

frigate Shah, from St. Helena, it has been determined to effect the relief of Col. Pearson from his isolated position at Elkowe.

Floods and gales in Hungary are reported, from which two or three thousand persons were drowned, and ten thousand houses destroyed.

The condition of affairs between Chili and Bolivia, is unsatisfactory. Megillones, Caracoles and Antofagasta are held by the Chilians, and at Coleija, the remaining port of Bolivia, a Chilean ironclad is stationed. In addition to arming over 25,000 Chilean residents in the nitrate and mining districts, nearly 1,000 regular troops have been landed at the ports occupied, and will form a centre about which a volunteer force will be consolidated much more formidable than that which Bolivia, even with the assistance of Peru, can place in the field for months. The Bolivian coastguards made no resistance, the prefects of the invested towns retiring peaceably to Cobaja. The Government at Lakuse is recruiting and drilling soldiers and preparing for a campaign, but as yet no forward movement has been attempted. The action of Peru is awaited. The Government of that Republic sent a vigorous protest against the conduct of Chili. Should Peru finally take a hand in the quarrel the forces of Bolivia will be sent by rail to Mollendow, and thence by steamers to the scene of action. Peruvian ironclads and other available vessels are being prepared with all haste, and during this month will be ready for action.

A Victoria despatch says the steamer from Alaska brings news that the Indians are preparing for war. The British ship Osprey and the United States cutter Walcott have reached Alaska. The chiefs received the Osprey cordially, but informed the commander that they could take the Walcott whenever they chose. The Walcott has gone to intercept a flotilla of hostile canoes on their way to destroy the town of Sitka. On board the Walcott are the Osprey's marines and the Osprey's Gatling gun. The situation is very alarming. The Osprey will remain until relieved by an American man-of-war.

The Viceroy has arrived at Lahore. High authorities say the natives of India will not believe in a British success unless the troops advance on Cabul. Gen. Browne's division is concentrating at Jellalabad to be in readiness to advance if necessary. It is asserted that the manner of Yakob Khan's envoy when communicating with Major Cavagnari, was almost defiant. Definite terms have been sent to Yakob, who has not had time to reply.

Accounts from the plague-stricken regions are cheerful. The pestilence has almost wholly disappeared, and the loss of life has not been nearly so large as first reported.

Three thousand Italians, under the leadership of Menotti Garibaldi, will shortly start to found a colony in New Guinea.

Placards threatening to assassinate King Humbert were found affixed on the dead walls in Genoa recently.

Matters are by no means very tranquil in France. The Secretary General of the Minister of Commerce has resigned. The withdrawal of M. Waddington from the Premiership is demanded. A Gambetta Ministry is believed to have become a necessity.

There are rumors afloat from apparently trustworthy sources to the effect that, contrary to her promises and to the general expectation of other powers, Russia is evading the evacuation of Bulgaria and Eastern Roumelia.

THE FOURTH SUNDAY IN LENT.

THE point of the Church's teaching to-day may be seen in the Collect connected with the passage in the Epistle: "But Jerusalem which is above is free," and the conclusion arrived at by those who had seen the miracle of feeding the five thousand, related in the Gospel: "This is of a truth the prophet that should come into the world." The freedom of the Christian was obtained by "the Prophet that should come into the world." It is a freedom from the ceremonial law of Moses; it is a freedom from our evil deeds, from which we are taught to pray that we may be relieved by the comfort of the grace and mercy flowing from the Mediatorial Office of the Son of God made man.

The miracle is regarded as clearly of a Eucharistic character, which is believed to be brought out most distinctly in the 11th verse:—"And Jesus took the loaves, and when He had given thanks (eucharistias) He distributed to the disciples, and the disciples to them that were sat down." In this passage, however, it must be observed that the intervention of the disciples and their instrumentality in distributing to the multitude, although very probably made use of as a matter of fact, can scarcely claim for its support the most correct rendering of the passage. It is wanting in all the best editions of the Greek Testament, and is not found in the three most ancient Greek manuscripts or in the Syriac version. It may have been, and probably was, the case that the disciples were the honored instruments of their Lord in communicating to the five thousand persons the temporal blessing provided by their Lord, but this text cannot be legitimately brought in proof of it. This, however, does not militate against the principle that a real and efficient ministry of reconciliation has been committed to the officers of the Church as a treasure in earthen vessels, which derives its support and its validity from Christ's commission and from His final promise to His ambassadors.

The mighty work of Christ in the midst of the wilderness is set forth before His Church in the midst of Lent as a sure token that the earth is the Lord's and the fulness thereof; and that both fasting and abundance are to be exercised at His command; and still more as an earnest of that Divine gift, the Bread from heaven, which He distributes to His people in the wilderness, both mediately and immediately, for their spiritual refreshment and strength.

The freedom which is secured by the coming of Christ into the world is not a freedom from all law, although man can disobey the highest law of his life, and this liberty is at once his prerogative and his danger. The highest law of man's life is to know, to love, to serve the Being Who gave it to him—the Being Whose very existence has not dawned upon the most intelligent of any of the creatures below man. But God wills that man should obey Him freely—that is, that he should be able to refuse obedience to Him, and yet should obey; and thus man's consummate prerogative is necessarily linked to a fearful capacity for declining to exercise it. Christian freedom means obligations and it means restrictions; but they are obligations and restrictions which prescribe for him just what his own heaven-sent na-

ture would wish him to do and to be. They may be irritating to the old nature he has sloughed off; but they are agreeable to the new man "which, after God, is created in righteousness and true holiness." In obeying Christ's law he acts as he would wish to act. He obeys a law—the law of his God; but he has no inclination to disobey it. Obedience is not to him a yoke; but disobedience would be to him a torture.

MARRIAGE.

THE very unsatisfactory and unscriptural notions on this most important subject render the following remarks made by the Bishop of Ely, particularly valuable at the present time. His Lordship had just married the Right Rev. Dr. Jones, Metropolitan Bishop of Cape Town, to Miss Emily Frances Allen, sister of Canon Allen, Vicar of Lancaster.

The solemn act which we have just witnessed is of deep interest, not only to those who have exchanged their vows, but to a large section of the Church of Christ. Whatever reasons exist at every marriage for an earnest joining in the prayers that have been said, exist in tenfold measure here. For a few moments let us dwell upon this. Every Christian marriage is the laying of a new household in the kingdom of Christ. I do not know whether we sufficiently recognize the ineffably sacred character which belongs to a Christian household or home. It may be that in the mystery of the ever blessed Trinity we have the prototype of the family. God is one, yet in that unity is there no solitude. How, we know not, but the everlasting Father, the Fountain of Deity, dwells ever with the Son, and the Son is ever in the bosom of the Father, whilst the Holy Ghost, the bond of Sacred Trinity (as He was called of old), united and is inseparably united with them, so that 'whatsoever God doth work, the hands of all three persons are jointly and equally in it, according to the order of that connection whereby they each depend upon each other.' (Hooker.) And if from this mount that burneth, where in the very excess of brightness we can trace but the dimmest outlines, we come down to earth, which is the foremost picture in the Holy Book? Is it not the home at Nazareth—the Virgin Mother, the Divine Child? What a heavenly shadow has that poor carpenter's dwelling in the Galilean village cast on every household as it is founded and developed along the track of ages! 'Behold! I make all things new!' The words have perhaps their most blessed fulfilment in the additional holiness which the Son of Man by his birth at Bethlehem breathed into all human relationship, by the consecration wherewith He thereby hallowed the homes of his people for evermore. I have said that there are special circumstances of deep interest to all members of Christ's Church in to-day's act. It is even so! Every Christian household is, in its peace and harmony, its unity of purpose and will, its bond of love and sympathy, a prolongation of mysteries which run up into the depths of Godhead. A clergyman's home should be especially this—the pattern household of the parish. But yet more. It is not on English ground, where God's Church has the greyness and stability of age, that the household founded to-day is to be established. In a country where the Church is yet in her infant struggles, where circling round the light that is in the dwelling of Israel lies the border belt of heathen darkness, where society has yet to be shaped and formed, there we have laid our foundation stone. What need is there that a double blessing should