

where he had laboured as ordained missionary for the twelve months before. The congregation heartily welcomed Mr. McIntosh in his new relationship. Tea was provided in the Sabbath school room at 6 o'clock, and at the appointed time the induction service began. Mr. McLeod presided; Mr. McCullough, of Elmvale, preached on religious training of the family. Dr. Grant addressed the minister, and Mr. Moodie the congregation. The Presbytery being closed with the benediction, the service remained, and congratulatory addresses were given by Messrs. McLeod, W. McKee and Findlay, also by Messrs. Hudgson and Dickie, fellow-students of Mr. McIntosh, who, last of all replied with a very good speech.

Presbytery of Peterborough.

A MEETING of the Presbytery of Peterborough was lately held in the Mill Street church, Port Hope, called for the purpose of inducting Rev. A. Laird, who was recently chosen by the congregation to preside over them as their pastor. The moderator of the Presbytery, Rev. Dr. Smith, presided. Rev. J. Hay, of Cobourg, preached an eloquent and most effective sermon on the nobility of the Christian calling. Rev. P. Duncan of Colborne, then addressed the minister on the relation of the pastor to his flock, interspersed with wise counsel, and Rev. Mr. Gilchrist addressed the people upon their duty to their pastor; and how amicable relations that would tend to the advancement of the cause of Christ might be maintained between them. A social entertainment and tea, given for the purpose of welcoming their pastor was held in the Town Hall. Addresses were delivered by the chairman, and Rev. J. Hay, B.D., of Cobourg, Rev. C. S. Lord, B.A., of Grafton; Rev. J. K. Gilchrist, B.A., of Baltimore; Rev. Mr. Laird, father of the newly inducted pastor; Rev. E. Daniel, B.A., rector of St. John's, Port Hope; H. White, Esq., and by the new Mill Street pastor. These addresses were interspersed with a number of beautiful selections in sacred song, by the Misses Merrifield, Walker, Sing, Cameron, Liggett, of Orillia, and Boyd, and Mr. T. L. Anderson. A very pleasing variation during the evening was the presentation of a purse to Rev. Mr. Cleland, in recognition of his services as moderator of the session, and in attendance at the prayer meetings, during the vacancy of the church. The address accompanying the purse was read by Mr. George Waddell, and the presentation made by Mr. W. Carson. Mr. Cleland replied very gracefully. Mill Street congregation is to be congratulated on the success of their induction entertainment, and their new pastor upon the warm reception he received by Port Hope people of all denominations in taking up his new duties.

Rev. Mr. McKENZIE, of Lucknow, has been called to the church in Chesley, vacated by Rev. D. Perrie.

The C. E. Society of Ailsa Craig reports well. At a recent meeting the evidence of prosperity was noticeable and cheering.

A very flattering complimentary address and presentation have been tendered to Mrs. Wm. Couse by the Streetsville congregation.

Rev. Mr. CAMERON, recently ordained, is in charge of the Wingham congregation, in the absence of Rev. Mr. Perrie in the old country.

The C. E. Society of Hirtle, Man., has issued a neat syllabus of work for six months until October, which will prove very handy and useful to the members and friends.

KNOX CHURCH, Guelph's Y. P. S. C. E., has elected the following officers: president, Mr. Albert Bedford, vice-president, Miss S. Stevenson, rec. sec., Miss F. Lowe, cor. sec., Miss E. Hamilton, treas., Miss M. Scott.

The reception tendered to Rev. Mr. MacPhail and Mrs. MacPhail in the lecture room of the church, at Picton, Ont., was a most gratifying success. Registrar Mackenzie made a most efficient and popular chairman. The refreshments were plentiful and of the best. The programme was excellent, Mr. and Mrs. Morgan, and Fairy, also Miss Illsey, and

Messrs. Worrell and Illsey—all did well, and altogether, the occasion was a most pleasant event.

The funeral of the late Rev. H. Norris, of Glen Allan and Hollin, took place on the 6th inst. The services were conducted by Rev. Mr. Hamilton, Winterbourne, *pro tem* moderator, of Guelph, Revs. J. C. Smith, Dr. Torrance, R. M. Craig and Dr. Middlemiss.

Correspondence.

The so-called "Cursing" Psalms.

SIR—Many cry out most lustily for the expulsion from the psalter of the psalms above described. They say: "They are utterly unfit to be used in Christian worship, for they give expression to a malicious spirit. The Gospel breathes love." But I have not the least doubt that many of those who use these "great swelling words" about certain psalms, would bitterly sneer at the idea of an edition of Shakespeare's works cleansed from the filth which belongs to them.

Dr. Geikie in "The Holy Land and the Bible" (vol. I., pp. 332-3,) says: "The Orientals are, indeed, mighty in cursing, and always have been. They will curse the fathers and mothers, the grandfather, and all the ancestors of anyone with whom they have a dispute, imprecating all kinds of evils on every one related to the object of their rage. We can see the same custom in different parts of the Old Testament—for it needed Christ to teach men love. An example is offered in David's curse on Joab for the murder of Abner. . . . So too, we read that Saul's anger was kindled against Jonathan, and he said unto him, 'Thou son of the perverse, rebellious woman,' thus cursing his son's mother—his own wife." Greater nonsense could not be uttered than to say that Saul was cursing his own wife. Any one who knows the difference between his head and his feet, knows that slandering one is a very different thing from envying him. In the same work (vol. II., p. 308,) the Doctor says: "As to cursing, it is at home among Orientals, they seem to have a natural genius for it. . . . Orientals could still, I suppose, justly claim to be the most proficient of cursers." The maledictory psalms are in strict keeping with Oriental usage.

Well, in Acts I., 16, 20, Peter says: "This Scripture must needs have been fulfilled, which the Holy Ghost by the mouth of David spake before concerning Judas. . . . For it is written in the book of psalms, Let his habitation be desolate, and let no man dwell therein; and his bishoprick let another take." Here, the apostle quotes Psalms lxi., 25; cix., 8. These are "maledictory" psalms, and, of course, according to Dr. Geikie—"in strict keeping with Oriental usage." Therefore, when the Holy Ghost spoke by the mouth of David, the words just quoted—and Peter says that he did—he was no better than the "hardened scoundrel" who gives vent to his rage in cursing. Of such a spirit a dove is certainly a most unsuitable emblem. Let the doctor, or any of his admirers, get over that difficulty if he can. Paul says in I. Cor. xvi., 22, "If any man love not the Lord Jesus Christ, let him be accursed" (anathema); and in Gal. i., 8, 9, "Though we, or an angel from heaven, preach any other Gospel . . . let him be accursed. . . . If any man preach any other Gospel . . . let him be accursed." "Of course, such language—according to Dr. Geikie—is in strict keeping with Oriental usages." It is, therefore, contrary to the teaching of Christ, for He "teaches men love." Therefore, one or other of two things is true. 1. Paul does not speak here, as he is moved by the Holy Ghost. Therefore, his words here have no more divine authority than have the curses in Burns' writings. 2. If he speaks as he is moved by the Holy Ghost, we have the Holy Ghost and Christ "pitted" against each other, the former teaching men bitterness and wrath and anger, etc.—the latter, love. Let the doctor or any of his admirers, get over that difficulty if he can.

I shall now give an extract from an article by Rev. Mr. Edgar, of Dublin, on "Old Testament Morality," in the British and Foreign Evangelical Review for January, 1878. He says (pp. 22-3):—

"We are warranted, therefore, in inferring that the psalmists who composed the vindictive psalms, among whom, of course, David was pre eminent, were not men actuated by petty spite and desires for private revenge. They were men of large heartedness and of public character. They saw in the enemies of the state, the enemies of their God and of His holy religion, and they appealed to heaven to terminate the successful wickedness that was such a perplexity to thinkers of that time. And this, as it is observed, is exactly the Christian attitude. The Christian, while desiring the good of all, and working earnestly that men may give up their enmity to God, at the same time hopes for a termination to successful wickedness, if not in the conversion of sinners, at all events in their just judgment by the Most High. The Christian recognizes the truth of these psalms, which, in a single verse, may be thus given: 'O, Lord God, to whom vengeance belongeth! O, God, to whom vengeance belongeth, show Thyself.' (Psa. xlv., 1.) But 'the day of grace' bulks more largely before his mind than it did before that of these psalmists, since the Gospel has pushed out into the other life the main portion of man's doom. We may therefore conclude this portion of our argument in the words of Mr. Hammond, when, after directing attention to the imprecations of St. Paul (II. Tim. iv., 14, and three other passages), he says:

"When we remember that it is not for the glory of God now, any more than it was in the apostolic age, that the sinner should escape, and that sin is now no less abominable, no less hateful and dishonouring to God than it was formerly, it is difficult to understand why the prayer for a just retribution should be less needed or less appropriate than it was in the infancy of the Christian Church."

If I wish to make a copy of a picture twice as large as the original, I must, of course, make everything in the latter twice as large as the former. For example, parts a quarter inch, a half inch, or a whole inch high or broad, in the original must be a half inch, a whole inch, or two inches high or broad in my copy. The Christian Church is ancient Israel on an enlarged scale. Therefore, those parts of the Psalms which first applied to ancient Israel now apply, with an enlarged meaning, to the Christian Church. To confine them to their original meaning is the same as to bring into a copy of a picture, said to be twice the size of the original, parts the same size as they are in the latter.

WOODBRIDGE, Ont.

T. FENWICK.

Young Men and the Church.

EDITOR PRESBYTERIAN REVIEW:

SIR,—In the REVIEW of May 17th, I notice an editorial headed "The Church and Her Young Men." The article commences: "The Committee on the State of Religion at the recent meeting of the Synod of Toronto and Kingston, reported that nearly ninety-five per cent. of the membership of Young People's Societies were composed of women and girls. This is tantamount to saying that the young men of our congregations are not reached and won for Christian work." Now, sir, who is responsible for this sad state of things. I most unhesitatingly say the ministers and elders are in a great many instances the cause of the loss of very many good, bright young men. The cause is not far to seek. A congregation is vacant, and a minister is called, and when he is preaching for the call, who so affable as he! As soon as he is inducted, or at least, in a few short months after, "Presto, the change!"—he clothes himself in, I was going to say, an iceberg, for he may just as well be, as far as any sympathy is shown to the young men of the congregation over which he is called to preside. The minister on the Sabbath may preach eloquently, but unless he recognizes the young men on Monday, and draws them to himself by kindness and recognition when he meets them outside of the church, the young men note the change, and come to the conclusion that they are not wanted and that they had better stay away from church. I know a minister in Manitoba who is in charge of a congregation in one of our Western towns where