What a Friend We Have in Jesus.

What a friend so have in Jesus, All our ome and griefs to bear; Whit a privilege to carry

O, what needless I ain we bear;

All our one and griefs to do of the force of the All because we do not carry Evrything to God in prayer

Have we trials and temptations Is there trouble anywhere, Mare no crease and temberations. Take it to the Lord in prayer Can we find a friend so faithful, Who will all our sorrows share? Jesus knows our ov'ry weakness, Take it to the Lord in prayer

to ve weak and heavy loden, Combered with a load of care Precious Saviour, still our refuge, Take it to the Lord in prayer. Do in Friends despi e, ionake thee 'Tal 3 it to the Lord in prayer in His arms he'll take and shield thee, thou wilt find a solace there

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 brightness of the firmment." Look at the great men of Daniel's time. What becomes of them all? But here is Daniel. after 2 500 years hence he'll be shining brighter than ever.

Many of our prayers are not indited by the Spirit, and it would be bad if we re-ceived for answer what we ask. Moses did not get what he asked; and how much better for him to breathe his life out alone on the bosom of his Lord, than to have to go fighting up and down the land

with Joshua!
God loved Elijah too well to answer that prayer of his when he lay there under the juniper tree scared out of his life by one bad woman. Elijah was to go up to

one bad woman. Ethan was to go up to heaven in a chariot, instead of sneaking out of the world that way.

The world says carnest Christians are mad; if they are, they have an uncommonly good keeper of the way, and a capital serilum at the and.

asylum at the end. The gospel has made these three of my old enemies my friends: Death, the grave, the judgment. I used to be afraid of them, now I have no fears of them. They are my friends.

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, uttered these tian workers in Finiacipina, uttered these eloquent words: Are you going to point any one to Jesus? (1) Be sure you yourself have found him. (2) Have a deep human sympathy with the perishing. Hold them up to look as the Israelites held up their dying friends, turn around their loads held oner their evaluation. their heads, hold open their eyelids. That is what I tried to do last night in the inquiry meeting. There is no patent way of eing converted. Every conversion differs peing conversed. Every conversion differs from another, as does every face, form or character. What we have in common is our sin and our Saviour. You can't rea-son men into the kingdom of God. You must get nearer to their hearts than that. The holiest of all baptisms is the falling of a believing mother's tears upon her baby's head. I remember the room where my mother used to take me with her alone to pray. O, these congregations of one! This preaching from the lips of our mother as she murmurs a prayer for our salvation! Whoscever will, may come to Christ. It requires much ingenuity and terrible squirming for a sinner to get beyond the reach of that divine invitation. Come, and come now. The Spirit and the bride say come. It makes little difference between two men whether one dying Christies, dies upon a bed of down, and another upon a pallet of straw. In three minutes their state will be alike. Turn ye, turn ye, for why will ye die !

Two Points in the Study of the Bible.

own powers of investigation before you resort to commentaries. If they agree with you, you can say, "We are brethren." If they do not, you can compare views and elucidate the truth.

(2) Pray as you study. A picture always looks best in the light in which it is painted. You will show others the best esult if you draw lessons from the Bible or yourself and in prayerful reception of the divine illumination.

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 follow-men with a frown-draped countenance? Sorrows come, troubles come, dis-aster comes; but why be so melanchely aster comes; but why be so meiancholy as though your last hope were blasted? There is a duty which we owe to those about us—to be cheerful. The gloom upon your face throws a shadow on their hearts. It is pitiful to see the sad effects of one such face upon, a family. The children feel it; the servant feels it; the wife or humbred, as the area may be feels it. husband, as the case may be, feels it. Life is made up of little things, and cheer-fulness is one of the little things which cost nothing, and are worth a great deal.
Let the law of kind charity, which underlay the life of the Saviour, be the guiding
principle of ours. And let it not stop with
faithfulness in great matters, but see to it that this grace attains so high a develop-ment, that you will make your words conformable to it; that it may beam from every feature. Your cheerfulness will rest the weary; it will cheer the downcast heart; it will strengthen the weak; it will help men to keep brave hearts in this cold, hard world.—Ohristian Observer.

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 Coldson, in Aberdeenshire, on the 3rd of April, 1776. 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. the received his preliminary education in the parish school of Tarland, and the Grammar School of Old Aberdeen. He entered the literary classes in King's College when fifteen years of age, having gained when litteen years of age, having gained the highest competition bursary that was given there in those days. He was a diligent and successful student, and a favorite with the Professors, especially with Dr. Jack, who was then Principal and Profesor in King's College, and who through life cherished towards him the warmest regard. In 1795 he entered the Divinity Hall at Aborder, and in 1796 he was en-Hall at Aberdeen, and in 1796 he was appointed private tutor to the family of Mrs. Barolay, widow of the Rev. James Barolay, minister of Unet. Among them were Dr. Archibald Barclay, late secretary to the Hudson's Bay Company, and the Rev. Thomas Barelay, D.D., late Principal of Glasgow University. He continued to teach in Mrs. Barclay's family and to take partial sessions at the Divinity Hall at Aberdeen until 1800, when he was licensed as a present of the Preshytary of Shet. as a preacher by the Presbytery of Shet-land. He assisted the Rev. James Gordon, minister of Fetlar and North Yell, preach-ing alternately in Fetlar and North Yell, and still continuing his tutorship till 1803, when, on Mr. Gordon's death, at the un-animous desire of the congregation, he was presented to the vacant charge by Lord Dandas. In the same year he married a daughter of Mrs. Barclay, by whom he had four daughters, three of whom are alive, and three sons, only one of whom survives. He laboured most assiduously in his charge, crossing a stormy tide way of six miles to preach in Yell on alternate Sabbaths, visitpresent in ten on atternate Sabbatis, visiting the sick, catechising from house to house until 1821. When Unst became vacant he was presented to the charge by Lord Dundas in 1821. As might be supposed, after twenty-four years of dark and dreary Moderatism in the pulpit, ignor-ance and vice in various forms abounded in the parish. These evils he laboured indefatigably to redress by getting schools established, by forming a temperance society, and by the not harsh but firm exercise of church discipline. By these and other means, combined with an carnest and faithful exhibition of Scripture truth from the pulpit, and by teaching and examining from house to house, a marked change was affected both in the general intelligence and morality of the people. In 1888 his son, who had completed his literary and theological course at the Edin-burgh University, had been licensed as a preacher, and was settled as his assistant and successor. Both father and son took a warm inter-

est in the struggle that terminated in the Disruption in 1848, and did not hesitate at the call of conscience to throw in their lot with the Free Church. Considerable in-convenience was, for some time, experienced from the want of a place of worship, and Divine service was conducted and the bath School held in the open air, until a tent was erected over a small garden, which served as a church during the sum mer mouths. In the meantime, through the liberality of the Countess of Effing-ham, to whom Dr. Chalmers had recom-mended the case of Unst, two churches mended the case of Unst, two churches were being erected, one of which was previdentially roofed in and in a state, for sheltering the congregation when, by a gale of wind, the tent was corn to shreds. For a series of years the father and son alternated their Sabbath services betwixt the two churches, which are six miles apart, until the former, from decaying strength, was obliged to confine himself to the church contiguous to his dwelling.

In 1864 the University of Glasgow conferred upon him the degree of D.D. Until about four years ago he was able to preach Rev. J. H. Vincent, D.D., in the Christian Convention some weeks since in Philadelphia, as reported for the Illustrated Bible Studies said:

(1) Have fath in our translation. In the Christian Convention some weeks since in Philadelphia, as reported for the Illustrated Bible Studies said:

(1) Have fath in our translation. In the Christian Convention weeks since in public duty. His voice, however, remains as firm and strong, and the vital organs as sound as ever. He has a wonderfully distinct remembrance of the scenes and distinct remembrance of the scenes and

> exerted himself to procure subscriptions for a portrait of Dr. Ingram, which was presented to the Free Church, and a copy of it, together with a tilver tes service. bearing a suitable inscription, was sent to Dr. Ingram, to be preserved as an heirloom

in his family.

It may be interesting to remark that, at the age of sixty, Dr. Ingram set himself to the study of Hobrew, which was not taught at Aberdeen in his college days; and so mastered the language as to be able to road with ease any passage in the Bible; much later in life he acquired a respectable knowledge of German. Latin, however, was his favorite language, and even now, in his hundredth year, he can recite with great glee long passages from the

classics Dr. Ingram during his long ministry enjoyed much popularity. His style was strictly ovangelical. His manner in the pulpit was grave and solemr. His voice was strong and clear, his delivery earnest and animated. There are many in Unst and in his former charge who claim him as their spiritual father. But the Great Day alone will fully reveal the good that has been done through means of his long and faithful ministry.—Weekly Review, April

Sin may have a residence, but it has not a rule, in the believer's heart; but in the heart of the unrenewed it has both.

THERE is a suitable word in Scripture for every possible case in providence in which a believer may be placed.—Isa. i. 4.

WHAT believer, in looking to the past,

The Founder of Buddhism.

Seven centuries before the Christian ra, a prince of one of the royal families of India, having exhausted, in his twenty-nineth year, all the pleasures of the world, and having in him one of the deepest, most comprehensive, and most creative of most comprehensive, and most creative of human intellects, suddenly abandoned in disgrat, 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 mea licent; walked about in a shroud taken from the body of a female clave; taught, preached and gathered about him a body of enthusiastic disciples, bound together by the most efficient of all coclesiastical organicamost eihieient of all cocleanations organiza-tions; dictated or inspired works which, as now published by the Chinese govern-ment in four languages, and occupy eight hundred volumes; and died at the age of eighty, the founder of the Buddhiet re-ligion. Compared with this man, Ma-bound was an ignorant forecious barbarian; homet was an ignorant ferocious barbarian and the proudest names of western philosophy lose a little of their lustre when placed by the side of this thinker, who grappled with the greatest problems of existence with the mightiest force of conconsider with the mightiest lorge of conception and reasoning. As a philosopher, he anticipated both the idealism of Berkley and the praitivisms of Comte; as a political thinker, he anticipated the noblest truths of our "Declaration of Independence," and the praiting and the prairies are the standard truths and the prairies are the standard truths. and twenty five hundre I years ago taught, and twenty five hundre t years ago taught, against the castle system of India, the doctrine of the equality of men; and in that religion of influence, higher than that in which either philosopher or statesmanship works, he founded a religion which is now professed by two-fifths of the human race, and which thus exceeds, in the number of its votaries, that of any other religion in the world. Buddhism has been convented by a fantastic mythology, but corrupted by a fantastic mythology, but its essential principle, derived from the founder's diagnat of existence, is, that life is not worth living, and that the distinction of life is the highest reward of virtue. To pass, in the next world, through various penal or purifying transmigrations, until you reach the bliss of Nirwana, or mere nothingness or nonenity, that is the Buddhist religion. We have said that it Buddhist religion. We have said that it was professed by two fifths of the human race, but its fundamental proposition, that lite is not worth living, is believed it not professed, by a large majority of mankind. Not to speak of the hundreds of wailing books which misanthropic genius has contributed to all modern literatures, not to remind the reader that the Buddhist Byron is the most popular British poet of the century, that person must have been singularly blossed with cheerful companions who has not met followers of Gotama among the nominal believers of Christ. The infection of the doctrine as an interpretation of human experience is so great, that comparatively few have altogether escaped its influence. In basing his re-ligion on this disease in human nature, Gotama showed profounder sagacity than was evidenced by any other founder of a false religion; and in the east this disease presented its most despairing phase, for there weariness of life was associated both with the satiety of the rich and

the wrotchedness of the poor.

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.

'Tis life! whereofour nerves are scant, O life, not death, for which we pant; More life, and fuller, that we want!" -Atlantic Monthly.

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

THOSE who are most holy are most lovely; for the beauty of the Lord is His holiness.—Ps. xci. 9.

" () wan some power the gift to gie us. To see oursel as ithers 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 (1) Have faith in our translation. In King James' Bible is all essential truth. Do not imagine that you will be amazed and perplexed in ascertaining the mind of the Spirit, because you are unacquainted with Greek and Hebrew. Exhaust your own powers of investigation before you are unacquainted with Greek and Hebrew. Exhaust your own powers of investigation before you are unacquainted with Greek and Hebrew. Exhaust your own powers of investigation before you are unacquainted to procure subscriptions. The pink has left her circumstances of his early days, nor does and unsteady step. The pink has left her circumstances of his early days, nor does memory fail him in divine things.

In 1871. the Rev. Dr. Guthrie visited part with Greek and Hebrew. Exhaust your own powers of investigation before you are unacquainted with a slow distinct remembrance of the scenes and unsteady step. The pink has left her circumstances of his early days, nor does memory fail him in divine things.

In 1871. the Rev. Dr. Guthrie visited hands are now thin and cold. Her beauty hands are now thin and cold. Her beauty has fled. What has wrought this won-exerted himself to procure subscriptions. lurking beneath the surface of that once lovely form? Does she realize her terrible condition? Is she aware of the woeful appearance she makes? Woman, from her very nature, is subject to a catalogue of diseases from which man is entirely exempt. Many of these maladies are induced by her own carelessness, or through ignorance of the laws of her being. Again, many Female Diseases, if properly treated, might be arrested in their course, and thereby prove of short duration. They should not be left to an inexperienced physician who does not understand their nature, and is, therefore, incompetent to treat them. The importance of attending to Female Diseases in their earliest stages cannot be too strongly urged. For if neglected, they frequently lead to Consumpneglected, they frequently leas to Consumption, Chronic Debility, and oftentimes to Insanity. In all classes of Fomale Discases, Dr. Pierce's Favorite Prescription is without a rival. No medicine has ever surpassed it. In "The People's Common Sense Medical Adviser," of which R. V. Pierce, M.D., of Buffalo, N.Y., is the author and publisher, is an extended treatise. on WOMAN AND HER DISEASES. Under this head, the various affections to which women is incident are carefully considered, accurately portrayed, and a restorative course of treatment suggested. Every woman, as she values her life and health, should posses a copy of this valuable book. If she be diseased, this "Adviser" will show her how she may be restored to bealth, and also direct her how she may health, and also direct her how she may health, and also direct her how she may ward off many maladies to which she is constantly being exposed. Let every suffering woman heed this timely advice and see herself as others see her. Price of Adviser, \$1.50 (post-paid) to any address.

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FITS!

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Proceed that in maker this observed in privately will not have a Epilepin Piles observed by grandly start those for an experience private horizonty privately start for following certificates should be read by sit the afficient they are me very respect true, and should they be read by any one who is not affiled. It thinself if he has a friend who is a suffer to him. It do a humane act by cutting this out and sending it to him.

A MOST REMARKABLE CURE.

A MOST REMARK ABLE CURE.

Philipping of the June 28th 18-7

BETH HANG Fattenees Me - Dear Sin Seeing your
divente me at I was induced to try your legit per This
was at told with highlepsy in July 18th I man diately
my physician was summoned, but he could rive me no
relief. I then consulted another physician 10th see me do
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WILLIAM ELDER.

IN THERE A CURE FOR EPILEPS Y?

IS THERE A CURE FOR EPILEPSY!

IS THERE A CURE FOR EPILEPSY?

The subjoined will answer.

Onfryard Miss June U "Settl's Haver "DearSire Fou win find enclosed flye dollars which I send you for two box" of your Fiple in the first person who tried your Pills in this part of the country. My son was badly efficied with fits for two years. I wrote for and received two box sed your Pills, which he look ageording to dure ction. He has useer had a fit since "I was by my persuasion that Mr. Lyon tried your Pills, this case was a way bad one, he had fits nearly all his life. Persons have written to me from Alabama and Tennessee on the subject, for the purpose of ascertaining my opinion in regard to your Pills. I have always recommended them, and in no instance where I have had a chause of hearing from their effect have they failed to cure. Yours, etc. C. H. Gy.

ANOTHER PEMARKABLE CURE OF EPILEPSY; OR, EALLING FITS. BY HANCE'S EPILEPTIC PILLS.

BY HANCE'S EPILEPTIC PILLS.

MONTGOMERT, Texas, June 20th, 1957.

TO SETH S. HANCE, "A person in my employ had been affilieted with Fits or Epilepsy, for thirteen years, he had these attacks at intervals of two to four weeks, and oftentime as word in quick succession, sometimes continuing for two or three days. On several occasions they lasted until its mind appeared totally deranged, in which state he would continue tor a day of two after the release place and they allow the state of the state that time, been a power remedy, and would not great confidence in your remedy, and would not use who has fits to give it a trial.

B. L. DEFREESE.

STILL ANOTHER CURE.

Read the following testimental from a respectable critizen of forenada, Missiessippi.

Serms Hann, Battimore, Md.—Dear Sir. I take great pleasure in lating a case of bpanes, or Fits, cured by your myamable Prilis. My brother, J. J. Ligon, has long ben affilied with those will disease. He was first attacked whole quite young. He would have one or two spasms, at me attack any first, but as he grew older they seem it to rease. Up to the time he commenced taking your buts on not here wery often and quite severe, production in the second of the control of the production of the second of the control of the health for the last five months, Histmind has object fine health for the last five months, Histmind has object fine health for the last five months, Histmind has closer turned to its original brightness. All this I take great pleasure in communicating, ast imay be the means of directing others to the remody that will cure thom. Yours, respectfully, etc., W. P. Ligox.

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