

Christ in the Psalms.

"There are many who profess to expel Christ from the Psalter in the interest of the Psalms themselves. But the Psalter, as a living thing, and the association with it of our incarnate Lord, stand together. Those were memorable words which Mr. Coleridge wrote upon the margin of his prayer-book. 'As a transparency on some night of public rejoicing, seen by common day, with the lamps from within removed, even such would the Psalms be to me, uninterpreted by the Gospel.' A living statesman has spoken in language of transcendent truth and beauty of the Psalter, in one of its aspects, as the whole music of the human heart swept by the hand of its Maker. But not all the human universality of the Psalter—not all its unquestionable pathos, and cries from the depths—not all the mystic elevation of the songs of Degrees—not all the ringing bells of its hallelujahs—can alone preserve for it its present place. A learned Brahmin Pandit has lately become a convert to the Gospel. From his acknowledged eminence as a Sanskrit scholar, it was expected that he would first study the Greek of the New Testament, as its cognate language. But his love for the Psalter is so deep, that he has first devoted himself to Hebrew. For, in the Psalter he finds Christ and the Gospel, and without that, he would no doubt prefer the ancient hymns of his race and country. Without an intense conviction that Christ is in the Psalter, that it is in sympathy with His passion and His glory, its words would, after a brief season of deference to ancient custom, be almost unheard in our churches and cathedrals. They would be comparatively silent for the future in sick-rooms, and unbreathed by the lips of the dying saints. The voice of millions of Christians about them would be like the pathetic cry of a simple old man, who said, when the photographs of his grand-children in a distant land were presented to him—'It is they, and it is not they; take them away.' The Psalms for the future might no doubt remain, and we might read them in a book, of which successive editions might be called for; but the fitting symbol for the frontispiece of that book would be a broken lyre, dropped from a dead man's hand."—Bishop of Derry.

Vivisection.

This is a question which has been considerably agitated in Europe, and particularly so in this country, as to whether experiments might be made on living animals by performing surgical operations upon them in the interests of medical science. In the House of Lords, at the second reading of a bill intended to limit the practice to purely scientific objects, an interesting discussion took place, in the course of which it was stated that the so-called anaesthetic, urari, had the effect of paralysing all the nerves of motion, while it allowed the nerves of sensation to remain in their normal condition. It was, therefore to be absolutely prohibited. The Duke of Somerset, opposed the bill, remarking that any one of their lordships, in a single day's rabbit shooting, would inflict more pain than scientific men in a whole year of physiological experiments. Pain was daily inflicted upon animals for purposes of amusement, curiosity, and vanity. Birds were killed that they might be worn on ladies' bonnets; they ransacked the Arctic regions for their seal skins, and India for their ornaments. He asked whether there was no cruelty when a rabbit was put into the den of a boa-constrictor, and quoted the saying of a medical man that, "when a man cannot try experiments on animals, he will probably try experiments on his patients." A late president of the College of Surgeons said that surgeons sometimes abused their opportunities, and he instanced the case of a surgeon, who was in the habit of pausing over a splendid operation while he was expatiating on the brilliancy of the performance. If experiments were not to be made on animals, he said, surgeons would experiment on man; they would, of course, experiment on their patients, and it was probable that such experiments would be made on the poor, rather than on the rich.

Many seem to make no distinction between the wanton and unnecessary infliction of pain, merely for curiosity, amusement, brutality, or for the gratification of vanity, and that which is caused for the purpose of producing valuable results, which can only be effected by such infliction. When strictly confined to that which is necessary for the life, the health, or the general well-being of the human species, it must belong to a different kind of morality from that which is produced from mere wantonness or amusement.

Marriages and Deaths.

BIRTHS. At 57 Jarvis Street, on the 15th June, the wife of the Rev. J. M. King, M. A., of a daughter. At the Manso, Colchester, on the 7th inst., the wife of the Rev. D. D. McLaren, of a son, still-born. DEATH. In this city, on the 12th inst., JAMES HENRY Steward of the P. L. Asylum, aged 41 years.

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THE PRODUCE MARKETS.

Table of market prices for various commodities in Toronto, London, and Ottawa. Includes items like wheat, flour, sugar, and various oils.

Official Announcements.

MEETINGS OF PRESBYTERIES. BRUCE.—At Port Elgin, on the 2nd Tuesday of July, at 4 o'clock p.m. KINGSTON.—At Kingston, in Brook St. Church, on the 2nd Tuesday of July, at 3 p.m. HURON.—At Senartha, on the 2nd Tuesday of July, at 11 a.m. PAIN.—Presbytery meets in Zion Church, Brantford, on the 1st Tuesday of July, at 2 p.m. BARRIE.—Next meeting at Barrie, last Tuesday in August, at 11 a.m. LINDSAY.—At Cannington. TORONTO.—At Toronto, in the Lecture Room of Knox Church, on the first Tuesday of July, at 11 o'clock a.m. COBURN.—At Cobourg, on the 1st Tuesday of July, at 11 o'clock a.m.

MONEY.

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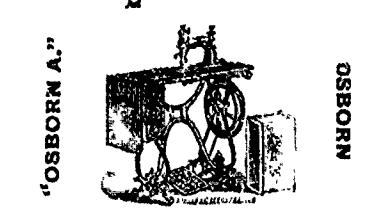
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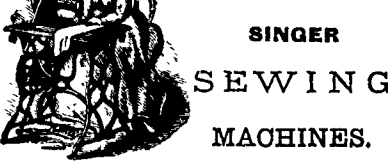


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Table showing sales figures for various sewing machine brands like Singer, Wheeler & Wilson, etc.

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