VENTURE.

AND THIRTY-ONE R THE DUCHESNE

ree Press, 12th.)

a thrilling adthe Upper Ottaapids, about four whole raft being s at once. Rafts r are towed from bay at Britannia. th side of Lake iately above the ame. Here the nd one at a time rapids, by two or being caught bewhich they are due time runt he e. Yesterday the started down aft belonging to ing of nearly a pon which were men. A strong led at the time, the steamer ene bay at Brittania found that there etween steam and rce of the current er the raft would or carried bodily pids. . This was e o'clock in the as added to the that more power the raftsmen used abated energy to dangerous current thrown by wind iggle was not of adily but sure

wards the rapids

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h and some little

Vhen the steam-

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er that the ves-

om being carried men on the raft Four took to e shore in safety, erring to run the hich they were hing. It must moment to the gs on the bound nen begining to e angry waters as well as hidden ere were hurried ne raftsmen, who t likely to pass and a moment le scene preew who happenraft broke up, the cribs being but the majority ne out of the tryth the men on n one of the cribs ree raftsmen, nan Francis, Jean n Conroy. The d any severe inrightfully crushthe timbers, his in several places dislocated at held on to the rescued by his below the rapids bers were caught. received slight could be ascer-

s nature. Conroy

General Hospital

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as been set, but

to do anything

will have to be

NATIONAL BIBLE LESSONS.

LESSON III. TUBNING TO THE TILES; or, The Gospel for all. Acts 13. 42-52. July 15.

EXPLANATORY.

HEN THE JEWS WERE GONE OUT In et of the manuscrips and the best ones read, As they were going out of the synagogue, they besought," etc.; that is as Paul and Barnabas went out the people besought. The Jews did not reject the doctrine until they saw the multitudes. (Ver. 45.) Religious proselytes. Those who had been converted to Judaism from the gentiles. "Religious" is better rendered "devout." Devout men will seek to know all the truth. Grace of God. Salvation was by grace a free gift, not by works of the law. Paul wished them to raise their hopes upon this free grace only. Probably the week was devoted to private teaching and exhorta-

ALMOST THE WHOLE CITY. That is, not only the Jews and proselytes, but a general gathering of all classes. It was this that aroused the jealousy of the Jews, so that they were filled with envy. The Greek zelos is elsewhere translated zeal, indignation, fervent mind, jealousy, and is literally boiling or heat. Contradiction and blaspheming. Their jealousy led them into rejecting the message of mercy, and the fearful sin of blaspheming God.

WAXED BOLD. Or spake boldly; neither fearing the Jews, nor stopping to argue further with them. Boldness is necessary in those who would speak for Christ. Those ministers who cower before public sentiment, and fearing to displease their hearers let the whole truth go unspoken, ought not to claim apostolic succession. Necessary. God's covenant with Israel required that they should first receive the offer of citizenship in the kingdom of Christ, but not the exclusive citizenship. Judge yourselves. Not that they considered themselves unworthy, but they uttered their own condemnation. So will every soul that is finally lost. Commanded. The quotation is a promise to Christ(Isa. 49, 6,) but what God promises shall be done. Christians should consider themselves directed to do so far as in them

THEY WERE GLAD. Not all, neither was it all of the Jews who rejected the gospel, but it was characteristic of them, As many as were ordained. Some translate this word disposed, and put it in op- ralgia and other forms of pain with simiposition to the "judge yourselves" of lar success. verse 46. Others hold it as proof of an eternal decree. The word is elsewhere used in the sense of self-disposed, as in Rom. 8, 7; Acts 20, 13; James 4, 7; 1 Cor. 16, 16; etc., and it is also used where the determination comes from external au thority, as Acts 22, 10; 15, 2, etc. Here it probably includes both : the work of the spirit on their hearts, accepted by them, and, therefore, effectual. Published. By the new converts; the natural result of their own conversion.

DEVOUT AND HONORABLE WOMEN. By devout we are to understand them to be worshippers of God, either Jews or prose lytes, by honorable, their rank probably wives of the chief men, who were induced by them to join in the persecution by the Jews. Paul refers to this persecution in 2 Tim. 3, 11. Expelled them. Not by legal enactment, because we find them there again in chap. 14, 21; but the disciples felt compelled to retire for peace and safety, as commanded by Christ (Matt. 10, 23,) and in further obedience to his commands they shook off the dust of their feet, (Matt. 10, 14,) in token that they were free from the impending judgment for their evil deeds. Iconium. Now called Koniyeh, then a populous and important city at the foot of Mount Taurus, and at one time the Metropolis of Lycaonia. About ninety miles south-east from An. tioch.

DISCIPLES. Those who were converted at Antioch, as well as Paul and Barnabas. The work of grace was a work of joy which the world could not give, and could not take away. They were not only glad in spite of suffering, but because of suffering-it was a proof of their nearness to Christ. (John 15, 19.)

GOLDEN TEXT. And in his name shall the Gentile trust. Matt. 12, 21.

DOCTRINE. Universality of salvation. Rom. 5, 12-21. The next lesson is Acts 14, 8-20.

There has been a falling off in the English Missionary collections. At the annual meeting of the great Church Missionary Society held May 1st, the receipts were reported at £190,693 and the expenditures at £210,859. The Wesleyan Missionary Society on the previous day had reported an income of £146,231 and an expenditure of £164,195.

General C. B. Fisk, of the United States, in closing his address at the late celebration of the century of City Road Chapel London, said: "I bring you the greetings of your daughter over the seaa large overgrown girl she is. When Wesley laid the foundation of his house the entire membership of his societies num beredless than 40,000. During the past one hundred years, what hath God wrought! From the Arctic Ocean on the North to the Gulf of Mexico on the South-from the broad Atlantic on the East to the broader Pacific on the West of the North American continent—there is hardly a square mile of land without its Methodist chapel I, too, hail the day when Methodism shall be one, and during the next ten years I expect to be a delegate to a Methodist Ecumenical Council in London."

A MINISTERIAL SABBATH.—There is one secret. I keep a Subbath. Few ministers do. Many years I did not. On Friday night I go to bed and say, "Now I lay me down to sleep," and no one must wake me until Sunday morning, even if the Sunday Magazine should suspend, or the Church of the Strangers burn down. I never yet have slept that long, as I generally rise on Saturday afternoon to boil for an hour in the Russian bath. Generally, on Saturday night, I cannot recollect what the texts for Sunday are, having put the preparation all safely away. Such a regimen enables me to begin fresh on Sunday, and work until Friday night like a house on fire and the wind blowing. -DR. DEEMS in the Sunday Magazine.

MONTREAL, March 1, 1877. MESSRS. T. GRAHAM & SON.

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CORNER GRANVILLE AND SACKably have been small if there had not n tokens of the Divine blessing. The ess granted has not been limited to particular portion of the field. In the ncy of this work, the obligations in-ed in the great commission were not by the church. A few large-hearted, such as Carey, Coke, and others, had the the spirit of this work. The difties encountered were great: counwere closed; commerce frowned; and bettors of slavery were bitter in ther bestion. The obstacles have been over-uits have been gathered from in an its Branches.

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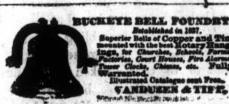
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