

nold in the west of Norfolk, and the adjoining counties, for centuries to come, above the whole host of his canonized brethren. He is also commemorated in the traditional West Norfolk proverbial distich mentioned in the query signed, GARLAND FOR THE YEAR.

M. A. N.

#### THE PRINCIPLES OF WESLEYANISM.

33.—Will any reader of the PENNY POST give me reason why the usual belief is that the "Sect," called Wesleyan, are followers of John Wesley, if (as in "A Changeable Life," No. 33, "Our Curate's Budget." *Hodges, Frome; Simpkin, Marshall, and Co., London,*) "he never counselled his congregation to desert the Church of their Baptism," but said, "When they left the Church, they must expect God would leave them?"

O. C.

In answer to O. C., I hold that the chief reason that the so-called "Wesleyans" flatter themselves that they are followers of John Wesley, is ignorance, both wilful and unintentional. Wilful, as regards the heads of the sect, for they suppress, and have suppressed, any and all portions of Wesley's works likely to injure their influence over the people; and unintentional, as regards the people, who, for the most part, being uneducated, content themselves with the books put into their hands, without doubting their authenticity, or investigating their veracity. One instance will suffice. About three years ago, in a controversy in the "Cornish Times" (newspaper) between a Wesleyan and a Churchman, the former, to prove some point, quoted passage after passage of what he said was Wesley's statement on the subject. The Churchman, in reply, cited the true words of Wesley, as different as light from darkness from those supposed to have been written by him. This man is a fair type of the Wesleyan preacher, so if he would not hesitate to print misstatements regarding Wesley's sayings, it is not likely he would tell the people the truth in his discourses. With such teachers as these it is little wonder the people are ignorant of the true state of the case.

R. E. S. B.

#### NOTICES TO CORRESPONDENTS.

RECEIVED WITH THANKS.—A. R.—B. P. D.—A. C.—W. M.—A. W. M.—A. B. P.—W. P.—G. E. M.—MISS HENLEY.—MRS. TALBORT.—W. P. C.—A. W. W.—R. C.—W. C.—G. W. P.—ALQUIR.—NEMO.—T. T. W.—SI QUIS.—A. X. and P. T.

A. R. B.—This correspondent enquires of

us, "Why Bishop so-and-so does this, that, or the other?" and "Why the cathedral authorities at St. Paul's leave undone something else?" On second thought, he will see that his queries are such as can only be answered by those to whom they refer. How, in the name of Common Sense, can we answer them?

The Rev. R. ELIOTT (whose signature we mistook, not being able to decypher it, and consequently misprinted in July,) requests us to state that there are no lights on the holy table of St. Leonard's, Malton. We fear that some correspondent intentionally misled us in this case.

A. W. N. states that altar lights are placed on the holy table at Barcheston, and Long Compton, Warwickshire, both in the diocese of Worcester.

The Rev. HENRY BURNAY informs us that lights are placed on the altar in Wavendon Church, diocese of Oxford; the Rev. H. J. DAY,—whose previous note never reached us,—that the same is the case at Barnsley Parish Church; and the Rev. R. E. BATTY informs us that lights are used at Holy Trinity, Birkenhead, and at Towyn near Rhyl.

MARTHA PARNHAM informs us that there are lights on the altar at Rolleston Church, Nottinghamshire.

EDITH SLADE and HOLMESDALE.—Thanks; but other similar replies were in type.

W. B. and C. O.—Many thanks.

E. E. O.—Answered by post.

ELLIS LISLE.—We have no such MS.

M. BILLINGS.—We regret the non-delivery of our letter to you; but, with so large a correspondence, cannot now recollect what it was about.

F. M. S. and ENQUIRER.—See vols. x., xiii., and xviii. of the PENNY POST.

E. R. H.—If they have their degree, and have attended some Theological College—for Theology is not taught at the University of London—any bishop would ordain them, subject, of course, to their passing his examination.

C. TALBORT (we cannot be certain that we read the signature), Sherborne.—Returned by post.

A. BEVAN, E. A., S. C. S., and G. RADFORD.—Your letters came too late. The list is published.

SIGMA.—The information has already reached us, and been printed.

JONIA, C. JICKLING, and "A Prayer by Nancy," "By-gone Days," "Rest," by A. P.; "Resignation," by W. J. M.—Declined, with thanks.

P. T.—Repoussé work is hammered work.

A. X.—The Consecutinary of Salisbury