

FESTIVAL SERVICE OF THE LONDON GREGORIAN CHORAL ASSOCIATION.

With over 1,000 singers, 200 clergy, a procession interspersed for the first time with banners, a magnificently rendered service, and a congregation that filled the vast building from end to end, the London Gregorian Choral Association celebrated its coming of age on Thursday evening, June 4th, at St. Paul's Cathedral in a right royal manner. The service book was one of the best, if not the best ever put forth by the Association, the execution of the music was in many respects a great improvement on any previous anniversary, and the presence of banners [of which there were thirty], gave to the procession that orderly and finished look which it certainly never possessed before. The classification of the singers was as follows: Trebles, 348; altos, 55; tenors, 326; basses, 365; the voices being sustained by four cornets, three trombones, and a few clarionets, in addition to the organ, which was placed by Dr. Warwick Jordon. The processions before service was the ever-welcome 'Ubs Beata Hierusalem' [from the Salisbury Hymnal] which was sung with a vigour and heartiness which was indescribably grand, for after the first bar had been played by the cornets, whose clear and piercing tones resounded through dome and arch and aisle with almost weird effect, everybody set to with a will, and 'O Lord, on this our Festival Day,' by Arthur Henry Brown,

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The Rev. H. D. Macnamara sang the service, the first Lesson was read by the Rev. Dr. Baker, Head-master of Merchant Taylors' School, and the second by the Rev. R. Rhodes Bristow, vicar of St. Stephen's, Lewisham. The Psalm [*Confitemini Domine*] was sung to tone v. [Sarrum Antiphony], and whatever may be said against the introduction of harmonies to the ancient plainsong, there can be no question as to its striking effect whenever the words 'O that men would therefore praise the Lord for His goodness,' &c., recurred in this Psalm. The *Magnificat* was sung to tone iii., and the *Nunc Dimittis* to tone iv., both arranged by the Rev. H. Fleetwood Sheppard.

The sermon, which was commendably short, was preached by Canon Newbolt, who took for his text 2 Chron. xx, 21, 'And when he had consulted with the people he appointed singers unto the Lord.' Delivered in the clearest of tones, it riveted [to use a stock phrase] the attention of the vast congregation. It was of course a panegyric of music, but enshrined amidst the polished sentences was many a striking thought. Music, he said, was the exclusive property of religion, but fanaticism had almost silenced the songs of worship. It was therefore one of the most cheering sights of the day to note its revival in the service of the sanctuary, for although good people even now might differ as to how much or how little music should be used, all agreed that its employment was indispensable. This revival was the more significant in a utilitarian age like the present, from its assertion of the principle that beauty was allied to goodness, while ugliness was synonymous with vice. Music came from God, Who was beautiful in all His works—in bird, and flower, and insect. It was therefore instinct with the beauty of its Creator, and we could not spend too much in its cultivation in a world disfigured with the ugliness of sin. Recurring to its employment as a handmaid of religion, he said that if it had a place in magnificent harmonies where men could worship by merely listening, it also had a place in congregational singing, for nothing could surpass the united singing of great congregations. There was immense power in a vast multitude all doing the same thing' After further insisting

on its right to be used in the most sacred offices, he said that its claim to such a position must be qualified by the intentions of the musicians, for directly it became a mere performance it ceased to be worship. There was a melody, he continued, which only holiness could give: a good voice and a bad life, a clean surplice and a dishevelled existence, were utterly inconsistent with any acceptable offering of praise. To illustrate this point he told the beautiful monastic legend of the community who imagined that their poor, untutored singing of the *Magnificat* was not worthy of its theme, and therefore accepted the service of a stranger with a beautiful voice to sing it for them, and how that, on the same night, an angel appeared in their midst, and asked why their usual hymn had not gone up to God, for no sound of praise had reached heaven. The preacher then concluded by commending the objects of the Association to his hearers.

The hymns sung during the collection of the alms were 'Solemnis læo festivitatis' ['Jesu, Thou Joy of Loving Hearts'], a melody from *La Feuille*, harmonised by Mr. Arthur A. Brown, and the beautiful old chorale of Scheidemann, A. D. 1604, 'How brightly dawns the Morning Star,' from Mr. J. Baden Powell's collection of 'Thirty Tunes,' adapted to hymns in the 'People's Hymnal.' But the gem of the evening, in one respect, was the 'Pilgrims' Chorus,' from the Rev. H. E. Hodson's cantata, 'The Golden Legend,' sung as a final processional. The whole of this cantata [which preceded that of the same name by Sir Arthur Sullivan by some years] abounds in beautiful passages, but this particular chorus is such an exquisite imitation of genuine Gregorian music that it probably stands alone. Adapted to the well-known hymn, 'Light's abode, Celestial Salem,' it was well taken up by choristers and people, and was a fitting offering of praise at the close of a plainsong festival. Thus ended a day which was ushered in in the same building by a choral celebration of the Holy Eucharist at 11 a.m., at which the choir numbered about 200 voices.

THE SALVATION ARMY.

THE NEW PAPAcy, Toronto. [Pp. 64]

This is a remarkable little book, and just now, when General Booth is seeking contributions for his scheme of social reform, is worth careful consideration. It seems the work of a Canadian officer in the Salvation Army. It is said that the work was regarded by the authorities of the S. A. as so important that 5,000 copies of the book—i. e., the whole first edition—was bought up and committed to the flames. The author has, however, republished it, and we are not aware of any legal disproof having been offered of its statements. The view of the writer is that General Booth seeks to establish a sort of Papaacy:

In its inner workings the Army system is identical with Jesuitism; its military government, its rules, its vows, its unquestioning obedience are as antagonistic to religious freedom as those of the followers of Loyola, and its grasping greed for cash and property are in no way inferior to the same. Yet there is this one great difference, and it can only be regarded as a difference of impudence; While Rome brings to her aid learning, culture, and the traditions of a thousand years, claiming immediate succession from the immediate followers of the Great Founder of Christianity, Boothism is built up amidst a system of deplorable ignorance, and is only a generation or two removed from the obscure progenitors of its founder and chief. . . . It is the General's order that declares Baptism unnecessary and the Lord's Table superfluous. [p. 15]

We commend this last point to clerical

admirers of General Booth. If they accept the Church Catechism (and what has been taught always, everywhere, and by all, about 'Sacraments generally necessary to salvation'), we cannot see how they can well accept a scheme of salvation in which both the great Sacraments of the Gospel are eliminated. But it is on financial matters that this book ought to be most studied. 'Salvation Army property has always been a conundrum,' but the author does a good deal to unravel it in his fourth chapter on 'Property, Finance, and Trade,' and in chapter five on 'How the Bubble is Inflated.' We believe if these chapters were more read the General would find more difficulty than at present in getting subscriptions, even for his new scheme. There are some stories in them which we should like to see explained. The whole scheme of operation of the Army is given, and certainly it shows much ingenuity. This work ought to be read in connection with General Booth's recent work, and might throw light on it. It deserves consideration, as well as Mr. Hodge's 'Salvation Army,' and Mrs. Brick's writings, which ought to be well known.—*Church Review*.

If the Y. M. C. A. occupies any different position as to the Sacraments it ought to be very explicit in saying so, and if it declares itself subordinate or auxiliary to Christian Churches, it ought to enumerate them.—[Ed. *Church Eclectic*.

ANTI SACERDOTALISM.

From a recent ordination sermon preached by Bishop Potter, of New York: If it be urged that the very same office binds it upon the conscience of her clergy 'to banish and drive away from the Church all erroneous and strange doctrines contrary to God's Word,' and that such doctrine can hardly be banished without being discussed, then we shall do well to remember that doubts are most effectually expelled by the inculcation of the truth, and that we shall best serve our Master by speaking of those certainties of which we are assured rather than by debating those open questions concerning which we must as yet be patient watchers for more light. If we are sensible of a tendency in our own generation to hold the truths of a personal Creator, a divine Saviour and an Inspiring Spirit speaking through the Word and ministry and sacraments, loosely and dubiously, then let us remind ourselves that it is our calling to help others not to let go, but to keep our trust. There is in some quarters a recoil from what is called sacerdotalism, in these latter days, which simply eventuates in a conceited and contemptuous individualism. It has scant respect for holy offices, or holy places, or holy things. It affects a levity of speech and a Secularity of dress and bearing which are equally expressive as to their meaning and their motive. It minimizes the responsibilities of the ministry and underestimates their sacredness. It is so afraid of the manners and bearing of the priest, that it forgets the dignity of any sacred vocation at all. In its speech, in its interests, in its reading and thinking, it is so little different from the average tone of the world about it, that it is often utterly indistinguishable. And yet when the first deacons were designated for their office the significance of that designation was that they were set 'apart.'

If the modern Sadducee element gets the upper hand in the Church, since, like the ancient, it affects most the positions of place and power, while it despises humility and self-sacrifice for a future and spiritual reward, it will as surely crucify the Lord of Glory again and put Him to an open shame. Our conflict is simply with Arian materialism.