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Pastoral Address by the Centenary Conference.

TO THE METHODIST PEOPLE IN THE UNITED STATES AND CANADA—*Beloved in the Lord*:—The Bishops, ministers, and delegates in the Centennial Conference of Episcopal Methodism, in session in the city of Baltimore, Md., Dec. 9-17, 1884, greet you as fellow-disciples, and rejoice with you in the grace of our God which has made us a people who were not a people, and in the spiritual blessings which have come to us through the gospel, as well as in the unparalleled achievement wrought upon this continent through the instrumentality of our forms of doctrine and work; and we also sincerely invoke in your behalf the continuance of that special mercy of our Heavenly Father which shall build you up in faith and knowledge, and make you to abound in all wisdom and righteousness.

The history of the first century of organized Methodism is full of instruction. Its lessons are too fresh and impressive to be forgotten, and too numerous to be described. They are interwoven with our most sacred experiences; they touch the springs of our thoughts and feelings, and enter into our daily activities, while their influence affects our domestic, social, and business relations not less than our inner and spiritual life. In reviewing them we gratefully acknowledge the good hand of our God, which has been upon our fathers, and has not forsaken us.

The numerous papers read before this Conference, and which will be given to public, so fully record the lessons of our history, and with such force and clearness, that nothing remains for us but to exhort you to give such prayerful considerations to those faithful representation of the marvelous tokens of the divine favor which have marked the steps of our advancement through the century as the vital interests involved will both justify and demand.

Permit us, to remind you, dear brethren, while we extend hearty congratulations upon the success of the past, and express the profoundest conviction that even nobler and grander achievements await us in the future, that the mission given us by providential allotment is not yet accomplished. To us the caution is still pertinent: "Let not him that girdeth on the armor rejoice as he that putteth it off." Our work is not done. The thousands gathered into the kingdom of God through our labors are but the forerunners of the multitudes yet to be saved. The victories that thrill and gladden our hearts today are but the prophecy of the triumphs in store for us if we prove worthy our calling. All history is prophecy, and the results secured in the past prove what may be gained in the future, and the methods which have been honored of God, and yielded the rich blessings in which we rejoice, are entitled to the respect due their merits, and deserve to be continued in use till their efficiency is exhausted, or till superseded by others whose superiority is proven in actual experiment.

We entreat you, brethren, do not forget that hitherto Methodists have been distinguished by the emphasis they have given to the essential doctrines of Christianity. In all the years of our history the truths relating to God, to moral government, to immortality to eternal retributions, have been sacredly maintained and asserted with great distinctness, and that we have held in common with all Christian people, to the inspiration and divine authority of the Scriptures, the divine origin of the Church, the vocation of the ministry, the value of the sacraments, and the indispensableness of the strictest morality according to the New Testament standard, and that yet, beyond all these points,

we have made conspicuous the heinousness of sin, the necessity of the atonement, the universality of the provisional redemption, the freedom of the will, and the freeness of grace. Not one of these can be discarded or distorted without marring the scheme of salvation revealed in the gospel. But even these foundation truths, however emphasized will not meet the demands of the soul, and never could have produced the phenomena of Methodist life and history.

There are other doctrines to be emphasized—doctrines which relate to salvation applied, as well as provided—doctrines which underlie the experiences of the soul in its emergence out of the darkness and death of sin into the light and life in righteousness. These other doctrines have been the rallying cry of Methodism in the past, and must be in the future—they are repentance, faith, justification, adoption, the witness of the Spirit, sanctification, and Christian perfection. Out of these come all our experience, all our joys and hopes, our inspiration and zeal, and upon these are built all our special forms and means of grace, our charities, our benevolences, and our Connectional institutions. These doctrines, above all others, have given tone, and shape, and spirit to the organism, and determined its work and place in history. Take from Methodism these doctrines of experience, or even the emphasis given them, or overlay them with lifeless forms and ceremonies, or mar them by human speculations concerning the mode of the divine procedure in them, or confuse them by any conceivable departure from their simplicity so that they shall become only doctrines of the creed, unverified in the soul as the very essence of salvation, and then our glory is departed forever. We therefore plead with you, brethren, as you value the purity of the Church, and its power to convert the people, and spread scriptural holiness, hold fast these doctrines as they came from the fathers, as they appear in the Scriptures, and as they have been attested by the experiences of the Church in past ages.

We would also be indulged in a word of warning. Methodism has been but little troubled with heresy in her ranks. Now we discern a tendency which suggests watchfulness. There is a spirit of inquiry abroad which needs to be directed and restrained. Under the guise of liberality and of loyalty to Christ men strike at the foundations. Without intending evil, the inexperienced are captivated by the sound of pleasing words, and call for restatements of established truths. We only remind you that whatever restatement tends to minimize sin, or to exalt the carnal nature into the sphere of grace, or to give to the unaided powers of the soul the inherent capability which the Spirit of God alone can impart, is to be rejected as pernicious. The essential corruption of human nature is one of the sternest facts in the universe. The utter hopelessness of the soul without Christ must be insisted upon as a crucial doctrine. There is salvation in none other. Give no place to any new philosophy, however specious, which reduces depravity to a figure of speech or rebellion against God to a foible.

We remind you, brethren, that the mission of Methodism is to promote holiness. This end and aim enters into all our organic life. Holiness is the fulness of life, the crown of the soul, the joy and strength of the Church. It is not a sentiment, nor an emotion, but a principle wrought in the heart, the culmination of God's work in us, followed by a consecrated life. In all the borders of Methodism the doctrine is preached, and the experience of sanctification is urged. We beseech you, brethren, stand by your standards on this sub-

ject. Our founders rightly interpreted the mind of the Spirit and gave us the truth as it was in Jesus. Let us not turn from them to follow strange lights, but rather let us believe their testimony, follow their example, and seek purity of heart by faith in the cleansing blood, and then, in the steady line of consecrated living, "go on unto perfection."

We would urge you, brethren, as you value the souls that are nearest and dearest to you, maintain family religion. The holiest sanctuary on earth is the Christian home. Neither Church or Sunday-school can do the work of the home, or become an adequate substitute for the influence of piety in the household. See to it that the children be all taught of the Lord. With sound instruction let the hand of restraint be employed, yet with such firmness and gentleness as to win and help the children, as well as to hold them in subjection to authority. Guard well their reading. Provide freely as you may be able that which will improve, elevate, and strengthen them in a virtuous life; but spurn the vile, and give it neither countenance nor shelter. Watch over their amusements. Let them learn that all really necessary recreations are consistent with religion, though not to be sought for their own sake, but always for health, improvement, or innocent exhilaration and comfort. Teach the children to love the Church. Show them that you love it yourself. Point to it as the House of God and the gate of heaven, as divine in its origin and its ends, in its doctrines and sacraments, in its life and spirit. Speak of it always with respect and sympathy, and cherish its honor as a precious jewel. Study its genius and history, become familiar with its polity, and honor its form and discipline. Give to its work and Connectional institutions and agencies a warm place in your affections and a cheerful support. Rejoice in its prosperity and lament its embarrassments, as if they were your own. In this way only can you induce your children to love the Church of your choice, and lead them to appreciate its efforts to do them good.

A spiritual Church without a Sabbath is an impossibility. God has consecrated one-seventh of our days to rest and worship. The law enjoining its observance is both positive and moral, imbedded in the decalogue, enforced in the New Testament, and interpreted and illustrated in the practice of the Primitive Church. But it is not less a benevolent than a positive institution. It is needed by all the toiling millions of earth. To the laborer it is a boon of priceless value, and to the professional man and the man of business, with nerve and brain strained to the utmost tension, it comes as a benediction indeed; to the Christian it is indispensable. All classes need the physical and moral recuperation it brings. But this precious gift of God is imperiled by the sordid claims of mammon, and the no less imperious clamor of sensuality. It behooves the Church to stand up in the firmness of her God-given might to withstand the aggressions of evil men who would destroy this pillar of our Christian civilization. We ask first of all that in your own personal conduct you will honor the Divine command, "Remember the Sabbath-day to keep it holy." Make the holy day a delight, not a burden. Gather into it all the light and cheerfulness of a living faith. Be joyful in the Lord. Put away all secular thoughts and conversations, secular reading and work, and let the day be sacred to spiritual exercises and refreshments, and to works of charity and necessity. We beseech you, as Christian people, to stand like a wall of adamant against all who would profane the day of the Lord;

The pointed utterances of this Centennial Conference on all those questions of morality and reform which now occupy so large a place in the thoughts of the people are earnestly commended to your prayerful attention. Methodism cannot afford to stand behind the foremost ranks in the battle against profanity, licentiousness, and intemperance, or whatever kindred vices cause the land to mourn. Her voice is for war against every thing that dishonors God or afflicts humanity. From the beginning she has given clear and emphatic testimony against the liquor traffic, and is fully committed to the extirpation of this monstrous evil. Let there be no faltering in this purpose. We counsel wisdom and prudence as to methods, and hearty co-operation with all whose plans accord with Christian principles, and yet we most earnestly insist that the ultimate aim of all our endeavors shall not fall short of constitutional prohibition of the traffic in the States and in the nation. The facilities afforded for easy divorces in many of the States furnish just cause for alarm. Polygamous practices in our Territories merit the righteous indignation of an outraged people, and yet the abuses of the essential ideas of marriage, as found in the divorce laws on our statutes books and administered in our courts, fall but little if any below the abomination of Mormonism, and call loudly for the purification of public sentiment on this subject. As Christians we must stand upon the law of the New Testament and permit no compromise with the looser opinions and practices which have become so fearfully prevalent in our times. The sacredness of the marriage relation as an institution of God must be maintained, and our undivided influence should be joined with that of all who stand on the solid ground of the Holy Scriptures, to beat back the flood-tide of licentiousness which threatens to overwhelm all that is pure in the frame-work of our social life. Every interest of morality and religion is involved in this question of divorce. Let not our efforts relax till our Church stands free from offense in this thing.

Not least among the evils we deplore as Methodists is the spirit of strife and division which, we are sorry to say, is not yet wholly eradicated from our Zion. Far be it from us to pronounce every division of the Church schismatical. There has been, doubtless some providential ordering in the denominational organizations of Christendom, yet the multiplication of separate Churches on trivial grounds is not to be encouraged. We are happy to believe that the period of dissensions is well-nigh over. We hail the dawn of the better day, and rejoice in the rising spirit of fraternity which promises much for the future success of the cause we love. From this time onward our principal rivalries should be to excel in good works. We congratulate our Canadian brethren upon the success which has attended their movements for uniting the forces of Methodism in the Dominion. May their highest anticipations be fully realized! We of the States may not follow their example in consolidation, but we should not fall behind them in "endeavoring to keep the unity of the spirit in the bonds of peace."

It gives us pleasure to observe that the peculiarities of our Church-life are still cherished in the hearts of so many of our people. Customs change. Circumstances modify prudential usages, but the essential features of our system abide in their integrity. Our itinerancy, our Conferences, love-feasts, and class-meetings, and our happy experiences, all hold their places in our Churches. Our system is a growth. Additions come to it as necessity requires. The lyceum, the

sociable, the library, the reading clubs and leagues, all indicate the expansion of our social life and the readiness with which we adapt means to worthy ends. All these things call for the sympathy and care, and the guiding hand of pastors and experienced men and women, whose love for righteousness goes out in holy concern for the spiritual and moral development of the young. Here are fields of usefulness which our fathers could not command. We pray you to cleave to all these in the spirit of unselfish devotion, and make them means of grace indeed, and helps to holiness.

You stand to day where the fathers of a century ago could not stand. They were low down in the valley, with vision circumscribed only when they looked upward. You stand upon the mountain top, with boundless prospects on every side. Before you is an ever-widening horizon. The world lies at your feet. The nations awaits your coming. Will you respond to their call? The grand march for the conquest of all lands for Christ has begun. The voice of the Lord bids us go forward. We dare not accept a secondary place. With our schools and colleges, with our wealth and culture, with our social power and our vast numbers, we must have a large share in the world's evangelization. Commensurate with our abilities are our responsibilities. We hold our place and power for God and humanity. "None of us liveth to himself." We inherit our privileges that we may make the most of them. Shall we prove worthy our heritage? Will our Sunday schools be lifted to the greatness of their calling? Will our missions be pushed to the limits of their opportunities? Will our Church literature receive the patronage it deserves. Will our educational work receive the touch of a new inspiration? In a word, shall the throbbings of new life be felt in all departments of our Connectional agencies? Surely not, unless we are ready to lay our wealth, our learning, our social power, and all our influence, and all our sympathy and zeal in humble consecration before the Lord. We pray you, brethren be in earnest. Think on these things. "And the God of all grace, who hath called us into his eternal glory by Christ Jesus, after that ye hath suffered awhile, make you perfect, stablish, strengthen, settle you. To him be glory and dominion for ever and ever. Amen."

The Church Army in England is an organization resembling the Salvation Army, but is connected with the Established Church. It has just held its first Annual Conference in Manchester. Very encouraging reports of the work done were given, and the Rev. W. Carlyle, leader of the Army, stated that its officers were going into the midst of poor working men and women, rescuing the careless and indifferent. It was estimated that there were between four thousand and five thousand active members of the Army working in this way for Christ, and there were a thousand persons waiting for confirmation, all of whom were total abstainers, and ready speakers for the Saviour. In their ranks were reclaimed drunkards, wife beaters, gamblers, and the like. The income last year was a little over £2,500 from regular subscriptions; but the working people had given in pence and half pence, considerably over £4,000. The Bishop of Manchester presided at one session and expressed his approval of the work of the Army.—*Exchange.*

Temperance.

Wine is a mocker, strong drink is raging and whosoever is deceived thereby is not wise. At the last it biteth like a serpent, and stingeth like an adder.—Scripture.

Oh! thou invisible spirit of wine, if thou hast no name to be known by, let us call thee devil.—Shakespeare.

Current Opinion.

A man who has lately opened a whisky-shop in this country, called on us the other day to advertise for him, and let the people know where they could get their Christmas whisky. We told him in very courteous language that we had often in the past declined to take such advertising as that, and we would still decline it; and we learn that he is very much offended at us. He has the privilege to be offended at us if he wants to, and we have the privilege to refuse to be a party to a transaction which robs men of their reason, and causes bloodshed, death, and sorrow and suffering to innocent persons.—Sparta (Tenn.) Expositor.

Drunkards Shall Have no Wives.

An excellent prohibition law, though it be under German principle. We know of some Republics in which its enactment would do more good than harm. At Weldeck a decree has been issued that no license to marry will hereafter be granted any individual who is addicted to drunkenness; or, having been so, he must exhibit full proofs that he is no longer a slave to this vice. The same government has also directed that in every report made by the ecclesiastical, municipal and police authorities upon petition for licence to marry, the report shall distinctly state whether either of the parties desirous of entering into the matrimonial connection is addicted to intemperance, or other wise.—Bolton Mail.

INFATUATION OF DRINK.—An old toper of sixty called on a doctor to get a remedy for inflamed eyes. The doctor told him he thought he could cure him, but it would be necessary for him to leave off drinking entirely. "Then farewell, eyes!" said the infatuated drunkard.

DEGRADATION OF DRUNKENNESS.—There is no sin which doth so deface God's image as drunkenness; it disguiseth a person and doth even unman him. Drunkenness makes him have the throat of a fish, the belly of a swine, and the head of an ass. Drunkenness is the shame of nature, the extinguisher of reason, the shipwreck of chastity, and the murder of conscience. The cup kills more than the cannon; it causes dropsies, catarrhs, apoplexies; it fills the eye with fire, and the legs with water, and turns the body into a hospital (T. Watson).

Recent decisions in Illinois are to the effect that a liquor-seller cannot shield himself behind the plea that he did not know his customer was drunk or a minor, but must know that he is sober, or of age, as the case may be. The burden of proof in such nefarious business ought to be placed on the seller.

Liquor licenses are to be put at ten thousand dollars each by the new Council of Senoia, Ga.

The New York Tribune recently stated that "one in twenty of the inhabitants of this country are rendered idle and incapacitated for work through the liquor traffic; and these, if not idle, would, at ordinary wages, earn \$200,000,000 annually.—Exchange.

Children's Department.

Educate Aright.

In his evening prayer a little boy asked God to bless the poor children. Afterward his mother said to him: "How will you help God to bless the poor children?"

He replied: "If I had a thousand cakes, I would give them some after I had eaten all I wanted."

"But you have not got a thousand cakes; what will you do?" said his mother.

"I will give them some bread," he replied.

"But the bread is mine, and not yours," said she.

"I will earn some money and buy some bread," he said.

"You cannot do that; so what will you do with that you have now to help the poor?" asked his mother.

After thinking a moment he replied: "I have seven cents; I will give four. Will that do?"

This was educating the child to give in the right way.—Early Dev.

Beautiful Verses About God.

Some time ago a little boy in Connecticut, less than eight years old, who was greatly interested in the mission circle to which he belonged, was taken ill. One day he asked for his bank in which he kept his pennies. On receiving it he poured them out on the bed and among them was a scrap of paper. "What is this?" asked his mother. "Beautiful verses about God," said he, "and I want the heathen to have them." The child died soon after, but the story of his wish for the heathen got into print, and was seen by a lady missionary, a Baptist, in China. Her mother heart was touched by the incident, and she sent to America for the "beautiful verses," translated them into Chinese, and the Presbyterian missionary set them to music. Then they were published in a Chinese magazine for children. By and by a Congregational Sunday school here in America heard how much good the verses were doing and sent out twenty-seven dollars to have them published in book form. It is called the Ten Hymns, and has been distributed in over 400 villages in China. None are too young to do something for Jesus.—Sel.

The Broken Commandment.

"She's just as mean as she can be! I almost know she peeped when the teacher wasn't looking, else how should she spell the word right and get above me? That isn't all either. You know that lovely placque down to Jay's that I pointed out to you girls as the one I meant to buy when I got money enough. Well, what did she do but go down there after school and buy it herself. I think she's just hateful! So there! Of course she did it just to plague me."

Mrs. Lane looked through the blinds in surprise. Could that be her Mollie talking in such a way, and about the very friend with whom she had walked arm in arm to school that morning?

"Come in, Mollie, I wish to speak with you."

The voice was quiet, but Mollie started. She had meant her words for Minna Armstrong's ear, and felt ashamed to know that mamma had overheard them. She entered the sitting room half dreading a reproof.

"Can you recite the commandments, dear?"

The words assured her. Perhaps

mamma had not heard the talk. "Certainly. Don't you remember I learned every one those stormy Sundays."

"Which one has a little girl I know just broken?"

"Oh, but mamma, you see I didn't bear false witness. Every word I said was true, only I guessed about the peaking."

"But I don't mean the false witness one. You have heard of Shakespeare. Listen to what he says;

"He that filches from me my good name, Robs me of that which not enriches him; And makes me poor indeed."

"Why, Mamma Lane, you surely do not—you cannot mean, 'Thou shalt not steal.' I never thought of such a thing."

"That is just what I do mean. I know you would not take a penny or even a pin which was not your own; but a person's good name is more to its owner than good wealth. Think of this, child, when tempted to speak ill of any one and remember the commandment, 'Thou shalt not steal.' Molly walked away thoughtfully. Stealing had always seemed to her so mean and low! She had thought her friend almost a thief for finding the way to spell the word. Now, she could only think of herself and the great poet's words.

There was a ring at the bell. A boy handed her something wrapped in tissue paper, and a little note bearing her name. This was what the note said:

"DEAR MOLLIE: I am so sorry I spelt the word rite. I never knew before there was any i in business or i would not have put it in. Here is the plak you wanted. I bought it with my own money for you. Less be friends just the same, and I wont get above you again. respectively yours,

JENNY."

As you may imagine, it did not take Mollie many minutes to put on her things and run over to Jenny's house. And you will not be surprised to hear that the next day they went to school arm in arm just as usual. I think after that, Mollie was always more careful how she formed judgments, and what she said about her friends.—S. S. Advocate.

Youth and Age.

A funny thing I heard to-day, I might as well relate; Our Lil is six, and little Mary Still lacks a month of eight

And through the open play-room door, I heard the elder say: "Lil, run down-stairs and get my doll, Go quick, now—right away!"

And Lillie said—(and I agreed That May was hardly fair)— "You might say 'please,' or go yourself— I didn't leave it there."

"But, Lillie," urged the elder one, "Your little legs, you know, Are younger than mine are, child, And so you ought to go!" —St. Nicholas.

The Christian Advocate says: Wilson, the inventor of the sewing-machine known as the "Wheeler and Wilson," after having long been a common drunkard, wandering about in rough garments, dilapidated shoes, and a slouched hat, his gray hair strangling beneath it, has been put in the insane-asylum, a hopeless wreck. It takes more manhood to bear prosperity than to earn it or invent the means of it."

Rev. C. F. Reid, a missionary of the M. E. Church South, has been compelled to return to this country from China, owing to ill health.

Mr. Moody proposes to found a union college for the instruction of preachers and Bible readers, to cost \$200,000.

Church Benevolences in the Wilmington Conference. The following table prepared by Rev. John A. B. Wilson, Presiding Elder of Salisbury District, after similar tables by Rev. J. W. Young, shows the amount given per member in each charge, for the seven collections ordered by the General Conference for aggressive evangelical work. The first column to the right shows the amount of pastoral support including the presiding elder and bishop. The second column to the right shows the number of members including probationers. The third column shows the amount given per member to the seven collections added together, and by the figures in this column the charges are graded. The last column to the right shows the number of blanks; if a blank occurs in the missionary collection in either Church or Sunday School it is counted. The column on the left hand shows the rank of each charge during the last four years, so it may be seen how much each has advanced or retrograded.

Table with columns: Rank in a similar table for 1884, Rank in a similar table for 1885, Rank in a similar table for 1882, Rank in a similar table for 1881, Amount of pastoral support, Members including probationers, Average per member to the seven collections, Number of blanks. Rows list various churches like Grace, Wilmington, Sassafras, Fairmount, Middletown, etc.

[Finished on fifth page.]

The Sunday School.

Paul Going to Jerusalem.

LESSON FOR JAN. 25, 1885.—Acts 21: 1-14.

BY REV. W. O. HOLWAY, U. S. N.
[Adapted from Zion's Herald.]

GOLDEN TEXT: "The will of the Lord be done" (Acts 21: 14).

1. FROM MILETUS TO TYRE (1-6).

1. Came to pass that after . . . gotten from them—R. V., "And when it came to pass that we were parted from them;" in the more expressive Greek, "had torn ourselves away from them," i. e., from the Ephesian elders at Miletus. The "we" were besides Paul, Luke, Trophimus, Aristarchus, and possibly others, who started with them from Greece, or joined him en route. And had launched—R. V., "had set sail." Came . . . unto Coos (R. V., Cos)—a small Aegean island, off Cnidus, some forty miles south from Miletus, famous for its wine and silk; for its temple of Æsculapius, and as the birthplace of Hippocrates, the physician and Apelles the painter. It was renowned at that time for its school of medicine. Its modern name is Stanchio. Rhodes—the land of roses, an island, with a city of the same name, off the coast of Caria, and about fifty miles southeast of Cos. See below. Patara—on the Lycian coast, forty miles east of Rhodes, celebrated for its oracle of Apollo, which rivaled that of Delphos.

"There was a proverb that 'the sun shone every day in Rhodes.' From its unrivaled situation, lying as it does on the verge of two of the basins of the Mediterranean sea, it has always been an emporium for the eastern and western trades. It possessed a great temple to the sun, and was famous as the site of the Colossus, one of the seven wonders of the world, a gigantic figure of brass bestriding the entrance to the inner harbor, over 100 feet high, and admitting the largest ships of the time to sail between its legs. It stood fifty-six years, and was then thrown down by an earthquake. Centuries later, in Saracenic times, the fragments of this prostrate image were sold to a Jew, who loaded nine hundred camels with them. Rhodes was successively held by the Romans, Saracens, Greeks, and Turks, being wrested from the latter by the Knights of St. John of Jerusalem, who held it till 1522, when the Turks recovered it after a year's siege and the loss of 90,000 men—the Knights withdrawing to Malta (From various sources)."

2. 3. Finding a ship sailing over—R. V., "having found a ship crossing over." Unto Phœnicia.—The ship on which they had been sailing, either reached her port of destination at Patara, or was to coast along Pamphylia and Cilicia. Paul was fortunate in finding a vessel just ready to sail direct to Tyre, 340 miles from Patara. Set forth—R. V., "set sail." When we had discovered Cyprus—R. V., "when we had come in sight of Cyprus." They would naturally lay their course so as to sight the snowy peaks in the southwest of this island, and leave it on the port hand. Syria—the Roman province, of which Phœnicia and Palestine formed a part. Tyre—the famous, but then much decayed, capital of old Phœnicia. Antioch and Cæsarea had outstripped it in maritime importance.

4. And finding disciples—R. V., "and having found the disciples," who, from the Greek term used, had to be sought out, and were probably few in number. Philip the evangelist may have preached in Tyre and founded a church, or it may have been started by those who were scattered abroad "as far as Phœnicia," in

the persecution which followed Stephen's martyrdom (Acts 11: 19); Tarried there seven days—as at Troas, and afterwards at Puteoli. It has been conjectured that a desire to pass Sunday with the brethren and partake of the sacrament of the Lord's Supper, caused Paul to make a week's tarry in these places. Who said to Paul—R. V., "these said to Paul." Through the Spirit.—Premonitions were divinely given to them of the danger which awaited Paul in going to the Holy City. That he should not go up to Jerusalem—R. V., "that he should not set foot in Jerusalem." It seems to have been a divinely-arranged trial for Paul's faith that these warnings should meet him at every important step of his journey. The Holy Spirit testified in every city that bonds and imprisonment awaited him.

"The Spirit had testified to them that a fate full of suffering awaited Paul in Jerusalem; and this, in their loving, zealous care, they took as a valid warning to him, not to go to Jerusalem. But Paul himself was more fully and correctly aware of the will of the Spirit; he was certain, in spite of the bonds and sufferings which the Spirit made known to him from city to city, that he must go to Jerusalem (Meyer)."

5, 6. Went our way—R. V., "went on our journey." With wives and children—the first distinct mention, according to Baumgarten, of children, in alluding to a Christian church. Paul must have made a deep impression upon the Tyrian disciples in that brief week, to have been thus attended, on his departure. Out of the city—beyond the walls. Kneeling down on the shore and prayed.—R. V., "kneeling down on the beach, we prayed." This prayerful and tender parting occurred probably not far from the gangway of the departing ship. When we had taken leave of one another R. V., and bade each other farewell R. V., "went on board the ship;" possibly the ship on which he had come to Tyre.

2. FROM PTOLEMAIS TO CÆSAREA (7-9).

7-9 Finished our course—R. V., "finished the voyage." Came to Ptolemais—R. V., "arrived at Ptolemais," about thirty miles south of Tyre, the ancient Accho, the modern Acre. The name Ptolemais was given it by Ptolemy Soter, who rebuilt the city after the partition of the Macedonian Empire (3d century B. C.), Paul's sea voyage ended here; the journey to Cæsarea was made by land. Saluted the brethren.—Even Ptolemais had its little church, though there is no record of its founding. The next day—R. V., "on the morrow." We that were of Paul's company.—R. V., "omits all but 'we.'" Cæsarea—the Roman capital of Palestine, built by Herod the Great, in honor of Cæsar Augustus. Philip the evangelist—set apart at the same time with Stephen, when "the seven" were chosen (Acts 6: 5), the evangelizer of Samaria; the agent in the conversion and baptism of the Ethiopian treasurer; and the preacher of the glad tidings in many of the Phœnician cities, about twenty years before this time. Four daughters, virgins, which did prophesy—a mere incident, independent of the history, but illustrating the godliness of Philip's family, and also the fulfillment of Joel's prophecy, "I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy," etc. These daughters were not nuns, or vowed celibates—simpled unmarried.

"The word 'evangelist,' which comes from the same Greek root meaning 'Gospel,' means 'a herald of good tidings.'" In Eph. 4: 11, the evangelists are enumerated side by side with apostles, prophets, pastors, etc. Their functions did not consist in the execution of apostolic duties, or in the

oversight of churches, but in preaching the Gospel. They were not a distinct order of church officials. Deacons, presbyters, and apostles might all exercise evangelistic functions. Timothy was exhorted to do the work of an evangelist (2 Tim. 4: 5). They acted independently of, but were assistants to the apostles. They were itinerant preachers, Æcumenus was the first to restrict the term to the authors of the Gospels (Howson and Spence).

3. THE PROPHECY OF AGABUS (10-14).

10, 11. Tarried there many days—better "some days." He had still about nine days before Pentecost in which to reach Jerusalem, and his journey thither of seventy-five miles could be easily made in two or three days; A certain prophet . . . Agabus—the prophet who predicted the famine in the days of Claudius Cæsar (Acts 11: 28). Taking Paul's girdle—the waist sash, or cord, which confined the garment in walking or other exercise, Bound his own feet and hands—a dramatic action, prophetic of what awaited Paul. Thus far the prophecy had been indefinite—"perils;" now it becomes specific. So shall the Jews bind, etc.—See verse 33. The Jews did not themselves bind Paul, but he was "bound with two chains" as one of the means of quieting the tumult, and he would not have been so bound save for Jewish hostility: they were, therefore, practically the agents in the transaction. Deliver him . . . Gentiles—to the Romans.

"We have many instances in the Old Testament of similar symbolical prophecies; as the horns of iron of Zedekiah, when he prophesied before the kings of Judah and Israel (1 Kings 22: 11): the walking naked and barefoot of Isaiah (Isa. 20: 2-3); the marred linen girdle of Jeremiah (Jer. 13: 4-9); the iron pan of Ezekiel (Ezek. 4: 3); etc. (Howson and Spence)."

12-14. Besought him not to go—the dissuasions of Christian affection, on the part not merely of Paul's companions, but also of Philip's family. So Peter attempted to dissuade his Lord (Matt. 16: 22). What mean ye to weep and to break mine heart?—R. V., "What do ye, weeping and breaking my heart?"—the tender remonstrance of a sensitive but determined spirit. Ready . . . die . . . for Jesus.—Says Whedon: "They saw the danger and the death; he saw also the duty. Had they seen, even for themselves, the same duty and the same cause, doubtless they too, like him, would have moved on to danger and to death; for it is a company of rare spirits who are here clustered around this holy apostle." The will of the Lord be done—not the fatalism which says, "What is to be will be," but the blessed resignation and submission which the Lord's prayer inculcates, in its "Thy will be done!"

"Expressions of tenderness among friends, are proper. Tears may be inevitable at parting from those whom we love. But such expressions of tenderness and love ought not to be allowed to interfere with the convictions of duty in their minds. If they have made up their minds that a certain course is proper and have resolved to pursue it, we ought neither to attempt to divert them from it, nor to distract their minds by our remonstrances or our tears. We should resign them to their convictions of what is demanded of them with affection and prayer, but with cheerfulness. These remarks apply especially to those who are engaged in the missionary enterprise (Barnes)."

Baltimore has no open saloons or theatres on Sunday.

The Old and the New—1884-1885.

"Some notable ecclesiastical gatherings were held during the year. The General Conference of the Evangelical Alliance at Copenhagen was a successful meeting, and made a good impression on the country in which it was held and on the Christian world at large. The Third General Council of the Presbyterian Alliance, held at Belfast, Ireland, was a gathering which deservedly attracted a wide attention. The Methodist Episcopal Churches in America held a Conference in Baltimore to celebrate the one hundredth anniversary of the organization of Episcopal Methodism in this country. It was a noteworthy meeting, not merely as representing a vast constituency, but as bringing together branches of the Methodist family which were formerly estranged from each other. The Roman Catholic Plenary Council in Baltimore was a noteworthy event in the religious history of the year. It was an interesting meeting, not only to members of the Roman Catholic Communion, but also to Protestants who are studying the development of the Roman Catholic system in this country. Of especial interest to Episcopalians during the past year was the centenary of the consecration of Bishop Seabury, the first prelate of their Church in this country. And, though the occasion was one which strictly concerned only a single preacher and a single congregation, a review of the year may properly note the celebration of Mr. Spurgeon's fiftieth birthday anniversary, which received public notice to an extent not common in the case even of the most famous public men.

The review of the year is, on the whole, encouraging. There has been progress along various lines, and the work of Christ has gone steadily forward. There has been a concentration of attention on the main work of the building up religious character. There has been an allaying of sectarian jealousies, not by denying the importance of denominational beliefs, but by engaging the hearts of all more earnestly in battling the common foe. The Kingdom of Christ is growing all the while, and the day is hastening when it will fill the whole earth."

"The world is in a state of unrest. Government is menaced; society is disturbed everywhere by various elements of evil. The millennium is not at hand. A race is to be conquered. For this the moral forces must mass themselves. Every form of evil must be assailed. There is a part for every one, however humble. Universal peace and righteousness are not to be established by legislation nor by a miraculous lifting of the masses. This is not the divine plan. It is to be by individual preparation and effort, and every soul is charged with a great work, which no one else can do for it. The Church of Christ is formed of units, and its reign individual must precede its reign universal.

It is for the oncoming triumph of this Messianic kingdom that we must work and build and pray. The time is to come when every knee shall bow and every tongue confess. When shall that time be? When man wills. God does not desire delay. He only suffers it because of the hardness of our hearts. With what weight of weal or woe then is every new year changed! If men only felt it more how it would sober the frivolous, strengthen the weak, give courage to the fearful and brighten the thought of the sad! For the aim and end of life are defeated unless there be holy, zealous, unselfish purpose.

Let those who want to taste the sweetness which life may be made to yield, strive to cultivate the good and noble and helpful, and to become purer and more unselfish, and this will indeed be a Happy New Year.—Independent.

"One touch of nature makes the world kin." So the slight touch of the button by which the President gave impetus to the vast machinery of the World's Exposition, touched a chord which thrilled throughout the land. It was the signal of restored brotherhood, of a reunited people, assembled on Southern soil for noble emulation in the arts of peace. We feel as if we were all kin again.—Nashville American.

The schools of this city bear practical testimony to the fact that whipping is not indispensable to good management and obedient, well-disciplined pupils. We believe public sentiment is opposed to corporal punishment in the common schools, and that it ought everywhere to be abolished as a relic of barbarism repugnant to the intelligence of the age.—New York World.

The Editor of the New Orleans Christian Advocate, in his notes about the Centennial Conference, says:—"We have noted the conspicuous absence of the smoker about the Conference room. Not a pipe or cigar have we seen in any of the offices or committee rooms of the church. If the habit is indulged, it is at home and in the hotels. This is a fact and a prophecy. The Methodist preacher of the future is to be innocent of the taste and fumes of tobacco."

Ah Si, who has just sent his family home to China, has amassed two million dollars in this country.

Our Church has lost a liberal friend and member in the death of Cornelius Aultman, of Canton, Ohio. Apparently robust and vigorous, he died suddenly of heart disease. To his own church he last year gave over \$50,000 toward its cost of \$130,000.

George W. Childs owner of Marley Paper Mills in this vicinity, has owned the Philadelphia Ledger 20 years this month. When he purchased the paper, it was a losing concern, but under his liberal and enterprising management it has become one of the most valuable newspaper properties in the country. He paid \$150,000 for the paper, and it now returns him an annual profit of over \$400,000.—Cecil Co. News.

Lemuel E. Quigg, a son of the Rev. J. B. Quigg, of Smyrna, and recently editor of the Flushing (L. I.) Times, has received a position on the New York Tribune.

Mr. John Dunn, Sr., built a Wesleyan Methodist church at Mount Barker, South Australia, at a cost of £4,500, and presented it to the Conference as a thank-offering for the blessings of a lifetime.

Rev. Geo. W. DuBois, rector of Calvary P. E. Church, Wilmington, Del., has tendered his resignation because of his advanced age.

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Wilmington Conference NEWS.

WILMINGTON DISTRICT—Rev. Charles Hill, P. E., Wilmington, Del.

Mt. Pleasant charge, J. W. Hammerly pastor, writes: The usual Christmas entertainment at this charge came off on New Year's Eve, opening with a carol, sung by the school, and prayer. Appropriate remarks were made by the pastor and superintendent, followed by music, which was rendered by well trained voices. Mrs. Miller read a touching poem on the death of one of the scholars, composed by Miss Hannah R. Weldin. The exercises closed with a cantata—Santa Claus's visit to the Sunday School. The principal characters were "Long Ago" and "Santa Claus," whose appearance and merry words pleased the entire audience. The distribution of candies, &c, was the last, but, to the children, by no means the least, feature of the evening.

Delaware City charge, T. B. Hunter pastor, writes: By special invitation the official board of our church dined at Bro. Wm. Beck's on Wednesday the 14th inst. It was one of those occasions never to be forgotten by those who were present. Bro. B. and family entertained us grandly. The evening was spent in social intercourse, singing and prayer, and short speeches by Bros. Beck, Davidson, Alexander, and others. This is one of the grandest official boards in the Wilmington Conference, and the brother who may fall into their hands at the next Conference will find this to be true.

The parsonage was visited on Friday evening of last week by a large number of the members and friends of the Church, who left good and substantial tokens of their kind feeling for the inmates. The pastor and his family appreciate this kindness very much, and take this method of returning their thanks to the friends.

North East, Md. In the absence of the pastor, the pulpit of the M. E. Church was supplied by Rev. Prof. W. L. Boswell of Philadelphia. Prof. Boswell preached morning and night to large and deeply interested audiences. While here he was the guest of his brother-in-law, Rev. T. Snowden Thomas.

Christiana & Salem Missionary Day. The editor of this paper, Rev. T. Snowden Thomas, will spend tomorrow, Sabbath Jan. 25, D V with the pastor, Rev. W. M. Green, in the interest of the cause of missions. Mr. Thomas traveled old Cecil circuit with the late Rev. C. J. Crouch in 1850-51, and with the late Rev. Stephen Townsend in 1852-3. Christiana and Salem were two of the eight appointments then forming the circuit.

The revival services now in progress in the Methodist Episcopal Church, New Castle, Del., N. M. Brown, pastor, are attended with great interest on the part of the people of the town, the church being crowded nightly. Numbers have professed conversion, and twenty-one persons joined the church upon probation last Sabbath morning.

The revival services at Zion M. E. Church, Cambridge, Md., have thus far resulted in several conversions. Meetings are held every night, conducted by the pastor, Rev. J. E. Bryan.

Rev. R. C. Jones has been holding protracted meeting in the M. E. church, Port Deposit. The meetings have been well attended. There have been two conversions. Mr. Jones sent a pastoral address to every member of his church, cordially inviting

them to attend the church services and pray for their success. Mr. Jones has endeared himself to his whole congregation by his kind and genial manner, christian character and high ability as a preacher, and when he leaves at the close of his third year, he will carry with him the esteem of the whole community.—*Cecil Whig.*

EASTON DISTRICT—Rev. J. H. Caldwell, P. E., Smyrna, Del.

Mr. William P. Dodson, son of Mr. Leonidas Dodson, teller of the Easton National Bank left Easton Thursday morning the 15 inst., for New York, and will sail from that city for Africa. Mr. Dodson is a member of a party numbering fifty-four, consisting of men; women and children, to go to the west coast of Africa to establish ten mission stations, under the leadership of Rev. Wm. Taylor, who was appointed Bishop to Africa, at the General Methodist Conference, held in Philadelphia, May 1884.

Mr. Dodson says the party will sail from New York to Liverpool on the 22d of January on the city of Montreal, Inman line.—They will change steamers for St. Paul de Loande south of the Congo river. From there they will be conveyed 120 miles to a place called Donde, and from Donde they go inland on foot, establishing a station at the end of each 100 miles for ten stations, making the last station 1,000 miles inland. The party will start without provisions, relying for food on game and fish, and sleeping in tents.—Bishop Taylor will act as guide, and have charge of the party until it reaches its destination. Another party leaves New York some time later in charge of Dr. Summers, Bishop Taylor's assistant, for the east coast of Africa, going round the Cape of Good Hope, coming up the Zambezi river toward the centre, in a like manner as the first party. By the time Bishop Taylor has reached the last station, and is a thousand miles inland, Dr. Summer's party will have reached the east coast, and will start inland, where Bishop Taylor will await the last arrival. These are the only missionary efforts that have ever been attempted in Africa, by the M. E. Church except in Liberia.

Mr. Dodson has a great many warm friends in Easton, and on Sunday night last there were special services at the Methodist Episcopal Church, at which he made an address, beaming with christian love and giving every assurance that he felt it his solemn duty to enter into the missionary work. On taking his leave of the congregation they were melted to tears. Though he may have to endure many hardships, he will have the prayers and good wishes of those he has left at home.—*Easton Gazette.*

Rev. H. S. Thompson, recently appointed to Easton Md, in a note to a gentleman of this town says: "The work here is opening with promise. Extra meeting commenced with watch-night, notwithstanding the continued rainy weather the interest is marked and the church is awakening to new spiritual life.—*Smyrna Times*

DOVER DISTRICT—Rev. A. W. Milby, P. E., Harrington, Del.

Lewes charge, J. D. Kemp, pastor, writes: On Tuesday, Jan. 13th, Rev. Wm. Evans, (Father Evans we call him), now in his 88th year, preached for me at my protracted meeting from Matt. 25: 6. For more than 60 years he has been a local preacher. His sermon, about 25 minutes long, was excellent, and delivered with great deal of the old time fire and spirit. Things are in fair and pleasant condition here, and we are hopeful of a good revival.

Rev. A. D. Davis of Denton, writes us, that Geo. A. Hilton of Washington, D. C., has been with him a few days in evangelistic or revival work, and to his mind he has but few equals either in the pulpit or on the platform. He has drawn larger congregations than has been seen in the Denton M. E. church for years, and has made a wonderful impression on the minds and hearts of his hearers for good. Indications are good for a gracious revival.

Because of the heavy rain storm on each of the previous Sabbaths ap-

pointed for the dedication of the Hickmantown M. E. church, Denton circuit, postponement was necessary. The time now fixed is next Sabbath, Jan. 25th, and Rev. T. O. Ayres has been engaged to preach the dedicatory sermon. Brothers Davis and Manship commenced a protracted meeting in this church last Sabbath week, which is still going on with increasing interest. A number have been converted and the altar each evening well filled with anxious penitents.

The church at the Tub Mill will, if the weather permits, be dedicated on Sunday Jan. 25th. The Rev. J. S. Willis and others will take part in the services.—*Milford Chronicle.*

Seaford charge, W. Underwood, D. D., pastor, is in the midst of a very interesting revival meeting, and congregations large and attentive.

Georgetown charge, P. H. Rawlins, pastor, writes: This charge is in the third week of its revival meeting. On Tuesday night of last week, there were eleven penitents at the altar; Wednesday night ten and Thursday night, though quite stormy, a good congregation was in attendance and eight at the altar and three conversions. The interest seems to be on the increase, and though there was quite a revival last winter, the prospect is good for a successful one this. I am closing up my third year, and things are moving quite pleasantly. At the present, I am suffering from an attack of rheumatism, which at times almost disqualifies me for work, but am trying in the strength of the Master, to stand at my post.

Dover charge, T. E. Martindale pastor, writes: We had a grand day at our re opening. The Lord gave us a beautiful clear Sunday, and the people came in large crowds and filled the house to overflowing three times. Dr. Hunt and Bro. Couch did effective and highly appreciated work. The giving was general and cheerful. We asked for \$5,700, which fully covers the cost of our improvements, and they gave us \$5,850, and being so happy over it they raised another hundred still to introduce water into the parsonage. In addition to the complete and beautiful work upon the church, the trustees and the Ladies Mite Society have made many improvements at the parsonage, having thoroughly painted it entire, put in a cellar heater, and a new roof on the main building. They have all done nobly, and are as they deserve to be, happy.

SALISBURY DISTRICT—Rev. J. A. B. Wilson, P. E., Princess Anne, Md.

Rev. E. H. Miller, the esteemed pastor of our church in Sharptown, Md., was very satisfactory *pounded* Saturday evening, the 10th inst. The members of his congregation uniting in this successive manifestation of affectionate regard.

The Bible class of the M. E. Sunday-school, Snow Hill, Md., recently presented their teacher and pastor, the Rev. J. H. Willey, with Scott's complete works, handsomely bound in cloth and gold.—*Democratic Messenger.*

PERSONAL.

The Hon. G. M. Carpenter, a son of a former member of the Providence Conference, has been appointed by President Arthur Judge of the United States Court of Rhode Island.

The Rev. W. P. Taulbee, elected to Congress from the Tenth Congressional District, Kentucky, is a Methodist preacher of marked ability.

Church Benevolences in the Wilmington Conference.

[Finished from second page.]

Number in the scale for 1884.	Rank in a similar table for 1883.	Rank in a similar table for 1882.	Rank in a similar table for 1881.	Name of Church	Amount of pastoral support.	Members included.	Average per member of the collections.	Number of blanks.
97	88	79	63	Nassau,	701	329	23	0
*97	91	73	21	Lincoln,	643	280	23	0
97	69	86	75	Townsend,	232	84	23	0
97	94	76	85	Camden,	703	281	23	1
97	105	101	95	Parsonsborg, Barren Creek,	640	280	23	1
97				Frankford,		98	23	2
*103	53	73	55	Appoquinimink,	1054	460	22	0
104	47	64	82	Little Creek,	648	297	21	0
*104	116			Worcester,	371	168	21	6
106	111	111	110	Sharptown,		124	20	1
107	108	106	77	Magnolia.	407	145	19	0
107	79	59		Denton,	731	379	19	1
109	108	106	98	Talbot,	1070	658	18	0
110	86	101	102	Millsboro,	754	344	17	0
111	102	97	87	Ingleside,	550	269	16	0
112				Roxana,	471	166	15	2
*113	105	105	89	Wyoming,	887	601	14	0
114	112	104	89	Ellendale,	589	130	13	5
115	110	95	85	St. John's, Rock Hall,	275	340	07	1
121				Marydel,				
121	91	97	77	Swedish Mission, Wilmington,			321	
121				Madeley,			36	
121	116	115		Claymont,			22	
121	3	5	110					

*Large sums raised for "Building and Improvement," or for "Payment on old indebtedness of church property." No charges are thus marked which raise less for these purposes than the amount of their own pastoral support. Of the 27 charges raising these large sums in the Wilmington Conference, ten at the same time advance in the scale of the collections, ten others decline but little, and seven decline decidedly.

ITEMS.

It is the easiest thing in the world to train up a child in the way he should go; all you have to do is to go that way yourself.—*Dr. Lynam Abbott.*

The *America Baptist Reflector* thinks that there are 25,000 Baptists in each of three States—Tennessee, Georgia, and Alabama, that never gave a cent in their lives for missions. It regards this an exemplification of "unchristian Christianity."

The Morris Street School for colored children in Charleston, S. C., is the largest in the state, containing more than 1,400 pupils. It has a principal, vice-principal and twenty-four assistants, the latter being ladies, all white, and natives of Charleston. Altogether the school will compare favorably in progress and scholarship with any similar school of white children. Some excellent specimens of the pupils' proficiency in drawing and painting will be exhibited at the New Orleans Exposition.

MARRIAGES.

CHANDLER—FLINN.—At the residence of the bride's parents, Jan. 14th, by Rev. E. H. Nelson, Mr. Dewees W. Chandler and Miss Lucy L. Flinn.

HOLLOWAY—BURTON.—At the parents in Lewes, Del., on Jan. 1st, 1885, by Rev. J. D. Kemp, Martin E. Holloway of Connecticut, and Miss Annie E. Burton of Lewes, Del.

AYRES—PAYNTER.—At the M. E. parsonage in Lewes, Del., on Jan. 5th, 1885, by same, Henry Ayres and Martha C. Paynter, of Lewes, Del.

THOMAS—JONES.—At the Talbot M. E. Parsonage in St. Michaels, Jan. 7th, by Rev. A. P. Prettyman, Mr. Joseph Thomas and Miss Hettie Jones.

CAMPER—MORTIMER.—At the residence of the bride's parents, Sunny-Side, Jan. 14th, by the same, Mr. Joseph O. Camper and Miss Lillian I. Mortimer, daughter of John Mortimer.

McQUAY—FAULKNER.—At the Talbot M. E. parsonage in St. Michaels, Jan. 15th, by the same, Mr. Daniel McQuay and Miss Emilie L. Faulkner.

FISHER—HOUGH.—In smyrna, Del., on Wednesday evening, Jan. 14th, 1885, at 7 o'clock, Florence Henderson youngest daughter of Rev. John Hough, deceased, of the Wilmington Conference, was married in the Asbury Methodist Episcopal Church, by the Rev. J. B. Quigg, to Clayton W. Fisher, of the firm of Carson, Fisher, & Co., of Dover, Del.

DEATHS.

At her home in Wilmington, Del., Jan. 20th, 1885, Mrs. Elizabeth McCullough, relict of the late Jethro J. McCullough, of the McCullough Iron Co.

At his home in Phila., Pa., Wednesday morning, Jan. 21st, 1885, Delaplaine McDaniel, Esq., President of the McCullough Iron Co.

Quarterly Conference Appointments.

Church	Month	Day	Time
WILMINGTON DISTRICT—FOURTH QUARTER.			
Hockessin,	Jan.	24	25
Newark,	"	25	26
Union,	"	29	Feb. 1
Newport,	"	31	" 1
Christiana,	Feb.		1 2
Asbury,	"		7 8
St. Paul's,	"		8 9
Scott,	"		12 12
Port Deposit,	"		13 15
Rising Sun,	"		14 15
Red Lion,	"		21 22
New Castle	"		22 23
St. Georges,	"	18	Mar. 1
Del. City,	"		1 2
CHAS. HILL, P. E.			
EASTON DISTRICT—FOURTH QUARTER.			
Centreville,	Jan.		23 25
Queenstown,	"		24 25
Kent Island,	"		24 25
Pomona,	31 Feb		1 2
Rock Hall	Feb.		1 2
Oxford	"		6 7
Trappe	"		7 8
St. Michaels	"		13 15
Talbot	"		14 15
Royal Oak	"		15 16
Easton	"		20 22
Kings Creek	"		21 22
Middletown	"	23	Mar. 1
Odessa	March		1 2
J. H. CALDWELL, P. E.			
DOVER DISTRICT—FOURTH QUARTER.			
Magnolia,	Jan.		24 25
Farrington,	"		26 25
Seaford,	"	30	Feb. 1
Galestown,	"	31	" 1
Millsboro,	Feb.		7 8
Georgetown,	"		9 8
Ellendale,	"		14 15
Lincoln,	"		16 15
Milton,	"		19 22
Lewes,	"		20 22
Nassau,	"		21 22
Houston,	"		21 22
Milford,	and Mar.		28 1
Federica,	Mar.		2 1
Harrington,	"		6 8
A. W. MILBY, P. E.			
SALISBURY DISTRICT—FOURTH QUARTER.			
Pocomoke City,	Jan.		23 25
Pocomoke Circuit,	"		24 25
Onancock,	"	31	Feb. 1
Holland's Island,	"		7 8
Asbury,	"		7 8
Annamesscx,	"		7 8
Crisfield,	"		6 8
Smith's Island,	"		14 15
Tangier Island,	"		15 16
Farmount,	"		21 22
Westover,	"		22 23
Deal's Island,	Mar.		1 2
Princess Anne,	"		2 9
JOHN A. B. WILSON, P. E.			

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Mail.	Mixed.	Mail.	Mixed.
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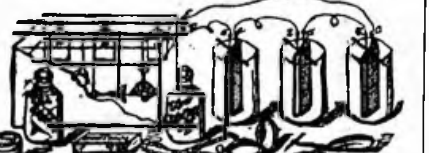
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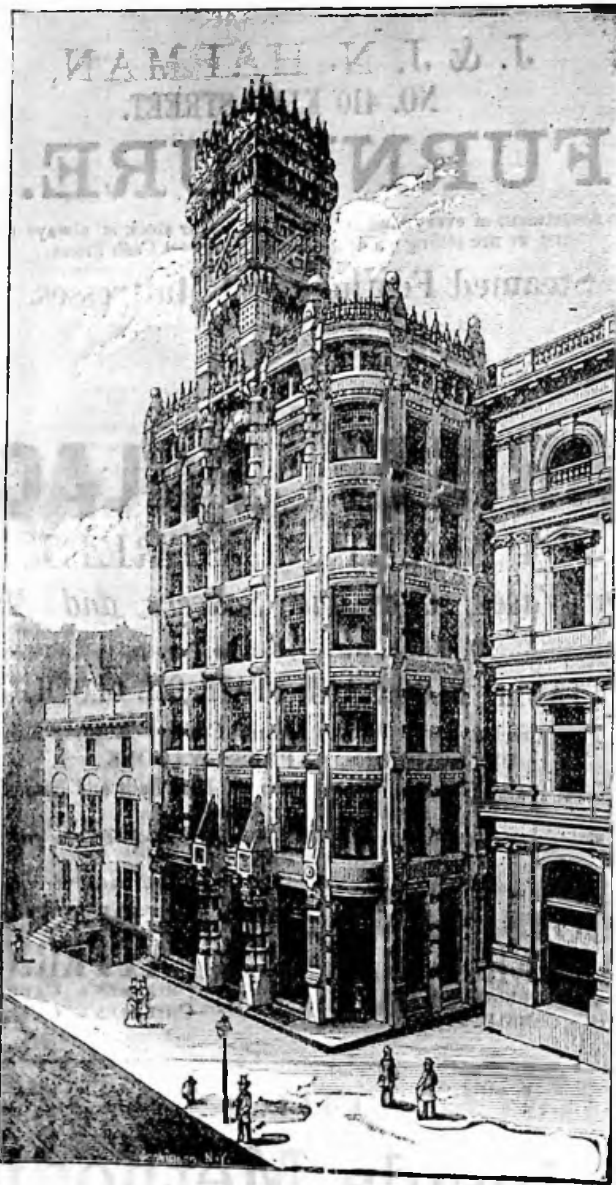
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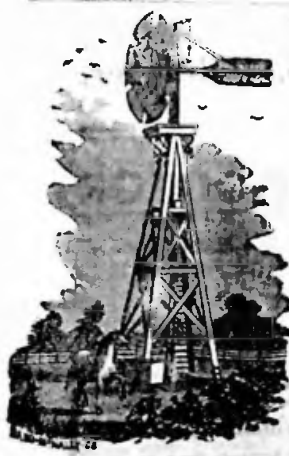
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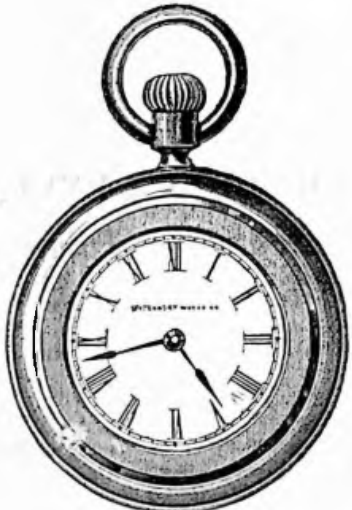
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