and BODY dily assimilated. into the circushan any other f iron.

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CHATS WITH YOUNG MEN assistance of any kind, or for luck to come to him, that ever amounted to SELF-RELIANCE

Every normal person is capable of in-dependence and self reliance, yet com-paratively few people ever develop their ability to stand alone. It is so much easier to lean, to trait, to follow somebody else, to let others do the thinking and the planning and the work Almost everybody you see is leaning on something or somebody. Some lean on their money, some on friends; some deceand upon their clothes, their pedi

It is the man who strips himself of It is the man who strips himself of every prop, who throws away his crutches, burns his bridges behind him, and depends upon himself, that wins. Self-reliance is the key which opens the door to achievement. Self-reliance is the unfolder of power.

It is astonishing how many people there are in the world looking for help, for a pull, waiting for something to come to them without payment of the legitimate price.



OUR BOYS AND GIRLS

What a Boy Can Do

"What can a boy do, any way
You ask. "What grand or great?"
Listen a moment, lad, I pray.
And I three things will state.

A boy can make the world more bright

A boy can make the world more bright
By kindly word and deed;
As blossoms call for nature's light,
So hearts love's substine need.
A boy can make the world more pure
By lips kept ever clean;
Silence can influence men as sure
As speech—oft more doth mean.

When the hour for Matins came he never inned to sing at Francis' door, and waked him up long before dawn.

Once while he was at Siena a certain keight sent him a beautiful pheasant. At soon as the lovely creature had seen the holy man of God and heard his voice it became so fond of him that it never leit him. The Friars often took it to the vineyard to set it at liberty but it quickly flew back to the Seraphic Father. Finally they gave it to a gentleman who came very fond of Francis and often came to visit him. But the pheasant languished and would not take any food. When at last they brought it back to the saint it showed its joy by its cries and flapping its wings, and began to eat with a vigorous appetite.





munion of most Protestant sects, while on the other hand the Catholic Church is alleged on matters of this kind to be "far too tolerant."

That Church is indeed the one institution which exists amongst men for the forgiveness and not for the punishment of sins, and the sects not in-

requently allege against her the same offence which the Pharisses brought sgainst Christ, that He "ate and drank with sinners."

Yet while these very same anti-Catholic or non-Catholic sects will cut a man off from communion with them for some grave moral effence, they will at the same time often take very little cognis ance, if any at all, of the gravest crufes.

members.

Is not the Rev. R. J. Campbell still a minister of the Congregationalist body, and does he not still preach his practically non Christian of Fries? Does he not deny the very fundamental basis of the Christian religion with the approval and concurrence of his congregation?

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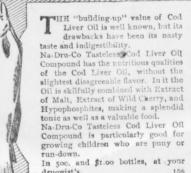




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