

comprehension your natural relation to it.

I know that the rule of your life is selfishness. I know that you are sinful, polluted, wilful and that you act from low motives. I know that the race to which you belong have all fallen from innocence, and that they have so thoroughly put out the light that God meant should light every man who comes into the world, that supplementary to the natural moral system, He has in His great benevolence devised a scheme of religion, embracing salvation. This is christianity, and its purpose is to get you back upon the track where the race first started. It is a divine contrivance, or plan for accomplishing this purpose.

Jesus Christ saw the whole mass of human machinery off the track, and going to irremediable ruin just so truly as he did not interfere to prevent it. He came and told us all how to get back, through repentance, faith, reformation the surrender of will, the abnegation of self and the devotion to the heart in love to God and good will to man. He placed himself upon the track and ran over it, not only showing us how to get there ourselves, but showing us how to run when there.

In other words, he exhibited to us a true human life. Then, when he had cleared away all rubbish from the track shown us how to get upon it again, how to run when we get there, how to avoid and repair accidents by the way—when he had done all this, and set his agents at work on carrying out his plans; he went back to Heaven, and now looks down to see how the work goes on.

Young men I believe this. I am sure it is true, and I know, and God knows that this plan which he has devised to save you and make it possible for you to lead a true human life, which shall ultimate in life's highest issue is the only one which can save you.

I know that you can never be happy until you have practically accepted this religion, and for you to go on year after year carelessly, thoughtlessly spoiling yourself, growing harder, meaner, more polluted, with no love to God and outgushing benevolence to men, is an insult to Jesus Christ and a brutal wrong to that which he came to save. The fact is that sin is the most unmanly thing in God's world. You never were made for sin and selfishness. You were made for love and obedience. If you think it is manly to reject religion and the noble obligations it imposes upon you it only shows how strong a hold the devil has upon you. It shows how degraded you are, how the beast that is in you domineers over the soul that is in you. Young man, your personal value depends entirely upon your possession of religion. You are worth to yourself what you are capable of enjoying. You are worth to society the happiness you are capable of imparting. To yourself without religion you are worth very little. A man whose aims are low, whose motives are selfish, who has in his heart no adoration for the great God and no love for his Christ, whose will is not subordinate to the supreme will gladly and gratefully, who has no faith, no tenable hope of a happy immortality, no strong-armed faith that with his soul it shall be well in all the future, cannot be worth much to society because he has not that to bestow which society

most needs for its prosperity and its happiness. A locomotive off the track is worth nothing to its owner or the public so long as it is off the track. The conditions of its legitimate and highest value are not complied with. It cannot be operated satisfactorily to the owners or usefully to the public, because it is not where it was intended to run by the man who made it.

Just look at the real object of religion and see how rational it is. It is the placing of your souls in harmony with God and His law. God is the perfect, supreme soul, and your souls are the natural offspring of that soul. Your souls are made in the image of His and like all creative things are subject to certain immutable laws. The transgression of these laws damage your souls, warp them, stunt their growth, outrages them. Do you not see that you can only be manly and attain a manly growth by preserving your true relations and likeness to the father soul, and a strict obedience to the laws of your being. God has given you appetites and he meant you should indulge them and that they should be sources of happiness to you; but always in a way that shall not interfere with your spiritual growth and development. He gave you passions and they are just as sacred as any part of you, but they are to be under the strict control of your reason and your conscience. He gave you desires for earthly happiness. He planted in you the love of human praise, delight in society, the faculty to enjoy all His works. He gave you His work to enjoy, but you can only enjoy them truly when you regard them as blessings from the Great Giver to feed and not starve your higher natures. There is not a true joy in life which you are required to deprive yourself of in being faithful to Him and His laws. Without obedience to law your souls cannot be healthful, and it is only to a healthful soul that pleasure comes with its natural, its divine aroma. Is a nose stuffed with drugs capable of perceiving the delicate fragrance of the rose? Is the soul that intensifies its pleasures as an object of life capable of a healthful appreciation of even purely sensual pleasures. The idea of a man's enjoying life without religion is absurd. I have been thus particular upon this point because I love you and because I know that without it or independent of it all my previous talk has very little significance. I have reasoned the thing to you on its merits and I urge it upon your immediate attention, as a matter of duty and policy. The matter of duty you understand. I do not need to talk to you about that. Now about the policy. It will not be five years probably before every one of you will be involved head and ears in business. Some of you are thus involved already. You grow hard as you grow older. You get habits of thought and life which incrust you. You become surrounded with associations which hold you, so that the longer you live without religion the worse it will be for you and the less probable will be your adoption of a religious life. If you expect to be a man you must begin now. It is so easy, comparatively, to do it now.

With this paragraph I cease to direct my words particularly to you. What I have said to you I have said heartily and conscientiously. I shall see you some time. We are none of us to live very long, but if we all act the manly

part we were sent here to act and are true to God and ourselves we shall be gathered into a great kingdom whose throne will be occupied by the founder of our religion. During some golden hour of that cloudless day, sitting or straying upon some heavenly hill, watching upon the far-stretching plains the tented hosts of God's redeemed or marking the shadow of an angel's flight across the bright mirror of the river of life, I shall say something about these letters to you. I shall look you in the face as I say it to see if you are moved to an emotion of gratitude or of gratification; and if you should happen to tell me that they made you better, that they led you to a higher development, that they directed you to a manly and a godly life, I should press your hand, and if I should keep from weeping it would be more than I can do now.

My next will be to young women.

Yours truly,

TIMOTHY.

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