

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.

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.

Every evil has small beginnings—dangerously small sometimes, because it takes the closest watching to discover them, and constant care to overcome them.

Boys, do 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?

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.

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 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.

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 laws of God have been so sophisticated by their unheard of subtleties, 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 doctrine of devil, to dissimulate and feign in order to destroy others with greater impunity.

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 to the present moment—a doctrine authorizing robbery, lying, perjury, impurity, all passions and all crimes, including homicide, parricide 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 Society: "It cannot be but that the licentiousness introduced by the Jesuits, of which the three leading features are falsehood, murder and perjury, should give a new feature to morals. Their doc-

trines render murder innocent, sanctify falsehood, authorize perjury, deprive the laws of their power, destroy the submission of subjects, allow individuals the liberty of killing, calumniating, lying and swearing themselves, as their advantage may dictate; they remove the fear of divine and human laws, so that Christian and civil society could not exist where they are paramount."

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 European countries on account of their iniquitous 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—Maurice.

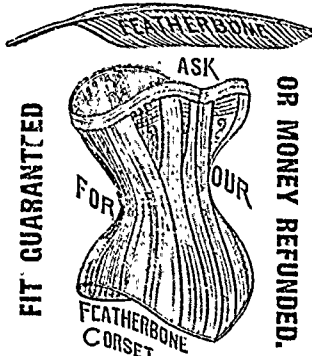
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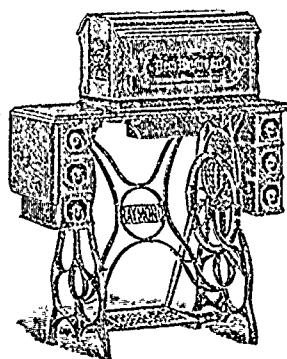
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