

What a Friend We Have in Jesus.

What a friend we have in Jesus, All our sins and griefs to bear; What a privilege to carry Everything to God in prayer...

Arrows from Mr. Moody's Quiver.

We might as well be honest and own that we all do like to shine; and we all may, for they that be wise shall shine as the bright sun of Daniel's time.

How to Lead Others to the Saviour.

Dr. William Ormiston, in the course of a sermon on the text, "Behold the Lamb of God!" at the late Convention of Christian workers in Philadelphia...

Two Points in the Study of the Bible.

Rev. J. H. Vincent, D.D., in the Christian Convention some weeks since in Philadelphia, as reported for the Illustrated Bible Studies said:

Don't Frown.

In the name of weary humanity, allow a plea for cheerfulness to be entered. Why Christians, will you go about among your fellow-men with a frown-draped countenance?

Rev. Dr. Ingram, Free Church, Unst.

Monday was the hundredth birthday of Dr. Ingram, the father of the Free Church, and probably the oldest minister in any Church.

Dr. Ingram was born in the parish of Logie Colinton, in Aberdeenshire, on the 3rd of April, 1770. His father, who lived to the age of 100, occupied, as his grand father, who lived to the age of 105, had done, a farm in the Daugh, in that parish.

Both father and son took a warm interest in the struggle that terminated in the Disruption in 1843, and did not hesitate at the call of conscience to throw in their lot with the Free Church.

In 1864 the University of Glasgow conferred upon him the degree of D.D. Until about four years ago he was able to preach occasionally. Since then, through physical infirmity, he has felt himself unfit for public duty.

It may be interesting to remark that, at the age of sixty, Dr. Ingram set himself to the study of Hebrew, which was not taught at Aberdeen in his college days; and so mastered the language as to be able to read with ease any passage in the Bible; much later in life he acquired a respectable knowledge of German.

Sin may have a residence, but it has not a rule, in the believer's heart; but in the heart of the unconverted it has both. There is a suitable word in Scripture for every possible case in providence in which a believer may be placed.

The Founder of Buddhism.

Seven centuries before the Christian era, a prince of one of the royal families of India, having exhausted, in his twenty-ninth year, all the pleasures of the world, and having in him one of the deepest, most comprehensive, and most creative of human intellects, suddenly abandoned in disgust, his palace, his family, his treasures and his state; and took the name of Gotama, which means, "he who kills the senses;" became a religious ascetic; walked about in a shroud taken from the body of a female slave; taught, preached and gathered about him a body of enthusiastic disciples, bound together by the most efficient of all ecclesiastical organizations; dictated or inspired works which, as now published by the Chinese government in four languages, and occupy eight hundred volumes; and died at the age of eighty, the founder of the Buddhist religion.

But whence comes this disgust of life? We answer, from the comparative absence of life. No man feels it who feels the abounding reality of spiritual existence glowing within him; for rightly sings the poet:

Whatever crazy sorrow saith, No life that breathes with human breath Has ever truly longed for death.

One hundred years ago it was not considered injurious to the health or morals of pupils to read the Bible in the schools.

"O wad some power the gift to gie us, To see ourselves as others see us."

Behold that pale, emaciated figure, with downcast eye, like some criminal about to meet her fate! See that nervous, distrustful look, as she walks along with a slow and unsteady step.

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