

and re-establish his rule over a population which has shewn something more than indifference to his claims.

A somewhat unintelligible paragraph has lately appeared announcing that Bishop Beckles, late Bishop of Sierra Leone, and now holding a Parish in the East of London, has undertaken "the superintendence of the English Episcopal congregations in Scotland." The case, as we understand it, is this, some Scotch families, calling themselves Episcopals, have for reasons of their own, separated themselves from the jurisdiction of their own local Bishops. It appears that two English Bishops in the North of England were in the habit of confirming members of these families that came to them without enquiring into the reasons for their rejecting the ministrations of their own Bishops. But things having now changed at Carlisle and Durham, these persons have applied to Bishop Beckles to undertake the "superintendence" of their congregations, and that person has agreed to do so. Now Bishop Beckles is a Bishop of the Church of England, besides remaining the incumbent of a cure in the Diocese of London. With the Church of Scotland the Church of England is in full communion. How then can the Bishop of the latter, with any decency, not to say ecclesiastical propriety, intrude himself into the Dioceses of his Scotch Brethren, and give his Episcopal services to those who have schismatically separated themselves from their own Church? We have heard a good deal latterly about the "lawlessness" of one party in the Church; but if this action of Bishop Beckles passes without reproof or repudiation from the Archbishop, it is difficult to foresee to what confusion, breaches of Church discipline, and disregard of ecclesiastical rules it may not give rise.

The news from South Africa is somewhat conflicting, as well as fragmentary. A very wise selection was made in sending Sir Theophilus Shepstone to represent the British Government in the Orange Free State and the Transvaal Republic, for no name probably stands higher in South Africa, his management of native affairs in Natal for many years past having been eminently successful. A late telegram says that the people of the Transvaal republic have manifested considerable opposition to the proposals which were submitted to them. Territorial aggrandisement is certainly not the mania of every English statesman nowadays; even in India no Governor-General thinks of following Lord Dalhousie's policy. But the wishes and the interests of the people themselves, as in Fiji, may compel us to increase our possessions; or, as in South Africa, self defence and the duty we owe to our own colonists, may force us to extend our protectorate beyond our present limits. We have no doubt that Lord Carnarvon's policy will eventually be accepted in South Africa, and that before Sir Bartle Frere's term of office expires affairs will wear a very different aspect from that which they do at present. Every churchman must feel a deep interest in South Africa, where the

Church has been firmly planted, and where, perhaps more than in any other part of the world, she appears to great advantage in her true missionary and aggressive character.

The University boat race ended in a dead heat on Saturday last, though it is claimed for Oxford that, as some accident happened to the bow rowlock, the victory would otherwise have rested with the dark blue. The judge's decision as telegraphed to us—"Dead heat by two yards" is one of the most amusing and impossible verdicts ever given, and evidently gave much dissatisfaction. But no University man will demur to accepting the decision of Mr. Chitty, the well known Oxford umpire, who has no hesitation in declaring the race to have ended in a dead heat.

EASTER DAY.

THIS, the greatest festival, the most Holy Day of the Christian year, brings before us the consummation of the plan of our redemption, by the seal it sets upon the complete and perfect work accomplished by the crucifixion of the Saviour. The triumph of the Lord over Satan, over ungodly men, and over sin, foreshadowed on the Mount of Transfiguration, now assumes its majestic proportions, which are developed with a simplicity worthy of the great God Himself. The unparalleled sufferings are now over, the apparent success of the great enemy of God and goodness is now ended, and the God-made-Man having, like a poor pilgrim, slaked His thirst from the brook along the highway of human life, manifests some portion of the splendour He had with His Father ere time began.

After a period of abstinence, of self-examination, of mourning, and of laying aside most of the innocent indulgences of life for the purpose of humbling the souls of her members before God, the Church puts on her garments of praise and breaks forth with her songs of joy. "The Lord is risen indeed and hath appeared unto Simon." Such a day as this—as famous in the annals of the universe as that on which the sun refused to shine—could never be lost sight of for one moment by the Christian Church. Accordingly we find the first Christians assembling together on the first day of the week for the highest and most sacred act of worship in which fallen creatures can unite—the Holy Eucharist—a practice which has been continued from that time to the present, wherever the obligations of our holy religion have been acknowledged. On the first day of the week the dedication of the Christian man's property was directed to be made, and it was on the Lord's Day that St. John saw the first of the splendid visions of "The Revelation of Jesus Christ, which God gave unto him." The Hebrew Christians appear to have reserved the Lord's day for their most holy acts of worship, while they still continued to keep the Jewish Sabbath. But we very soon find the Apostolical Fathers pointing out the inconsistency of this course and urging those to whom they wrote not to "Sabbatize," but to use the Lord's day—a plain rebuke to those who would ap-

ply the term "Sabbath" to the first day of the week, as well as a confutation of the interpretation of Rev. i. 10, which would make "the Lord's day" in that passage to mean "the day of the Lord," or the day of judgment.

And this weekly consecration of the day of Christ's Resurrection was speedily connected with a more entire sanctity assigned to its annual return. And soon also there were two contending parties which disputed on the question of the proper time of observing the annual festival. Some kept it on the third day after the fourteenth day of the Jewish month Nisan; while others always observed it on a Sunday. The disputes on this subject were long maintained and sometimes furious, till at length, at the Council of Nice, A. D. 325, it was finally decided, and the present practice fixed upon.

All the members of our Church receive the Holy Communion on this most sacred day, for surely those who refuse to observe this most positive injunction of the Church requiring them to do so, can scarcely claim to be members, whatever else they may be. A special anthem is appointed for the day, and the lessons are most appropriate for the occasion. The twelfth chapter of Exodus gives an account of the great festival of the Jews: "The sacrifice of the Lord's Passover, who passed over the houses of the children of Israel in Egypt, when he smote the Egyptians." The fourteenth chapter details the triumph of Israel in the passage of the Red Sea and the destruction of the Egyptian host. The twentieth of St. John gives the touching and simple narration of the day of the Resurrection; while the first and fifth chapters of the Revelation contain magnificent descriptions of the glory of the risen Messiah and of the homage paid to Him by every creature in heaven and earth.

The Resurrection of Christ is the one great miracle of our Holy Religion, by which the whole fabric must either stand or fall. If it took place, it gives the seal of truth to all the other statements of fact and dogma contained in the teaching of the New Testament: it raises our anticipations to the highest heaven, and gives us hopes immeasurably surpassing those of all other systems of religion, philosophy, or science. But if it did not take place, no hope for the future would be in store for man, either in this life or in any state of existence yet coming to pass.

But, moreover, the Resurrection of the Saviour is a fact, the most completely established of any in the history of the universe. We have no stronger evidence of the existence of any potentate or warrior of the last century—none of the existence and exploits of Alexander, Cæsar, or Napoleon, than we have of this. We may therefore exultingly exclaim with the Apostle, "Now is Christ risen from the dead and become the first fruits of them that slept."

MONDAY AND TUESDAY IN EASTER WEEK.

IN the early Church the whole week of Easter was kept with great solemnity