

WHEN THE HAIR

Shows signs of falling, begins to thin, or the use of Ayer's Hair Vigor. This preparation strengthens the scalp, promotes the growth of new hair, restores the natural color to gray and faded hair, and renders it soft, pliant, and glossy.

A Rich Brown or even black. It will not soil the pillowcase nor a pocket-handkerchief, and is always agreeable. All the dirty, gummy hair preparations should be displaced at once by Ayer's Hair Vigor, and those who go around with heads looking like the red porcupine should hurry to the nearest drug store and purchase a bottle of the Vigor.

Ayer's Hair Vigor is excellent for the hair. It stimulates the growth, cures baldness, restores the natural color, cleanses the scalp, prevents dandruff, and is a good dressing.

Prepared by Dr. J. C. Ayer & Co., Lowell, Mass. Sold by Druggists and Perfumers.

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MESSINGER AND VISITOR.

Pre. ch the Cross: The Religious Mule. By Rev. THEODORE L. CUYLER.

To the scores of young men who have lately graduated from the theological seminaries of our land, we offer one suggestion, and that is: "Beal the Cross of Jesus Christ." First of all, wrote Paul to the church of Corinth, "I delivered unto you what Christ died for our sins."

The atonement is the cardinal doctrine of the Bible. Other religious systems make prominent the character of their divines or the life of their founders, or some sacred rites of worship, but the core of Christianity is the sacrificial death of its divine founder. The Bible does not undertake, Christian ethics, or the epistles example of Jesus; but the atonement transcends all other truths in sublimity and saving power.

When his mind is made up, he is irrevocable. Argument and persuasion are alike wasted upon him. He is usually honest, and he will stand by his own position, and from these he will not budge an inch. You may quote a dozen in refutation, but he will throw them all aside, and stand on those which he holds to be true. It is indeed fortunate when the rest of the team can move on, and leave him standing there alone in his glory, like Lot's wife on the shore of the Dead Sea.

Be careful also how you present Christ; for not every theory of the Cross is either Scriptural or soul saving. Theodore Parker was the apostle of the "free will" theory, and fearlessly denounced many wrongs; yet he often spoke of the crucified Redeemer in language that makes our blood run cold. Some pulpits teach that Jesus died simply to display His fortitude and His sincerity to a people. Another pulpit teaches that He died to set a sublime example; another that the only aim of the Cross was to make an exhibition of wickedness, and to lead men to abhor it.

Decision of character and firmness of purpose are very desirable qualities in the Christian. The church of the present day needs men with independent minds and a strong, straight backbone, men who dare to say "No" clearly and earnestly. She needs men like Joshua and Daniel and Paul, who can withstand temptation, and even the false persuasion of friends. But the most honorable way to walk with the backbone we develop a tall and long ears.

Conquest in Adversity. The Christian called to endure trials must not think that relief will come from any earthly source; if he turns thither for succor, he will surely be disappointed. In the time of trouble, it is not unfrequently the case that he is the subject of sharp criticism rather than of sympathy. There is a cruel tendency in some natures to smite with an unrelenting temper those who already are well nigh crushed beneath life's burdens.

Recall David's sorrow when driven by an ungrateful son from the throne. It is said that "there came out of the man of Gethsemane forth and cursed still as he came." As though God would effectually expose, during all time, this ignominious act, divine revelation records his name with singular precision. Shimei was not known as the open enemy of David while the king was enjoying prosperity. It was not until unexpected woes embittered David's life that he felt the keen thrusts of this enemy. In an hour when noble manhood would have prompted a generous impulse, this "scoundrel" went along on the hillside over against David, and cursed as he went, and threw stones at him and cast dust.

Men say that time is money. Dr. Austin Phelps says that this is a wretched burlesque. It would be as truthful to say that light is money, that air is money, that sleep is money. Time is thought; time is knowledge; time is character; time is power; time is the threshold of eternity. An earnest man will often reckon time as if he were on a death bed. There are hours in a man's life in which the tick of a watch is more thrilling to an earnest spirit than the roll of thunder. There will come, in the lives of us all, moments in which the beat of a pulse will be more awful than the roar of Niagara.

But we do not need to go to the ends of the earth to witness the miracles of the cross. Right under the shadow of our starry flag may be seen a similar wonder.

In 1857 Mr. Wm. Duncan, an Englishman engaged in lucrative business, heard a similar story respecting the Timahashan Indians, living on the west coast of British America. It came to him as a call, like that of the fishermen of Galilee eighteen hundred years ago, and, like them, forsaking all, he took passage around Cape Horn for that region. The governor general remonstrated with him against the folly of his attempt, assuring him that certain death awaited him. He himself was witness from the walls of the fort of horrid orgies, of which murder and cannibalism were a conspicuous part. Yet he persevered, and became their schoolmaster, missionary, pastor, physician, magistrate, treasurer, master mechanic, friend, and adviser.

Such self-mastery is real; that is, the calm within is not that which watches for the favorable opportunity to redress a wrong. It is a genuine conviction of all the circumstances to "him that judgeth righteously." It is to rise higher than earth; to occupy a realm whose very atmosphere is restful to the troubled soul. In this respect David is an illustration. The clouds had disappeared and prosperity had come. He did not seek out the man who had dishonored his person and throne. He was obliged to Jordan in triumph, but not in wrath. If judicial measures were then adopted, it was only the necessary measure of retaliation. Among the first to offer obeisance to David entered Jerusalem was Shimei. Prostrated before the king, he said: "Let not my Lord impute iniquity unto me. For thy feet are set on blood, and thou hast made the king say: 'Thou shalt not die.' David was not blind to his guilt. He was obliged to treat him with dignified caution for the preservation of his kingdom; but no man can detect any thing contrary to the true spirit of the gospel.

How to Love God. A woman once said to her pastor: "I do love God very much, but want to love Him more." He said, "You must become better acquainted with Him." She replied, "We love those who are worthy of our love in proportion as we become acquainted with them."

The woman followed these rules, simple as they were, and her love to God grew and spread all over her heart. It made her very happy, so that all who knew her said: "What a bright, cheerful person she is! I don't believe she ever has any trouble." And yet she did have a great deal of trouble, but the love of God so filled her heart that it seemed like wings to lift her above it all. If she had been asked if she had never trouble, she would have answered: "I don't believe I have; the minute it comes Jesus takes it all away."

The Miracles of the Nineteenth Century. In the columns of the more or less antireligious press we not infrequently see attempts at cheap wit, at the expense of missionary effort, allusion to Borrobogha Gha, and the society for supplying flannel vests to the inhabitants of the tropics. And not a few good people, who really want to know and do what is right, will tell you that they are heartily interested in the "Gospel of the Nineteenth Century," but cannot feel any great enthusiasm about work with the heathen, doubt if it does much good, and think they are getting on fairly well as they are.

Pushing On. The Lord never builds a bridge of faith except under the feet of the faithful traveller. If he built the bridge a rod head, it wouldn't be a bridge of faith. That which is of sight is not of faith. There is a self-opening gate which is sometimes used in country roads. It stands fast and firm across the road, as a traveler approaches it. If he stops before he gets to it, it won't open. But if he will drive right at it, his wagon wheels press the springs below the road, and the gate swings back to let him through. He must push right on at the closed gate, or it will continue closed. This illustrates the way to pass every barrier on the road of duty. Whether it is a river, a gate, or a mountain, all the child of God has to do is to go for it. If it is a river it will dry up when you put your feet in its waters. If it is a gate, it will fly open—when you are near enough to it it will be pushing you. If it is a mountain, it will be lifted and you will go into the sea—when you have come squarely up without finching to where you thought it was. Is there a great barrier across your path of duty just now? Just go for it, and it won't be there.—H. Clay Trumbull.

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