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Gone Now.



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Sangerville, Maine.

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large bunches on my neck so sore that I could

Hood's Sarsaparilla Cures
not bear the slightest touch. When I had taken
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gone, and before I had finished the second the
bunches had entirely disappeared." **BLANCHE**
ATWOOD, Sangerville, Maine.

N. B. "If you decide to take Hood's Sarsapa-
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INTERNATIONAL LESSON.

Fourth Quarter-Lesson X.—Dec. 9.

CHRIST TEACHING BY
PARABLES.—Luke 8:4-15.

GOLDEN TEXT.—*The seed is the
word of God.*—Luke 8:11.

THE CIRCUMSTANCES.—V. 4.
This parable, with many others, was
spoken in the afternoon of a very
busy day, and followed by a voyage
across the sea of Galilee, the same
evening, in which Jesus was so
weary that he slept calmly amid a
terrible tempest. *Much people were
gathered together*, from all the sur-
rounding country to see and hear.
They included every variety of
character. There were apparently
great expectations aroused that the
Messiah had come, and would show
himself as a great king. Their ex-
pectations needed both correction
and encouragement.

Jesus taught from a fishing-boat
as his pulpit. The multitudes stood
upon the shores. All the material
for the parable was within view of
the people. Grain-fields surrounded
the place. The people had passed
through them in the trodden paths
on their way to the shore. *He
spoke by a parable.* The parable of
the sower is the first recorded.

A Parable is an allegorical relation
or representation of something real
in life or nature, from which a moral
is drawn for instruction. The term
parable denotes a form of instruction
in which, by the side of the truth,
is placed the image which represents it.

All nature is full of illustrations
of Bible truths, so that the study of
God's works is a real help toward
understanding God's word.

THE INSTRUMENTALITIES.

THE SOWER.—V. 5. *A sower
went out to sow.* Whoever soweth
the word of God in the hearts of the
people is represented by the sower
in the parable. Hence the sower
designates:

First, Jesus Christ, who came
to sow the good seed in this evil
world.

Second, The Apostles who scat-
tered it over the world.

Third, All who go forth to
preach or to teach, in public or in
private, the truths of the word of
God.

Fourth, All whose holy example
illustrates and impresses those
truths.

THE SEED.—Vs. 5, 12. *To sow
his seed.* The word of God, the
spiritual truths which God has re-
vealed to men in various ways, but
especially by his Son Jesus Christ.

(1) The gospel sower must sow
God's truth, not his own imaginings;
and that truth must be vitalized by
the experience of the one who sows.

(2) The good seed is the living seed.
Good seed has tremendous vitality;
(3) The good seed is abundant
there is enough to sow in the hearts
of the whole human race. (4) Sow
everywhere, not being too anxious
to avoid all doubtful soils. (5) There
is great variety in the seed to
suit all soils and all seasons. (6)
From small beginning it produces
great results. (7) It can produce
nothing unless it is planted in the
soil. (8) It needs the vitalizing in-
fluences of the Holy Spirit, as of the
sun in springtime.

THE SOIL.—The soil for the good
seed is the heart of man, including
his memory, mind and will. The
illustration cannot touch at all
points. It takes no account of the
fact that the condition of the spiri-
tual soil may be altered by divine
grace; that the trampled ground can
become soft, the rocky ground deep,
and the thorns be rooted out. There
fore no one can excuse himself for
being bad soil for the good seed.

THE CARE.—For a good harvest
it is absolutely necessary to have
three things—the best seed, the best
soil, and the best care. If any one
of these fail, the harvest is lessened
or destroyed. God furnishes the
good seed without measure. The
question of the harvest, therefore,
depends on us, as to the kind of
hearts that receive the good seed,
and the care we bestow upon it.

FOUR KINDS OF HEARERS.

THE WAYSIDE HEARERS.—Vs. 5,
12. Those in whom is no result
from the sowing. *And as he sowed,
some fell by the way side.* The grain
fields are rarely fenced. There are
little paths leading hither and
thither, some being the highways.
It was along such a way as this—a
foot or so in width—that the seed
fell which the birds of the air im-
mediately devoured. It is of exactly
the same soil as the rest, but many
passengers have trodden it hard.
*And it is trodden down, and the
fowls of the air devoured it.* As in
our own corn-fields, a flock of hun-
gry birds watch the sower; and, as
soon as his back is turned, they are
down with a swoop, and away go
the grain. *Those by the way side,
are they that hear, but "understand
it not."* They do not take it into
their heart and life, because they
are preoccupied with other things.
Sin has so hardened the heart,

worldliness has so deadened the
feelings, sinful pleasures have so
dulled the conscience that God's
truth makes no impression. Evil
habits, profanity, unclean thoughts
have tramped it solid. It needs the
gospel plow to rip it up, tears of re-
pentance to make it soft, and the
Son of Righteousness to make it
warm. *Then cometh the devil, re-
presented by the fowls.* The term
includes all the agencies Satan uses.
*And taketh away the word out of
their hearts.* The devil uses various
means for this,—evil thoughts, sel-
fish interests, doubts, neglect to obey
the truth heard. *Lest they should
believe and be saved.* As soon as
there is the least danger of ones be-
coming a Christian, Satan is on hand
to prevent it.

THE ROCKY-GROUND HEARERS.—
Vs. 6, 13. Those in whom at first
there is a promise of harvest. *And
some fell upon a rock.* Covered with
a thin coating of mould. Seed on
such soil sprang up sooner than the
rest. *As soon as it was sprung up,
it withered away.* The sun soon
dried up the surface soil; the roots
had no depth of soil into which to
run and drink in moisture. *Are
they, which, when they hear, receive
the word with joy.* Their emotions
are touched, but the word does not
reach their moral nature, and their
will and nature are unchanged.

They are moved by the winds of
popular excitement or enthusiasm,
but their is no new life. *These have
no root.* They enjoyed the excite-
ment, but did not give themselves
to God. The truth must take root
in practice, in the life, or it will die
out. *And in time of temptation fall
away.* By affliction, or by persecu-
tion, or by evil companions, or their
own appetites. So long as they are
in the popular current, and there is
nothing to test their principles, they
appear all right. But as soon as
any real test comes they fall away.

THE THORNY-GROUND HEARERS.—
Vs. 7, 14. Those who have made
a profession of religion, and as-
sumed the outward forms of spiri-
tual life. *And some fell among
thorns, etc.* Where the soil was
good, but was preoccupied by roots
and seeds of thorn-plants. At the
season of sowing the earth looks like
that of the rest of the field. But
the thorns spring up with the wheat,
and, being much stronger, their
roots soon twine about those of the
wheat, and absorb all the water
from the ground. *Are choked with
cares...* of this life. Anxieties
about worldly success; too much at-
tention to the labors of daily life;
the desire for worldly goods and
honors; and being absorbed in things
which are right in themselves, but
should be subordinated to higher
purposes. *And riches.* The deceit-
fulness of riches—riches which de-
ceive by giving the impression that
they are able to bestow what they
cannot give; which make things
seem honest which are not so; which
continually lure men on in the
search for blessings that elude them.
It is not the riches that make men
unfruitful, but the longing for riches
whether they are attained or not,
the trust in riches, the over-valuing
of them, the pride and self-confidence
they are apt to engender. *And
pleasures of this life.* Even pleasures
which are right in themselves may
become too absorbing. And thus
chokes the word. *And bring no fruit
to perfection.* They bear few of the
fruits of the Spirit; and those they
do bear are weak and small.

THE FRUITFUL HEARERS.—Vs. 8,
15. *And other... bear fruit a
hundredfold.* This represents the
highest degree of fruitfulness. *Are
they, which in an honest and good
heart.* One that seeks the truth and
welcomes it, and desires to know
and obey the word of God. *Having
heard the word, keep it; hold it fast.
And bring forth fruit.* The fruits
of the Spirit, the fruits which be-
long to the kingdom of heaven.

With patience. Persevering care in
conquering all enemies that would
destroy the good seed, and in cultur-
ing the growing harvest.

W. C. T. Union.

OUR MOTTO.—If God be for us
who can be against us.

We copy the following from the
Philanthropist. We think it applic-
able to politics everywhere.

The Breckenridge Scandal.

The Breckenridge scandal which
was so offensively prominent during
the Washington trial a few months
ago, is still kept alive by his unsem-
ple efforts to secure a renomination
and re-election to Congress from the
Ashland District of Kentucky. A
strong feeling exists against him on
the part of the better citizens of the
district. This feeling has been much
intensified by a recent "open letter"
to the men and women of the dis-
trict, by Miss May Desha, a sister
of the second wife of Breckenridge,
deceased, and whose good name he
has so sadly dishonored. Miss
Desha writes in part:

"That Col. Breckenridge will be
returned to Congress has never for
one moment entered my mind. The

very thought of it is an insult to
the State whose boast has been that
her men were brave and her women
virtuous. By endorsing Col. Breck-
enridge you would accept his and
Col. Thompson's platform—that all
men are libertines. If all the men
of the State are libertines, the
women cannot be pure, and your
vote for him would be an announce-
ment to the world of the unchastity
of your women. I am not troubled
about his re-election, but I am afraid
that the politicians will send some
one like unto him. If they succeed
in renominating him or some other
immoral man, will the reputable
portion of the community unite on
a man, regardless of politics, who
can lift the soiled banner of the
Ashland district, cleanse its stains
by a pure life, and bear it with such
honor, that we, who live in Wash-
ington and have been deeply humili-
ated, may again be able to say,
with uplifted heads, 'We are Ken-
tuckians!'

The plain truth is that of all the
immoral delegation to Congress that
of Kentucky has the reputa-tion of
being the worst. With the Taubee
and Breckenridge scandals and the
low obscenity of Thompson you will
not wonder at it. What we need
from the Ashland District is a clean,
pure man, with brains enough to
know that it is a man's actions and
not his religious twaddle that make
for righteousness, and not brains
enough to fool a whole community
for half a century into thinking him
a Christian and a gentleman when
he is directly the reverse. See to it
if you must have illiteration on
your banners that instead of 'Breck-
enridge and brains' you have a
name that will go well with 'moral-
ity.'

"To the women of the blue grass
region I give my grateful thanks
that have remembered my sister—
her faithful, beautiful life—and
have shown by every means in their
power their appreciation of it and
their detestation of the man who
dishonored her living, who has de-
graded her memory and disgraced
her children."

Elizabeth B. Chace, of Valley
Falls, R. I., a pioneer philantrop-
ist, in a late letter to the *Providence
Journal* on the subject of the
Breckenridge scandal, writes:

"The annals of vice have never
before so clearly laid bare to the
public gaze, the danger to girlhood
of association with men who, under
the guise of a high respectability
and the cover of a protection which
men enjoy, are admitted into the
society of pure women while living
a life of debauchery and crime.
Never before has the public mind
been so stirred by the possibility
that this may not be a solitary in-
stance, but that the inmates of
other households may be the victims
of similar betrayal and ruin. Par-
ents have been led to see that their
daughters walk in slippery paths
and their sons dwell in a deadly im-
moral atmosphere, while men are
not held to the strict account that
is required of women."

The one gratifying and encourag-
ing feature of this odious revelation
is in the evidence it has brought out
that the sentiment is changing—in-
deed, has already somewhat changed
—in regard to the distinction which
is made between men and women
concerning conduct and character.
And the laying bare of this case
will do more than a thousand ser-
mons to establish the new code of
morals. Good women will not re-
ceive into their society men known
to be living impure lives; and they
will so instruct their daughters that
intimacies with such men will be
rare. Young men will learn that
"sowing wild oats" closes the doors
of good society against the sowers;
and that, to obtain and keep an en-
trance therein, they must show a
record of purity of life equal to that
which we require of women."

The Springfield (Mass.) *Republi-
can*, commenting upon the Breck-
enridge scandal, honors itself by say-
ing: "The social system will never
be sane and whole until this double
standard is done away with. The
same purity for man and woman—
nothing less will do."

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one year I was not free one day from
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something.

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