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THE MOVING STORY OF JOHN GYLES, CAPTIVE

Another Gilimpse of the 'Stirring Times in the Early Histor $f$ New Brunswick's Great River-How the British Heeded the Plea Which a Noble Woman Posted on Her Door
W. O. RAYMOND, LL. D. THE BROTHERS D'AMOURS-(Continued












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THE TELEGBARPMS PUUPITI
The Foolish Man in Real Life--He Cannot Plead IgnoranceIf the Righteous Scarcely Be Saved, Where"Shall the Ungodly and the Sinner Appear

##     and doeth them not, shal the rikened unto and and the floods came and the house upon the sand and the rain desended and winds bhet and beat upon that house and it flll To these men as sthey are tention on this occasion. And I have judged I can do this more effectually ond profitaly by puting the foolisis indiviualal at the prominent point of view. so only indirectly and by way of contrast with the foolish, will Like the wise man of the parable, the foolish wan was in no way ignorant of the importarce of good foundations in intima tion that they differed in this particular. tiach knew a good foundation was needfuld the the permanency of any structure and especially as in itheir case. Seeing they were to build on lowland by the side of some mountain stream which at certain seasons would beeome a mighty torrent,  periority of rock foundation and seeeing that such a foundation he might have gotten, had he chosen to diz deep enough, the foolish builder could have been averted had the foundation been of rock. Choosing the sandy toundation under the protest of fis better judgment, he, in so doing took apon himself the respen on a coount of the e inspanibility of tho fou foundation. But for all that he knew the sand foundation was inferior and especially so in view of the exposed situation and the floods came, swellingt to a rushing torrent, the gentte Brook that flowed by his home, the foundations would remain secure. In his folly and In choosing the sand foundation, this man saved himself a aeal of labor and inconvenience in building. Think of the work the wise buider  just setting up some cedar posts and laying the sills upon them. But though he saved himself some trouble in the begining, , be brought tpon himself far greater trouble in the end. For, contrary to his hope and expeetation, when the rains descended and the floods came, the fretece current undermined the foundation of sand and his house fell, the wreckae ceing swept away upon the bosom of the waters. Thus did he suffer on account  Such an one cannot plead ignoranee of the manner of life Jesus woold have him Iead for he has hhard the sayne of Jesus or if he have not he might have heard them and so is inexecusabibe. The Bible is or might pe in every home of the land, while in every, city, tow and countryside,   word and hence are accountable for such consequences as may follow upon their disregrd of it. The inhhobitants of Jerusalem whom Jessu woold have gathered to Himself to protect, but who would not submit, had only  Diame for the deatin and gloom under when hnet They are accountable for who hear the sayins of Jesus and do them not The the consequences and must sulfor cThen

 Mark well the presumption of the foolish nian in real life thomJonde sikened unto the foolish man in the parable. In the face of the
Jese
 ishly risks, in the face of all these utterances that he is and whed the
ane in his disobodience to the sayings of Jesus, as if he toped the
What madness, what presumption this, for sueh as believe that He who
 or hiop of change. "Hie that is unjust let thim be un
no filthy, let him be filthy still ;and he that is righte.
ous still, and he that is holy let him be holy still."


 deceived, God is hot mocked; for what soever a man sowethe, that shal he
alsor reap. For he that soveth to his hess shall of the flish reap corrup-
tion"-that is to say-moral taint or infection of charaer that isuse in
 of Christ so far as the settlement of this personal mat mer before the judg-
ont $\begin{aligned} & \text { ment seat of our oun conseiene, is concerned. Let toothing distract our } \\ & \text { aittention or deter us from determining our place as anong ithe wisc or }\end{aligned}$ hoonsh de mistaken? It seems most irrational that any one should not
concern himself about this matter. And the more so because so many are of the foolish class. Do you not recall the words of Jesus? "Wide is
the gate and hroad the war that teadett to destruction and many there ene
hat go in thereat." Foolish men such as the one in the parable may be


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