

BELLS AND BELL-RINGING.

Funeral of John Cox.

THE funeral of the late John Cox took place on Saturday, the 7th inst., at Nunhead Cemetery, the body having been previously taken into St. Bride's Church, where the first part of the funeral service was read by the Rev. E. C. Hawkings, vicar. Entering the church the coffin received a basket of choice flowers, through the kindness of Mr. H. S. Thomas. Messrs. Baron, Buffin, Rogers, and Dains, acted as bearers. The body was enclosed in an oak coffin, which was borne upon an open car, followed by three mourning-coaches, containing the deceased's wife, children, &c.

Over the grave the Royal Cumberlands—Messrs. Nelms, Hopkins, Hopkin, Newson, Rogers, and Baron—rang a course of Grandsire Cinques, and about fifty members of this Society were present, including the master, Mr. A. H. Gardom, with the Society's medal adorning his breast.

Mr. H. W. Haley met the body at St. Bride's, and followed to the grave; and many of his colleagues—the College Youths—were also present. Amongst them were Mr. M. A. Wood, Mr. J. R. Haworth, Mr. J. M. Hayes, Mr. Mash, Mr. French, Mr. Haward, &c. The inscription on the coffin was as follows:—

JOHN COX, died 29 January, 1885.
Aged 71 years.

The Cumberlands returned to St. Bride's Church, and rang the usual whole-pull and stand muffled peal, concluding with a touch of Stedman's Cinques, called by Mr. H. W. Haley.

The cost of the funeral, the purchase of the private grave for two persons, with that of the intended headstone that will mark the spot, is being defrayed out of the Jubilee Fund raised for the benefit of deceased.

False Peals.

SIR,—I wish to inform you that among the peals of mine published in *Church Bells* of the 23rd January the first of the five-part peals is false, the last lead of the sixth course repeating in each part, making eighty changes false in the whole peal. By inserting this in your next you will perhaps prevent some band from ringing a false peal. JOHN HOPWOOD.

25 Egerton Street, Ashton-under-Lyne, Lancashire.

Kent County Association of Change-ringers.

A DISTRICT Meeting of this Society will be held on Monday, the 16th inst., at West Malling, when the towers of Birling (6), Wrotham (8), St. Michael's, Maidstone (6), and West Malling (8), will be visited.

R. B. KNATCHBULL-HUGESSEN, Hon. Sec.

Surrey Association.

A DISTRICT Meeting of this Association (for ringing only) will be held, by the kind permission of the Vicar, at Croydon, on Saturday the 21st inst. The tower will be open for ringing from 3.30 to 5 p.m., and after 5.30.

34 Dingwall Road, Croydon. ARTHUR B. CARPENTER, Hon. Sec.

A 5040 Plain Bob Major in Three Parts.

5040

2 3 4 5 6	W. M. H.	5 3 4 6 2	W. M. H.
4 2 6 3 5	- -	2 4 5 3 6	- - -
6 2 5 3 4	- -	5 2 6 4 3	- -
5 6 4 2 3	- -	6 2 3 4 5	- -
3 4 5 6 2	- - -	3 6 5 2 4	- -
2 5 3 4 6	- - -	4 5 3 6 2	- - -
3 2 6 5 4	- -	3 4 2 5 6	- - -
6 2 4 5 3	- -		
4 6 3 2 5	- -		

Twice repeated.

J. HOPWOOD.

St. Nicholas' Society, Gloucester.

On Wednesday, the 28th ult., six members of the above Society rang, in honour of the new Dean of Gloucester, eighteen six-cores of Grandsire Doubles on the back six. D. Dix, 1; P. Daniells, 2; T. Belcher,* 3; A. Smart, 4; W. Sevier (conductor), 5; H. Merchant, 6. The ringing was arranged by the Rev. J. J. Luce.* [* Members of the Gloucester and Bristol Association.]

Two Peals of 720 Plain Bob Minor.

2 3 4 5 6	4 5 3 2 6	Second 720.
B 2 3 5 6 4	S 5 4 2 6 3	S 2 4 5 6 3
3 6 2 5 4	4 6 5 3 2	B 5 2 4 6 3 4
6 1 3 5 2	6 3 4 2 5	S 5 4 2 6 3 4
4 5 6 2 3	3 2 6 5 4	B 2 5 4 6 3 4
5 2 4 3 6	2 5 3 4 6	B 3 4 6 2 5 3
S 5 3 6 4	B 2 5 4 6 3	Twice repeated
5 6 2 4 3	S 2 4 5 6 3	completes the
6 4 5 3 2	4 6 2 3 5	peal.
4 3 6 2 5	6 3 5 4 2	
3 2 4 5 6	B 3 4 6 2 5	Contains 9 bobs
B 3 2 5 6 4	3 4 2 5 6	and 6 singles.
2 6 3 4 5	5 2 3 4 6	
6 4 2 5 3	B 5 2 4 6 3	repeated
4 5 6 3 2	2 6 5 3 4	completes
S 5 3 4 2 6	6 3 2 4 5	the 720.
	3 4 6 5 2	

W. SEVIER, Gloucester.

CHANGE-RINGING.

At All Saints', Benhilton, Surrey.

On Friday, the 30th ult., six members of the local company rang a peal of 720 Kent Treble Bob in 28 mins. W. Walker, 1; T. Guieger, 2; C. Trendell, 3; G. Petrie, 4; James Trendell, 5; John Trendell (conductor), 6. Tenor, 19½ cwt., in E.

At St. Mary's, Faversham, Kent.

On Friday, the 30th ult., eight members of the Ancient Society of College Youths rang a peal of 5040 Bob Major in 3 hrs. 6 mins. R. Simmonds, 1; G. Stancombe, 2; J. R. Haworth, 3; H. G. Fairbrass, 4; Rev. H. A. Cockey, 5; W. H. Judd, 6; S. Snelling, 7; F. G. Newman (conductor), 8. Tenor, 20 cwt., in E. The above was rung to commemorate the fixing of a tablet for a peal of Grandsire Triples rung on Sept. 22, 1884, by Captain W. Wood, J. R. Haworth, G. Stancombe, F. G. Newman, R. French (conductor), H. G. Fairbrass, S. Snelling, and E. Crosier. It is remarkable that this peal is the first since the eight members of the Society—T. Harris, E. Runball, W. Jones, C. Barber (conductor), T. Grainger, J. Eddis, T. Westcombe, and W. Dyer—rang 5040 Bob Major in February, 1808, at St. Mary Abbott's, Kensington, and it is the first peal of Bob Major rung by the performers, except the conductor. Mr. Simmonds, of Maidstone, was elected a member of the Society of College Youths in the tower.

[Since the above was written, it has been ascertained that a peal of Bob Minor was rung, a few years ago, by the Beddington (Surrey) ringers—College Youths—conducted by Mr. Gorden, which makes this one the second since 1808.]

At St. James's, Norton, Derbyshire.—Muffled Peal.

On Saturday, the 31st ult., the local company rang a peal of 720 Bob Minor in 29 mins. J. Goacher, 1; H. Ward, 2; W. Biggin, 3; J. Atkin (conductor), 4; J. Biggin, 5; J. Allen, 6. Tenor, 12½ cwt. The above was rung with the bells deeply muffled on one side, as a token of respect to the memory of the late Mr. Thos. Lee, who died Jan. 28th, aged 74 years, and who was clerk and ringer at this church for fifty years.

At St. George's, Hyde, Cheshire.

On Monday, the 2nd inst., eight members of the United Counties' Association rang a peal of 5040 Bob Major in 2 hrs. 51 mins. J. Shaw, 1; J. Sidebotham (his first peal in the method), 2; G. Longden, 3; W. Slater, 4; R. Woolley, 5; S. Wilde, 6; J. S. Wilde (conductor), 7; D. Leigh, 8. Composed by James Longden of Ashton-under-Lyne. Tenor, 15 cwt. 1 qr. 21 lbs.

At Capel, Surrey.

On Tuesday evening, the 3rd inst., the Capel Society of Change-ringers rang Mr. Matthew Ellsmore's peal of Association Exercise, which appeared in the issue of *Church Bells* for Jan. 30, in 24½ mins. A. Tidy, 1; R. Jordan, 2; A. Mills, 3; E. Jordan, 4; R. Worsfold, 5; D. Jordan (conductor), 6. Tenor, 7½ cwt.

At St. James's, Newton Hall, Essex.

On Thursday, the 5th inst., a peal of 720 Grandsire Minor was rung in 30 mins. W. Lisle (conductor), 1; J. Charlton, 2; A. Pigg, 3; J. Symm, 4; R. Scott, 5; W. Wear, 6. Tenor, 12 cwt. This is the first peal of Minor by each of the above ringers.

At St. Andrew's, Derby.

On Thursday, the 5th inst., a peal of 360 Grandsire Minor was rung in 18½ mins., with 7 and 8 behind as covers. The bells were half muffled, as a token of respect to the Rev. Canon Hey, vicar of Belper, aged 68, and father to the Rev. Robert Hey, M.A., vicar of the above church, who expired suddenly on Sunday evening, the 1st inst., after performing his duties for the day. W. Shardlow (sexton), 1; C. Hart, 2; G. Mottashaw, 3; W. H. Found, 4; J. W. Thompson, 5; A. E. Thompson (conductor), 6; C. Sidley, 7; T. Alton, 8. Tenor, 20½ cwt., in E flat.

At St. Sepulchre's, London.

On Thursday, the 5th inst., ten members of the Cumberland Society rang a peal with muffled bells as a last token of respect to the late Mr. John Cox, a most distinguished member of this Society many years, and who died on Thursday, January 29th, 1885 (after three years' suffering with asthma) in his 72nd year, to the great regret of his brother-ringers and numerous friends. J. Nelms (conductor), 1; J. Bayley, 2; H. J. Davies, 3; A. E. Church, 4; J. W. Mansfield, 5; J. Barry, 6; W. D. Matthews, 7; H. Dains, 8; J. Rumsey, 9; D. Lovett, 10.

Also on Sunday, the 8th inst., eight members of the Cumberland Society rang a muffled peal at St. James's Church, Clerkenwell, to the memory of the late Mr. John Cox, who had been a ringer at this church many years. G. Newson (conductor), 1; C. Hopkins, 2; T. Titchener, 3; S. Hayhurst, 4; J. Barry, 5; J. Lewis, 6; S. Jarman, 7; H. Hopkins, 8. About 30 changes were rung in the Grandsire method after each peal.

And on Monday, the 9th inst., Holt's Original was attempted with half-muffled bells, in memory of Mr. Cox, at St. Mary's, Lambeth, but after ringing 1 hr. 42 mins. came to grief, through the rope of the fourth bell stranding. H. J. Davies, 1; W. Baron (conductor), 2; W. Chapman, 3; J. Barry, 4; J. Mansfield, 5; G. Banks, 6; H. Dains, 7; H. Hopkins, 8. It is intended to start for this peal again on Monday, Feb. 24, at Lambeth Church. Tenor, 20 cwt., in E.

At Rickinghall-Superior, Suffolk.

On Saturday, the 7th inst., Jonathan Morley and his two sons and Henry Morley and his two sons at St. Mary's Church, to test the new peals recently put up—which are satisfactorily done—by ringing a peal of 720 Bob Minor.

with 18 bobs and 2 singles. James Morley (Redgrave), 1; H. Morley, sen., in his 77th year (Rickingham), 2; H. Morley, jun. (Rickingham), 3; W. Morley (Rickingham), 4; A. Morley, aged 17 (Redgrave), 5; Jonathan Morley (conductor), 6. Tenor, 12 cwt., in G.

At Basingstoke, Hants.

On Saturday, the 7th inst., a party of gentlemen from Salisbury visited Basingstoke, and by the kind permission of the Vicar rang, in 30 mins., a peal of London Singles and touches of Grandsire Minor. H. O. Dowling,* 1; E. A. Foster, 2; C. A. Clements,* 3; T. Blackburn,* 4; W. W. Giffard,* 5; J. R. Jerram* (conductor), 6; T. Grey, 7; T. Powers, 8. H. G. Dowling and T. Powers hail from Basingstoke. [* College Youths.]

At Upton St. Leonards, Gloucestershire.

On Monday evening, the 9th inst., six members of the Gloucester and Bristol Association of Change-ringers rang a peal of 720 Plain Bob Minor in 28 mins. J. Middlecot, 1; J. Yates, 2; D. Aston, 3; W. Sevier (composer and conductor), 4; R. A. Barrett, 5; H. J. G. Gardner, 6. Accompanied with several six-scores of Stedman's Doubles, conducted by R. A. Barrett, with J. Middlecot, tenor; H. J. Gardner, treble.

At All Saints', Nottingham.

On Monday, the 9th inst., a Date Peal, consisting of 1885 changes of Kent Treble Bob Major, was rung by members of the Nottingham Branch of the Midland Counties' Association in 1 hr. 21 mins. A. Archer, 1; S. G. Henson, 2; J. Wilson (composer and conductor), 3; J. Wiberley, 4; Rev. W. W. Baker, 5; J. Hickman, 6; H. W. Abbott, 7; G. Middleton, 8. Tenor, 17 cwt., in E. This is the greatest length in the method since 1836, when a peal over 5000 was rung in Nottingham, and it is intended that ere long a 5000 will be attempted by members of the Midland Counties' Association.

At Holy Trinity, Bolton, Lancashire.

In the course of a sermon on Sunday evening, the Rev. Chas. Lowe, M.A., vicar, referred to the late John Greenhalgh, Esq., for fifteen years Vicar's Warden, and a prominent Churchman of the town of Bolton, who had the previous week been interred at Ainsworth Church, being borne to his last resting-place by six of the ringers, in whom he had always taken the greatest interest, it being mainly through his exertions that the present fine ring of eight bells was placed in the tower, and the ringing-chamber made one of the most comfortable in the county. He was also a life-member of the Lancashire Association of Change-ringers, and regularly attended its annual meetings, though he had reached the age of 75. Muffled peals were rung each evening from his death to his interment, consisting of 504, 840, 1000, and 2000 changes; and when the funeral sermon was preached the bells were rung half-muffled. He had been for sixty-one years connected with the principal bank in the town, and for twenty-seven years head manager.

RECEIVED ALSO.—Edward Francis.

CORRESPONDENCE.

Signs of the Times Hopeful to Reunion.

SIR.—I have before me a printed paper of directions for the conduct of service in a Dissenting chapel in London. It is printed in the (once suspicious) red, as well as black ink. The morning service and evening service each indicate the use of an 'Introit,' an 'Invocation,' a 'Chant,' and a 'Benediction.' Also, the Lord's Prayer is to be used, and the congregation joins in uttering it. Now, I well recollect when each one of these practices was denounced by Dissenters, and quoted as a justification of their leaving the Church. Fifty years since, what Dissenter would have contemplated such words as 'Introit,' 'Invocation,' 'Benediction,' 'Anthem,' or even 'Chant,' with satisfaction in connexion with the Church? while the suggestion of their adoption in the worship of the Dissenters themselves would have been simply inconceivable. But inasmuch as these very things were formerly used as the principal arguments against the Church and in favour of dissent, and inasmuch as they are now adopted by the Dissenters, I cannot refrain from an expression of hope that before many years the Dissenters will ask themselves what reason remains for the existence of so many divisions amongst Christians, to the very great injury of all religious practice? Will not the thought suggest itself that they may as well be united and put an end to all misgiving and doubt, touch the 'Orders' of their ministry by returning to the ancient Church of their fathers, which existed in Great Britain long before Augustine's mission? Will not they join at Church in services of which the chapel services are only a copy? Will it not do more to meet the waves of infidelity and the insidious workings of Popery to see all other earnest Christians united as one great body in the Anglican Communion, than split, and splitting yearly, into new schisms and fragments, thus throwing doubt into the minds of many, and seriously damaging all true godliness by new phases of dissent? H. G. O.

Impediments to Reunion.

SIR.—I have hitherto spoken of verbal inspiration and the canon of the New Testament (see Smith's *Bible Dictionary*, article 'Canon') : I would now remind Mr. Page of three things : 1. Christ spoke of sending the Holy Spirit to guide into all truth after His Ascension. 2. He was forty days with His disciples, speaking of the things pertaining to the kingdom of God. 3. The result was seen in the enthusiasm displayed by the disciples, in the marvellous spread of Christianity, and the Divine organization of the new society

Now Christ always spoke of His kingdom. The kingdom of heaven not being of (æc) this world in the sense of proceeding from it, for it proceeds from heaven; but He made it evident that it was of this world in the sense of containing earthly citizens—all who have been baptized becoming members of it. The disciples then proceeded to found this new spiritual kingdom by Divine guidance—that kingdom known as 'The Holy Catholic Church;' and long before the early Christians had the New Testament we find the Church constituted all over Christendom alike. It consisted of all people who had been baptized into it, under the charge and ministration of the three orders of the ministry—Bishops, Priests or presbyters, and Deacons, receiving their consecration and ordination from a succession of Bishops. During the first four centuries the Apostles' Creed was drawn up and developed, so that by the time the New Testament canon was completed, the Creed was also, with the exception of a word or two afterwards added, but which made no real change in its teaching.

Let us now look at the New Testament. The Gospels are but fragments of the life and teaching of Christ, strung together without order or arrangement. The Acts contains some account of the doings of the first Christians, and is largely taken up with the life of one of the Apostles. The Epistles are examples of letters written by the Apostles to countries, cities, or individuals, on the various matters contained in them. They were written to Christians already living in an organized society, under constituted authority, and we look in vain in them for any formal essay on what the Church of Christ was. They merely treat of points of doctrine and conduct, &c. In the same way a political speaker does not begin by giving a history of the Constitution and the various political parties in the State; he takes all these things for granted as well known to the people, and he only addresses them on certain matters connected with them which happen to be uppermost in his mind, and in which he deems that the people need instruction.

All was tradition in the early ages of Christianity. The two sacraments, Confirmation, the nature of Christ's kingdom, the Trinity, the Creed, are not set forth in formal treatises in the New Testament, but only alluded to directly and indirectly, by metaphor allusion, and in association with the past religion of Judaism and the development of Christianity. The reason why we receive the present canon of the New Testament is because we believe that the twenty-seven writings were handed down to us through the Holy Spirit guiding the early Christians, in the persons of their Bishops and learned men, councils, &c., to select them from the mass of writings in the course of the first 400 years, so that they were finally received by all Christians in those times—everywhere and by all.

Now how can we escape the conclusion that during that period of 400 years the Holy Ghost likewise directed Christendom aright as to (1.) What were the essential things in Christianity, in doctrine and practice? (2.) What was the truth concerning each one of those things? Amongst these things we have the canon of the New Testament—the Apostles' Creed—the two sacraments of Baptism and the Lord's Supper—Confirmation—the Divine authority and order of the Church with its three orders of Bishops, Priests, and Deacons, all receiving authority by consecration and ordination of Bishops in succession. All these rest on the same authority, we cannot doubt, viz. the guidance of the Holy Spirit shown in the harmonious belief of Christendom everywhere and by all, so that *exceptio probat regulam*. This is an intelligible position; and it would seem that every thoughtful Christian must submit his private judgment in such essentials to this final test, or to the other which Rome offers, viz. the Infallibility of the Pope or Bishop of Rome, the so-called Vicar of Christ and successor of St. Peter as the mouth-piece of Christ on earth. This position is certainly intelligible if you grant the premises—a most magnificent idea truly—but it cannot bear the test of history. It was never received in the early days of Christianity, always, everywhere, and by all, and the rise of the Papacy divided Christendom into two portions, the East and West; the Eastern Church standing aloof to this day, and all its branches, equally with the Anglican. As I have said, these two positions are intelligible, and appear to be the only two possible ones.

If unity is ever to be brought about, it would seem to be feasible only on Anglican lines (which differ little from those of the Greek Church, which has never added to the Nicene Creed), viz. Apostolical Protestantism: the keeping of everything apostolical, the clearing away of ideas developed since the close of the canon of the New Testament. This is the position practically of all our great Anglican thinkers, from Wiclif to the present time.

Apostolical Succession presents no greater difficulty than the preservation of the words of Christ and His Apostles through so many ages and changes, for we must acknowledge that the Holy Spirit ruled the hands of the many hundreds of copyists, translators, critics, and those who have handed and kept the precious documents—men faithful and faithless—through all these hundreds of years. For 1500 years Apostolical Succession was never doubted in any part of Christendom, and is not now by any branch of the ancient Catholic Church. As the Bishop of Manchester once said, 'It was much an historic fact as that Queen Victoria sat on her throne as the legitimate successor to the crown.' It is no Romish figment, but has always been acted upon by the Roman Catholic Church in common with the Greek and Anglican branches, and is an article of faith received by all alike. By all of them it has never been doubted that authority to exercise the office of a Bishop, to administer the sacraments, preach the Gospel, and minister to the members of Christ's Church, could only be had by the will of Christ through consecration and ordination at the hands of lawful Bishops, who had themselves received their commission in direct unbroken succession from Christ and His Apostles. If it is not true, then all the Bishops, Priests, and Deacons who have ever existed have been conspiring together to do what is nothing short of blasphemy. Christ came to found a society as well as to teach doctrines, and the threefold ministry is the Divinely constituted order for the perpetual minis-