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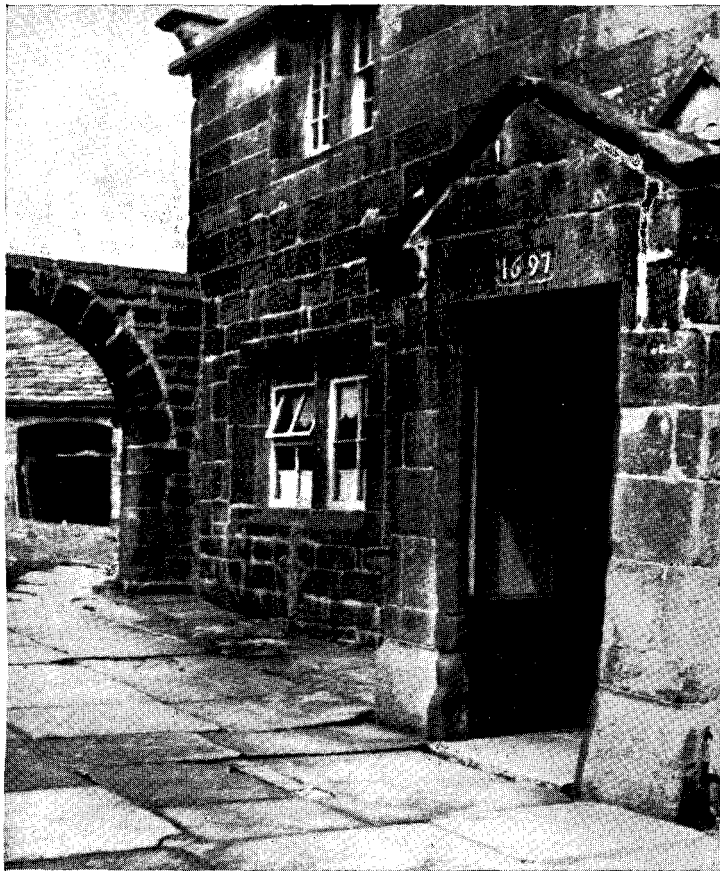
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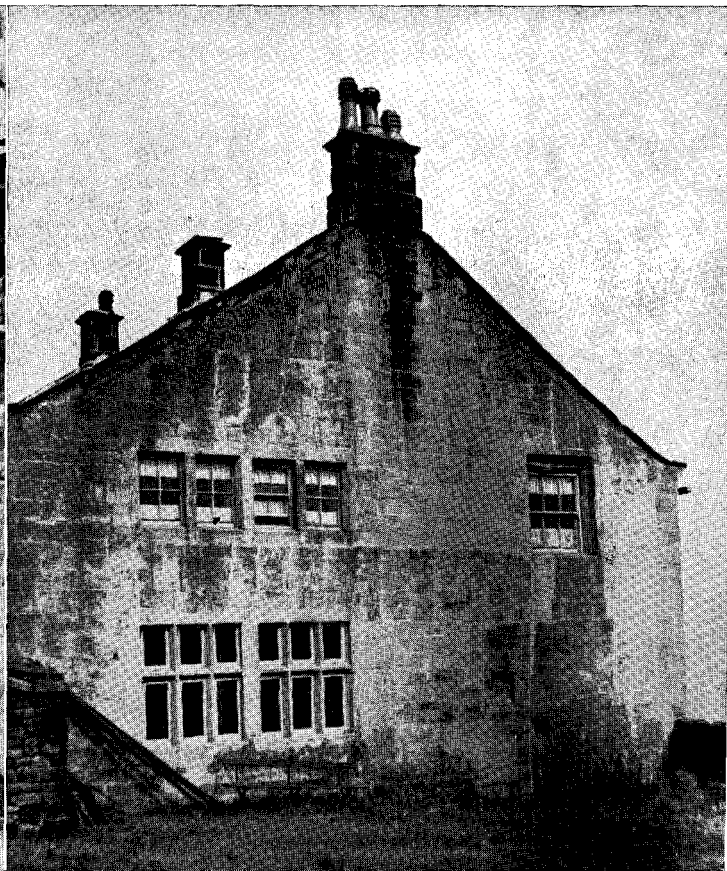
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The Chapel House, Todmorden Edge.



The front room, situated on the right hand of the Chapel Porch.

Oct 18th 1782

At a Meeting then held at Major Marshalls at Edmond
Edge in the Parish of Rochdale and County of Lancashire
of the Leaders of several Classes in various Methodist
Societies (to wit) Rowindale - Roughlee - Hoppendale
Edmondson &c The following Persons were chosen
Stewards of the Societies, and intrusted to transact
the temporal Affairs

James Greenwood
John Parker.
John Madin
James Dyson.

Memorandum, It was then agreed that if there be any
just Cause to Exchange any of the above Stewards, It
shall be done at the next Quarterly Meeting held for the
Societies by the Approbation of the Leaders then present

Note If any Dispute arise touching the choosing
of a Steward or Stewards, the greater Number of Voices
shall have the Choice to elect a fresh Steward
This shall be mentioned to our Minister Mr. John West
or his Successor who shall end any Dispute of these
kind.

The Record of the First Methodist Quarterly Meeting
in the handwriting of William Grimshaw.

THE FIRST-QUARTERLY MEETING IN METHODISM

John Bennet wrote in his manuscript journal on July 27th 1748:

The 1st Quarterly Meeting in Lancashire is held at Major Marshall's at Todmorden Edge on Tuesday the 18th of Oct. 1748. To meet at 11 a Clock in ye Forenoon.

The 1st Quarterly Meeting for Cheshire is held at Robt. Swindels in Woodley on Thursday ye 20th of Oct—11 a Clock.

This meeting held on October 18th, 1748 is the first known Quarterly Meeting in Methodism, and its bi-centenary is being celebrated on October 21st, 1948, when the President of the Conference, the Rev. E. Benson Perkins, will be the chief speaker. In connection with this event there is to be in the *London Quarterly and Holborn Review* for October an article upon "The Origin of the Methodist Quarterly Meeting," written by the Revs. Frederick Hunter, M.A., and Frank Baker, B.A., B.D. This article will deal mainly with the evolution of the Quarterly Meeting and its place and importance in Methodist polity. The present notes relate only to the first Meeting—the historic site, the persons present, and the business transacted. My thanks are due to members of the Society of Friends for information from their records, to Mr. William Greenwood, the owner of the Todmorden Edge estates, for giving access to his deeds, and to the Rev. Frank Baker for elucidating those deeds, "wherein are some things hard to be understood."

Where is Todmorden Edge? Mr. J. W. Laycock in his valuable book *Methodist Heroes in the great Harworth Round 1734-1784* describes Todmorden Edge as:

a breezy upland tract of land dotted with a number of farmsteads, many of them older than Wesley's day, and the whole region is much as it must have been when the first Quarterly Meeting was held.

The Ordnance map shows that Todmorden Edge lies about 1½ miles W.N.W. from Todmorden on the old road leading to Baep. It is reached by a steep gradient rising to about one foot in four. The Chapel House (the traditional site of the first Quarterly Meeting) stands at almost exactly 1000 feet above sea level. This steep hillside, a spur of the Pennines rising abruptly above the town park in Todmorden and the valley of the Calder, well merits the name of Todmor-

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den *Edge*. The road mounts to nearly 1,300 feet towards Flower Scar, and Wesley, accustomed to the fenlands, failed to appreciate "this horrid mountain."

Quakerism had been introduced into this area in 1653, taking root first in Mankinholes and soon in other places. These early Friends, forthright and resolute Non-conformists, had as a protagonist Henry Kailey, a farmer of Todmorden *Edge*. In 1678 he refused to meet a demand for forty-five shillings, and under the "Act of Inquisition against Papists" was mulcted of two kine. The following year, for a like offence, his kersey (a course woollen cloth) was seized, and in excessive quantity. Weaving was a cottage industry upon which hamlets and farmsteads were in part dependent. In 1683 he was similarly robbed of his pewter plates and vessels, and he was distrained upon again the following year. Despite these sufferings this heroic man was the first of seven who signed a covenant in 1685 not to pay "Tythes nor Steeplehouse lays or things of that sort." Imprisonment followed later. Henry Kailey junior and three others were released in 1695 "in a case of tythes for which, for conscience sake, they could not pay." His father was only released at the June Assizes upon an Act of General Pardon, after he had languished in prison for fifteen months. During those troubled years Quaker Meetings were held at Todmorden *Edge* presumably in Kailey's home before the erection of the Quaker Meeting House (*Shewbroad*) in 1689, and of Kailey's new house, traditionally known as the Chapel House—a name given also to another old Quaker Meeting House in the Todmorden area.

The Chapel House, dated 1697, a stone farm house (see illustration) is in its original condition, and in excellent preservation despite its 250 years. A large barn adjacent bears the initials H. M. K., representing Henry and Martha Kailey, although they were but tenants of the farm. The garden lawn contains one large gravestone lying flat which, in the simple manner of the Friends, bears no inscription. A Quaker Register (now at York) shows that six of the family were buried there, including Martha in 1711, and also Henry Kailey Senior and Henry Kailey Junior, who both died in 1713. The last interment was recorded in 1721, and the family seem to have disappeared from the locality except for one daughter, who married an Ackroyd. He did not live in the Chapel House but in another of several dwellings at

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Todmorden Edge. Two of these humble homes are described in one old deed as "mansion houses."

The advent of Methodism dates from the appearance of William Darney, the notable cobbler-pedlar-evangelist in Walsden, near Todmorden, early in 1744. He preached night by night for a fortnight, and as usual formed a religious Society. Major Marshall of Todmorden Edge was one of his early converts. Several families of Marshalls lived in the area, others bearing the same Christian name of "Major", but this Major Marshall stands out clearly in his day and generation. Born about 1713, he married a Mary Smith, and later became a stalwart Methodist in Todmorden Edge. He had removed to Lower Barn in the same vicinity by 1776, and his gravestone in the Todmorden Churchyard shows that he died in 1794. His home, according to tradition, was the historic Chapel House.

In May 1747, Darney earnestly invited Wesley to visit and examine his Societies in order that they might be admitted into his Connexion. Thus Wesley preached at Todmorden Edge on May 6th, and probably spent the night as Major Marshall's guest. The next day he rode to Salford and met the "few young men" who had formed themselves into the first Methodist Society in Manchester.

The Rev. William Grimshaw of Haworth, acting as Wesley's assistant in the North, travelled widely throughout an area which soon became known as the Haworth Round. It included Darney's Societies, Grimshaw thus becoming an Over-Shepherd to Todmorden Edge and the neighbouring Societies; he had been curate at Todmorden for over ten years before removing to Haworth in 1742.

John Bennet, of the Cheshire Round, after founding the first Society in Bolton in November 1747, set out for Yorkshire. He visited Darney at Miller's Barn, near Newchurch, Rossendale, and then called on Darney's friends at Todmorden Edge en route to Haworth, seeing them again on his return journey. On January 2nd, 1748, Bennet revisited Todmorden Edge, and in Miller's Barn "regulated the Societies, appointed Two Stewards to manage the temporal Business." He revisited Todmorden Edge in April and May. One can thus understand how Bennet, a keen organiser, when visiting Darney at Miller's Barn in July 1748, fixed October 18th for the first Quartely Meeting,

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though this was on Darney's ground, and outside the Cheshire Round. Grimshaw would of course preside, and Bennet himself would preside at Woodley in Cheshire.

Bennet's manuscript Journal contains this brief record of the minutes of the meeting :

Oct. 18. 1748. Was our Quarterly Meeting at Todmorden Edge. We was much blessed. The Stewards then chosen to transact the Temporal Affairs were

James Greenwood, (Todmorden).

John Maden, (Rossendale).

James Dyson, (Roughlee).

John Parker, (Heptonstall).

Bennet wrote more fully to Wesley regarding the success of this Quarterly Meeting, and urged the widespread adoption of this type of gathering. He mentions that "every leader" brought his money, and that 358 members were represented, and 527 at Woodley two days later (*Proc.* vii : 80-1). The Minutes of this first Quarterly Meeting are still extant (see illustration). They are preserved at Keighley, in an old vellum bound folio, venerable and priceless though discoloured by the passage of 200 years. (*Proc.* xxiii : 112-4). This authentic record shows that 27 classes were represented : Todmorden 6, Heptonstall 7, Roughlee 6, Rochdale 1, Rossendale 5. Apparently the 27 leaders were all present, including one woman, Alice Dyson of Roughlee. This makes a total of 31 with Grimshaw, Bennet, Darney and mine host Major Marshall.

The only room in the Chapel House where the Quarterly Meeting could have been held is the front room, on the right hand of the porch, with large windows looking out upon the garden. This room is paved with stone flags, and measures 15ft. 6ins. by 14ft. and 8ft. 6ins. high. The room looks to-day almost exactly as it did 200 years ago.

These are the financial figures:

			Income		Expenditure	
Todmorden	...	...	1	1 11	1 4 8
Roughlee	...	...	1	4 7	15 2
Heptonstall	...	...	2	3 9½	2 1 1½
Rossendale	...	...	1	11 4½	1 10 1½
Rochdale	...	...	3	6	2 0
			6 5 2		5 13 1	

Other items of outlay were the Circuit Record book, 3/-, and "charges when we met 5/-." The account was balanced by a grant to an unknown Dearden, and of 1/7 to Darney, to supplement what he had received for himself and wife in Rossendale. Laycock assumes, I think rightly, that the item "charges when we met 5/-" represents the cost of the dinner—only twopence each, horses provided free! Major Marshall was "given to hospitality", which is typical of Methodism early and late.

This Quarterly Meeting was held regularly for five quarters. A later note by Grimshaw explains that meetings were then discontinued for nearly five years, until July 1754. Possibly this break in continuity was caused by the difficulty of securing a full attendance of the leaders, and in part because Bennet, the moving spirit, married in October 1749, was busy elsewhere, and finally broke away from Wesley at the end of 1751.

C. DEANE LITTLE.

AN UNPUBLISHED LETTER OF JOHN WESLEY TO JOHN VALTON

In the possession of the Rev. and Mrs. A. Hanley Smith of Birmingham, is a hitherto unpublished letter of John Wesley. They have kindly permitted me to send a copy of it for publication in our *Proceedings*.

It is closely connected with the first paragraph of the long letter which Wesley wrote to Miss Mary Bishop on December 26th, 1776. (See *Letters* VI, 244). This reads as follows:—

LONDON. December 26th, 1776.

My dear Sister,

You are certainly clear concerning Miss Mahon. You have done all that was in your power; and if she will not any longer accept of your services, her blood is upon her own head. But I will not give her up yet. I have wrote to Mr. Valton at Oxford, and desired him to talk with Mrs. Mahon. Perhaps a letter from her may be of service. But I expect to hear no good of her daughter while she is ashamed to attend the preaching

Mary Bishop is fairly well known to Wesley students. There is a succinct account of her in *Tyerman*, Vol.III.357.

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She kept a school in Bath and later a boarding school in Keynsham. Wesley respected her methods and gave her much advice. About 1767 she became a Methodist and was keenly interested in the Calvinist controversy. She was also concerned with the welfare of young women, a phase of her activity to which this letter refers.

Who was Miss Mahon?—Telford refers the reader to the Mahon family of Castlegar, in Ireland. It seems very unlikely that she was one of them. Wesley visited Mr. Mahon in July, 1756, by which time his two daughters were dead, and Wesley's reference on this and former occasions seems to imply that these were the only daughters, if not the only children. This was twenty years before the letter to Miss Bishop was written, when the Miss Mahon referred to seems to have been living in or near Bristol and her mother in Oxford.

Mr. Valton was John Valton, one of Wesley's preachers, at that time travelling in the Oxfordshire Circuit. See *Wesley's Veterans*, Vol. VI.

"I have wrote to Mr. Valton at Oxford." Without doubt that is the letter now in the possession of the Rev. and Mrs. A. Hanley Smith. It reads as follows:—

Hoxton.

Dec. 24. 1776.

My dear Brother,

That you may see the case [or 'care'] poor Miss Mahon is in, I enclose a part of Miss Bishop's letter. I am afraid that wretched Brother will be the destruction of her soul. I have no hope of her escaping unless she will break thro' so as to converse freely with Miss Bishop, Yea and go to the Preaching. Would a letter from you, or from her Mamma, be of service to her? Yes, if you write in faith—

I am,

Your affectionate Friend and Brother.

J. Wesley.

To Mr. Valton,
At Mr. Bradley's,
In Pennyfarthing Street,
Oxon.

Perhaps some W.H.S. member may be able to shed light on the Mahons, mother or daughter. Was 'that wretched Brother' a natural brother or an unworthy member of the Methodist Society? 'Mamma' strikes me as a curious word for Wesley to use. Is there any other instance of it?

W. L. DOUGHTY.

PROVERBS AND PROVERBIAL ECHOES IN JOHN WESLEY'S LETTERS

John Wesley was a prolific user of proverbs. There is probably no collection of letters from one pen, in the English tongue, which more fully reflects the lingering fondness for proverbs among the common people in the 18th Century. The *Standard Letters* contain at least 155 English Proverbs quoted almost exactly. There are at least 40 others clearly alluded to. In addition there are some 30 texts from the Old Testament book of *Proverbs*-which have not become accepted English proverbs. Besides this minimum total of 225 proverbs, there are numerous places where Wesley's phraseology is akin to proverb forms. The subject has wide ramifications. This paper offers a general view, with some attempt to indicate the immediate and more remote sources of the proverbs used, how they throw light on Wesley and Methodism, and to show the value of Wesley's *Letters* for the literary history of proverbs. The references in brackets are to the *Standard Letters*.

I

Wesley's interest in proverbs was lifelong. An early letter to his mother quotes *Proverbs* III, 17 (I, 16). In what is perhaps his last letter, that to Wilberforce in 1791, he quotes the proverb about Athanasius. In the *Standard Letters* no volume contains less than eleven examples, and several have over twenty-five. They occur in both the more personal and the controversial letters, though chiefly the former. They rise naturally to his mind. For example, in a short letter to Valton (VII, 347) there are three proverbs, "Do not cast water upon a drowning man", "A word to the wise", and "a castle in the air", besides two allusions, "fair play" and "if the sky falls". The letter is, in fact, a series of ejaculated images.

Wesley's interest in proverbs is clearly shown in several places where he remembers occasions on which a proverb was used, and quotes it in reporting the incident. Writing to Charles (I, 337) he quotes the proverb "You have put the cat into the kirn (i.e. churn) and ye must get her out again how you can", used in conversation by a Scotsman. Recalling an incident near Moorfields he remembers the very words of a rogue, "Why Sir, an honest man must do something to turn

a penny" (IV, 208) The correct form of this proverb is, of course, "to turn an honest penny".

II

The proverbs used in the *Letters* come from many sources. At least fifty come from Scripture. Of those from the book of *Proverbs*, six come from Chapter XVI, while the others are about evenly scattered through the rest of the chapters. Some of these are well-known, and some would be familiar to Bible readers, but a good many would be known only to a thorough Bible student. For example 'he that reproveth a man shall afterwards find more favour than he who flattereth with his tongue' (V, 251) and 'It would be as the letting out of water' (VII, 151) and again 'You wipe your mouth and say you have done no evil' (II, 16).

The other twenty odd proverbs of Bible origin are nearly all in common English use, such as 'cast not pearls before swine' (I, 210) and 'land flowing with milk and honey' (V, 350 etc.).

Next may be noticed those proverbs which are of classical origin. Some of these Wesley gives in Latin, e.g. 'festina lente' ('make haste slowly') which is one of his old rules (V, 303), and 'crambe repetita' ('twice-cooked cabbage') (IV, 339), which is traced to Juvenal although it has a Greek equivalent.

There does not appear to be an example of an English proverb of classical origin, which Wesley quotes in the Greek, but the cry of Archimedes (given at II, 290) has almost proverbial force even in its English rendering, 'Give me where to stand and I will shake the earth':

In some places the classical proverb in English is put within quotation marks. 'Divide and conquer' (I, 343) is an example. In other places Greek proverbs are used with no indication as to where they come from. 'One swallow makes no summer' occurs in L.III, 113, and 'do not stir fire with a sword', another example, occurs in L.VI, 317.

There are several places where Wesley uses classical proverbs incorrectly or in part, as in the case of those derived from Aesop. 'What did the mountain bring forth' (II, 321) is a reference to Aesop's mouse, and 'set your shoulders to the work (wheel)', (V, 71) alludes to his waggoner.

The *Letters* also contain examples of proverbs derived from the Fathers. Besides 'Athanasius contra mundum' already mentioned in another connection, we may notice

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Tertullian's 'The Christians to the lions' (II, 369) and his 'blood of the martyrs', which Wesley partly quotes and partly translates 'Where is the seed sown, the sanguis martyrum?' (I, 225). Later Church History is illustrated in the proverb 'No faith is to be kept with heretics', which Wesley uses several times, and which he traces (VI, 371) to the Council of Constance.

The question of Scotch proverbs, difficult in itself, is not easy to answer with reference to Wesley. The two following examples are given in the *Oxford Dictionary of English Proverbs as Scotch Proverbs*, namely 'We have the staff in our own hands' (VI, 54) and 'High or low' (correctly 'over high, over low') (V, 232).

There may be one or two proverbs of foreign origin in the *Letters*, for example, 'Now, Sir, give us a cast of your office' (III, 269) may be Italian. Wesley certainly uses some little-known proverbs, but for the most part they are colloquial, as these examples covering the eight volumes show:— 'See with my own eyes' (I, 251), 'First come is first served' (II, 25), 'Out of sight out of mind' (III, 215), 'He cannot live on air' (IV, 224), 'When poverty comes in at the door, love flies out at the window' (V, 109), 'I hope you will . . . keep your head above water' (VI, 80), 'Cutting his own throat' (VII, 380), and 'Cut your coat according to your cloth' (VIII, 76).

III.

Wesley's use of proverbs reflects his character, personal life, and the work of Methodism. How much, for instance, is compressed into this to Sophy Hopkey—'I find I can't take fire into my bosom and not be burnt' (I, 211). Some of his most striking proverbial references occur in the very frank letters to Ebenezer Blackwell and to his brother Charles. His domestic unhappiness comes out in 'I wear the shoe' (IV, 22) and in the much stronger 'there is no fence against a flail' (IV, 23). To his wife he writes 'my house is not my castle' and 'he that will steal a pin will steal a pound' (more correctly 'a better thing') (IV, 76). He probably confused it with the proverb 'in for a penny, in for a pound'. He writes to Charles that his wife 'is on the high ropes' (V, 270) and in another place taunts him with being 'all off the hooks again' (V, 19). A more pleasant picture is shown in another letter to Charles, where breeding and scholarship lead him to offer financial help to his niece in

the words 'If Sally wants the sinews of war give me a hint' (VII, 270). This comes from Cicero.

The following proverbs reveal him as the Governor-General of Methodism. His punctiliousness comes out in 'delays are dangerous' (VIII, 129, elsewhere, 'I hate delay'). His determination is shown in such expressions as 'kill, or cure' (VI, 54) and 'the turbulent spirits must either bend or break' (IV, 203 and elsewhere). His patience and tenderness are shown in such advice as 'soft and fair goes far' (VII, 305), his opportunism in such sayings as 'it must be now or never' (VIII, 273). Presumptuous Local Preachers must 'have their wings clipped' (VII, 88. This short letter contains three proverbs). One of his itinerants, with mulish obstinacy, 'would neither lead nor drive' (VII, 323). He tries to get action from the Clergy—but 'they are a rope of sand' (V, 144). He urges the strenuous life in the words 'do not kill him with kindness' (VI, 152). The old man creeps on 'having already one foot in the grave' (VIII, 209). The constant paradox of his life, a virile humanitarianism and an other-worldly detachment beneath God's good will, find expression in the proverbs 'leave no stone unturned' (V, 73) and 'what must be, must be' (V, 85). A complete picture of the man working out his mission, leaps before the mind from the epistolary mosaic of proverbs.

(To be continued)

GEORGE LAWTON.

JOHN WESLEY AND A QUAKER MYSTIC

In the archives of Friends House, Euston Road, London, are treasured many documents of interest to students of the eighteenth century. One or two are of real importance for the light they throw on John Wesley and on Methodist history. An example is the copy of the correspondence between Wesley and Richard Freeman, a rather unbalanced Quaker of Yeovil.¹ The document is endorsed "Copies of Queries sent by R. Freeman of Yeovil to John Wesley, with the Answers, 1779. Literatim & Verbatim".

¹ Our thanks are due to the authorities and staff of the Reference Library, Friends House, for their kindness in allowing us to transcribe and publish this document, and especially to Mr. John Nickalls, the librarian.

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Although only copies, there can be little doubt of the genuineness of the letters, preserved not by a follower but by a critic of Wesley, Morris Birkbeck (1734-1816) Quaker bibliographer. Birkbeck has added to the value of the correspondence by his own remarks about Wesley's attitude to Quakerism, though we feel that his prejudices led him astray. Even so, it is of interest to know the impression left upon the mind of an intelligent contemporary Quaker, writing in 1792, just after Wesley's death.

The letters are introduced by the following note :

Copy of Questions sent to the late John Wesley by Richard Freeman, a Young Man belonging to Friends; afflicted with a disorder supposed to be nervous, which affected his Understanding. Not long after sending the following L(ette)r and Queries (proof sufficient of Insanity) he took to his Bed, which he could not be prevailed with to quit, though not apparently Bedridden.

"Cop(ie)d from the Original rough d(ra)ft from whence the L(ette)r written to J.W. was taken by the Author"—

Freeman's strange letter then follows, the original spelling being preserved.

Friend John Westley,

Having for a considerable time past been greatly Puzled and Perplexed in Mind concerning the first Matter of Evil or what that was which Changed that Onse bright Morning-Star or Son of the Morning into such an hat(e)full and detestable Spirit of Palpable Darkness now Called the Devil or Prince of the botomless Pitt—having, I say been Greatly Puzled and Perplexed about that most wonderfull and astonishing Event &c., &c.

I shall therefore take it kind if thee wilt Send me thy Judgment or Sentiments upon the following Questions—

1st. What was the first Matter of Evil or what was that which cast Prince Lucifer from the Hiest Heaven down to the Neathermost Hell.

2d. Whether the Host of Men would have been Called into being Provided Lucifer had kept his first Estate in the Light.

3d. How or after what manner was it that the Triune or threefold God was born to this World a son of Man in Order to Save the fallen Host of Men from Eternal Death & Hell.

4th What is God himself.

5. What is the Inhabit(at)ion of God.

6. What is that Ineffeble Light in which God dwells.

7. Is that Light near or far off or both.

8. What is that Heaven in which God dwells with the Angels of Light, & Souls of Holy Men.

9. Is that Heaven near at hand or far off or both.

10. What meant the Apostle Paul when speaking of God he thus exprest himself "He is not far from Every one of us for in Him we Live & Move & have Our Being."

11. Did not God create Adam & his Host in order to Suply the Place of fallen Lucifer & his Host.

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12th. Was not this Plannetry System like the Kingdom & Seat of Prince Lucifer the Devil while He kept his first Estate in the Light.

13th. Do not the Spirit Serch all things yea the deep things of God.

14th. Did not the Devil fall Soon after his Creation.

15. Did not the Creation of this Visible World soon follow thereupon.

16. For what reason did God-Allmighty from Eternity forbear to create Angels until about eight or nine thousand years ago.

17. Wether God will create any thing more after the Time of this Visibie World of Stars & Eliments.

18. Is there any Corporeal thing by which the Huge Space of Eternity is bounded or insircled round about.

19. What is the Soul of Man how comes it into the body in What part of the body does it reside & how does it go out of the body again in the hour of Death.

20. & Lastly out of What shall the Bodies of the Gloryfied saints be composed in which they shall inhabit Heaven.

Upon which questions if thee please to Send thy Judgment or Sentiments thee wilt much Oblidge One who wishes Salvation not to thee only but Likewise to all the Hosts of Adam. Amen.
Halaluliah. R. Freeman.

The influence of Jacob Behmen is certainly to be seen here, and Wesley's instinctive reaction would surely be to throw the letter away as the work of a crazy visionary upon whom words of reason would be wasted.² Yet John Wesley was one of the most courteous of correspondents, suffering fools, if not gladly, yet at least patiently. With so much speculative ground to be covered, he might well have sent a brief note of acknowledgement, including a sentence disavowing any inside information upon such mysteries. But no. Each query was answered separately, albeit in few words. Altogether apart from the interest of the subject matter, such as Wesley's views on Satan, the soul, and the resurrection of the body, his reply is valuable as a revelation of Wesley's courtesy, though a note of acerbity creeps into his answer to the sixteenth question. Birbeck heads the document "Copy of J. Wesley's Answer, taken from the Original dated":

London

Aug. 6. 1779

1. Undoubtedly it was Pride & Selfwill w(hi)ch cast

² The following year he published his "Thoughts upon Jacob Behmen" in the *Arminian Magazine*, speaking of his writings as "high, obscure, unintelligible jargon." (See Works, ix.509-514).

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Lucifer down from Heaven.

2. I believe God wou'd have created Men, tho' Angels had never sinned.

3. Neither Man nor Angel can explain, How the Word was made Flesh.

4. God is Love incomprehensible.

5. He inhabits Eternity.

6. In that light w(hi)ch no man can either see or explain.

7. That Light is everywhere.

8. What ye third Heaven is, we shall know by & by.

9. God has not told us, where this is.

10. It is literally true, yt in Him we live & move & have our being.

11. I believe, He did not.

12. I do not know.

13. The Spirit of God does search all things.

14. I cannot tell.

15. I cannot say, yes or no.

16. I do not know. I was not his Counsellor.

17. I believe, he did not.

18. I suppose not.

19. The Soul is a spirit made after ye Image of God. How it comes into, or goes out of the Body, we know not. Perhaps it more eminently resides in ye Brain.

20. In the Resurrection the mortal Body shall be clothed upon, with an House w(hi)ch is from Heaven. Just so much (as) God has revealed we know: more than this we cannot know.
J. Wesley.

To

Richard Freeman

At Kingston Turnpike Gate

In Yeovil

Somersetshire.

Morris Birbeck read ulterior motives into the surprising detail of Wesley's reply, adding a long note about Freeman and about Wesley's attitude to the Quakers :

This Richd. Freeman, who wrote a Lr with a string of strange Queries to John Wesley; & which John answered—(his Master, W. Pitman, of Yeovil inform'd me [4 mo? or June?] 24th, 1792 was a moral man, but full of strange Whimsies; would sit in a Corner hours together, instead of attending to his work; talking very incoherently sometimes, though at other times reasonably enough; sometimes he would lay all night on the Boards, instead of the Bed,—or write, or walk about.—read Jacob Behmen & such like; being full of Mystics or mysterious nonsense; he was a Taylor by Trade:—died at his Master's House, about 10 years ago; 2 or 3 years after he had sent these Quer(ie)s.

Those who knew not John Wesley—that however well he might set out he became, & continued to the end of his career, a mere sect-master—It may seem strange that he should deign

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to notice such crude Nonsense, from so contemptible an Object, as he doubtless deem'd him; but, from my own knowledge of J. W. as well as from the Answers here given, some of which exhibit an air of triumph, weak & silly, for a Man of his prowess & Pretensions,—his hatred of the Quakers was the motive; this poor man was a Quaker so called—of a People whom he envied & uniformly traduced, because the most respectable, truly religious & valuable part of his Converts frequently left him & joined to them, (as he has been known *weakly* to acknowledge): an unworthy motive—but he carried his resentment so far as falsely to stigmatize their Principles & Doctrines, in his Preachings & writings, & at length forbad the attendance of their Meetings, which he at one time recommended in preference to all other besides his own, poor Man: they so frequently became convinced of Friends Principles & of the Truth; this it is & will be with Men who are [exalting?] themselves, & People to themselves, rather than Christ,—this also is a species of Priest-craft.

That some Methodists became Friends is certainly true—though the process also worked in reverse. Wesley's commendation of Quaker meetings, eventually turning to condemnation, is also confirmed in part by occasional phrases in his published writings. But surely it is hardly fair to maintain that "hatred of the Quakers" was the motive for Wesley's detailed answer to Richard Freeman.

Frank Baker.

NEW BOOKS

THE ORGANISATION OF THE METHODIST CHURCH, by Nolan B. Harmon (Abingdon-Cokesbury Press, pp. 280, \$2.75).

Many of our ex-Wesleyan readers will remember Simon's *Summary of Methodist Law and Discipline* with gratitude. Here is an American counterpart, a volume in appearance as attractive as the *Summary* was forbidding.

But unlike the summary, this book is intended for reading as well as for reference. The whole Constitution of the American Methodist Church is set forth and explained in a manner so clear and so readable that one longs to see a similar exposition of our own Standing Orders. Mr. Harmon, who is Book Editor of the American Methodist Church, has given his Church an admirable and indispensable analysis of Methodist polity. No part of the internal life and working of the Methodist Church has been left without explanation, and the most cursory glance at the Index indicates the breadth of

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its scope. For English readers Mr. Harmon's book will have considerable educational value, and will also serve as a commendable example of "polity without tears".

FROM SAINT AUGUSTINE TO WILLIAM TEMPLE, by V. H. H. Green (Latimer House, pp. 172, 8s. 6d. net) .

The sub-title of this book, "Eight Studies in Christian Leadership", immediately and inevitably prompts the question: Is John Wesley one of the selected and favoured eight? He is (as we may imagine he has every right to be), as a "representative figure in the history of the Christian Church", though we question if the "ordinary reader" is as "curiously ill-informed" about his significance as about the other seven whose biographies complete the book.

On the whole, the pages devoted to Wesley are appreciative, though we must cavil at some of the writer's judgments—"the Wesleyan movement was fundamentally emotional"; and we regret the inordinate amount of space devoted to Wesley's love affairs and to the hysteria which was an occasional feature of the Methodist movement in its earlier years. Nevertheless, the Chaplain of Sherborne School has given us a worthy study of a Christian leader, a study which, like the man himself, well befits the distinguished company in which he is here found.

WESLEY F. SWIFT.

METHODIST BISHOPS.

Bishop Frederick Deland Leete, born in 1866, became a Bishop of the Methodist Episcopal Church, U.S.A. in 1912. We heartily congratulate him on living to see the publication of a large book entitled METHODIST BISHOPS.

For many years Dr. Leete has been engaged in the formation of a Methodist Bishops' collection, consisting of letters, manuscripts and books by and about the Methodist Bishops from Asbury's day until now. From this reservoir he has drawn freely in the compilation of this book.

The chapters of the book deal successively with personal details and the published writings of some 250 Bishops, a list of works containing writings about Methodist Bishops, a list of works which relate to the polity of Episcopal Methodism, and quotations from episcopal correspondence.

These will deeply interest many who have had the privilege of knowing some of the persons included in these

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references, and will be of supreme value to workers in this field of research.

A reader ignorant of the origin and nature of Methodist Episcopacy will find no answer here to some of the questions he will ask; he will learn, however, from the bibliographical material whither to turn in his search for guidance.

The ordinary reader may be tempted to skip some of the detail but in the two chapters with which the book concludes he will find much that is devotionally inspiring, informative, and often of pathetic interest. These chapters give us thoughts from unpublished manuscripts and Reminiscences of Bishops whom the author has known personally.

This handsome volume, enriched by excellent illustrations is the worthy crown of Bishop Leete's many contributions to the literature of his church from 1901 onwards.

F.F.B.

THE INTERNATIONAL METHODIST HISTORICAL SOCIETY

The Ecumenical Conference of 1911 set up an International Methodist Historical Union, in two Sections, British (or "Eastern") and American (or "Western"). This Committee was re-appointed by the Ecumenical Conference of 1921, though it does not seem really to have got under way until about 1925, when the various Conferences of British Methodism commenced appointing members to the Eastern Section, and it was recommended that its Secretary should act as representative on the Ecumenical Methodist Council. The Western Section seems to have suffered a sea-change into "The Association of Methodist Historical Societies." This body has not only been recognised by the General Conference of American Methodism, but at the General Conference this year was granted an annual amount not exceeding 6,000 dollars from the Conference expenses.

In order to clarify the situation, and to make international co-operation more effective, we got in touch with our American brethren, and the correspondence led to the inclusion of a session on Methodist History at the Ecumenical Conference of September 1947.

The Ecumenical Conference approved the findings of this Committee, setting up a new ecumenical body under the

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name of the International Methodist Historical Society, and appointing the following officers :

President : Bishop Paul Neff Garber, of Geneva.

Secretaries : Dr. Elmer T. Clark, of New York,

Rev. Frank Baker, of Great Britain.

An Executive Committee was formed to act *ad interim* for the Society, and to perfect the organisation and report a Constitution at the next meeting of the Ecumenical Conference. This Executive consists of the Presidents and Secretaries of the Ecumenical Methodist Council and of the International Methodist Historical Society, together with the Rev. G. I. Laurenson of New Zealand, Ambassador Norman Makin of Australia, five (later increased by agreement to seven) representatives nominated by the American "Association," and four representatives from Great Britain, Dr. W. E. Sangster, Dr. Maldwyn L. Edwards, Rev. E. W. Odell, and Dr. Duncan Coomer.

To the I.M.H.S. was entrusted by the Ecumenical Conference the publication of a bulletin giving news of the varied activities of Methodists throughout the world. The first issue of this, under the title *World Parish*, has now appeared. There are obvious difficulties in the preparation of such a bulletin, but we believe that it will eventually be a valuable means of informing and inspiring the thirteen million Methodists in our "world parish." The first number was largely taken up with the Message of the Ecumenical Conference to World Methodism, but future numbers will contain a much larger percentage of news from correspondents who have been secured throughout the world. The subscriptions for *World Parish* in the sterling area is 5/- per annum, or £1 for five years. (Those interested should write to the Rev. Frank Baker). Although *World Parish* deals in the main with "history in the making," the Society also hopes to publish a bulletin of Methodist history in addition, and a number of other projects are being worked out by our American brethren.

In order to conform with these fresh international developments, the British Conference Committee formerly called the "International Methodist Historical Union (Eastern Section)" has been re-named the "International Methodist Historical Society (British Section)". This Committee is appointed by the British Conference, and acts on its behalf in various matters of historical interest, though so far it has

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not, like its American counterpart, been awarded a regular annual grant towards its expenses. The matter of greatest importance in which it has acted this year is, of course, the bi-centenary of the Methodist Quarterly Meeting. Arrangements for the local celebration were entrusted to the care of the Rev. Wesley F. Swift, a valued member of the Committee, and the President of the Conference, Rev. E. Benson Perkins, has agreed to speak at the Bi-Centenary Rally at Todmorden on October 21st. The Secretary and Dr. Duncan Coomer were asked to draw up a historical statement and order of service for use in December Quarterly Meetings throughout the country. Conference approved these arrangements.

Both the I.M.H.S. and the I.M.H.S. (British Section) are in close touch with the Wesley Historical Society. All the members of the I.M.H.S. Executive Committee are also members of the I.M.H.S. (British Section), the Rev. Frank Baker being Secretary of both committees, and all are also members of the Wesley Historical Society. The President, Treasurer, Assistant Editor, Auditor, and Registrar of the Wesley Historical Society are also members of the I.M.H.S. (British Section), which acts as a Conference Committee whilst the W.H.S. acts as a private body. The I.M.H.S. (British Section) is very grateful for the co-operation of the W.H.S., both in the form of financial help received, and in the form of the hospitality of the pages of the *Proceedings*.

FRANK BAKER.

THE ANNUAL LECTURE, 1948

Fourteen years have passed since the first Conference Lecture under the auspices of the Wesley Historical Society was given, and during this period two tendencies are observable: the printed Lectures have grown longer, and the subjects dealt with have increasingly afforded opportunity for original research.

This year's Lecture, CHARLES WESLEY AS REVEALED BY HIS LETTERS, by Frank Baker, B.A., B.D. (Epworth Press, pp. 152, 5s. net), is the most copulent volume in the series, and is the result of a splendid piece of research work for which all Wesley students will be grateful.

Mr. Baker has made this subject his own. With the instinct of a "sleuth" he has tracked down more than three hundred hitherto unpublished MS. letters of Charles Wesley in all sorts of strange places, and has transcribed them in preparation for a collected edition of Charles Wesley's letters. For this magnum opus we must wait in patience, but meanwhile Mr. Baker has used the results of his researches to

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illuminate the life of Charles Wesley in all its relationships in the pages of this interim volume.

Let us say immediately that this is not the work of a mere "copyist." To begin with, most of the manuscript letters are undated, and not the least laborious (and important) part of Mr. Baker's task has been the elucidation of dates by means of various clues, such as "contemporary periodicals, road maps, calendars, and even tables of the moon's phases." Again, many of the letters were available only in shorthand copies, and the shorthand has had to be deciphered. On the other hand, the author does not claim to have written a new biography of Charles Wesley. Some day that will be written, and when it is, its author (whoever he may be) will be largely in Mr. Baker's debt. Meanwhile, Thomas Jackson still holds the field.

Very modestly, Mr. Baker offers his book as a "brief sketch" of the poet of Methodism as revealed by his letters. To leave it at that would be to do the author much less than justice. In these pages Charles Wesley "comes alive," and that is largely due to Mr. Baker's skill in selecting his material and to the extensive and interesting commentary upon it which he supplies. It is probably true, as Mr. Baker says, that "Charles Wesley is not as well known, even amongst Methodists, as he deserves to be." It is certainly true that from now on he will be better known than ever before, for in these pages he stands self-revealed—husband, father, clergyman, Methodist preacher, and "sweet singer"—warm-hearted and more loveable than we imagined him to be.

We congratulate Mr. Baker most heartily on this distinguished contribution to our series of Lectures. It is not impertinent, we hope, to suggest that it is but the first fruits of that capacity for careful and meticulous research which is the envy of all his friends. Much more there is bound to be in days to come and our appetites are duly whetted.

WESLEY F. SWIFT.

W. H. S. ANNUAL MEETING

The Annual Meeting of the Society was held this year on particularly historic ground. By kind permission of the Trustees it took place in the preachers' common room of the New Room, Bristol, after an excellent tea kindly provided by Mr. and Mrs. Herbert Ibberson. The interval was well used in a pilgrimage to Methodist sites in the area, ably conducted by the Rev. E. T. Selby, the Warden of the New Room, to whom we are greatly indebted for many kindnesses in connection with our annual gathering.

In the absence of the President, the large assembly was presided over by the Rev. W. L. Hannam, B.D. The good wishes of the meeting were sent to the President and his daughter, Miss Connie Bretherton, and also to the Assistant Editor, the Rev. W. F. Swift, in his illness.

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The Secretary's Report showed a total of 561 members, a net increase on the year of 16. Tributes were paid to the eight members who had died during the year. The financial report showed a good balance in hand, though the expenditure during the year had exceeded the income.

Arrangements were confirmed for the forthcoming lectures, as follows:

1949: Rev. E. C. Urwin, M.A., B.D., on "The Significance of 1849."

1950: Dr. W. E. Farndale, on "The Primitive Methodist Revival."

There was much lively discussion on a variety of subjects, with the result that a small *ad hoc* committee was formed to continue the discussion and take any necessary steps, reporting to the next annual meeting, the committee to consist of the President, Treasurer, Registrar, Assistant Editor, Auditor, and Mr. A. A. Taberer.

The officers as printed on page 2 of the cover of the *Proceedings*, were all thanked and re-appointed.

F.B.

WELSH NOTES

In *Proceedings* XXV 126, we referred to the issue of the first part of a periodical entitled "Bathafarn," which is the *Journal of the Historical Society of the Methodist Church in Wales*.

Unlike our *Proceedings*, this *Journal* is issued only once a year. We have now received Part 2, for 1947.

The first article, occupying 30 of the 64 pages, commemorates the jubilee of "Mynydd Seion," Tan-y-fron, the home church of Mr. A. H. Williams, Editor of "Bathafarn" and writer of the article.

Twenty pages are devoted to a brightly written informative article by Dr. R. T. Jenkins of Bangor on John Wesley's work in North Wales and Anglesey. This is in English and we may be able to bring some of its information before our readers.

A third article, in Welsh, by the Rev. Gomer M. Roberts, deals with the influence of some English Methodists on the hymns and metres of Williams of Pant-y-celyn. This gifted hymn-writer got some of his new metres from English writers, also tunes to go with them, from Wesley's *Collection of Tunes*, 1742, and other sources.

Mr. Roberts says that Welsh hymns were similarly borrowed and used by English Methodists; he does not enlarge on that subject, but suggests that here we have a field which a competent person might find it profitable to explore.

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“Bathafarn” part 3 for 1948 is in the press and materials ready for further volumes show that the Society’s work is being well supported.

F.F.B.

NOTES AND QUERIES.

869. DR. JOHNSON, MRS. THRALE AND JOHN WESLEY—
A correspondent sends us the following notes. Can any member answer his question, or give any relevant information?

Before the General Election of 1768 Dr. Johnson wrote to one Wesley asking him to vote for Thrale. The letter is lost, but Mrs. Piozzi in 1788 published two letters dated respectively March 3rd and 14th, 1768, from Johnson to Mrs. Thrale, in which “Mr. W” is mentioned. One of these has survived to tell us that W. is Wesley. In the second letter Johnson writes that “W. has not answered me. He and his wife are on such terms, that I know not whether his inclination can be inferred from hers”. This seems to point to John Wesley, but was he an elector? The inquirer has not found the Poll Book, and the Southwark Librarian, who has very kindly searched for it, has not been able to help him.

F.F.B.

870. CHANGED NAMES IN WESLEY LETTERS—I recently saw and copied the following autograph letter from John Wesley to Robert Costerdine which is in possession of the Misses Keeling, daughters of the Rev E. Blanshard Keeling, and descendants of the Rev. W. W. Stamp.

London,

March 2, 1782.

Dear Robert,

I have now before me a particular account of the Behaviour of W. Goodrich towards Sally Phipps and others. I am greatly surprised at the Partiality of Bro. Harper! Besides He had no Authority to administer an Oath to any one. I forbid Will, Goodrich to preach any more in any of our Societies. And I beg of Jos Harper not to say anything in his defence either in public or private. Bro. Whitehouse informs me you have heard the case at large, and do not lay any blame on Sally Phipps.

I am,

Dear Robert

Your Affectionate Brother,
J. Wesley.

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The original agrees with the text of the letter as printed in *Standard Letters* VII, 111, in all but two respects; instead of *W. Gill* and *Stephen Proctor* it reads *W. Goodrich* and *Sally Phipps*, respectively. This applies to the two cases in which *Stephen Proctor* is printed; in the case of *Gill* the initial *W.* is printed when the name is first mentioned, but the name *William* is printed in full at the second mention. The Christian name of *Goodrich* is treated in the same way in the original.

The Rev. F. F. Bretherton points out that this letter was one of eleven written by Wesley to R. Costerdine, contributed to the *Wesleyan Methodist Magazine* 1845 by the Rev. W. W. Stamp. In the *Magazine* version of this letter names give place to initials, viz., W. G. . . and S. P. . . Mr. Bretherton suggests that Mr. Stamp considered it inadvisable to publish more than the initials. Telford, therefore, when editing the *Letters* did not get *Gill* and *Proctor* from the *Magazine*. He probably thought the initials were those of two of Wesley's preachers, and, looking up the list for 1782, singularly enough found names of preachers corresponding to both, so he put them in, viz., W. Gill and Stephen Proctor.

Who were W. Goodrich and Sally Phipps? Can any W.H.S. member shed light on these persons, or on the circumstances of the letter?

Rev. W. Lamplough Doughty, B.A., B.D.,

Rev. F. Baker thinks it seems fairly clear from the fact that Costerdine was in the Leicester Circuit, with Joseph Harper as the Assistant, that Goodrich was a local preacher in that Circuit.

When Mr. Doughty sent me the above letter I remembered at once that I had met with a similar instance of changed names. About ten years ago I inspected Wesley letters given in 1934 to the Chester Public Library, by Mr. T. Cann Hughes, then Town Clerk of Lancaster. Mr. Hughes who died recently in Lancaster at an advanced age, inherited them from his father who was well-known many years ago in literary and antiquarian circles in the City of Chester.

One of these letters was written June 20, 1789, to Walter Churchey of Brecon. It speaks in very severe

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terms of a certain person. In the version printed in *Standard Letters*, VIII, 144, the name appears as Michael (Fenwick). In the original I found it to be Michael Moorhouse. I wrote to Mr. Telford about this and I received the reply, "I put Fenwick". He evidently used the version of this letter printed in *Works* XII, 438, where the name is given as Michael—. There seems good reason to infer that when the *Works* were printed it was not considered prudent to publish the surname.

The fact that Mr. Telford made a guess which is proved to be erroneous by the emergence of the original reinforces one's confidence that he was betrayed into the same fault in the case of the Costerdine letter. Errors on his part were very few.

In the Churchey letter just referred to I find two minor variations. "They that can believe" reads "They that *can* believe"; the word Common is added before Prayer-Book.

F.F.B.

871. THOMAS STORY AND THOMAS ELLWOOD—In *Proceedings* IX, 141, there were published some paragraphs from the *Journal of the Life of Thomas Story*. These were selected as being one of the earliest literary references to Methodism of any importance.

The *Journal* has recently been republished under the title: *Travelling With Thomas Story*, by Mrs. Emily E. Moore.

In correspondence Mrs. Moore has pointed out that an introductory note in the *Proceedings* by Rev. J. Conder Natrass requires correction at two points. Story refers to his friend Thomas Ellwood; Mr. Natrass calls him the biographer of Milton. But this friend of Milton died in 1714 whereas the man named by Story was with him in 1739.

Mr. Natrass says that Story died on the 24th April 1742. The *Journal* says on the 24th, Fourth month, 1742; Mr. Natrass did not allow for the fact that at that period the year commenced in March.

F.F.B.

872. EARLY REFERENCES TO METHODIST SUNDAY SCHOOLS—In a small volume *Sunday School Union*, in the John Rylands Library, Manchester (R.75530. L287. 1B), is the report of a sermon preached at the Rev. Mr. Thorpe's

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Meeting House in New Court, Carey Street, London before members of the Sunday School Union on May 15th 1805, by Jabez Bunting entitled *A Great Work Described and Recommended*. The Union at that time consisted of "some members of the Established Church, Evangelical Dissenters and Methodists". The objects of the Association were given as—first 'to stimulate and encourage each other in the religious instruction of children and youth, secondly by mutual communication to aim at improving each other's method of instruction, and thirdly to promote the opening of new schools by their influence and personal assistance wherever it may be deemed expedient.'

The text of the sermon is given as 'I am doing a great work' (Neh. VI, 3). The nature of the work was expounded under three heads : a) "in teaching them to read the best of *books*;" b) "in communicating to their minds the most interesting and momentous *instruction*;" c) "in promoting the formation of the most valuable and important *habits*."

The second section of the sermon dealt with 'The magnitude and importance of your work.' Again there were several heads : a) "A work of pressing necessity;" b) "a work of indispensable obligation;" c) "a work of probable benefit and utility;" d) "a work of great and singular piety."

The third section dealt with 'The Improvement of what has been advanced; a) "the magnitude of your undertakings demonstrates the propriety of your Union;" b) "the necessity of inventing a more extensive co-operation;" c) "a warning that 'except the Lord build the house, they labour in vain that build it' from which was inferred the duty of prayer;" d) "the need for diligent perseverance in a cause so excellent."

Dr. Bunting finished up on the note; 'I conjure you, look well into this matter; and let not your services in the school be abused into an apology for wilfully and unnecessarily neglecting those of the closet or of the Public Sanctuary.'

In view of recent emphases on Sunday School and Youth work these remarks are particularly apposite though they were written so long ago.

Rev. Robert H. Collens.