

HOW TO SPOIL THE BOY.

If you want your gray hairs dishonored by a spoiled and ruined son, adopt the following:

1. Let him have plenty of spending money.
2. Permit him to choose his own companions without restraint or direction.
3. Give him a latch key, and allow him to return home late in the evenings.
4. Make no inquiries as to where and with whom he spends his leisure moments.
5. Give him to understand that manners make a good substitute for morality.
6. Teach him to expect pay for every act of helpfulness to others.
7. Allow him to occupy a seat in church with the boys rather than a pew with his parents.
8. Permit him to regard the Sunday School unsuitable for a boy nearing young manhood.

THE GENTEEL DOOR TO HELL.

By REV. DR. CUTLER.

The great majority of those who are enslaved by strong drink did not begin their career of self-destruction in the dram shop. While the lower classes of drunkards are victims of saloons, the more respectable sort began with the social glass. It was at the social party, or in the billiard room, or the club, or at the wedding, that the fatal habit was formed.

Not many begin to drink alone, or from sheer appetite for stimulants. The glass was offered to them by somebody, and from want of moral courage or from a desire to appear "gentlemanly," they consented to drink. I was once at a wedding in a "genteel" circle of society where the popping of champagne corks was like the rattle of musketry.

Within a few years I met the oldest son in that family a confirmed drunkard. His parents had tempted other people's sons and had ruined their own!

The man who sets a decanter on his table sets a trap for his boys that may land them into perdition. The young lady who offers an intoxicant to her young gentleman friends deserves to become that wretched object, a drunkard's wife. The drinking usages are sadly on the increase in this country—in social life, at restaurants, at clubs, and even in the fashionable shopping resorts for ladies!

While the chief discussion is about prohibiting saloons, Satan is stealing a march on us by tempting young men to be tipplers.

The only safeguard for any young man—even though he be a professing Christian—is entire abstinence. He never knows what latent appetite he may have within until the spark touches the gunpowder.

A young man of my acquaintance—a church member—found, before he was aware, that he was becoming a slave to the bottle. He said to me—"My young associates invite me to drink with them and they are ruining me. After this when they ask me to drink I shall knock them down!" He was terribly in earnest, and no wonder; he had been playing with vipers at the mouth of hell!

For two reasons every conscientious young man ought to pledge himself to total abstinence. First, for his own sake, for he doesn't know how soon he may become a tippler. Secondly, for the sake of others whom he may tempt to ruin by his example.

Let Dr. Keeley or any other man who is making money by "cures of drunkenness" say what they will, the reform of inebriates is difficult and rare. The one time to stop drinking treacherous intoxicants is to stop before you begin.

SUNDAY WORK DOES NOT PAY.

SOME STRIKING INSTANCES.

THE distinguished Dr. Wilson who was Pastor of the first Presbyterian Church in Philadelphia, for a number of years before he became a preacher of the gospel, was an eminent lawyer in the State of Delaware. He was accustomed when pressed with business, to make out his briefs and prepare for his Monday's pleading on Sunday.

But he so *uniformly failed*, during the week, in carrying out his Sunday plans, that it arrested his attention. As a philosopher, he inquired into the cause of his uniform failure, and came to the conclusion that it might be, and probably was, on account of his violation of the Sabbath by carrying it in secular business. He therefore, from that time, abandoned the practice of doing anything for his clients on that day. The difficulty ceased. His efforts on Monday were as successful as on other days. Such were the facts in his case, and many others have testified to similar facts in their experience.

A distinguished financier, charged with an immense amount of property during the great pecuniary pressure of 1836 and 1837, said, "I should have been a dead man, had it not been for the Sabbath. Obligated to work from morning till night, through the whole week, I felt on Saturday especially Saturday *afternoon*, as if I *must have rest*. It was like going into a dense fog. Everything looked dark and gloomy, as if nothing could be saved. I dismissed *all*, and kept the Sabbath in the good, old way. On Monday, it was a bright sunshine. I could see through, and I got through, but had it not been for the Sabbath, I have no doubt I should have been in the grave."

Nor is it true that men who *labor* six days in a week, and rest on one, are more healthy merely, and live longer than those who labor seven; *but they do more work, and in a better manner*. The experiment was tried in England upon the two thousand men. They were employed for years, seven days in a week. To render them contented in giving up their right to the Sabbath, as a day of rest, *that birthright of the human family*, they paid them double wages on that day, eight days' wages for seven days' work. But they *could not keep them healthy*, nor make them moral. Nor can men ever be made moral, or kept most healthy in that way.

Things went badly, and they changed their course—employed the workmen only six days in a week, and allowed them to rest on the Sabbath. The consequence was, that they did more work than ever before. This, the superintendent said, was owing to two causes, viz.: *demoralization of the people under the first system, and exhaustion of bodily strength*, which was visible to the most casual observer. Such a course will always demoralize men, and diminish their strength.—*Sol.*

The good man is not selfish. He scatters blessings all along his pathway. He is "no lumberer of the ground." There is no demand to cut him down as useless. He is spared year after year on account of his productiveness. The savor of his goodness abounds. By his prayers, instructions and example, by his spirit, words and deeds, by his fidelity, cheerfulness, peacefulness and hopefulness, and by his gentleness, forbearance and nobleness, he improves and benefits all classes who come within his reach.—*Phil. Pres.*