

## CORRESPONDENCE.

## 'The Spirits in Prison.'

SIR,—While I quite allow that the interpretation of the passage (1 Pet. iii. 19, 20) must be based upon a comparison of difficulties, I feel sure that those in what may be called the *antediluvian* view taken by 'Elep,' are far greater than those in the interpretation so ably advocated in Bishop Horsley's noted sermon on the passage, which I would recommend 'Elep' to study. The whole subject is admirably and exhaustively discussed by the Bishop of Winchester upon Article III. He entirely adopts Bishop Horsley's view.

W. WALSHAM HOW.

SIR,—I should like to direct attention to one or two points which appear to me worth noticing in the text.

1. The expressions, '*put to death in the flesh*,' and '*quicken by the Spirit*,' are antithetical. They might be rendered 'dead in body but alive in His spirit, i.e. soul.' I think this is a right one, and if so, as the antecedent of *in a* (E. V. By which), it shows that it was Christ Himself, not the Holy Spirit in Noah or any other, that went and preached, &c.

2. 'In prison' is rendered by Bishop Browne as 'in safe custody.' Bengel speaks to the same point, drawing a distinction between the meaning of the words *prison* and *custody*. He seems to think, too, with a good show of reason, that this is a key-word, for he says (I translate from his Latin), 'St. Peter does not say that *all* [the] spirits were in that safe custody; for many might be in a *sadder place*; but he intimates that Christ preached to all who were in *safe custody*.' And here I would remark, that there is no necessity to believe that all that perished in the fearful deluge perished eternally. This opinion, of course, is only grounded on what we know of other temporal judgments, but I should fancy it will win its own way.

3. I would draw attention to the fact that the article in the Apostles' Creed—'He descended into hell'—and the third of the Thirty-nine Articles of Religion, do not necessarily imply Christ's descent amongst the spirits of the damned. The word hell (from *helan*, to cover) signifies that which is hidden. In Scripture it is used in many derived senses, but most commonly signifies the invisible world. The general view with regard to the condition of the departed is that all are in hell (Hades), a great gulf being fixed between the lost and the saved (*vide* Luke, xvi. 26). To these latter, it has been supposed, then, did Christ go and preach (*i.e.* herald, proclaim, not evangelise). There 'He began the triumph of His resurrection, by proclaiming His victorious work and by imparting perfect freedom and salvation to all who had died in the faith under the Old Testament dispensation.'

The words of Hooker are well known:—'I hold it for a most infallible rule in expositions of the sacred Scriptures, that where a literal construction will stand, the farthest from the letter is commonly the worst.' In accordance with this canon, I think it will be seen that Bishop Browne's interpretation of the 'spirits in prison' (derived from Bishop Horsley) is scriptural, reasonable, and is free from two common errors; (1), of intruding into things man has not seen from revelation, and (2), of being 'wise above that which is written.'

G. W. JONES, Priest.

SIR,—Just one word more on 'the Spirits in Prison.' 'J. F.' admits that he has asserted that the apostles and martyrs are *now* in Hades. This I hold to be directly opposed to the teaching of Holy Scripture, and I feel sure that 'J. F.' will see that it is due to your readers that proof should be given from Holy Scripture for such an *assertion*. The way he has met the difficulty of 2 Cor. v. 8, and Phil. i. 23, is by separating our Lord's body from His spirit, and bringing the latter back from the right hand of God into Hades! ('His soul was not left in Hades,' Acts, ii. 31.) No proof whatever is given for such an *assertion*. Popery, for a few shillings, releases her saints from Purgatory and sends them to Heaven.\* 'J. F.' is less merciful, for he keeps them there, and rejoices at the thought that they *may be* preaching to the 'heathen.' I write this with but one object, viz. that the truth of God may be established.

ELEP.

\* Is there any practice of the Romish Church which this statement quite accurately describes?—ED.

## NOTES AND QUERIES.

## Queries.

SIR,—Register of Baptisms is searched; 100 years are gone through; a note is made of entries. What is the legal fee? RECTOR.

SIR,—Can you, or any of your readers, recommend me a small collection (say 50 or 60) of *Modern Church Hymns*, which can be used as a Supplement to an existing (and very inferior) Hymn-book? Also, the publisher and price.

A COUNTRY CURATE.

'C. T.' would be glad to know where he could obtain a copy of the *American Prayer-book*, the *Scotch Prayer-book*, and the *Revised Irish Church Prayer-book*, and at what price they are published.

## Answers.

SIR,—In reply to 'M.' on the merits of 'Cremation,' I would refer him to the following books:—*Religio Medici*, by Sir Thos. Browne (S. Low & Co. 2s. 6d.); *Urn Burial*, by a Liverpool Surgeon (Phillips & Co. 1s.); also to an article on *Churchyards*, in 2nd series of *Recreations of a Country Parson*, (Longmans, 3s. 6d.); and *Contemporary Review* for Jan., Feb., and Mar. J. D.

SIR,—In reply to 'B.' in *Church Bells* for Oct. 3, I can recommend *Rays of Sunlight for Dark Days* (Macmillan and Co.), and *Consolatio* (Rivingtons). They are wonderful books.

A. POTTER.

RECEIVED ALSO.—G. L. E. (We do not think your plan would be practicable); W. W.; F. Roberson; J. D. Knipe; G. H.; W. H. P.; Ena.

## BELLS AND BELL-RINGING.

## A Tour among Bells in Town and Country.

## No. III.

It is of no use to talk to me about resisting temptation! When I hear the bells in a tower being raised (and I have a marvellously sharp ear for that operation), go I must. Fortunately, change ringers as a body have always a welcome for strangers who can ring at all, or I should on many occasions have been given to understand that I was an intruder.

On the 18th June, 1873, I was in the neighbourhood of Charing Cross when the Shah was expected to arrive in London; the sound of one or two bells in the tower of St. Martin-in-the-Fields was as irresistible as usual, and I presently found myself at the head-quarters of the Cumberland Society, the able rivals of the College Youths.

The ringing-chamber is oval in form, and rather small; the ropes descend in an excellent circle, but are a little crowded; the room is kept in beautiful order, and ornamented with many boards.

The Shah was welcomed with touches of Caters in the Stedman and Grandsire methods, and with a touch of Treble Bob Royal, all of which were admirably struck. The tenor weighs 34 cwt., and gives out a very fine note D. It is, however, invariably the case, that when a tenor bell is of a note higher than C the 10 bells are more musical than the 12. This is certainly the case at St. Martin's; the 10 are a very beautiful ring, but the trebles are too shrill, and do not improve the music. Similarly no ring of 10 is satisfactory with a tenor sharper than E, and no ring of eight in a higher key than G is thoroughly pleasing. With six bells it may be possible to go higher in the scale, for the sharp tones of the smaller bells are not so violently contrasted with the deep tones of the heavy bells: but, speaking generally, bells of a higher pitch than the upper G do not answer.

C. Y.

Calcutta, Sept. 1874.

(To be continued.)

## Muffled Peals at Leeds.

ON Sunday last the bells of the parish church were deeply muffled, as a token of respect to the late Mr. William Gawkrödger, who had been a member of the St. Peter's Company of Change-ringers upwards of fifty years, and for the last twenty-five their President. He died suddenly on Friday last, at the age of 68, respected by all who knew him. On Monday evening a muffled peal was rung at the parish church, and on Tuesday at Holbeck, as a token of the Company's esteem for their departed brother-ringer and friend.—Communicated.

## Change ringing at Manchester Cathedral.

ON Saturday, October 3rd, a mixed company of Change-ringers, consisting of six of the Manchester Cathedral and four from Ashton-under-Lyne, rang a true and complete peal of Grandsire Caters, consisting of 5035 changes, in 3 hrs. 20 mins. The ringers were stationed thus:—W. Cross, treble; T. Wroe, 2nd; J. Wood, 3rd; J. Grimshaw, 4th; J. Lowcock, 5th; T. Brayshaw, 6th; J. Holgate, 7th; J. Gillot, 8th; L. Broadbent, 9th; J. Withers, tenor. Weight of tenor, 25 cwt. Composed by James Wood and conducted by William Cross.—Communicated.

## Change-ringing at Christ Church, Pendlebury, Lancashire.

ON Saturday, October 3rd, the ringers of this church rang the first half of Holt's ten-part peal, consisting of 2520 changes, in 1 hr. 32 mins. The ringers were:—J. Hindley, treble; J. Rothwell, 2nd; J. Greenhalgh, 3rd; W. Cottrill, 4th; T. Worrall, 5th; W. R. Watson, 6th; B. Walker, 7th; J. Briscoe, tenor. Conducted by T. Worrall.—Contributed.

## Change-ringing at Bicester, Oxon.

THE following members of the Oxford Society of Change-ringers visited Bicester on Saturday, October 3rd, and rang 5040 changes of Grandsire Triples, with 190 bobs and 50 singles, in 3 hrs.:—F. Williamson, treble; H. Janaway, 2nd; W. Thomas, 3rd; E. Harrison, 4th; C. Hounslow, 5th; J. Field, 6th; R. Annis, 7th; W. Smith, tenor. Conducted by Mr. Charles Hounslow.—Communicated.

## Change-ringing at Pimlico.

EIGHT members of the Cumberlands lately rang at St. Gabriel's, Pimlico, Mr. John Holt's one-part peal of Grandsire Triples, consisting of 5040 changes, in 2 hrs. 55 mins. The above peal has two doubles in the last four leads. The ringers were:—A. Macey, treble; G. Newson, 2nd; W. Hovard, 3rd; E. Gibbs, 4th; D. Slackwood, 5th; S. Jarman, 6th; R. Rose, 7th; T. Heath, tenor. Conducted by Mr. G. Newson.—Communicated: no date sent.

## Muffled Peals at Hindley, Lancashire.

IN Memoriam of Peter Johnson Grundy, who died on Sunday evening, Oct. 4, 1874, aged 30 years. For many years he was closely connected with the church of St. Peter's, Hindley, as one of the ringers and a member of the choir, ever found in his place. From the day of his death to his burial on Thursday, the 8th instant, muffled peals were rung every evening by his fellow-ringers. He was held in esteem by all who knew him, as was evinced by the crowds who thronged the route along which the funeral cortege passed on its way to the parish church of Hindley. The solemn service was conducted by the Rev. E. Lovegrove, curate; and after the Lesson, the 'Dead March' was played on the organ. At the conclusion of the service by the grave, the choir of St. Peter's sang the three last verses of Luther's hymn:—'The dead in Christ shall first arise,' &c.—Communicated.

## Date Touch.

ON Thursday evening, the 8th inst., a touch of 1874 Bob Major was rung at St. Matthew's, Holbeck.—Communicated.

RECEIVED.—F. B. King; G. P. Banks. If Mr. Banks wishes his work to be known, we advise him to ADVERTISE in our columns and in the *Builder*.