PLAYING FOR KEEPS.

Marbles are such innocent-looking things that it seems hardly probable that mischief could follow after them, but it does. How? Because boys play for "keeps," and that is gambling. What is gambling? It is getting something for nothing, and that is contrary to the law of God. "But just keeps! That's such a little thing;

it isn't like money," No; but if you begin with a desire to get your marbles without paying for them in money or its equivalent, you will soon create a desire to get

your money without earning it. Just think a minute, boys! Do you suppose that the man who committed murder the other day in a fit of ill-temper was never angry before? If he had learned to control his temper when a boy, he would never have done the act that will probably result in his being hanged. Do you imagine that if that poor wretch who went staggering along the street vesterday between two policeman had controlled his appetite for liquor, when he first discovered that he was growing fond of the evil thing, he would have lost friends, position, and money? Do you think that if the young man who stole from his employers, and ran away to avoid Leing arrested, had refused to touch a cent of money he did not earn, the officers of the law would be looking for

Every evil has small beginnings-dangerously small sometimes, because it takes the closest watching to discover them, and constant care to overcome them. Sometimes these evils are so hidden that mothers are not able to see them, and then the boy must watch and care for him-self, unless he asks his mother and God to help him. It is hardly possible for a boy to ask God to help him if he will not ask his best earthly

friend to help him.

Boys, dd you realize how responsible you are for the kind of men you are going to be? If you do not strive to act from unselfish, honorable motives as boys, how can you expect to be unselfish, honorable men?—Christian Union.

ABOUT FRIENDSHIP.

Friendship is a matter of character, rather than a matter of choice. Even though a friendship may be all on one side, the cause for it must always be on both sides. No true man can be a true friend to another, unless that other has character enough to inspire his friendshin: nor even in such a case unless he himself has character enough to perceive that character in the other. Friendship does not idealize a friend, but it does recognize a friend's ideal. A friend sees the best self of his friend, what ever may be that friend's exterior, or whatever others may see, or may fail to see, in that friend. Thus it is that a friend often sees in a friend what no one else can see, yet which is not an illusion. And in thus seeing the noble, the friend gives a hint of his nobleness and is ennobled by his seeing. If others had his eyes, or as keen eyes as his, they also could see and would honor that which he sees in his friend. "In the changes which, thank God, must take place when -the mortal puts on immortality," says George Macdonald, "shall we not feel that the nobler our friends are, the more they are themselves? that the more the idea of each is carried out in the perfection of beauty, the more like they are to what we thought them in our most exalted moods,—to that which we saw in them in the rarest moments of profoundest communion,—to that which we behold through the veil of all their imperfections when we loved them the traest." It is good to know a character which traest." It is good to know a character which can be thus recognized and honored. It is good to have the character which can thus recognize and honor that which is worthy when it is before one. No mere wish or longing can bring all this about; bur when the opportunity is here, what a loss it would be to lose it!—Sunday Charl Times.

THE SIDE TO BE ON.

The Lord's side is the side to be on, at every cost, and whoever is on the other side. If the high-priest is not on the Lord's side, then we must be ready to oppose the high-priest. The question is not, Which is the orthodox side? Which is the conservative side? Which is the radical side? Which is the liberal side? Which is the popular side? Which is the safe side? but, Which is the Lord's side? That question answered, our position ought to be taken fearlessly-for the present contest. If we keep to the Lord's side, we may one day be in company with a certain set of men, and the next day against them; but that oughtn't to influence our action. Men change; God never changes. It will not do to say, Our denomination, or our party, or our country, is always on the Lord's side; therefore we must always stand by that. The proper way to do, is to find out which is the Lord's side to day, and then take sides with the Lord, even if we have to differ with old friends and with dear ones .- Sunday School Times.

THE JESUIT BILL

In January, 1887, we informed our readers that a claim was about to be made by the Jesuits in the Province of Quebec for the restoration of their estates, or a money equivalent for them. Some were disposed to question the correctness of our statements, and in the infatuation of their party zeal to complain of our having called public attention to the dangers menacing the whole Dominion, should these claims be granted. But a short time has clapsed ere our anticipations have been verified, and the correctness of our remarks justified. The Society was first incorporated in Quebec, and now nothing is required to enable it to hold real estate in Ontario but a licence from the Lieutenant-Governor, which may be granted without the consent of our Legislature. Following immediately on the incorporation, came the demand for compensation, and the claim has been granted to the extent of \$100,000, with only one dissentient voice being raised against it. The extraordinary sper the is thus presented to us of a British Province incorporating and endowing a society which all European governments are hastening to suppress, and even to expel from their dominions as dangerous to civil and religious liberty and subversive in its teachings of common morality. It is well known that the Society was suppressed even by the papacy itself. On the 21st July, 1773, Clement XIV, by his brief Dominus at Redemptor, after setting out in categorical fashion the charges against them, suppressed, extinguished, abolished and for ever abrogated the Society. By this bull he dispossessed the Jesuits of "every office service and administration," took from them "their houses, schools, hospitals and estates," and withdrew from them "all their statutes, usages, decrees, customs and ordinances." In conclusion, he said: "This present ordinance shall remain in full force and operation from hence-forth and forever." On laying down his pen after having put his name to the bull, he said to those around that he had subscribed his death warrant (sotto-scriviamo la nostra morte).

In the following year Clement died after great suffering, and at the time, it was confidently asserted, that poison administered by the Jesuits was the cause of his death.

The suppression effected by the infallible Clement was to be "for ever," but the Order was restored by the equally infallible Pius VII., by his brief of 7th August, 1814, Sollicitudo Omnium Ecclesiarum. Their progress in Rome was slow, and it was not until the return of Plus IX., from Gaeta, in 1819, that they succeeded in acquiring the entire control of the Papal Government. By filling all the sees, as vacancies arose, during the long reign of this Pontiff, by their creatures they succeeded in destroying the last vestige of liberty through the Vatican decrees, and in centralizing all power in the hands of the Pope, who is now but their creature. The pernicious working of the Order is well illustrate ed by their action in Prussia, where they obtained a footing through Fredrick II. There they succeeded in gradually indoctrinating the younger clergy with ultramontane views and in leading them to the conflict now raging between the priesthood and the Government. There, as elsewhere, the truth of the language of an illustrious Frenchman used in the French Assembly is abundantly verified : Semez du Jesuite, recolterez de la revolte ("Sow Jesuits, you will reap revolt.") We need not go to Protestant writers for testimonies regarding this Society. This is what the Catholic University, of Paris, says of them:

"The laws of God have been so sophisticated by their unheard of subleties, that there is no longer any difference between vice and virtue; they promise impunity to the most flagrant crimes; their doctrines are inimical to all order; and if such a pernicious theology were received, deserts and forests would be preferable to cities; and society, with wild beasts who have only their natural arms, would be better than society with men, who, in addition to the violence of their passions, would be instructed by this doctains of death, to dissimulate and feign in order to destroy others with greater impunity. It is a device of the great enemy of souls."

The Parliament of Paris, in 1762, sent a memorial to the King, accompanied by extracts from 147 Jesuit authors:

"That he might be acquainted with the wickedness of the doctrine constantly held by the Jesuits, from the institution of their Society the Jesuits, from the institution of their Society to the present moment—a doctrine authorizing robbery, lying, perjury, impurity, all passions and all crimes, inculating homicide, particide and regicide, overturning religion and sanctioning blasphemy, irreligion and idolatry."

The Catholic King of Portugal, prior to their expulsion from that country, thus says of this

"It cannot be but that the licentiousness in-troduced by the Jesuits, of which the three leading features are falsehood, murder and pajury, should give a new feature to morals. Their doctrines render murder innocent, sanctify talses THE hood, authorize perjury, deprive the laws of their power, destroy the submission of subjects, allow individuals the liberty of killing, calumniating, lying and torswearing themselves, as their destroy may the true their propose the force of the laws of the law of the advantage may dictate; they remove the fear of divine and human laws, so that Christian and civil society could not exist where they are para-

Such is the account of the Jesuits by Roman Catholics, and such is the portraiture of the Society which-now control the papacy. About forty times they have been expelled from Euronean countries on account of their imquitous doctrines and evil practices. Now they have been incorporated and endowed in Canada '-Presbyterian Review

There is no middle path. The life of the individual, the life of society, must come at last to make self-indulgence, self-seeking, self-will, its foundation-or else sacrifice - Maio icc.

Missionaries have, in the past eighty years, formed and reduced to writing over forty languages.



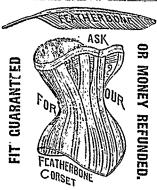
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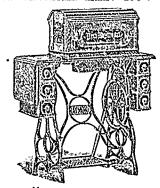
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