

TO KNOW AND TO DO.

In most of the efforts of the past ages after moral improvement, the chief aim has been to induce people to do something right that they had hitherto neglected, or to leave off doing something wrong that they had been in the habit of doing. To this end, exhortations and entreaties have been freely used, hopes and fears have been excited, laws have been made, penalties established, and human ingenuity has been taxed to the utmost to discover means of producing the desired result.

Of late, however, it has come to be taught by writers on morals that something deeper than all these appliances is needed to improve moral character and promote right doing. It is not enough to urge an entreat, to threaten and coax, to compel and to persuade men and women to do one thing and avoid another. We must rather open up to their minds the reasons why one thing is right and another wrong; we must teach them the laws of life and the principles that underlie human action, and thus lead them to a living conviction of duty, which will be vastly superior, as an authority in their lives, to any dictum of others.

Very much of the wrong-doing of the world arises from ignorance and thoughtlessness. Temptations are strong, desires are ardent, inclinations are impetuous, and the weak and undisciplined judgment is easily led to concede that there is no great harm in yielding. Gradually this yielding comes to be a habit, and the character is formed, or rather wrecked, by self-indulgence, where it might have been saved, elevated and strengthened by more knowledge and a wiser training. How many wrong acts are directly traceable to the common plea, "I didn't think," and while we may condemn the plea itself, and count it a part of the wrong, we must also condemn the defective education that has failed to develop right thinking as the mainspring of right action.

There is a large field that lies as yet scarcely cultivated in the region of moral training and philanthropic reforms—it is the whole subject of the suits of human actions upon character and happiness, and the laws which govern them. It is true they are sometimes pointed out in a desultory and fragmentary way, but they need a far more comprehensive and scientific treatment, in order to fortify the young against the various temptations that assail them. Take the physical laws which underlie health for example. How many young persons begin life's active work having any vital convictions concerning the duties these laws involve? If they had acquired in early life regular habits of wholesome living, (which is, alas, too rare) they are so far fortunate, but even then, if they are now not the foundations on which they rest, or the effects which they produce, they are exposed to every antagonistic influence. The busy man is tempted to overwork and abuse his digestive organs, and, if the temptation is strong enough to overcome his habits of moderation, he falls. Yet were he fortified by a thorough knowledge of the future in store for him—the broken health, the sleepless nights, the weakened powers, the shortened and embittered life, the supposed gain which had seemed so tempting would be cast aside as worthless.

The same holds good in all other matters. There comes a time in the life of each young person when he ceases to receive as infallible the dictum of his parents and teachers. Hitherto their word may have been his conscience, but now he questions, "Why ought I to do this or so? What ground is there for self-denial in this or that direction? What evil can ensue from simply gratifying my desires? If he cannot find answers that will satisfy his intelligence, he is indeed in a perilous condition. If he has to begin now, alone and unaided, to search for them, the chances are that in his eager and feverish condition, he will find none, or finding them, they will fall flat and lifeless. Happy the youth who has been so wisely and truthfully instructed that such questions bring their own answers instinctively to his mind, and who finds that, although he gradually leans less heavily on the authority of others, he can trust more implicitly in the great laws and principles on which they have based their teachings.

We all know how widely the results of an action may differ from the motive which prompted it. Kind-hearted people do cruel things occasionally, without the least idea of what they are about. Strong upholders

of liberty will invade the rights of a neighbor quite unconsciously. We make allowance, and justify, for the ignorance of the offender, and gauge his guilt accordingly. While these things should teach us modesty in criticism, and charity in judging, should they not also lead to stronger and more energetic efforts to dispel such ignorance, and to enable men and women to arrive at true conclusions concerning the effects of their actions?

It may be said that knowledge alone will never insure right action, and that is true; yet it is one important factor. If there are some intelligent and well-informed people who, with a clear idea of the evil results that are to follow, deliberately choose the evil and refuse the good, there is a far larger number who go astray and commit all sorts of faults from thoughtlessness or ignorance of the inevitable consequences. The desire to do right and the knowledge of what is right, must go hand in hand in the formation of every noble character, and such stimulates the other to new energy. Any attempt in education, in reforms, or in self-culture, to develop the one to the exclusion of the other, must end in failure.—*Philadelphia Public Ledger.*

OUT OF THE MOUTH OF BABES.

BY MRS. M. F. BUTTS.

"Little Annie Wilder has joined the church," said Mrs. Fielding to her friend Mrs. Brewster.

"Joined the church! Well, I must say I don't believe in filling the church with children, and such material, too. I don't believe Annie Wilder knows how to read."

"And her mother is such a low lived termagant," added the first speaker.

"Yes, and that isn't the worst of it: she takes a drop too much, I am told."

"Say a great many drops and you will get nearer the truth," was the reply.

This bit of dialogue took place in Mrs. Fielding's pretty summer parlor, in a certain suburb.

It happened that not long thereafter Annie Wilder came to Mrs. Fielding and asked for work. She was set to washing dishes and cleaning vegetables, and a most efficient little housemaid she proved. She was gay as a bird, warbling snatches of hymn and song, as she hurried from one task to another.

One day Mrs. Fielding said: "Annie, I wonder you're not more serious since you joined the church. It is a great responsibility to be a church member, and religion is a serious thing."

Annie paused in her work, looked at the lady with her sweet truthful eyes, and said: "I don't know what you mean, ma'am."

"I feared as much," said Mrs. F. lugubriously. "Child do you know what it means to join the church?"

"It means being on Jesus' side," said Annie, her face radiant, "and oh, I love him so that I can't help singing."

"But," said Mrs. Fielding, "don't you have any fears, any struggles?"

"Why should I, ma'am?" asked the child, her clear eyes opening wide.

"The lady said no more, but she shook her head ominously as she walked away.

The hot weather came on; family trials were onerous; nobody had an appetite; the children were cross; papa was critical. One morning Mrs. Fielding felt particularly out of condition. The sun, but a little way on his journey, shone with noonday intensity; not a leaf stirred; the breakfast was tasteless; the flies were aggravating. "I don't know how it happened, but it only takes a little spark to make an explosion when the train is laid. Some unguarded word was spoken, a temper blazed; a child was slapped and sent away from the table; the husband remonstrated; sharp words followed; there was recrimination, tears, a downright quarrel.

"Oh, the trouble of living!" groaned Mrs. Fielding, when husband and children were out of the house and she was left alone. "I cannot bear it, I cannot bear it," and she gave herself up to hysterical sobbing.

By and by, when the storm was a little cleared away, came Annie, her face serene, her eyes soft and untroubled.

"Please excuse me, ma'am, for being so late," she said, "but mother was bad this morning and wouldn't let me come."

"What is the matter with her?"

"The child blushed.

"She has been drinking, I suppose," said Mrs. Fielding.

Annie raised her arm at that minute, and there on the soft, fair flesh was the livid mark of a blow.

"What is that?"

"Please don't ask me ma'am; it is nothing."

"Your mother has been beating you—and what a face! You look as if you hadn't a trouble in the world. How can you bear such things?"

"I keep saying 'em over, ma'am."

"Saying what over?"

"The charity verses. I said 'em so fast, I didn't hear mother very plain."

"What do you mean?"

"Love suffereth long, and is kind, isn't it beautiful, ma'am!" and the child's face glowed.

And then when I started to come here," she continued, "I couldn't help feeling bad and lonesome, and I thought of another verse: 'Lo, I am with you always, even unto the end of the world.' Always, ma'am, think of that! It means Jesus, ma'am, and oh, I love him so!" Mrs. Fielding went to her own room, dumb before the wisdom of an ignorant child. Presently Annie's voice came floating out on the stifling air. She was singing "His loving kindness, oh, how great."—*Christian Union.*

KEEP SWEET-TEMPERED.

"Mary," exclaimed Aunt Sophia, "do you know what your husband will do when you are dead?"

"Why, what do you mean?" was the startled reply.

"He will marry the sweetest-tempered girl he can find."

"Oh, auntie," Mary began.

"Don't interrupt me until I've finished," said Aunt Sophia, leaning back and taking up her knitting. "She may not be as good a housekeeper as you are, but she will be good-natured."

"Why auntie—"

"That isn't all," composedly continued Aunt Sophia. "To-day your husband was half-way across the kitchen-floor, bringing you the first ripe peaches, and all you did was to look on and say: 'There, Will, just see your tracks on my dear floor! I won't have my floors all tracked up. Some men would have thrown in the peaches out of the window. When he empties anything, you tell him not to spill it. When he lifts anything, you tell him not to break it. And last winter when you were sick, you scolded him about his allowing the pumps to freeze, and took no notice when he said: 'I was so anxious about you that I did not think of anything else.'"

"But, auntie—"

"Hearken, child. The strongest and most intelligent of them all care more for a woman's tenderness than for anything else in the world, and without this the cleverest and most perfect housekeeper is sure to lose her husband's affection in time. There may be a few more men like Will—as gentle and as loving.

"But, auntie—"

"Yes, well, you are not dead yet, so that sweet-natured woman has not been found, and you have time to be so serene and sweet that your husband will never find out that there is a better tempered woman in existence."—*Christian at Work.*

THE EARLY EVENING.

The early evening, when the lamp has just been lighted, seems to be especially the mother's time for gaining her children's attention to things connected with their spiritual growth and development. It is a good plan to let them have a frolic after supper; and when the play is over, then let the mother gather the group around her, listen to the day's story—hear how this little man has resisted temptation, and that little woman been patient and gentle, and give advice and direct the hearts to the Saviour. Do we remember, as we ought, that the children of to-day will be the grown people of the next generation; and that, as they are trained, they will be well or ill when their turn comes? Do we pray, as we ought, for the early conversion of the children, and look as we should to see them entering the Lord's service in their youth? One of the early evening duties should be this, of having some talk of and with Jesus, to end the day for the little ones.

Later in the evening when the children are tucked safely in bed, the older members of the family should have their pleasant times. Young mothers are sometimes so

absorbed in the cares of the nursery as to forget their husbands have claims on their time and deserve to be entertained at home. Sometimes husbands suffer the cares of the day to invade the evening peace, or selfishly spend their hours of leisure half asleep on a lounge, or taken up with a newspaper or magazine. No selfishness of luxury or of indulgence should deprive families, these winter evenings, of the opportunity they give for the growth of beautiful home graces.—*Intelligencer.*

SCALLOPED OYSTERS.—One quart of solid oysters carefully stripped of sand and shell, the liquor drained and strained, and enough hot water added to make a half pint; salt to sea flavor, and set where it will heat; as heaping half-pint cup of fine cracker crumbs, an even teaspoonful of pepper and a heaping teaspoonful of mace, mixed dry with the crumbs, and half a cupful, pretty compact, of broken butter melted; mix the melted butter with the seasoned cracker crumbs, till all are crisp and buttery; put a layer of crumbs in a buttered dish, moisten them with a few spoonfuls of the liquid, then put in an even, close layer of oysters; repeat these layers with the moistening, till everything is used. Bake three-quarters of an hour or an hour. If the top crumbs do not seem moist and rich enough when half baked, drop some bits of butter upon them, and add, if needed, a little hot water with a spoon. Brown nicely.

THE OPENING of the new law courts in London was remarkable for an incident which has few, if any, precedents in similar ceremonies. A large platform in the central hall, capable of holding four hundred and fifty persons, was erected for the workmen employed in the construction of the buildings. The first commissioner of the works stated, amid the cheers of the House of Commons, that the men had as much right to be present as the junior bar. After the welcome of the judges, the Queen received an address from the workmen. Such a departure from tradition is enough to make the Lord Chamberlains of former days turn in their graves.

THE GLASGOW (Scotland) Presbytery had under discussion a motion, which was agreed to, for the appointment of a committee to consider the subject of Fast-Days in connection with the celebration of the Sacrament. There was a pretty general consensus of opinion expressed that the Fast-day as an ecclesiastical observance was doomed, and that it was viewed by the majority of the people more in the light of a holiday than a day for attending church.

BLOTTING PAPER was first discovered in 1455. Previous to that, when a man dropped a splotch of ink on the lower left-hand corner of the paper, he would give it a lick with his tongue toward the upper right-hand corner, and make a better picture of the comet of 1880 than any that has yet appeared in the illustrated papers.

THERE IS A DEMAND in Kentucky for a colored normal school. The State Board of Education has determined that the qualifications of the colored teachers must be the same as those of the white teachers, and that length of term, course of study, and payments of teachers must be the same in the colored as in the white schools.

BISHOP IRELAND, of St. Paul, has forbidden members of the Roman Catholic church in his Diocese, from acting as saloon keepers. There has been a strong movement of late years in high Catholic circles in behalf of temperance, but the above measure is more radical than has been attempted elsewhere.

TO UTILIZE the feathers of ducks, chickens and turkeys generally thrown aside as refuse, trim the plume from the stump, inclose them in a tight bag, rub the whole as if washing clothes, and you will secure a perfectly uniform and light down, excellent for quilting coverlets and other purposes.

TWO NINETY-FOOT LATHES, said to be among the largest in the world, have been made by the South Boston Iron Works. Each lathe contains six hundred thousand pounds of iron. They are to be used to bore out cannon.

A SHORT WINTER is predicted in Montana by hunters and trappers, who base their predictions on the fact that the hair on the buffaloes is short this year.