

# Western North Carolina Methodist.

"In the name of our God we will set up our banners."--Psa. 20:5.

VOL. IV. No. 10.

ASHEVILLE, N. C., THURSDAY, JULY 2, 1891.

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## POETRY

### Beulah Land.

Thou Beulah land! such peace within,  
A glorious rest from inbred sin;  
A rest that night my soul can move,  
Centered and fixed in Jesus' love.

Thou Beulah land! in thee I live,  
And from thy treasures I receive  
All needful blessings, full and free,  
Thou art the chosen land for me!

Thou Beulah land! so rich thy store,  
Enough for all forevermore;  
Enough for each, none need despair,  
Thy love so free the world may share.

The Beulah land that lies before  
From Pisgah's top I now explore,  
My hope is anchored in that clime,  
And faith, my chains that land as mine.

And in that home I soon shall rest,  
Its earnest here I now possess;  
This Beulah land, this earnest given,  
Is peace on earth and rest in heaven.  
—Rev. C. F. Winslow.

## Communications.

### W. N. C. METHODIST, JUNE 11, 1891.

**Its Motto—Franklin Letter—Reformation Needed—Amid the Carolina Hills—Dr. Steele and the Saloons—Dr. Wiley Philosophizes.**

BY REV. W. M. PROTTSMAN, D. D.

The motto of the railroad and telegraph lines is, "onward—and well it may be, for as we shorten distances we destroy differences. And differences of views make the obstacles to success. This sentiment is nowhere more apparent than in the increase of the press. And it is now a question, which is the greatest civilization, the meeting house, the press, or the railroad depot. We will not discuss this question, but simply decide in favor of the instrumentality which shortens most distances, for we are sure that will destroy most differences; and these out of the way, we would be well on the way to truth.

The multiplication of our church papers is success on the line of spreading scriptural holiness, the vital spirit of Methodism. It is much to the credit of Methodism that its great need of the press has ever been to set forth its doctrines, but never to apologize for them. The little thousand-papers now springing up so abundantly in our districts and circuits, like suckers in our corn fields, are giving our standard papers and conference organs some trouble; and some publishing committees and supervisors of the press have set to pulling them up by District Conference resolutions. The man in the chair of a District Conference who can find authority in the organic act of a district conference to consider, discuss, or resolve on the subject of church papers, large or small, conference organ or hand organ, ought to be immediately sent to join the army who are seeking for the remains of Sir John Franklin.

The speediest way to get rid of these weakly and monthly little suckers is to stop their own universal slobber of flattery, praise, pomatum and musk they so profusely shower from their ink batteries, and the occupation of their smaller imitators will fail.

We acknowledge our indebtedness to the editorial staff of the METHODIST for daring a review of it from so distant a stand point as the seat of government of Missouri, for the distance is too great for us to do justice in judgment. We know the rule in relation to population and locality on the line of success in the work of publication. The METHODIST is an eight-column paper; and this determines what should be the size of its patronizing locality, for an eight-column paper cannot be published in a four-column place. The motto of the METHODIST is a very charm-string of which it may be religiously proud: "In the Name of our God we will set up our banners!"

The name is all right, but the righteousness of the banners cannot always be inferred from the character of the name. It is certainly a very great glory to the Good One to point to the banners set up in His name and say to the heathen who are seeking to know the character of the Christian's God: "Would you know my character, you will find it in the character of those who set up their banners in my name, for as they are, so am I." Those pious people are now very far away in the past of whom it is said: "God was not ashamed to be called their God." We doubt not, however, that it is a little bit dangerous for a free grace paper to float such a motto. Better leave it to those who can't fall.

A glance at the METHODIST reveals the fact that however prominent the publisher "sets up" the motto as the exponent of religious thought he stands by Bishop Soule's motto as the exponent of financial sentiment—"Owe no man anything; and don't allow any one to owe you any more than you can afford to lose." Success to the financial department. The press makes the world go round; but money makes the press go.

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### THE FRANKLIN LETTER.

Dr. Barnett's letter is full of spice, a quality which would take two-thirds of the readers entirely through one-half of the presiding elder's communications from their districts, and through not a few editorials, even in conference organs. The good Doctor was surprised to find reason, "logic, and female beauty among the homelocks, buckeyes, hind, laurel and ivy in the valley through which he passed. The school-house travels, notwithstanding Pope Leoscows. The young lady was a good judge of human desire when she said to her father, "if the wagon came along he would buy a block." Does not the Palmetto or some essayist say, "every draught we drink of this world's pleasures is like drinking at the Salt Lake—it only increases the thirst for more." So far as Salt Lake is concerned we can bear testimony that this is true. In our almanac we have a picture we expect to present to the U. S. department of the World's Fair at Chicago. It is a saloon in which a ragged drunkard is leaning upon the counter in a vicious expectation of a dram, o whom the bar-keeper says, "you have had too much already!" "May be I has," responds the ragged one, "but I know I *hain't* had enough!" We would send this national picture to the ecumenical U. S. Washington by our (Southwest Missouri) delegate, Dr. David Moron, if it were not for the indecency of exposing our national weakness to the English.

Yes; the young lady was right. Give a man the Mississippi river to-day and he will ask for the Missouri to-morrow. Pile the Rockies upon one of his shoulders and he will ask for the Andes on the other for equalization's sake.

### A REFORMATION NEEDED.

This is a sad picture of intemperance. Good Brother Hunter expects reformation to reform it. So the philanthropists have thought since the days of Noah; but the reformation is still needed. Prohibition is the only wise thing to try, and prohibition will not always prohibit. A new creature—created anew in Christ Jesus—is the only hope of the drunkard.

"God hath spoken once; yea, twice have I heard this, that *power* *belongeth unto God!*"

In the work of reformation and regeneration, an error in the application of an agent that affects the source of power is always fatal. Only the power which made nature can change nature.

### AMID THE CAROLINA HILLS—BY THE EDITOR.

Here we are glad to be brought face to face with the editor and the hills of North Carolina. With the editor we are familiar; but we have two histories, or rather legends, of North Carolina which are somewhat conflicting. One is the mackinac track, the print of the female slipper, the faithful dog track, and the print of Adam's cotton umbrella as its point stuck in the mud, as he and his faithful Eve were climbing the mountain, over which they crossed as they journeyed from the Garden of Eden to North Carolina, the next best place on earth. Tradition says these tracks, now petrified in the solid rock, have been seen and identified. From this we infer that the State is rich in soil and all manner of products.

The other account of the State we received from Dr. B. T. Kavanaugh, who as an itinerant preacher

er traveled in Illinois as well as Kentucky. Riding along that exceedingly rich portion of Illinois lying just opposite St. Louis, he says he met a weather-beaten looking one-horse, two-wheeled cart, laden with household traps and trumpery, on the seat of which sat a woman driving. The man in the case, boys, girls, and dogs brought up the rear. As they were journeying east—quite contrary to the course of pioneers in that early day—he stopped them and inquired of the madam, who seemed to be in charge, where they were going? "Back to North Carolina!" was the prompt answer. "What?" said Kavanaugh, "leaving North Carolina?"

"Stranger," said she, "we haint seen a simon since we left North Caliny!"

If both these accounts are true we think they might be harmonized. But the vouchers are the wanting quantity.

The Editor: The latest unbridged definition of an editor is as follows: "The man who moves he thought that moves the world; a creator of public opinion." The logical conclusion from this definition is that an editor is a law maker, for law is the product of public opinion. He is certainly more potent than the general of the army, for the good reason that he wields his moral force; and a moral force must triumph over an arm who directs mere material force. He who fires a great truth at the world strikes men's consciences everywhere, comparing them and leading captive their wills in spite of them.

Industry gives us talent, hence we have many editors. Birth gives us genius, therefore we have but few editors. This peculiarity of qualification for the editorial chair makes it one of the unsolved riddles how conferences, companies and corporations can make editors by nomination and election. Some have genius, some have talent, and some have the luck of being self-made.

We have exhausted our space without reviewing the editorials. We know the editor will excuse us when we mark them as all wool and double width, and leave him greater space by passing on.

### DR. S. A. STEELE AND THE SALOONS.

Sam Jones said it was not his bucket, but the mud at the bottom of their wells that stirred up such a fuss at Nashville. One drop of filth will pollute a whole bucket of pure water; but a thousand drops of pure water will not purify a bucket of dirty water.

The university at Nashville has been examined only a few times in conference order of business under the head of Sunday-schools, and cannot be expected to be full grown in the science of theology, and no doubt the city is somewhat under the influence of the doctrine of regeneration by the reformation by a few drops of pure water to the gallon of filth. Dr. Steele against the saloons! There may be no success in the result; but there will be a great moral grandeur in the fight. The day of small things is the day of great men, and good works are immortal.

Ours being a government of the saloons, by the saloons, and for the saloons, Dr. Steele, and every other earnest worker in the cause of religious progress, will find a true picture of their "friends the enemy," in the heart of the dark continent of Africa. There the most enormous serpents pile themselves in monuments so interlaced and entangled that their bodies form an impervious truncated cone with their heads sticking out on every side. From whatever direction the enemy approaches, it is met with forked and hissing tongues spitting venom; and is struck with tangles of deadly poison. Who wouldn't be prudent before such an enemy as this! E Pluribus Unum! Vox populi, vox grævi!

### DR. E. E. WILEY AND HIS HOUSE IN A ROOM FULL OF WOMEN.

In this eminent review of the discussion over the arrest of Dr. D. C. Kelley's character, and his trial for immorality (?) the case is represented as a "tempest in a teapot," and an innocent mouse in the best of company. "Repair your tent," said Noah to his grand-father, Methuselah, "and

you may live many years longer." "Go on with your ark," said the oldest inhabitant, "I don't think there will be much of a storm."

If you have an ungovernable imagination, and want to see the circus free gratis for nothing, fancy a village artist-sensit looking over the storage puntale, or out of a port hole of the Ark, and simmering down the circumstances to a tempest in a teapot! "O, Lord," said the prophet, "give us peace in my day!"

Solomon, or Tom Carlyle, says we greatly err when we judge of the importance of a matter by its magnitude. We may make as great a mistake by estimating the importance of a matter by its magnitude. But no doubt Emory thinks it better to make a dozen mistakes than never to make anything.

### HAYESVILLE LETTER.

BY REV. T. J. MARIE.

The closing exercises of the Hayesville college embraced the 13-21 of May, and was highly creditable to both teachers and pupils. W. W. Bays, D. D., preached the sermon, and delivered the literary address to the delight of all present.

I have just received a letter from John F. Crowell, D. D., stating that the Trustees of Trinity College had accepted the property of the Hayesville College. Hereafter this institution will be controlled by the Trustees of Trinity College. This school has been doing good work for the past 30 years, being supported chiefly by the people of Clay county. It is hoped by this arrangement to place it on higher ground and give it an enlarged field of usefulness. This school has many advantages. There has never been a gallon of liquor sold legally in Clay county. I am told there has never been a murder trial in the county. No healthier moral atmosphere can be found anywhere.

On the first Monday in June three townships in Clay county voted prohibition, with, if I mistake not, not one dissenting vote. The other townships would have voted it if there had been an election held. What a wonderful work the church is doing in the way of education! Only let us be careful that we do not make it the chief good. There is danger of running the church in the interest of the school, instead of running the school in the interest of the church. The school that does not labor to get its pupils converted to God does not deserve the name of a church school, and should not be tolerated or supported by the church. I do not mean by "converted" a formal acceptance of the doctrines of Christianity, but getting religion in the old Methodist acceptance of the term.

The Franklin Circuit Conference will meet at Hayesville, July 30th, and embrace the first Sunday in August. The brethren will please send in the names of their delegates at once. Note particularly those sure to come. A cordial invitation is extended to the editors of the W. N. C. METHODIST, Statesville Advocate, Raleigh Advocate, and to any other editors who may desire to come. We would be glad to have our school men present. Don't be afraid to come, brethren, we'll make room for you. If a brother wants to bring his wife let him do so, we will take care of her whether we do of him or not. Let the sisters come if they want to.

### HAYESVILLE, JUNE 16, 1891.

Mr. Editor: In my last letter I told you that we were preparing for "children's day." This is the first time "children's day" had been observed at Bryson City. It was something new. The church was beautifully decorated. We adopted the motto in the program, "All the children for Christ." The program prepared by the publishing house, was carried out with some additional songs and recitations. The whole day was given to the children. The collection was \$4.80.

Monday following "children's day" I boarded the train for two weeks visit among friends at Bakersville where I spent last year so pleasantly. I reached Asheville at about 5 p. m. and in company with Bro. J. A. Brown, a member and steward of my church at Bryson City. We visited the Methodist office and

brightened it with a few silver dollars, as well as our presence. At the Oak Rock hotel I was strengthened and refreshed with a good substantial supper. While sitting for the one or two hours, he hours, were entertained by pleasant conversation and company of Bro. Little of Hayesville, who was waiting for the same train at Marion, where his family live. He reports success at "Hayesville. We reached Marion at 9 a. m. At the McDonald home we met Bro. McIntosh and family of the M. E. Church, returned missionaries from Japan. They are now stationed at Marion, and were out of town when I was there.

After a 35 miles drive across the country I found myself back at Bakersville, where I spent my last two weeks when I first came to Bakersville a year and a half ago. It seems very much like home to me now. Wednesday evening Bro. Weaver rode into town rather unexpectedly. So early in the week, some of the folks thought it a little strange that two preachers, a presiding elder and a bachelor would meet up at that time in the week, but it was the occasion of the quarterly meeting for the Bakersville charge. On Saturday and Sunday I had the pleasure of hearing Bro. Weaver preach five very able sermons. Four at the quarterly meeting at Snow Creek, and one at the Sunday-school conference of the M. E. Church at Bakersville.

Bro. Sherrill is in favor with his people at Bakersville. They say he is a "booster." This is his first year in the conference, so it keeps him busy to get up his sermons, and do the pastoral work, yet he is succeeding finely. He is a sweet spirited genial unassuming Christian gentleman. He is very popular and his wife is as popular as he is. They have not been married but a few months, but they know how to make a bachelor feel at home. The Sunday-school at Bakersville have bought a twenty-five dollar library. Other schools would do well to go and do likewise.

The new church at Red Hill is progressing nicely. It will be ready for dedicating by August or September. It is the best located church in W. N. Carolina. It is situated on a hill surrounded by beautiful scenery. It will be the best church in the county, except our church at Bakersville. The cost will be about \$1,500. Two or three faithful men are bearing the burden of building. We got \$170, last fall from the board of church extension, with the promise of \$200 more. Hope this will be paid this fall, and more besides. This is an important field. The M. E. brethren are building in the same community.

Time brings many changes, many of these are sad; but the saddest change in life is death. Mr. Heap, sister Martin, "grand mother" Young, Eddie Bowman, Charlie Gowen and Mr. Street, are not found for God has taken them. It seems that the Holston Methodist, and the W. N. C. Methodist are not agreed as to Rev. J. W. Bowman's occupation. The one affirms that he has gone into the law practice at Bakersville, the other denies it. Think I can settle the dispute. Bro. Bowman is now located at Bakersville. He had to give up his work on the account of falling health. He is not practicing law, but has a brother of the same initials that is a lawyer. Bro. Bowman is thinking of taking charge of the school at Bakersville; if not he will move to his farm in Mason county.

How time flies when you are having a good time. My two weeks is out, Sunday night brings together a large congregation to hear the Word. Monday finds us on our way back to Bryson City. Wednesday we are at home again. The next time we write we will tell you something about our own work.

J. B. TAYLOR,  
Bryson City, N. C., June 22.

The happiest, sweetest, tenderest homes are not those where there has been no sorrow, but those which have been overshadowed with grief, and where Christ's comfort was accepted. The very memory of the sorrow is a gentle benediction that broods over the household, like the silence that comes after prayer.

## SUNDAY SCHOOL LESSON

For July 5, 1891.

BY REV. J. C. BOWEN.

Scripture—The word made flesh, John 1:14.

This book was written last of the four gospels, and probably the last written book of the Bible. We pass now from the scenes of war and bloodshed and sin, over seven hundred years to the coming of Christ. During the remainder of this year, our lessons will be in the book of the gospel by John. We are to study (Gen. 1:1-31; Luke 1:1-2; John 1:1-14; John 1:15-18; John 1:19-28; John 1:29-34; John 1:35-42; John 1:43-51; John 1:52-56; John 1:57-68; John 1:69-81; John 1:82-91; John 1:92-101; John 1:102-111; John 1:112-121; John 1:122-131; John 1:132-141; John 1:142-151; John 1:152-161; John 1:162-171; John 1:172-181; John 1:182-191; John 1:192-201; John 1:202-211; John 1:212-221; John 1:222-231; John 1:232-241; John 1:242-251; John 1:252-261; John 1:262-271; John 1:272-281; John 1:282-291; John 1:292-301; John 1:302-311; John 1:312-321; John 1:322-331; John 1:332-341; John 1:342-351; John 1:352-361; John 1:362-371; John 1:372-381; John 1:382-391; John 1:392-401; John 1:402-411; John 1:412-421; John 1:422-431; John 1:432-441; John 1:442-451; John 1:452-461; John 1:462-471; John 1:472-481; John 1:482-491; John 1:492-501; John 1:502-511; John 1:512-521; John 1:522-531; John 1:532-541; John 1:542-551; John 1:552-561; John 1:562-571; John 1:572-581; John 1:582-591; John 1:592-601; John 1:602-611; John 1:612-621; John 1:622-631; John 1:632-641; John 1:642-651; John 1:652-661; John 1:662-671; John 1:672-681; John 1:682-691; John 1:692-701; John 1:702-711; John 1:712-721; John 1:722-731; John 1:732-741; John 1:742-751; John 1:752-761; John 1:762-771; John 1:772-781; John 1:782-791; John 1:792-801; John 1:802-811; John 1:812-821; John 1:822-831; John 1:832-841; John 1:842-851; John 1:852-861; John 1:862-871; John 1:872-881; John 1:882-891; John 1:892-901; John 1:902-911; John 1:912-921; John 1:922-931; John 1:932-941; John 1:942-951; John 1:952-961; John 1:962-971; John 1:972-981; John 1:982-991; John 1:992-1001; John 1:1002-1011; John 1:1012-1021; John 1:1022-1031; John 1:1032-1041; John 1:1042-1051; John 1:1052-1061; John 1:1062-1071; John 1:1072-1081; John 1:1082-1091; John 1:1092-1101; John 1:1102-1111; John 1:1112-1121; John 1:1122-1131; John 1:1132-1141; John 1:1142-1151; John 1:1152-1161; John 1:1162-1171; John 1:1172-1181; John 1:1182-1191; John 1:1192-1201; John 1:1202-1211; John 1:1212-1221; John 1:1222-1231; John 1:1232-1241; John 1:1242-1251; John 1:1252-1261; John 1:1262-1271; John 1:1272-1281; John 1:1282-1291; John 1:1292-1301; John 1:1302-1311; John 1:1312-1321; John 1:1322-1331; John 1:1332-1341; John 1:1342-1351; John 1:1352-1361; John 1:1362-1371; John 1:1372-1381; John 1:1382-1391; John 1:1392-1401; John 1:1402-1411; John 1:1412-1421; John 1:1422-1431; John 1:1432-1441; John 1:1442-1451; John 1:1452-1461; John 1:1462-1471; John 1:1472-1481; John 1:1482-1491; John 1:1492-1501; John 1:1502-1511; John 1:1512-1521; John 1:1522-1531; John 1:1532-1541; John 1:1542-1551; John 1:1552-1561; John 1:1562-1571; John 1:1572-1581; John 1:1582-1591; John 1:1592-1601; John 1:1602-1611; John 1:1612-1621; John 1:1622-1631; John 1:1632-1641; John 1:1642-1651; John 1:1652-1661; John 1:1662-1671; John 1:1672-1681; John 1:1682-1691; John 1:1692-1701; John 1:1702-1711; John 1:1712-1721; John 1:1722-1731; John 1:1732-1741; John 1:1742-1751; John 1:1752-1761; John 1:1762-1771; John 1:1772-1781; John 1:1782-1791; John 1:1792-1801; John 1:1802-1811; John 1:1812-1821; John 1:1822-1831; John 1:1832-1841; John 1:1842-1851; John 1:1852-1861; John 1:1862-1871; John 1:1872-1881; John 1:1882-1891; John 1:1892-1901; John 1:1902-1911; John 1:1912-1921; John 1:1922-1931; John 1:1932-1941; John 1:1942-1951; John 1:1952-1961; John 1:1962-1971; John 1:1972-1981; John 1:1982-1991; John 1:1992-2001; John 1:2002-2011; John 1:2012-2021; John 1:2022-2031; John 1:2032-2041; John 1:2042-2051; John 1:2052-2061; John 1:2062-2071; John 1:2072-2081; John 1:2082-2091; John 1:2092-2101; John 1:2102-2111; John 1:2112-2121; John 1:2122-2131; John 1:2132-2141; John 1:2142-2151; John 1:2152-2161; John 1:2162-2171; John 1:2172-2181; John 1:2182-2191; John 1:2192-2201; John 1:2202-2211; John 1:2212-2221; John 1:2222-2231; John 1:2232-2241; John 1:2242-2251; John 1:2252-2261; John 1:2262-2271; John 1:2272-2281; John 1:2282-2291; John 1:2292-2301; John 1:2302-2311; John 1:2312-2321; John 1:2322-2331; 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