AYER'S
Hair Vigor

restores, with the gloss and freshness of youth, faded or gray hair to a natural, rich brown color, or deep black, as may be desired. By its use light or red hair may be darkened, thin hair thickened, and baldness often, though not always, cured.

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J. W. BOWEN, proprietor of the *McArthur (Ohio) Enquirer*, says: "AYER'S HAIR VIGOR is a most excellent preparation for the hair. I speak of it from my own experience. Its use promotes the growth of new hair, and makes it glossy and soft. The VIGOR is also a sure cure for dandruff. Not within my knowledge has the preparation ever failed to give entire satisfaction."

MR. ANGUS FAIRBAIRN, leader of the celebrated "Fairbairn Family" of Scottish Vocalists, writes from *Boston, Mass., Feb.* 6, 1880: "Ever since my hair began to give silvery evidence of the change which fleeting time procureth, I have used AYER'S HAIR VIGOR, and so have been able to maintain an appearance of youthfulness—a matter of considerable consequence to ministers, orators, actors, and in fact every one who lives in the eyes of the public."

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BIBLE LESSONS.

FROM PELOUBETS' SELECT NOTES.

First Quarter.

Lesson 4.—January 27. James 4: 7-17.

LIVING AS IN GOD'S SIGHT.

GOLDEN TEXT.

Humble yourselves in the sight of the Lord, and he shall lift you up.—James 4: 10.

7. *Submit yourselves therefore to God.*—The duty here enjoined is that of entire acquiescence in the arrangements of God, whether in His providence or grace. All these are for our good, and submission to them is required by the spirit of true humility. *Resist the devil, and he will flee from you*—While you yield to God in all things, you are to yield to the devil in none. You are to resist and oppose him in whatever way he may approach you, whether by allurements, by flattering promises, by the fascinations of the world, by temptation, or by threats (see 1 Peter. 5: 10.)

8. *Draw nigh to God.*—Nearness to God is conscious love and sympathy with Him, openess of feeling, of character, of purpose, of holy living, and loving deeds. *He will draw nigh to you*—Will manifest His presence and love in our hearts, will treat us as friends, will dwell within us by His Holy Spirit, teaching and guiding us, and conforming our hearts and lives to His. *Cleanse your hands*—To wash or cleanse the hands was emblematic of putting away transgression (Matt. 27: 24. Comp. Deut. 21: 6; Ps. 26: 6). *Purify your hearts*—That is, do not rest satisfied with a mere external reformation; with putting away your outward transgressions. There must be a deeper work than that; a work which shall reach to the heart, and which shall purify the affections.

9. *Be afflicted, and mourn, and weep, i. e.*, on account of your sins. *Let your laughter be turned to mourning*—This means that it is a good exchange to put away carnal joy for godly sorrow; for then we have that in the duty which we expected in the sin; and in a more pure, full, and sweet way.

10. *Humble yourselves*, in feeling and acknowledging your sins. *He shall lift you up*—Forgive you, receive you into His family, purify your character, make you His friend, take you to His home of glory, and give you joy beyond all that the unrepentant sinner can imagine or conceive.

11. *Speak not evil one of another.*—Do not depreciate others; be not ready to take up evil reports of others, and to circulate them. *He that speaketh evil . . . judgeth, i. e.*, forms an unfavorable opinion without being able to know the real character of the deed judged, the motives that led to it, or the circumstances in which it was done. *If thou judge the law, thou art not a doer of the law*—Those who are most ready to condemn others, are least careful themselves to keep the law in its large and loving spirit. Fault-finders with others are almost never good workers in the Church. They break God's law of love more in condemning others, than do those whom they condemn.

12. *There is one lawgiver*—There is but one who has a right to give law. The reference here is undoubtedly to the Lord Jesus Christ, the great Legislator of the Church. *Who art thou . . .*—Brings man's nothingness into sharp contrast with the Majesty of God, the lawgiver and judge; and expcses the self-delusion of those who thus encroach on His prerogative.

13. *Go to now.*—As if he had said, "Come now," "Look to your ways," "Take heed." *We will go*—The great Lord of all has no part in this scheme. These little arrogant words, *we will*, thrust him out at once, and occupy his place. The persons here described undertake, without hesitation, to insure their lives against death, their bodies against sickness, and their effects against every casualty or hazard.

14. *Ye know not what shall be.*—Choose and determine all we may, be we never so confident in our ability to win success, yet there are many things in every life as much beyond our control as the march of the stars through the sky. *For what is your life?*—All your plans must depend, of course, on the continuance of your life, but what a frail and uncertain thing is that! How transitory and evanescent as a basis on which to build any plans for the future! Who can calculate on the permanence of a vapor? Who can build any solid hopes on a mist?

15. *Ye ought to say, If the Lord will*, etc.—This is proper because we are wholly dependent on Him for life, and as dependent on Him for success. He alone can keep us, and He only can make our plans prosperous.

16. *But* (contrast to the spirit of resignation to the divine will just recommended) *now* (as things now are, see 1 Cor. 5: 11; 14: 6) *ye rejoice in*, or glory in. The vainglory is the source, but not the material of the boasting. *Your boastings*, or vaunting. The word signifies the self-deceived and groundless confidence in the stability of life and health on which the worldly pride themselves. On this, as on its foundation, your boastful speeches are built. *All such rejoicing*, or glorying, so made and so grounded, *is evil.* It is evil (1) because it is founded on what is false, (2) it leads to wrong results and to failure, (3) it dishonors God, (4) it is full of a wrong spirit of selfishness and vainglory, (5) its natural effect is a worldly, irreligious life.

17. *To him that knoweth to do good*, etc.—This conclusion is most naturally understood to refer to the universal notoriety of the shortness of human life. The particular meaning then would be, "that he who knows what sort of views he should take in regard to the future, and how he should form his plans in view of the uncertainty of life, and still does not do it, but goes on recklessly, forming his plans boastingly, and confident of success, is guilty of sin against God."

HEAVEN A HOME-GATHERING.—Heaven will not be like a strange place, but like our home from which we had been detained; for we shall see, not strangers, but old familiar faces; and faces never by us seen before will be known instantly by us, by that law of subtle, spiritual recognition by which spirits know each other everywhere, even as they know and are known instantly of God; and heaven will be, in its sights, and sounds, and greetings, a great home-gathering to us who enter it.—*W. H. H. Murray.*

HOPE FOR ALL.—I tell you, friends, there is hope for all. Christ is able to save even unto the uttermost. Only make the gospel known, only preach it so that men can understand it, only keep this radiant sun in the heavens, and the spiritual nature of men must blossom. You might as well charge the swelling buds in June not to open and grow fragrant when the beams of sun are prying open all their leaves, and the south wind is forcing itself in among the petals, as to forbid men to flower out in goodness under the influence of the gospel.—*W. H. H. Murray.*

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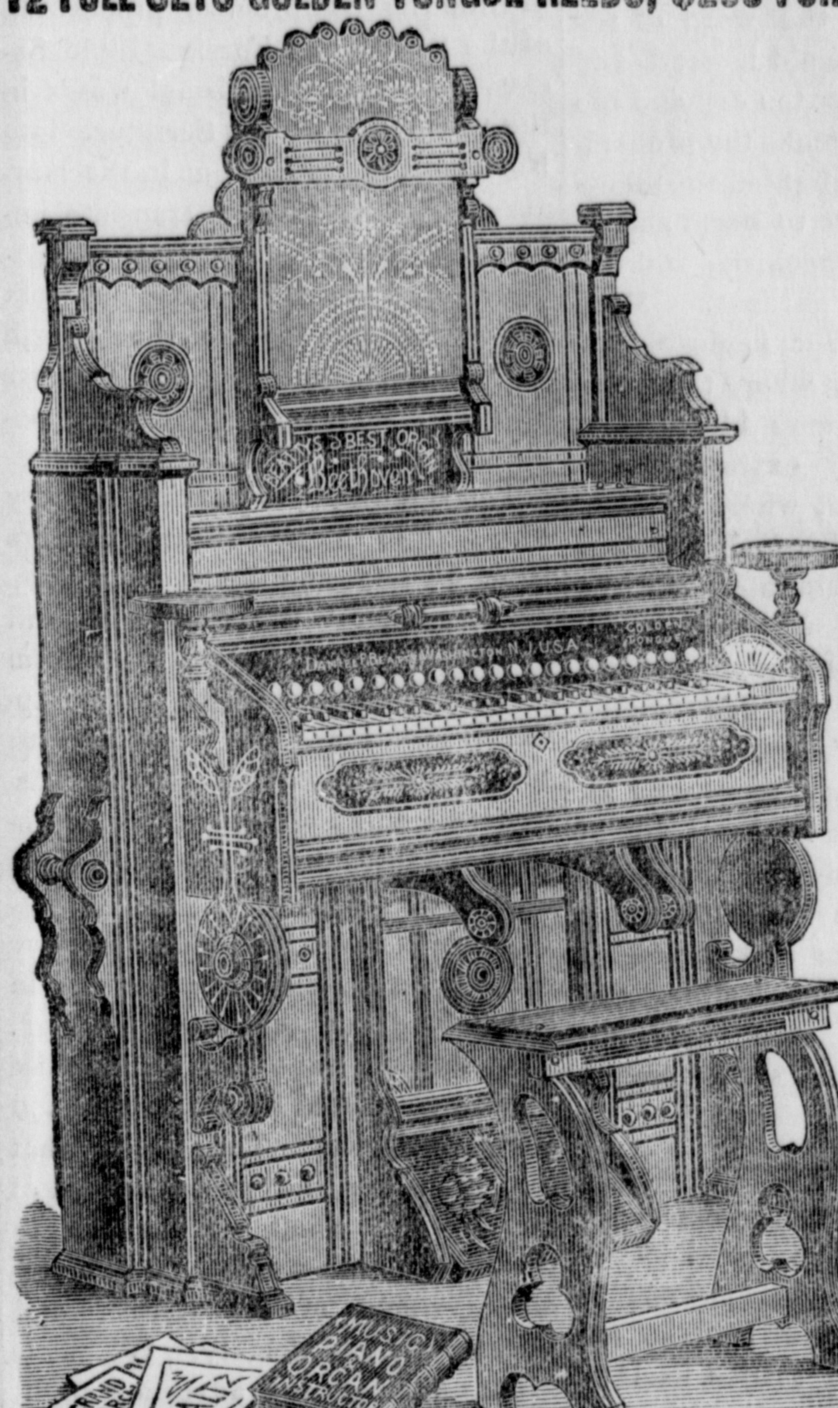

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