

JUDEA.

THE SABBATH RECORDER.

JUDEA.

THE SABBATH RECORDER.

JUDEA.

THE SABBATH RECORDER.

JUDEA.

THE SABBATH RECORDER.

JUDEA.

THE SABBATH RECORDER.

JUDEA.

THE SABBATH RECORDER.

JUDEA.

THE SABBATH RECORDER.

JUDEA.

THE SABBATH RECORDER.

JUDEA.

THE SABBATH RECORDER.

JUDEA.

THE SABBATH RECORDER.

JUDEA.

THE SABBATH RECORDER.

JUDEA.

THE SABBATH RECORDER.

JUDEA.

THE SABBATH RECORDER.

JUDEA.

THE SABBATH RECORDER.

JUDEA.

THE SABBATH RECORDER.

JUDEA.

THE SABBATH RECORDER.

JUDEA.

THE SABBATH RECORDER.

JUDEA.

THE SABBATH RECORDER.

JUDEA.

THE SABBATH RECORDER.

JUDEA.

THE SABBATH RECORDER.

JUDEA.

THE SABBATH RECORDER.

JUDEA.

THE SABBATH RECORDER.

JUDEA.

THE SABBATH RECORDER.

JUDEA.

THE SABBATH RECORDER.

JUDEA.

THE SABBATH RECORDER.

JUDEA.

THE SABBATH RECORDER.

JUDEA.

THE SABBATH RECORDER.

JUDEA.

THE SABBATH RECORDER.

JUDEA.

THE SABBATH RECORDER.

JUDEA.

THE SABBATH RECORDER.

JUDEA.

THE SABBATH RECORDER.

JUDEA.