

"O yes; I do something in that way, for my wife is a member of the church and the children like to go, and I pay on their account; but I am free myself and under no obligation, although the thing is right and proper enough."

"Are you in the habit of praying in the closet and in your family?"

"No."

"Is it not right to do so?"

"Yes, it is right; but I am not a Christian and hence free to omit it."

So with other Christian duties. The man who is not a Christian says and feels that he is free from their observance. He carries with him the constant impression that he is rejecting Christ—is not under His government—will not have Him to reign over him and is free from righteousness. How absolutely necessary, then, it is for all men who hear the Gospel to believe in Christ and submit to Him, to cease to do evil and learn to do well, to be freed from sin and become the servant of God. If the Son shall make you free ye shall be free indeed (John viii. 3).

Paul asks his brethren what were the fruits of their former service. How did they feel in remembering that the strength which they had received from God was spent against Him and in the service of that enemy who was forging chains to bind them in everlasting darkness? The wages would surely come. Christians should constantly remember that they have, by the Son of God, been made free from sin, free from its service as well as from its wages, and have become the servants of God and are to have the fruits of holiness here and in the end everlasting life. God's claims bind them and will come up for consideration in the day of judgment. The cause of Christ is loudly calling for aid and on them to give it. His Gospel is to be preached among men and they are to see that it is done. His needy brethren are to be attended to and they are called to see that this is done. His people are to be the light of the world—the salt of the earth—and in order to be this they are to be holy and without blame before Him in love. Brethren, beware lest any of you take the opposite side and feel and act as if you were at liberty to do what is right when it is suitable but not bound to do it by the high authority and complete ownership to the Son of God.—*The Christian*.

Napoleon I. on the Person of Christ.

Dr. Alexander Mair publishes in an English contemporary a critical study of the authenticity of the declaration imputed to Napoleon when at St. Helena on the subject of the Christian religion. Dr. Mair thinks they are genuine, and believes that he has cleared up the difficulty about the differences between the French and English versions of the conversation. He publishes a new translation, from which, as it will be now to most of our readers, we make the following extracts:—

"One evening at St. Helena," says M. Beaurne, "the conversation was animated. The subject treated of was an exalted one; it was the divinity of Christ. Napoleon defended the truth of this doctrine with the arguments and eloquence of a man of genius, with something also of the native faith of the Corsican and the Italian. To the objections of one of the interlocutors, who seemed to see in the Saviour but a sage, an illustrious philosopher, a great man, the Emperor replied:—

"I know men, and I tell you that Jesus Christ is not a man."

"Superficial minds may see some resemblance between Christ and the founder of empires, the conquerors, and the gods of other religions. That resemblance does not exist."

"I see in Lycurgus, Numa, Confucius, and Mahomet merely legislators; but nothing that reveals the Deity. On the contrary, I see numerous relations between them and myself. I make out resemblances, weaknesses, and common errors which assimilate them to myself and humanity. Their faculties are those which I possess. But it is different with Christ. Everything about Him astonishes me; His spirit surprises me, and His will confounds me. Between Him and anything of this world there is no possible term of comparison. He is really a being apart."

"Christ expects everything from His death. Is that the invention of a man? On the contrary, it is a strange course of procedure, a superhuman confidence, an inexplicable reality. In every other existence than that of Christ, what imperfections, what changes! I defy you to cite any existence, other than that of Christ, exempt from the least vacillation, free from all such blemishes and changes. From the first day to the last He is the same, always the same, majestic and simple, infinitely severe, and infinitely gentle."

"Christ speaks, and henceforth generations belong to Him by bonds more close, more intimate than those of blood, by a union more sacred, more imperious than any other union beside. He kindles the flame of a love which kills out the love of self, and prevails over every other love. Without contradiction, the greatest miracle of Christ is the reign of love. All who believe sincerely in Him feel this love, wonderful, supernatural, supreme. It is a phenomenon inexplicable, impossible to reason and the power of man; a sacred fire given to the earth by this new Prometheus, of which time, the great destroyer, can neither exhaust the force nor terminate the duration. This is what I wonder at most of all, for I often think about it; and it is that which absolutely proves to me the divinity of Christ."

"Here the voice of the Emperor assumed a peculiar accent of ironical melancholy and of profound sadness: 'Yes, our existence has shone with all the splendor of the crown and sovereignty; and yours, Montholon, Bertrand, reflected that splendor, as the dome of the Invalides, gilded by us, reflects the rays of the sun. But reverses have come, the gold is effaced little by little. The rain of misfortunes and outrages with which we are deluged every day carries away the last particles. We are only lead, gentlemen, and soon we shall be but dust. Such is the destiny of great men; such is the near destiny of the great Napoleon."

"What an abyss between my profound misery and the eternal reign of Christ, proclaimed, worshipped, beloved, adored, living throughout the whole universe! Is that to die? Is it not rather to live?"

Livingstone as a Teacher.

Mr. H. M. Stanley bears this remarkable testimony to the character of Dr. Livingstone:

"I have been in Africa seventeen years, and I have never met a man that would kill me if I folded my hands. What has been wanted, and what I have been endeavoring to ask for the poor Africans ever since Livingstone taught me during those four months that I was with him, have been the good offices of Christians. In 1871 I went to him as prejudiced as the biggest atheist in London. To a reporter and correspondent, such as I, who had only to deal with wars, mass-meetings and political gatherings, sentimental matters were entirely out

of my province. But there came for me a long time for reflection. I was out there away from a worldly world. I saw this solitary old man there, and asked myself, 'How on earth does he stop here? Is he cracked or what? What is it that inspires him?' For months after we met I simply found myself listening to him, wondering at the old man carrying out all that was said in the Bible, 'Leave all things and follow me.' But little by little his sympathy for others became contagious; my sympathy was aroused; seeing his pity, his gentleness, his zeal, his earnestness, and how he went quietly about his business, I was converted by him, although he had not tried to do it. How sad that the good old man should have died so soon! How joyful he would have been if he could have seen what has since happened there."

Jaffa and Jerusalem Railway.

On March 31st the first sod of the new Jaffa Railway was cut in the presence of the Governor of Jerusalem, and the works will now be actively pushed on until they are completed. It is expected also that steps will immediately be taken to improve the harbour of Jaffa, so that visitors to the Holy Land, of whom there is yearly an increasing number, will be able to land with comfort and proceed to the capital without delay, unless they choose to stop a train to see the house of Simon the tanner. It is a striking circumstance, that during the last two years the early and later rains have returned—a visitation which had been unknown for generations previously. One consequence of this is a revival in agriculture. What it means is not very clear, but Russia is manifesting an extraordinary interest at present in Palestine. She is said to have secured all the best building sites in the hill country of Judea.—*Free Church Monthly*.

Ability does not depend upon the volume of acquirements one may possess, but instead it depends upon an honesty of purpose and courage, derived from one's common sense.

CATARRH.

CATARRHAL DEAFNESS—HAY FEVER.

A NEW HOME TREATMENT.

Sufferers are not generally aware that these diseases are contagious, or that they are due to the presence of living parasites in the lining membrane of the nose and eustachian tubes. Microscopic research, however, has proved this to be a fact, and the result of this discovery is that a simple remedy has been formulated whereby catarrh, catarrhal deafness and hay fever are permanently cured in from one to three simple applications made at home by the patient once in two weeks. N.B.—This treatment is not a snuff or an ointment; both have been discarded by reputable physicians as injurious. A pamphlet explaining this new treatment is sent on receipt of ten cents by A. H. Dixon & Son, 303 West King Street, Toronto, Canada.—*Toronto Globe*.

Sufferers from Catarrhal troubles should carefully read the above.

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