

observe awhile under
re churches, where
ad and Church life
lippant sciolists who
s first revealed to the
turing of Churches a
ce, however, to con-
velier than a Derby-
ks shine in the sun
ill side, each crevice
a bright green bush
the rock like a veil
there runs a merry
singing through the
bask or dart through
ear distance sounds
y mill wheel, and up
veliness ascends the
arreted tower of the
thousand years has
re's God, from this
the eternal vale of
the stream and step
ground where "the
let sleep," Britons,
rman, but English-
men who guided the
who dived in the
d left marks which
iners to this day;
e early missionaries
down to plant the
lanted it after hea-
torn it down; here
saw their husbands
nd suffered untold
o found consolation
rist told by the mis-
the Babe of Bethle-
ing ones; here are
es which are named
e the bones of men
, of men who fought
of Norman arrow
d soil, and his heart
agination dead as a
one of the ancient
more ancient stone
eyard, and not feel
at the thought that
ch which preached
n of British civili-
om barbarism, and
nity alone, but with

f the crosses found
sion stations. The
1 and 8½ in. square;
1, as the sculptured
3 designs of Celtic
ilar to a Cross at
ne at Sancreed in
ht to be that where
the Mercians, who
coast of Scotland,
Derbyshire. From
ley Dale, where are
ting from the eighth
clier than this stood
overlook a circular
n one as was used
ashes of the burnt
er of this graveyard
recently found six
r part of a Romano-
probably the floor

At Hope, a few miles distant, is the stem of a stone Cross, on which are carved interlaced knots and foliage, with two figures holding a staff. This was standing at the Conquest, and is thought to be a century or two older. At Eyam (where lead mines abound) is the finest Cross in Great Britain; it is eight feet high, and richly ornamented with elegant scrolls; on the arms of the Cross are figured eight angels holding crosses and blowing trumpets, on the shaft is a seated figure holding a bugle-horn, and above it is the Virgin and Child. This splendid relic of the early Church was cast aside as a thing of nought until Howard, the prison philanthropist, visited the spot and drew attention to its antiquarian value. By one of the loveliest walks in this picturesque district, we stroll now to Bakewell, where the view from the churchyard is worth a trip across the Atlantic to see. The Cross here is more elaborately sculptured than those already named. The figures represent Christ's entry into Jerusalem and the Crucifixion. We have not space here to discuss the evidence as to the exact date of these Crosses, but it is indisputable that they are relics of the seventh and eighth centuries, probably the one at Taddington is even a century older; their mutilation was the work of the heathen Danes, who ravaged Mercia about A.D. 870. How early our Church was settled in this hill region, we can judge from the fact that over twenty churches within this county are from 800 to 1,000 years old, several, as that of Bakewell, Baslow, and Darley Dale, having been rebuilt about A.D. 1100 on the site of and with the stones of Saxon churches, which were taken down to be so rebuilt. If we consider then that the existing edifices have lasted from 800 to 1,000 years, and the preceding ones were also substantially built of stone, some indeed of these having been the second erected on the site, and that the original churches must have remained a century or two before they were rebuilt, and that a long time must have elapsed from the first conversions to a church being built, we cannot but conclude that as Derbyshire was the scene of very early mining operations by the Romans, and by the tribes they subdued, it was also the scene of the active missionary operations of the ante-Augustine British Church, that in all probability the torch which first flashed the light of the Cross over these hill slopes and dales was placed in the missionaries' hands by one of the Apostles.

Standing by one of these ancient Crosses, and calling up in imagination the scene presented when it was first raised by the pious hands of the Mission Priests from Iona, who after invoking the name of the blessed Trinity with uplifted hands, begins to tell the story of Bethlehem and Calvary, pointing to the pictured incisions on the Cross, and with the fire and eloquence of their race, to call upon their wondering auditory to turn to the Saviour, the living and true God, we may well exclaim with the historian : " May this stone long remain a silent witness of the truth to generations yet to come ! It is difficult to imagine that any Christians of the future will be found whose zeal can take the form of demolition of the dearest emblem of their faith."

“ Yet will we not conceal the precious Cross
Like men ashamed ; the Sun with his first smile
Shall greet that Symbol,
And the fresh air of incense breathing morn
Shall wavingsly embrace it ; and green moss
Creep round its arms through centuries unborn.”

It is well to "give honor to whom honor is due;" hear then the words of the most accurate and full historian of our Church: "Every Christian man north of the Thames *owed his restoration*

to, and *consecration* in the *faith*, his conversion also, to teachers directly or indirectly Scotch. The Church of our forefathers grew from its own roots, a Church beyond all others national, and that Church was emphatically the missionary Church of the time; what the Scot did in the sixth and seventh centuries was the work of the Anglo-Saxon in the eighth. Missionary was his special work; where he planted it, it took root and lasted." (See Haddan's Remains, p. 317.) In passing from one Church to another in this country we cannot fail to notice large numbers of broken slabs, some built into the fabric, others placed reverently in the churches, where we suggest the crosses should be put to save their tracery from weather abrasion. These slabs are portions of very ancient coffins or tombs. They all bear the sign of the Cross, some merely scratched in, but others artistically designed and wrought; many have emblems, as shears, key, sword, axe, bugle and chalice, indicating probably the occupation of the person buried. The contemptuous usage of such sacred stones by taking them from the sepulchres they marked to form portions of even the foundations and obscurer parts of the new churches built in the 11th and 12th centuries, seems to us to indicate the Norman feeling towards the subjugated British, which quenched in them the natural reverence of man for the graves of the dead and the still stronger reverence of the Christian for the emblems of his faith hallowed by such solemn associations as consecrate a Christian tomb. We reserve to another occasion notices of more modern matters of extreme interest we have seen in the graveyards of Derbyshire or find described in a work on the churches of this county by Mr. I. Charles Cox, F. R. H. S., a distinguished member of the British Archaeological Association, which we most heartily commend to those who come from this part of the old land or take any interest in British Church History of any period.

Only a few days back some of the leading citizens of Toronto carried in triumphal procession the logs of a hut erected a century ago by Governor Simcoe to re-erect it as a monument of our early history. If it is seemly for a people to thus cherish a relic of its early civil life—and there is no surer sign of barbarism than contempt for such memorials of history—how much the more should Churchmen honor and study the graphic evidences of the antiquity, the zeal, the devotion of their Church which these stone Crosses afford ! “ Sermons in stones ” indeed are they, for they being dead matter only yet speak trumpet-tongued bidding us who, to their founders, owe the spread of the gospel among our forefathers, to them owe the founding of churches wherein many in this land were baptized and taught, owe to them so many evidences of the Catholic and Apostolic origin of the Church which from their time, and since centuries before, until now, has ever been the Church of England, bidding us, compassed about as we are by so great a cloud of witnesses to this grand truth, to hold fast the profession of our faith as Catholic Churchmen without wavering, and to emulate their zeal and labors in lifting the Cross up in all its radiance to shine in upon the dark places of the earth. Would that a thousand years hence the historian may say, “ Missionary work was the work of the Canadian Church ; where she planted the Church took root and lasted ! ”

—King Henry III. used to say he would rather spend one hour with God in prayer than hear others speak of him for ten.

MUSIC OF THE CHURCH.

A PAPER READ AT THE QUARTERLY MEETING OF THE
NORTHUMBERLAND AND PETERBOROUGH RURAL-
DEANERY, HELD AT LAKEFIELD, JULY 23RD,
1879, BY THE REV. C. R. BELL, MUS. BAC.

It is generally conceded that at the present time there is a growing demand for the improvement of our Church music, and when it is considered what a very powerful agent it becomes in the hands of an experienced and devotionally educated individual, it is really surprising, that our Church music has been made to a great extent the slave of our Professors, and has been set aside for the meretricious charms of her more worldly sister, secular music, — I mean that secular music has been introduced very considerably into our Church, and the legitimate ecclesiastical music has been put aside. Now when we consider what different tastes (to say nothing about knowledge or ability) churchwardens and even organists may have in reference to church music generally, and although they may be animated with the purest zeal and best intentions, and even collective effort may be evoked, yet it is undeniable that it will still remain with the clergyman to supply the permanent and efficient influence.

If he be duly active to the responsibilities of his position, for he alone is answerable for all that is said, or sung, or performed in his church during Divine service; if, I say, he be duly alive to these responsibilities although ever so moderately acquainted with its conditions; means and opportunities will not be wanting to him. But should he, through indifference or habit, or from any other cause, withhold that influence, it is more than likely that the result will be an unhappy one, and the inferior officers of the Church will be left to carry out their own views, which might become uncertain, and may be even deleterious and hurtful. Now I need not expatiate on music abstractedly as a vehicle for the expression of the rapture of the soul in worshipping the glorious and eternal Godhead, for that indeed is admitted almost universally. Holy Scripture abounds with illustrations of the fact, that when the religious soul is surcharged with the highest and best of human feelings, music is always associated with it. Are the desolate to be comforted? then "the widow's heart is to *sing for joy.*" Are the redeemed of the Lord to come to Zion? it is emphatically said that they "*shall come with singing.*" Is there to be some illustrious manifestation of the Divine glory? They are to "*sing for the Majesty of the Lord.*" Is there the announcement of a resurrection day for all believers? The summons is "*Awake and Sing, ye that dwell in the dust.*" Having therefore established the fact that music is the legitimate expression in the sanctuary, of the most devout feelings of the human heart, and that it undoubtedly should be under the immediate supervision, and if possible, the active direction of the clergyman, it is my intention to discourse of the manner in which music should become really and truly the "handmaid to religion."

Before proceeding to do so, however, I would remark that *Luther*, the reformer, not only accepted music, but wrote it, and deemed even *his* time worthily consecrated in furnishing the Church with those undying chorals, we still receive after ages of musical giants, as excellent models of true Church music.

In speaking of the music of the Church, we are not to suppose that music simply is meant, but music specifically adapted to a specific end. It is beyond an argument that there is in every single part of the service of the sanctuary something at once too sublime and *too real* for the introduction of "curious arts," that of all our fleeting moments those we spend in the house of God are incalculably the most precious; and that even of those—some of the most specially precious are when we sing the high praises of Almighty God, and mount, as it were, on eagle's wings to the unseen "multitude of the heavenly host." The man who has really prayed the *Te Deum* has drawn a flood of blessings on the rest of the service; on the other hand, the man who turns holy truths and awful warnings and solemn prayers into a musical puzzle, buries their natural expression in pedantic labyrinths, and weaves webs of algebraic ingenuity to entrap the thoughts, or be-