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**IN THE PRINTING-OFFICE.**

"I cannot read it, father—father see!  
I cannot read it; spell it out for me.  
I thought that surely I my letters knew.  
But this, I find, I really cannot do."  
So spake a child who, at his father's side,  
Walked through a printing-room, and  
vainly tried

To read the type. The printer, smiling,  
laid  
Upon the press a sheet, and kindly said  
"Come, little one, and try to read once  
more.  
These letters; for they were reversed be-  
fore,  
But now they're plain." The clouds from  
that fair brow  
Have passed away; for he can read it now.

So with our Father's dealings; day by  
day  
We try to read, and puzzled turn away.  
We do not understand; we cannot see  
Why this was done, or that allowed to be.  
But in the world to come, through His  
clear light,  
We too shall read the mystery aright.

**The Sabbath-School.****INTERNATIONAL LESSONS.**

[FROM PELDUBET'S NOTES.]

Second Quarter.—Lesson 6.—May 9.

SOWING AND REAPING.—JOHN iv.  
27-42.

GOLDEN TEXT.—One sower and another  
reapeth.—JOHN iv. 37.

THE MISSION OF THE WOMAN TO  
HER FELLOW-CITIZENS.—VERS. 27-  
30. *Marvelled that he talked with  
the woman. Rather, was talking  
with a woman, contrary to the pre-  
cepts of the Rabbis. The woman's  
being a Samaritan would increase  
their astonishment. Yet no man  
said, What seekest thou? Something  
in his look restrained them. They  
felt sure that something strange had  
taken place. The woman left her  
waterpot. In her eagerness to tell  
her townsmen of the marvellous  
news that the Messiah had come,  
she forgets all about her original  
errand. And went her way into the  
city, a half or three-fourths of a  
mile away. Come, see. She invites  
them to find out for themselves the  
good she has found, and to persuade  
them she relates her own experience.  
A man which told me all  
things that ever I did. In her ex-  
citement she states not what he had  
really told, but what, by what he  
did tell her, she was convinced he  
could have told her. Is not this the  
Christ? Although she believes it,  
she thinks it almost too good to be  
true. They went out of the city and  
came unto him. The narrative leaves  
them on the way and returns to  
Jesus and his disciples, and the con-  
versation recorded in vers. 31-35 takes  
place during the time the woman  
was on her way to the town and  
her return with the people she had  
notified.*

A CONVERSATION OF JESUS WITH  
HIS DISCIPLES ABOUT THEIR WORK.  
—VERS. 31-38. *In the mean while.  
Between the departure of the woman  
and the arrival of her fellow-town-  
smen. His disciples, who had brought  
food from the city, prayed him. En-  
treated him, Master, eat. It was  
now evening, and many hours had  
passed since they had partaken of  
food.*

*I have meat to eat that ye know  
not of. There are two interpreta-  
tions of this. (1) This meat was  
the indwelling Spirit of God, sus-  
taining grace. (2) The usual idea  
is that his fulfilling his work, the  
earnestness of doing good, and the  
prospect of a spiritual harvest among  
this despised people, so refreshed  
and strengthened him that it did  
away with his desire for food for  
the time. May it not be that the  
truth lies in the union of both views,  
and that the divine food by the in-  
dwelling of the Spirit, came to him  
through doing his Father's will, and  
to aid him in doing it; and the  
doing it did refresh both body and  
spirit, as it often does ours. That ye  
know not of. Omit the "of." Our  
Lord does not say "know not of,"  
but "know not," ye have no expe-  
rience of it. Hath any man brought  
him aught to eat? Another instance  
of dulness of spiritual understand-  
ing. It was one of the most diffi-  
cult of all works for Christ to make  
men see the spiritual meaning of  
things. My meat is to do the will  
of God, etc. Literally, My food is  
that I may do the will of him that  
sent me. The highest satisfaction of  
the soul is in doing God's will. Com-  
pared to this, bodily food is of small  
importance, necessary as it is.  
Doing God's will is the means  
through which the soul is fed and  
grows strong.*

*Say not ye, etc. He then illus-  
trates the work of God, which he  
had just begun among the Samari-  
tans, by a similitude from nature.  
Glancing at the peasants scattered  
over the fertile valley, busily sow-  
ing their seed or likely at the ver-  
dure of the field all around them,  
and at the Samaritans thronging  
from the town in answer to the  
woman's call. There are yet four  
months, and then cometh harvest!  
It is a statement of the facts around  
them at the time. The harvest  
was in April; therefore these words  
and this event fall in December.  
Lift up your eyes, and look on the  
fields, etc. The fact to which these  
words refer can, therefore, be no  
other than the arrival of the people  
of Sychar. Compare here the prom-  
ises and principles stated in Ps.*

cxvii. 5-6; 2 Cor. ix. 6; Gal. vi.  
7-8. (1) There is no harvest with-  
out a sowing. (2) The harvest will  
be like that which is sown. (3) The  
harvest will be far more abundant  
than the seed. (4) If we sow faith-  
fully the good seed, the harvest is  
sure.

*He that reapeth receiveth wages.*  
The Lord's husbandman has both  
wages and heaven. The earthly  
wages of the successful evangelist is  
not in his salary, but the present  
consciousness of work achieved. To  
this is added the joy of bringing  
souls to Christ, and through Christ  
into eternal life. And still more  
the reaper's wages are the "well  
done, good and faithful." *Fruit  
unto life eternal.* (2) The results of  
his labors are to give eternal life to  
others; and (2) the reward will be  
in higher spiritual life for himself.  
*That both he that soweth and he that  
reapeth may rejoice together.* An-  
other class has also a reward and  
equal joy in the harvest with the  
reapers, namely, the sowers; those  
who sowed in tears, and never saw  
even the springing of the seed they  
planted. For there are many in  
God's service whose duty is chiefly  
that of sowing, who seldom obtain a  
glimpse of the harvest, and seldom  
are encouraged by seeing the results  
of their labors. But in the harvest  
they have an equal part and joy  
with the reapers.

TWO DAYS AT SYCHAR.—VERS.  
39-43. 39. While Jesus was talk-  
ing with the disciples, the woman  
had been busy sowing the seeds of  
truth among her countrymen, and  
the first fruits of the harvest of  
souls was appearing. *Many of the  
Samaritans believed on him for the  
saying.* The narrative, and not the  
simple statement only, of the woman.  
This proof of his supernatural know-  
ledge convinced them that what he  
said about himself, that he was the  
Messiah, must be true. By the time  
Jesus was through with his disci-  
ples the Samaritans had reached Jacob's well.  
*They besought him that he would  
tarry with them.* Both to receive  
their hospitality, and to be more  
fully instructed. With all Jesus'  
desire to instruct them, he waited  
for them to express their desire for  
instruction. This was a fruit of  
their faith, and a step toward a  
higher faith. Those who believe on  
Jesus will go to him to be strength-  
ened in their faith, and for instruc-  
tion as to what is truth, and how to  
live as true disciples. *And he abode  
there two days.* To teach them the  
way of life, to strengthen their  
faith and lead more of them to be-  
come his disciples.

*And many more.* Then those  
who had believed because of her  
word. *Believed because of her own  
word, or teaching; not on account  
of miracles, for there is no record of  
any miracles performed in Sychar.*

*Now we believe... for we have  
heard him ourselves.* Those who had  
believed through the report of the  
woman, now come into fuller and  
stronger faith by personal contact  
with Jesus himself.

Observe the method of the spread  
of Christianity in its earliest years.  
The new convert became a mission-  
ary, propagating its faith (compare  
Acts viii. 4; ix. 20).

The spiritual food of the soul is  
far more important than bodily  
food.

Through Christian work for others  
our own souls are fed with bread  
from heaven.

The forgotten worker, who sowed  
the seed, has as real a part in the  
harvest, and its rewards, as those  
who gather the ripened grain with  
songs of joy.

We cannot save others, but we  
can lead them to Christ.

**PAYING HIS CHURCH RATE.**

In the history of the town of  
Longmeadow, Mass., is given an  
instance of the danger to be ap-  
prehended in offending the law. In  
the early days of the community, a  
tax was imposed upon all citizens  
for the support of the church.

A citizen by the name of Glazier,  
resident not very long, but long  
enough to pay his ministry rate, is  
presented with it on town-meeting  
day by Samuel Stebbins, constable.  
The tax amounts to eighty cents.  
He squarely and profanely refuses.  
The constable insists.

"What if I don't pay?"

The constable replies by putting  
his hand upon Glazier's shoulder.

"If you really won't pay, I'll arrest  
you and you go with me to Spring-  
field jail."

In mild astonishment the prisoner  
remarked that he would like to see  
him do it. The constable appoints  
Mr. David Booth keeper, while he  
hastens for his wagon. Glazier pro-  
poses that they save the constable  
the trouble of returning, as he lives  
a half mile distant, on the road to  
Springfield. They find the constable  
engaged in catching his horse.

"Let's go and help him," proposes  
the prisoner.

As they go, the prisoner breaks  
for the woods. Mr. Booth, how-  
ever, has the longer strides, and as  
the prisoner vaults over a fence, his  
collar is firmly grasped. There

stand the two men, panting, with  
the fence between them.

"You may as well come along,"  
remarks the stalwart keeper. The  
wagon being ready, the prisoner  
takes out his wallet, and proffers  
the eighty cents.

"But you must also pay my fee  
for arresting you," replied the con-  
stable.

After a pause, with one eye on  
the woods and the other directed to-  
ward neighbor Booth, fifty cents  
more are tendered.

"But you must also pay for the  
keeper."

A profane refusal bursts forth.  
On arriving at Springfield jail, the  
wallet comes out again.

"But you must also pay the trans-  
portation fee."

The jail is preferred, with pro-  
fane expletives. It becomes evident  
that this man needs gospel preach-  
ing. The turnkey is about to  
shut the iron door, when the love of  
liberty prompts the question:

"What can I settle the business  
for?"

"You must also pay the turnkey's  
fee."

The tax of eighty cents has grown  
to several dollars—but he pays it.  
—*Youth's Companion.*

**AN ATTRACTIVE HOME.**

The judicious, tasteful, regular,  
efficient ordering of a house, is a  
work which no woman ought to  
hold lightly. She who can do it upon  
a scale suited to her income, with a  
true economy and harmony through-  
out all its arrangements and preserve  
a reasonable serenity of temper and  
freedom of spirit, so as to make her-  
self a welcome companion, is for-  
tunate, and deserves to be called a  
successful woman. "I do believe  
there is nothing so good in the whole  
world as a clean, cheerful home!"  
was the exclamation which fell from  
the lips of a high-spirited, intellec-  
tual woman confronted with this  
problem of house-keeping. All good  
women who have houses to keep  
need to honor their work and to  
know that it is honored by others.  
There is a high professional pride  
which is not incompatible with the  
most perfect humility. As we need  
to teach our children to reverence  
their own nature, to believe in the  
noblest possibilities of humanity, to  
see the greatness of human destiny,  
so we need to respect the demands  
of our own work. Common  
duty is a grand thing. No intel-  
lectual development, no passion for  
beauty can rise above it. It rises  
to a higher level as we rise. To  
fulfill all its requirements needs all  
our strength. The field is practi-  
cally unlimited, for as we master its  
lesser details, its influence and in-  
terest expand on every side. It rests  
with us whether the work is low or  
high.—*Country Gentleman.*

**THE ASHES AND SOOT OF LONDON.**

We take the following from the  
volume entitled, "England as  
seen by an American Banker." The  
writer is understood to be the presi-  
dent of one of the national banks of  
Boston:

The economical method by which  
the ashes and soot are collected and  
disposed of in London is worthy of  
notice. The ashes are, of course,  
soft-coal ashes, as soft-coal is the  
fuel of London, and the vast quan-  
tity of London soot comes from  
chimneys swept about once a month  
to clear them from the accumulations  
caused by these soft-coal fires. The  
dustmen of London traverse the  
streets of the city, collecting in their  
wagons all the ashes made. Their  
collections are taken to a large city  
yard, where they are sifted by city  
men, who, by the sifting, separate  
from the ashes every particle of un-  
consumed coal, and all material that  
has found its way into the dust-  
barrel which has any possible junk  
value. The cinders saved accumu-  
late in vast piles, and are sold to the  
poor at low rates for fuel, and the  
old junk is disposed of by the city in  
the most profitable manner.

The city of London allows nothing  
to be wasted. The coal-ashes  
thus gleaned are used for filling pur-  
poses. But the uses of soot were  
novel to me. Not only in London,  
but all over the United Kingdom,  
all the soot gathered from the chim-  
neys and flues is carefully saved,  
put into bags holding about a couple  
of bushels, and sold to the farmers  
and gardeners, who prize it very  
highly as a fertilizer.

Noah Webster, the dictionary  
maker, said: "I like to hear a  
preacher who makes me feel that  
the devil is after me." And the  
Rev. Dr. George W. Samson, who  
overheard that remark, told the  
Baptist preachers of New York the  
other day that that was the true  
ideal of gospel preaching. No more  
than one-fourth of the ministers of  
any Christian denomination should  
attempt to delve to the bottom of  
Christian scholarship, while the  
other three-fourths should preach as  
evangelists, directly denouncing  
God's wrath on sinners and pro-  
claiming the provisions of mercy. Not  
more learning, so much as more of  
the evangelistic spirit, is needed.

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