

Lichfield. Mr. Maclagan is generally known as an eloquent preacher and as an exceedingly successful parish priest. It is believed that his appointment to the Diocese of Lichfield will give general satisfaction. Though not a "High Churchman" (as would be gathered from his sermon recently published in our columns), it is expected that he will give no encouragement to the pitiful persecutions conducted under the Public Worship Regulation Act. He was ordained in 1856 by Dr. Tait, then Bishop of London.

Bishop McCoskry, of Michigan, has withdrawn his resignation of the Bishopric, sent to the presiding Bishop March 11, 1878, and has abandoned his contemplated tour to Europe. He thinks it more compatible with his duty to the Church and to himself to remain in the country for the present, in order that he may be easily accessible to all whose duty it may be to see him. The presiding Bishop has therefore recalled his summons to the different Bishops to meet in New York on the 17th of June. The Bishop states that his object is to afford every opportunity for the vindication of his character; and that as soon as this end shall be attained, his resignation will be renewed, on account of his increasing physical infirmities. The charges made against the Bishop appear to have been of such a nature and to have been so clumsily fabricated, that no one could possibly believe them; and the newspapers which were so anxious to give sensational paragraphs in support of them were perhaps the most to blame. It is stated that the Bishop intends to prosecute the *Chicago Times* for libel.

THE FOURTH SUNDAY AFTER EASTER.

THERE are some who maintain that, for Christian truth, we can only be allowed to refer to the Lord's own statements of it as given in the Four Gospels. But the Lord Himself told His disciples before His departure from the earth that He had many things to declare to them, that they were unable to bear them while He was with them in the body, but that the Spirit of Truth should declare the whole truth on His coming, and should guide them into it. A statement like this clearly shows that the Lord's own teaching during His sojourn on earth did not embrace all necessary Christian doctrine. And this is a matter of great importance to us. It may appear all very loyal to the Lord to receive His instructions only as the real, imperishable Christianity we are called upon to accept; but it is in fact an attack upon the claims of faith, cutting it down to the very narrowest dimensions, in professing to be all the more emphatically and sincerely Christian, for keeping strictly and exclusively to the teaching of Christ. For in the Gospel of today we find the Lord saying, in this His last discourse, that He Himself did not undertake to teach His disciples all that was necessary for them to know in order to secure the health of their souls. He tells them there were many things they could not bear at that time, but which He meant nevertheless to communicate

to them through the agency of the Comforter hereafter. By His Spirit, He would speak in and through His Apostles. What the Apostles taught would be His teaching, even though it should go beyond any thing He had ever said Himself. His work of teaching, He showed Himself, was to be carried on by others; and to His Apostles He had said: "He that heareth you, heareth me"; "He that receiveth you, receiveth me"; "He that receiveth me, receiveth Him that sent me." So that a man who should think himself a good Christian for keeping only to the teaching of Christ would be miserably deceiving himself.

The Lord's teaching then was completed by that of the Divine Spirit. He gave the germs indeed, which the Apostles, directed by the Holy Ghost, expanded into doctrines. The Lord spoke, for instance, of the necessity of Messiah's death and of the blood of Messiah as the blood of the New Testament to be shed for the disciples. In the Apostolic writings this is expanded into the doctrine of the atonement. The Lord had hinted at a new ground of acceptance in the parable of the laborers of the vineyard; in his eulogy of the publican who went down to his house justified; in his precept, "When ye have done all, say, We are unprofitable servants." In St. Paul's writings we find a highly elaborated doctrine of salvation through the grace of Christ, as contrasted both with salvation through the merit of good works, and with salvation through a literal obedience to the Mosaic Law. And further, in the visit of the eastern sages to the manger of Bethlehem, in the acceptance of the Syrophenician woman, in the interview with the Greeks at the Passover, in the statement that the Good Shepherd had other sheep that were not of the fold of Israel, whom also He must bring and make one fold under one shepherd, we have intimations that the pagan nations were to have their part in some way or other, in the Divine Saviour. In St. Paul we find it had been expressly revealed to him that the Gentiles were to be fellow heirs and of the same body—partakers of the promises in Christ by the Gospel. So that the entire equality of pagan and Jewish converts within the Christian Church of the New Testament was thus based upon hints in the Lord's own language and practice, and only drawn out into a more sharply defined doctrine, a more complete system, by His great Apostle.

And, moreover, there was one great truth, the full splendor of which could not have been borne when the disciples listened to the sermon on the Mount; although the full teaching of that sermon necessarily involved the entire compass of that great truth itself. The Lord spoke much about Himself, His claims on human affection; His freedom from sin, His power of enlightening and saving, His future coming to judge all human beings, in a way we should think would destroy the claim to goodness in any one who should in the present day come to us with similar pretensions. He did not present Himself as the prophets had done, only to teach men truths about God and duty; and then quietly to withdraw Himself from sight and hearing

as quietly as possible. He comes to proclaim Himself; to exhibit Himself; to draw all hearts to Himself as the Life of men, the Light of the world, the King and Judge of all. He teaches that He is, in Himself, the subject of His own doctrine. He reveals that He is Himself His principal revelation, "All men are to honor the Son even as they honor the Father." But what could such language mean? If it was not justifiable, what claims could such a one have upon the love and trust of men? If it was justifiable, what could it imply as to the person of Christ? It must imply at least that He was more than man; and if more than man, what was He? Were His claims to be admitted, as a created being, or is he of that Uncreated and Eternal Essence which all creatures should adore as the Source and End of all derived existence? Here again it was that the Holy Spirit took of the words of Christ and showed the truth to the Apostles. The words of Christ admitted of but one explanation; the Speaker, if He was to be received at all, must be Divine. And accordingly, the Colossians were taught that "all things were created by Him and for Him, that He is before all things and by Him all things consist"; and "that He is the Image of the Invisible God." The Romans were told that He is "God over all, blessed for evermore"; the Philippians that at the utterance of His human Name "every knee should bow, of things in heaven, and in earth, and under the earth"; and the Hebrews, that He is "the resplendent outbeaming of the Father's glory, the exact impress of His Hypostasis;" while St. John brings Him before us in the Apocalypse as the First and the Last, as having been slain but now glorified, and as being "the King of Kings and Lord of Lords." So that when the Spirit of Truth had come he guided men into all truth—as on other points, so especially in this, with regard to the Divine Person of Christ.

CHORAL SERVICES.

THAT our Reformers intended the services of the Church to be choral is evident enough to those who are at all acquainted either with their writings or with the efforts made, especially by Marbecke (who was afterwards burnt at the stake) to secure complete musical arrangements for all the services. It was indeed one of the first objects, at which Cranmer and others aimed, to provide choral services for the Reformed Church of England. And music is well calculated to adapt itself to the expression of every state of feeling and of every aspiration of which the human soul is capable. It is true that a prayer, or a thanksgiving, or a triumphal composition expresses precisely the same sentiments whether it is read, or said, or sung. But yet the recitation of it with appropriate music is calculated to intensify the feelings it is intended to inspire, and to give a greater amount of efficiency to its expression. So fully have these sentiments taken possession of some minds that they regard choral service as almost synonymous with sound churchmanship; and some have gone so far as to talk of the "quasi sacramental efficacy" of

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