

ther in penitence or in truth,
that is preached, and I therein do
rejoice, and will rejoice?" T.

A prominent citizen in a neighbor-
hood recently died. A neigh-
bor who knew him well reported his
last days at this office, and told the re-
porter he ought to say something
about him. "Good man,"
the reporter suggested the reporter. "I
said say he was," was the enthusi-
astic reply. "For a left-handed man
find few better."—Danbury

Alabama Baptist.

J. T. WINKLER, EDITOR.
J. J. D. BENFORD, Associate.

MARION, ALA.

Thursday, Nov. 16th, 1876.

God's Providence and His Kingdom.

God addresses sinners by his Providence and so addressing them appears to them to become citizens of his Kingdom.

What else but a heavenly call comes in those secret dispensations that sometimes darken over our earthly lot? We suffer. Our tears flow. Our frame is wasted. We feel again and again, as it were, poisoned daggers thrust into our hearts. The cherished objects of our household love are taken away. Disease seizes upon our own bodies. Our property is wasted. Our honor is impeached. Why is all this permitted by that mighty Providence which governs the affairs of men? Do not the Scriptures tell us plainly? The design is to lead us to seek the Lord.

Such, you remember, was the testimony of David: Before I was afflicted, I went astray; but now have I kept thy word. Such is the lesson of Manasseh's history. He would not hearken to the voice of the Lord, until the Assyrian hosts came up against him, and he was dragged in fetters, a dishonored captive, to Babylon. Then he besought the Lord his God, and humbled himself greatly before the God of his fathers. When he had no other friend to go to, when his kingdom was lost—then he called upon the King of Heaven. So with the jailer at Philippi. His hard heart had no mercy upon Paul and Silas, no convictions of sin, no yearnings for salvation, until the earthquake shook the prison, and Death and Dis-honor glared upon him. Then did that hard heart break. "Men and brethren," he passionately exclaimed, "what must I do to be saved?"

And it is for a like overruling and benignant purpose that the pillars of our house are shaken, and sickness and sorrow bind us with their Babylonian chains—that in our misery we may remember the God that made us, and that remembering him in our prison house and calling upon him, our souls may be saved. Upon beds of languishing where we are like to die, over the coffin lid or the way comes a messenger, and the works of fortune, amid the floods that overwhelm us with the disappointments and sorrows of life, we may offer a sacrifice of broken and contrite hearts to God will not despise.

See an example in the Thersallians who became followers of the apostles and of the Lord, having received the word in much affliction. O this time of mourning is the choice time of salvation, and our eyes are not so blinded with earthly tears that we may not then see the kingdom of God drawing nigh; what is the God's blessings—these daily perpetual gifts that he imparts! Why should God have made all nature subservient to our wants, or driving the air to give us the breath of life, and the water its refreshment, and the fire its warmth, and the earth its nutriment, constraining all creatures to bow their haggard necks before us, preserving around us so much domestic love and joy—restoring us from so many diseases, and saving us from so many deaths. The rains and the dew, and the blessed sunshine and the fruitful seasons, and all the gifts of benignant Nature—these, as the apostle tells us, are witnesses for God. They are sent to inspire in our hearts that ancient resolve: "Let us fear the Lord our God that giveth us the early and the latter rain in its season." Jer. 5:24.

Our God woos from us that same sentiment that our parents always win. It would be unnatural not to love them. When our frail limbs could not sustain us, they held us in their arms. They toiled for us through many a weary day, and watched our feverish slumbers through many an anxious night. They fed and clothed and sheltered and comforted and blessed us with a loving kindness which all the devotion of after years never can repay. Advanced to maturity, descending the decline of life, we have only to review that departed time, in order to flood our hearts with filial tenderness. But where is the father or the mother who has done for us what our God has done! Our parents were simply his agents in the temporal blessings they gave, and even that love, so strong and true, was played by him in their hearts. The true benefactor is the God that made us and them.

Be everywhere. All happy experience point to God as the Giver of every good and perfect gift. Not nature but God—not the seasons with their promise of fruit and flowers, but God with overhanging hand—not luxuriant trees, with iron limbs—but God

with golden sceptre. The angels once came to earth in human form. Yet the patriarchs and the ancient saints knew them. For there was a certain grace and majesty beaming through their seeming flesh, that betrayed those citizens of heaven. And so these gracious forms of Nature, these earthly ministrations that are about us, betray the favorable presence of our God.

Nay, how narrow and brief the glimpse which even these things give us of the love of God. He has given us greater blessings than all that are marshalled in the ample spaces of three score years and ten. For us, his enemies, he has provided the priceless blessings of departed centuries and the imperishable riches of the age to come. To us lost sinners he offers an eternal redemption purchased by the blood of his Son. And now he sends his Holy Spirit to show us our need of Jesus, to bring us near to Jesus, yes, to unite us to Jesus by nuptial bands; to sanctify our souls into a temple of the Lord, and to prepare us to dwell in his glorious, everlasting heaven. If our hearts can be touched by love, what should move them so vehemently as the love of God—his exceeding love! In all these mercies his kingdom comes nigh unto us.

The Modern Revivalists.

MESSRS. MOODY AND SANKEY—RADICAL DEFECT IN THEIR METHODS—FUGITIVE RESULTS—"DUTY" IN THE GOSPEL—REVIVAL IN CONNECTION WITH CHURCHES—APOCALYPTIC CHRISTIANITY.

We have been asked, not unfrequently, our opinion about the Modern Revivalists. Beyond all question they have done a great deal of good, both in stimulating Christians and in extending the triumphs of the gospel among the impenitent. And those whom we have specially in view, Messrs. Moody and Sankey, have displayed in their work a truly apostolic zeal and self-sacrifice. They have traversed land and sea, publishing the Gospel, and commencing it, with engaging simplicity and fervor, to the hearts of men.

Yet in one important particular their work is a lamentable failure. It has no organizing quality or aim. It ignores the church, that Divine institution which is established as the pillar and ground of the truth. It overlooks the ordinances which record in impressive forms the great facts of redemption. It contemplates nothing permanent, and in most in-

The revivalists do not preach the whole Commission. They do not declare that he that believeth and is baptized, shall be saved. In insisting upon faith, they separate this grace from the first great duty in which it finds its natural and living expressions. They summon men to come to Christ, without insisting that the disciple must undertake to obey the precepts of Christ. The churches find his home in no

Christians who have thrown off "denominationalism" in order to have a good time together, as boys throw off their studies for a holiday, return at last to the common round of duty, faggot and fad. While the "converts" so called return also to their old ways. Of course there are many exceptions. But we think that what we say is true of the majority of those who profess conversion in the great meetings of Messrs. Moody and Sankey. The change effected is superficial, for the consciences of their hearers have not been awakened. "I am tired," says Mr. Moody, of "hearing Christians talk so much about Duty, Duty!" This expression indicates the defect in his preaching and his system of doctrine. For how can the sinner be convicted of his guilt and condemnation before God, unless his neglect of duty be shown? is not the Law the school-master, to bring us to Christ? And how can he exercise any saving faith unless, in that very act which embraces the Savior, he also submits to him as King and Lord? Is not faith without works dead? Without the idea of duty, what many call conversion is a fugitive emotion, and what they call faith in Christ is a sham and a snare.

We are quite satisfied that a revival meeting ought to be conducted in connexion with a church, and should have a direct reference to church membership. To begin such a meeting by repudiating denominationalism is to leave out one of the main factors of success. On the contrary, if the principles we hold are scriptural, they ought to be asserted, and never more explicitly than when awakened souls are asking what God requires them to do. We cannot evade an honest answer to such a question. We dare not leave inquirers under the impression that it is enough for them to profess conversion, but that a confession of Christ in his ordinances is a matter of minor importance. Least of all should Baptists consent to such a betrayal of the truth. If the ordinances are matters of indifference there is no

reason for our existence as a denomination. Nay more, if the will of Christ can be rightly set aside in any one case, why not in all? The principle of compromise subverts the foundation upon which the whole system of Christian duty rests.

We are far from charging the Revivalists whom we have now in view, with any such design. We give them all the credit of apostolic zeal and self-sacrifice. But there is a dead fly in the apothecary's ointment. What they have accomplished is but little and ephemeral, in comparison with what they would have done had they held up in every place where they have labored, the light of a full-orbed apostolic Christianity.

The Election.

The Presidential election is over. The result calls for devout gratitude to God. We are thankful that there was so little disorder at the polls, notwithstanding the intense excitement of the people, and the close and often stubborn contest of the rival parties. And we are thankful that the issue is of kindly arguery to the interests of peace, of justice, of liberty, of fraternity among the citizens and the commonwealths of the great Republic.

Here, at the South, the change is greeted as a benediction Revolution. The strife of sections has been rebuked. The disquietudes that have oppressed our people are composed. We fondly hope that a new order of things has begun—beautiful, God-pleasing, gracious to men. Already Public Spirit, so long depressed and concealed, reappears, radiant and exultant, inflamed by piety, by love of country, by loyalty to law, by conscious liberty. "The solid South" is bathed in a healthy atmosphere of public opinion, in which unscrupulous ambition and sectional jealousy and the state-craft of cruel falsehood cannot live. In one illustrious day four States resume their place of equal honor and power in the Union; and all their people feel the inspiration of a courage to do and a fortitude to bear whatever that high responsibility may involve. With thankful hearts we welcome the largesse of the King of Nations, the God of Peace; and pray that the present bounty of his hand may be fruitful of yet richer blessings.

Especially may this new century upon which we now enter be charged with a higher spirit and achieve more glorious results in the furtherance of the Gospel, than that which has just ended. May that long expected One Peace, and established among men a Kingdom that is righteousness and peace, and joy in the Holy Ghost, extend over all our States, over all our people, his benignant scepter. Amid the rejoicings of parties to him let the prayers of Christian millions ascend: "and thy will be done on earth even as it is in Heaven."

Field Notes.

Mr. Redfield, of the *Chickasaw Commercial*, presents the Southern problem in these words: "The blacks have not sense enough to conduct decent government, and the whites are without patience to longer submit to the tyranny, robbery and insult incident to black rule. Here is a problem that must engage the best thought of America for years to come. What can be done to protect the blacks in their rights, and at the same time protect the property interests of the whites? Talk about annexing San Domingo! We have enough of that right here. We have got San Domingo, Mexico, Africa, Cuba and the South Sea Islands all right here! pitched in and boiled down. No more, thank you. There are problems enough in South Carolina without annexing any."—Rev. Morgan Dix, of Trinity Church, New York, said in a recent sermon: "There are portions of the Holy Scriptures so simple that a child can easily understand them; but other portions are so mysterious that the ablest minds cannot understand them. Because of these difficult passages, in our church [Episcopal] the clergy are to follow not their own theorizings but the interpretations of the Catholic fathers!" This sounds very like a fling at those fathers.—Mr. Dix further said: "The lost righteousness is restored to man through Christ. The regeneration, the being born again, is the gift of our baptism." What, then, has become of Abraham, Moses, Samuel, and all the Old Testament saints who were not baptized? And what becomes of Mr. Dix's own parishioners who are not baptized scripturally?—Rev. N. M. Wilson, D.D., of the *Collegian* placed had a big dinner and an original poem in celebration of his birth day. He is forty-two.—Dr. Wilson wants to hear of two gifted young men for Louisiana pastorates, in the First Baptist church, salary from \$800 to \$1000; and at Baton Rouge, salary about \$600.—Somebody says, not less sharply than truly: Spasmodic revivals are supposed to make up for the seasons of declension, but they don't. We never

knew anybody to get fat on a fever.

Dr. Hawthorne has very large congregations in Montgomery.—Dr. J. L. M. Curry attended the North Carolina Convention at Raleigh.—The *Biblical Recorder*, describes Rev. J. G. Masterman, of the *Baptist Messenger* as consisting of these three points, Balm, Tonic and Balm! Mr. Coleman is a Primitive. But why the *Recorder* should call him an original, we do not understand. That kind of argument is as old as Shimei.—The military are here and there "detached over our State. Killing time. A squad is encamped within the corporate limits of Tuskegee.—The charge is made against Prof. Huxley that he is an "involved pollywog." The professor confesses judgment.—Every parent who has greenbacks can find no better use for them than in working them up into men and women, by giving his children the best education possible. There are no better institutions for this purpose than the Howard and the Judson.—Rev. T. W. Hooper, D.D., has been called from Lynchburg to take charge of the 2nd Presbyterian church, in Selma.—The Presbyterian Synod of Michigan discussed the propriety of appointing a committee to inquire into the truth of certain public statements reflecting upon the religious character of the State University. The religious organizations of other States, that we wot of, would do well to follow the example. Scepticism in the professors of such institutions will leave not a few of the leading minds of a State with infidelity.—In the city of Tokio, Japan, ten thousand people are said to attend the missionary churches. The changes going on in that populous empire are full of encouragement to Christians.—Here is another note-worthy item from a missionary field: Only forty years ago Fiji Islanders feasted on human flesh. Now no less than 40,000 children attend Sunday-school, and thousands of people are earnest, consistent Christians.—The Northern Methodists have little respect for the apostolic prohibition of female preaching. Mrs. Jennie H. Caldwell's license to preach was renewed, and Mrs. Hannah M. Clippel received license, at the recent district conference (Methodist) of Dixon District, held at Rochelle, Ill.

Our friend, D. Hallock Sumner, is now connected with M. W. Sherrill & Co., wholesale book dealers & Louisville, Ky. We wish him success in his new house.—Bro. Sumner in a letter which has never reached us. In sending money it is best to take no risks. We cannot be responsible for money sent otherwise than by registered letter, money order, draft or express.—"Wherever the paper is known it is loved"—J. H. Hudson, Bro. H. sends us a list of seventeen names with the cash.—It is with sorrow we notice the death of Rev. John O. Skelton, which occurred recently in North Alabama. Although he will be known no more among the walks of men, he will long be remembered as the humble, faithful Christian he was. Another sheaf gathered to the garner above.—The Scottsboro *Herald* says that "five persons were hanged in Roseberry creek, one and a half miles from town, last Sabbath afternoon."—Bro. G. D. Benton, of Uchee, in a letter to us, expresses his high appreciation of the earnest and successful efforts of a certain young lady, in procuring funds for his support. The fact that this young lady is not a church member, though possessed of many noble qualities, should inspire prayer in her behalf, and cause some of those brethren to ask themselves what they are doing to promote the cause of Christianity.—Last Sunday week, Bro. A. J. Kynard was re-elected pastor of Mars Hill Church, near this place, for the ensuing year.—A private letter, from Rev. B. F. J. Davis, who left here recently, for Arkansas, says his health is improving. We cordially recommend him to the brethren of that State as an humble, faithful worker in the cause of Christ.

The Snow Hill Baptist church, on Saturday, Nov. 4, was the happy recipient of her new pastor, Rev. B. F. Riley, who preached an impressive sermon upon the subject of prayer; which would have given credit to more eminent divines.—John F. Heard.—Bro. H. Russell sends us fifty cents and desires that his paper be stopped. Can any one give us his post office?—The Colored Baptist State Convention met in Talladega yesterday.

Wayside Notes.

THE EUPAULA ASSOCIATION.—On my way to this body I enjoyed the company of Ex-Gov. Sam Barr of Mobile, whom I found on the train from Montgomery to Eufaula, on his way to aid in the canvass for Tilden in Florida. Having had some acquaintance with him during the late war, we renewed that acquaintance and he departed intelligently and eloquently on the political situation. I left the railroad at Midway, and through the kindness of brethren at

that place, I was conveyed by buggy immediately to Eufaula, where the association met, Saturday before the 4th Sabbath in October. The introductory sermon preached by Bro. Borders was over, and the large gathering of people were around long tables at dinner when I reached the ground. I shall not describe many particulars of this associational meeting. It was a good session of that body; former officers were re-elected; a fine spirit prevailed; the preaching was able; the hospitality of Eufaula without regard to sects was superb. Brethren Sumner and Bailey were there, and some other visiting brethren. Bro. Bailey secured a good list of subscribers for our paper. I have not found any opposition to the paper, but hearty good will, everywhere in that region for all our Convention's interests.

A GOOD EXAMPLE.

This body through its past history has done many good things in helping to educate young ministers. This year they appropriated nearly one hundred dollars to aid a young minister who lives in North Alabama, near Tennessee, a young man of whom they knew nothing until his name was submitted by Bro. Bailey. Having no young minister in their own bounds wishing now to go to Howard College, they, without hesitation, agreed to send their funds to the Educational Board in Montgomery for the North Alabama brother. Thus the Baptists of East Alabama extend their hand to their brethren beyond the mountains. What will be North Alabama's response?

TAKEN DOWN.

Dr. Sumner is gifted in repartee, but we saw him beaten at this and the case is too good to be lost. He, Bro. Bailey, and myself were driven to Midway on Tuesday in a carriage by a colored man named John. Pretty soon we found that John was a Methodist brother; and as all were in a good humor John had several chances to try his skill at replies. We passed a field where several other negroes were at work, all of whom bowed to us gracefully and smilingly.

Dr. Sumner said: "John, those must be some more Methodists?" John replied, "Yes sir, that's more of 'em." Dr. S.—"John, they seem to be very polite?" John—"O yes sir."

Dr. S.—"John, you don't associate with any but polite people, do you?" John—"O yes sir, I associate with de Baptists!"

At an sister's breakfast and had pleasant visits to other homes, and Tuesday night I preached at

MIDWAY: had Bro. Paulin with me, this being his former pastorate; and after spending most of the night with him and brethren Jordan and Smith, I ran round by Union Springs to HURTVILLE, on the M. & G. R. R., where I preached Wednesday night. That was a most delightful evening's rest which I had at Dr. Long's. I am under obligations to young Bro. Stevens for much kindness at this place, and to Sister Long. Thursday at 11 o'clock I preached at

SEALE, the county site of Russell, and had the special kindness of Elder Rogers and Dr. Williams. Here I had the pleasure of meeting the venerable Rev. Z. G. Gordon, father of Senator Gordon of Ga. I shall not forget the words of encouragement from this good old brother. At night of the same day I preached at

FRIENDSHIP CHURCH, near Hatchechubbee. Brethren Rogers and Williams went with me. We spent the night at Sister Cook's, and were conveyed from and to the railroad by the brother McJannet. The churches at Hurtville, Seale and Friendship are under the pastoral care of the Rev. W. S. Rogers. (I failed at the proper place to mention that the Rev. P. M. Calloway, of Newton, is pastor of Eufaula and Midway churches.) Friday night was spent with the Rev. H. O. Hixon, at his pleasant home on Channeuggee Ridge, and Saturday morning he returned me to the railroad at Three Notch, en route to

THE CITY OF EUPAULA.

Arriving in the city I was met at the depot by the pastor, Rev. W. N. Reeves, and Col. Seals, and was conveyed immediately to the home of the latter. The brethren of Eufaula gave me a delightful time while among them. The congregation on the 5th Sabbath was large and attentive. There is a strong church in that city, comprised very largely of a highly cultivated people. I received much kindness from pastor and people; and enjoyed the hospitality of Col. Seals and Dr. Thornton. In company with Bro. Seals I visited the home of his daughter, Mrs. Gov. Shorter. This was a treat in social life. Dr. Battle in former times was one of our wealthiest and most useful brethren. God gave him large means and he used it with princely liberality. It is gone now, while the aged servant of God, with his devout and

accomplished wife, still lives to witness for the faith and to illustrate a patient and expectant waiting for the coming of the Lord. Bro. Battle is 92 years old.

Eufaula is the best kept town in Alabama; less dilapidation; houses, fences, streets, yards and public buildings and fine churches are all kept in new and finished style; while the cotton wagons, drays, and stir in the streets keep up quite a business city air.

PLEASANT HILL.

Saturday evening Bro. Langston, from Pleasant Hill, twelve miles distant, carried me to that place to an appointment for that night. This is another of Bro. Rogers' churches.—The congregation was large and we had a pleasant meeting, and enjoyed the hospitality of Sister Nequomere and Bro. Langston. Monday morning Bro. L. returned me to the home of Dr. Thornton in the city. Bro. Walker did me special kindness in relation to the work of my agency. This evening I am to go to Clayton to meet an appointment at that place.

PREACHING.

On this tour I am not making Cantonal addresses. The subject has been discussed by others before all these congregations. Therefore I am preaching to the people, closing up in all cases with some statements in relation to my work, and obtaining such contributions as the people will make.

REV. JOEL SIMS.

At the Eufaula Association I met this useful and venerable brother.—Nearly forty years ago he baptized my mother and my eldest sister, in the month of January; broke the ice to enter the water. Soon afterwards he baptized a gentleman who dated his conviction at seeing those women go through the ice into the water. I had not seen Eld. Sims since I was a little boy, and the reader can well understand that the meeting him at this time impressed me most profoundly. He is still active, earnest and faithful. The Eufaula Association churches annually make a handsome contribution to his support. I wish it may increase from year to year while he lives, and so it should. God bless the dear old minister! I put thousand blessings on his devoted head and heart!

Eufaula, Oct. 29, 1876.

Communications.

"We Shall Commune Together in Heaven, Why not do so now?"

This is regarded as one of the most captivating and conclusive arguments against the practice of restricted communion.

A moment's consideration however, will suffice to remove the apparent inconsistency on the part of Baptists.

OUR COMMUNION ON EARTH IS SACRAMENTAL.

Indeed the word "communion" is applied to the celebration of the Lord's Supper to designate the communion between the individual Christian and his Savior, not the intercourse of Christians with one another on that occasion.

As the believer eats the bread, he penitently, gratefully communes with that Savior whose body was broken. As he drinks the wine his heart goes out in love toward Him whose blood was shed.

In the observance of the Supper the more we commune with each other the less we commune with Christ. OUR COMMUNION IN HEAVEN WILL BE SPIRITUAL.

In that bright world we shall not eat bread and drink wine together in commemoration of our crucified Lord, but gathering around his throne shall delight in high spiritual intercourse. We shall commune together in Heaven by mutual sympathy, love, concord.

In this respect we do now and are ever willing to commune with all Christians. In the same sense in which we shall commune with them in heaven do we now commune with them on earth.

There is a spiritual, Christian communion on earth, between all truly converted persons. The communion of Heaven will be but the perfection of that which is begun here below.

Now as there is no identity between the Lord's Supper and spiritual Christian communion, so there can be no argument drawn from this spiritual communion in favor of promiscuous observance of the Lord's Supper.

But to advance a step further. Restricted communion more nearly typifies the heavenly intercourse of the Redeemed than does open communion.

The heavenly communion proceeds upon the basis of mutual concord, and unity. Any outward observance which has not the same foundation is unlike the communion of heaven. This basis open communion cannot have because it requires the surrender of conscientious convictions on the part of Baptists.

The demand for a course of action which necessitates a violation of conscience argues a lack of charity and

without charity there cannot be true unity.

Our brethren of other denominations may repel any imputation of uncharitableness, but the matter resolves itself into this simple question, namely, whether the demand that certain Christians shall give up their convictions of duty does not evince some lack of charity on the part of those making the demand? There may be no consciousness of imperfection in the exercise of the "erecting Christian grace" but "who can understand his errors?"

Moreover a violation of conscience on the part of Baptists would destroy the very first essential of Christian unity, namely, "a conscience void of offence." Christians of other denominations would shrink from an intercommunion purchased at so great a price. Hence it is said by them, "we are far from wishing Baptists to violate conscience when we insist upon open communion."

This may all be true, but the only way by which Baptists can possibly practice mixed communion is by first outraging their deliberate persuasions of duty to the "Great Head of the Church."

"Yes," it is replied, "but those 'persuasions' are wrong and ought to be given up. Who shall decide this matter? Shall other persons than ourselves perform this duty? Then if one man may decide for another in matters of religion we must at once admit that the doctrine of the Papacy is right."

"Oh no," it is again replied, "study the Bible carefully and you will see this matter as we, open communists, see it."

We have "searched the scriptures" and now in the sight of our Master, we sincerely believe that our conclusions are according to his will. To act contrary to these conclusions would be wrong and would surely destroy all unity between us on the one hand and Christ and the Spirit of Christianity on the other—this would be a strange way to typify the heavenly communion.

Our Pedobaptist brethren can conscientiously practice open communion. We conscientiously cannot do so. Now for them and us to come together at the table of the Lord might look like unity, but it would be only the shadow without the substance—and would be altogether unlike the communion of heaven.

But in restricted communion those who are truly one in sentiment come together, thus beautifully typifying the unity of heavenly intercourse.

And so, if the fact that we shall commune together in heaven can be used as an argument at all, that argument is in favor of restricted communion.

WM. H. WILLIAMS.

Tuscaloosa, Ala., Nov. 1876.

Zion Association.

Bro. Editor: The Zion Association held its 20th annual session, with the Friendship Church, Bullock County Alabama, commencing Saturday before the 3rd Sabbath in Oct., 1876. Elder W. F. Martin was elected Moderator, and J. F. Collier Clerk (former officers) and W. G. Beck, Treasurer.

About twenty churches were represented, and among them some happy revivals. Our introductory sermon was preached by Elder G. W. Kierce, and on Sabbath at 11 o'clock Elder K. Y. Vanhose preached as a centennial Baptist sermon. Dr. A. N. Worthy occupied the stand at 2 o'clock. Elders Vanhose and Worthy, both were correspondents from the Salem Association. A Query, "Should we receive members from Antimissionary churches without baptizing them," was sent up from Indian Creek church, and while discussing the propriety of using the word "Rebaptize," two members of the Methodist church became converted, and on Monday night applied to the Friendship church for membership and were baptized Tuesday morning. They stated to the church that while the subject was being discussed, their eyes were opened on the subject of baptism, and they were convinced they had never been baptized, although they had been immersed, one, by a Presbyterian, and the other by a Methodist minister. Very little missionary work was done in the bounds of the association last year, but we hope the good Lord has put it in the hearts of our brethren to do better for the ensuing year. Over a hundred dollars were made up, and our executive committee is going to employ a minister immediately, and put him to work in the destitute field, which is a large one.

The committees appointed, all reported in due time; their reports were short, but pointed, embracing all that was necessary. The claims of our paper were represented by Elder Vanhose, and the brethren, who take it, are all well pleased with it, but we are poor and hard pressed, which accounts for so few subscribers. Our Sunday School Convention was held Saturday night, and Sunday morning. Some important topics were discussed, to the edification of all present. The association

closed Monday evening, but brother E. Brooks, the pastor of the church, thought best to protract the meeting, and the brethren returned home with thankful hearts to God for the unanimity of spirit with which the meeting was conducted. We were hospitably entertained by the people of Bullock, and its vicinity.

May the good Lord nourish the good souls, of the good brethren and sisters of Friendship, as our bodies were nourished by their good meals. Our next session will be held with the Indian Creek Church, ten miles North East of Greenville.

Can't you come to see us my brother. J. P. COLLIER.

Andalusia, Ala.

Rev. John Cumble.

We, a committee appointed to draft resolutions expressive of the feelings of Bethel church toward our former pastor, John Cumble, who has faithfully served us for fourteen years, beg to submit the following:

WHEREAS, in the providence of God it has pleased our beloved pastor, Rev. John Cumble, to offer his resignation as pastor of this church, and whereas it is offered in good faith by our pastor, because he thinks it will be for the good of the Master's cause, we feel that it is our duty to accept the same.

Resolved, 1st. That in Bro. Cumble we have found an earnest, zealous, and faithful pastor, ever ready to make any sacrifice consistent with reason for the cause of Christ and the advancement of his cause among us.

Resolved 2nd. That his upright, blameless, humble, Christian walk in life wielded a powerful influence over the ungodly, teaching them the effects of true and vital religion.

Resolved 3rd. That under the pastoral care of Bro. Cumble, our congregation has steadily increased, order improved, and a greater proportion of virtues manifested by every one.

Resolved 4th. That we feel that in the resignation of Bro. Cumble of the Bethel church, his loss will be keenly felt. Our pastor parts with us in the full esteem and love of the church.

Resolved 5th. That a copy of this be sent to the ALABAMA BAPTIST publication.

S. W. DENKIN,
M. P. STAKER,
JESSE SMITH,
R. A. ARNETT,
J. W. HAMANTON, Com.

Workers for the Harvest Field.

The Lord often grants us blessings which we do not ask for. How seldom do we hear the petition sent up to the Lord of the harvest to send more laborers.

There never was a time when preachers were more needed than now—and yet the petition is seldom made.

It is gratifying to note that the Lord is impressing the minds of some to undertake the good and great work notwithstanding the failure of his people to ask the blessing. At the last conference at Providence church, a young brother of good mind, told us of his desire to preach; the church licensed him, and he is now making an effort to go to Howard College at an early day. At the close of our association I heard of another young brother who had been halting between two opinions. His church sent him as a delegate to the association; while there his heart was stirred, and he determined to begin at once the good work. He too will soon be at the Howard. No Christian can better expend his money than by helping on such young men in securing an education. Would it not be an interesting item for our paper, for churches and ministers to report these new laborers?

W. B. CHURCHTON.

Cambridge, Ala.

Death of Mrs. J. E. Bell.

The death of this devoted wife and fond mother, has left a vacuum in her family which can be satisfactorily filled only by the grace of God. Her husband left her on the morning of her death, to attend the funeral of a nice young man, at Evergreen, little dreaming that, before the sun should set, he would be called to look upon and kiss the cold lips of his departed companion. O, what a shock! He says, "being at the post of duty, though absent, God gave him grace to bear it."

Sister Bell had not been very well for some days, but up and performing her daily duties. She was taken with a fainting spell at the dinner table, and, in one short hour she was dead.

Sister Bell graduated at the Judson in 1852; she joined the church the same year, and was baptized by Bro. J. H. Devote. She was the mother of eight living children, and three dead.

Her maiden name was Georgiana Bennett of New Orleans. It is almost needless to add, sister Bell will be missed. There is universal grief. A gentleman, who witnessed the burial, told me he could not look upon the scene at the grave. Brethren, let us all remember Bro. Bell and family.

May God bless them all.

B. H. CHURCHTON.

Alabama Baptist.

S. S. Department.

MARION, ALA.
Thursday, Nov. 16th, 1876.
Fourth Quarter, Lesson IX.
November 26th, 1876.

PETER'S VISION.

Acts 1: 1-20.

Golden Text.—God is not respecter of persons.—Acts 1: 17.
Central Truth.—"CHRIST IS A LIGHT TO LIGHTEN THE GENTILES."

NOTES.—Cornelius. This chapter tells all that is certainly known about him. He evidently worshipped the true God, vs. 2, 3, 7. He was probably a native-born Italian or Roman. Neander thinks he was a Jewish proselyte; Jerome says he was a Christian church at Caesarea. See also the case of the centurion of Capernaum, Luke vii: 5. Italian band, so called because composed of Romans.

EXPLANATIONS AND QUESTIONS.

LESSON TOPICS.—(1) The Vision of Peter. (2) The Vision Explained. (3) The Vision's Significance.—1.9.—There was a certain man in Caesarea called Cornelius, a centurion of the band called the Italian band. A devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God always. He saw in a vision evidently about the ninth hour of the day, an angel of God coming in to him, and saying unto him, Cornelius. And when he looked on him, he was afraid, and said, What is it, Lord? And he said unto him, Thy prayers and thine alms are come up for a memorial before God. And now send men to Joppa, and call for one Simon, who is surnamed Peter: He shall tell thee what thou oughtest to do.

And when the angel which spake unto Cornelius had departed, he called two of his household servants, and a devout soldier of them that waited on him continually; and when he had declared all these things unto them, he sent them to Joppa. Caesarea, see Notes, Lesson V.; Cornelius, see Notes, Lesson VI.; Cornelius, a centurion of the band called the Italian band, vs. 1, 2, 3, 7, 10, but saw with his eyes, evidently, clearly, plainly, angel of God, Heb. x: 14. (4) memorial, 1st Cor. x: 12. (5) Joppa, see Notes, Lesson VIII.; Simon, Matt. x: 3, name, a name added to a person's original or first name. (6) Joppa, stays for a short time; Simon the tanner, Acts ix: 43. A tanner or dresser of skins was despised by the Jews because he must touch dead animals (Jacobus); see also, perhaps because of his trade.

QUESTIONS.—What soldier lived in Caesarea? What comrade had he? Why called Italian band? State the four things said of his character. What did he see? At what time of the day? What proves that it was a plain appearance to him? How did the angel address him? How did Cornelius feel at the sight? What did he say? Which of Cornelius' acts did God regard with favor? For whom was Cornelius to send? Why? Whom did he send? How were they instructed?

PETER'S VISION.—9:17.—(On the morrow, as they went on their journey, and drew nigh unto the city, Peter went upon the housetop to pray about the sixth hour: And he became very hungry, and would have eaten, but while they made ready, he fell into a trance. And saw heaven opened, and a certain vessel descending unto him, as it had been a great sheet knit at the four corners, and let down to the earth; wherein were all manner of fourfooted beasts of the earth, and wild beasts, and creeping things, and fowls of the air. And came a voice to him, Rise, Peter; kill, and eat. But Peter said, Not so, Lord; for I have never eaten anything that is common or unclean. And the voice spake unto him again the second time, What God has cleansed, that call not thou common. This was done thrice: and the vessel was removed up again into heaven. (6.) Their journey. Joppa was about 30 miles from Caesarea; house-top to pray, on a flat roof with railing around, a quiet place for prayer. (10.) Trance, or rapture, Acts xxi: 17; Rev. i: 10. (11.) heaven opened, Acts vii: 56; voice, or shout; knit at, etc., tied or held up by the four corners, or by cords tied to the corners of the sheet. (12.) creeping things, reptiles, animals clean and unclean by the Mosaic law, Lev. xi; Deut. xiv. See v. 14. (13.) God hath cleansed, see v. 28; Rom. xiv: 14; 1 Cor. x: 25.

QUESTIONS.—How far was it from Caesarea to Joppa? Whither did Peter go on the morrow? For what? Relate what befell him. Describe his vision. State the command to Peter. His reply. The answer. Why this was thrice done.—Now while Peter doctored in himself about this vision which he had seen, behold, the men which were sent from Cornelius had made inquiry for Simon's house, and stood before the gate. And called, and said, Whether Simon, which was surnamed Peter, was lodged there. When Peter thought on the vision, he fell, and arose, and said, Behold three men are with me. Arise therefore, and go down, and go with them, nothing for I have seen. (14.) doubtful, did not know; the door door opening into the

the court of an Eastern house. (15.) the Spirit, as doo to Philip. Acts viii: 29. (20.) doubting nothing (see v. 17), not questioning nor objecting. QUESTIONS.—What did Peter think of this vision? Who called at the gate while he was thinking of it? For whom did they ask? How did Peter know they were thinking him? What command was given him? How did their story help him to understand his vision? What facts in this lesson teach us—(1) That soldiers may be pious? (2) That pious servants have the confidence of their employers?

Publisher's Department.

The Alabama Baptist.

We would now earnestly appeal to all the friends of the ALABAMA BAPTIST and the cause of Christ in our State to labor diligently between this and January next in obtaining new subscribers for our paper. Brethren, don't let us forget the imperative necessities that inspired all our efforts to establish this great enterprise in the interest of our Redeemer's cause in this State; nor let us imagine that these efforts can in any way be abated without risk to this important interest. Every one should esteem it not less a privilege than a duty to participate in keeping alive this great Home Mission work, even if they may be able to furnish but one or two subscribers. We should remember that these are the days of small things, and that what we have achieved has been through the efforts of many. Double as much can be accomplished in obtaining subscribers during the next two months as can be during any subsequent six months of the year. The indications are that money matters will be stringent; hence, at this opportune season we should labor to put this vital interest of the Convention beyond any possible question. As an inducement to facilitate efforts in obtaining subscribers, we will send the paper to any new subscriber from now until January, 1878, on the payment of one year's subscription, and at the same time extend the privileges of our club rates to the getter up of clubs.

Nothing can be fairer than Mr. Daniel F. Beatty's mode of doing business, and which evinces his confidence in the superiority of his instruments over all others. He warrants his pianos and organs for six years, gives five days' test trial, and refunds the money if purchaser is not satisfied. By this means his instruments are brought into competition with others, and invariably come out victorious. Address all communications to Daniel F. Beatty, Washington, Warren County.

American Bible Union.

Twenty-seventh Annual Anniversary will be held in the Central Baptist Church, (Rev. Dr. Saries, Pastor), Bridge St., near Myrtle Ave., Brooklyn, N. Y., on Thursday, Nov. 16th. Sessions—10 A. M., 2:30 and 7:30 P. M.

SPEAKERS.

Rev. A. C. Osborn, D. D.; Rev. Sam'l J. Smith, D. D., Bangkok, Siam; Rev. J. D. Herr, New York; Rev. Justin D. Fulton, D. D., Brooklyn; Rev. Wm. A. Kingsbury, Michigan. A. C. Osborn, Pres.

Wm. H. WYCKOFF, Cor. Sec.

Children's Department.

Baby.

BY F. E. H.

One by one the little children, Their voices ring in play,
Gently, by their mother's knee,
Bend their evening prayer to say.

Silently the baby watches,
Standing quietly the while,
Listening to the holy murmur,
Smiling his sweet baby smile.

Then the little white-robed figure
Tossing to his mother's chair,
Kneeling softly down beside her,
Waits to say his evening prayer.

Low the loving mother bendeth
Till her lips are on his hair,
Then the baby's heart repeateth
Through the mother's lips, his prayer.

Puzzles.

A and B wish to exchange horses. A offers to exchange for fifty dollars "about" money, and B asks A twenty-five dollars difference in the transaction. Finally, they agree to "split the difference." How much is A to pay B?

ENIGMA.

I am composed of 14 letters:
My 7, 10, 12, 13, 14, is to be devoid of strength.
My 11, 13, 2, 9, 8, is an atom.
My 1, 14, 11, is an abused mortal at school.

My 5, 12, 9, 4, is a propeller.
My 3, 6, is an exclamation.
My whole is one of the free shows of America.

DOUBLE ACROSTIC.

Initial letters name a place of retirement, and the finals are the same letters transposed, and signify a useful occupation.

1. An ancient athlete. 2. A sea bird. 3. Baneful. 4. An inferior military officer. 5. A military weapon. 6. A kind of drum. 7. A beautiful tree. 8. A aid to vision. 9. Hiatous.

TRIPLE ACROSTIC.

The initial, final, and central letters of the following words will each name animals:

1. Perplexities. 2. A Greek letter. 3. A plant. 4. A color. 5. To obliterate.

ANAGRAMS.

1. Blunt the rods. 2. Plant and rest. 3. A lot stood. 4. I tie a. 5. A gin story. 6. Go for the. 7. We steal it. 8. Try a. 9. A. 10. A. 11. A. 12. A. 13. A. 14. A. 15. A. 16. A. 17. A. 18. A. 19. A. 20. A. 21. A. 22. A. 23. A. 24. A. 25. A. 26. A. 27. A. 28. A. 29. A. 30. A. 31. A. 32. A. 33. A. 34. A. 35. A. 36. A. 37. A. 38. A. 39. A. 40. A. 41. A. 42. A. 43. A. 44. A. 45. A. 46. A. 47. A. 48. A. 49. A. 50. A. 51. A. 52. A. 53. A. 54. A. 55. A. 56. A. 57. A. 58. A. 59. A. 60. A. 61. A. 62. A. 63. A. 64. A. 65. A. 66. A. 67. A. 68. A. 69. A. 70. A. 71. A. 72. A. 73. A. 74. A. 75. A. 76. A. 77. A. 78. A. 79. A. 80. A. 81. A. 82. A. 83. A. 84. A. 85. A. 86. A. 87. A. 88. A. 89. A. 90. A. 91. A. 92. A. 93. A. 94. A. 95. A. 96. A. 97. A. 98. A. 99. A. 100. A. 101. A. 102. A. 103. A. 104. A. 105. A. 106. A. 107. A. 108. A. 109. A. 110. A. 111. A. 112. A. 113. A. 114. A. 115. A. 116. A. 117. A. 118. A. 119. A. 120. A. 121. A. 122. A. 123. A. 124. A. 125. A. 126. A. 127. A. 128. A. 129. 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