

our sin of neglecting the Jews, and to pray for forgiveness and grace to arise and study the claims of the Jews, and to intelligently and zealously go forth according to the Word of God, for the conversion of His ancient people.

God, to accomplish His designs, whether in creation, providence or in redemption, uses means. Now as to the Jews, it is plain from Scripture that God designs their conversion. *I might cite many passages, but one will suffice our present purpose (Romans xi. 25, 26, "For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits, that blindness in part has happened to Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved: as it is written, 'There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob'). With this clear indication of the purpose of God toward the Jews, the second duty of the Christian Church is to make special effort to promote the conversion of the Jews. I use the words special effort advisedly.

The Jews are a peculiar people, and must be approached in a special way. They are unique in their mental character. They require an entirely different treatment from the heathen Gentiles. Their objections are not the heathen man's objections. Neither are their difficulties. They believe many things which the heathen have never heard: they have a standard of right and wrong with which the heathen are unacquainted.

They are like the heathen in this, that they need to be regenerated to be brought to Jesus; but the lines of argument to be pursued with the Jews and the heathen are widely dissimilar. There is another peculiarity in their case with reference to their position in the world. The Jews are not to be found in one place like the Hindus, New Zealanders or Chinese, etc. They are emphatically a scattered people—a few in one country and a few in another. Yes, God has indeed sent them abroad over the earth, scattered among all nations, but He has not ceased to love them. No. God exercises toward them a peculiar love. (The precious sons of Zion, comparable to fine gold, how are they esteemed as earthen vessels?) God, speaking of them, says (Jeremiah xii. 7): "I have forsaken Mine house, I have left Mine heritage; I have given the dearly beloved of My soul into the hand of her enemies."

It is true that God has given them into the hand of their enemies for a season, but God still regards them with peculiar affection (Jer. xxxi. 20), "Is Ephraim my dear son? is he a pleasant child? for since I spake against him I do earnestly remember him still."

(To be concluded next week.)

KINGSTON CHURCHES AND MINISTERS.

MR. EDITOR,—In looking over your issue of December 22nd, I observed a sketch of a trip from Toronto to New Brunswick, giving brief notices of various places, Kingston included. As the writer of the sketch seemed to be desirous of imparting information to your readers, I noticed with surprise that the greater part of his notice of Kingston was occupied with one Presbyterian Church and pastor—the congregation referred to being neither the largest nor the oldest in Kingston—while the others are entirely ignored. It is true that Cooke's Church has been recently enlarged and improved in a way that does great credit to the congregation, and I observe that its pastor is mentioned as an occasional contributor to THE CANADA PRESBYTERIAN. Neither of these facts, however, is any reason why your distant and uninformed readers should be led to suppose that Kingston—a city of some 15,000 inhabitants—has only one Presbyterian Church and minister! Allow me to supplement your correspondent's sketch by mention of the two important congregations he has passed by altogether.

St. Andrew's Church is one of the oldest public buildings in Kingston, and of course its congregation is also the oldest Presbyterian charge. It was built early in the century, and its first settled pastor, the Rev. John Barclay—a man much beloved—came out to the congregation about 1822. His successor was the Rev. John Machar, D.D., whose long pastorate and faithful labours have left a fragrant memory that will long endure. A man of like spirit is its present pastor, the Rev. John Mackie, formerly of Dalbeattie, Scotland, who last year succeeded the Rev. Dr.

Smith, whose missionary zeal and genial character are well known in the Church. Though Mr. Mackie has only been for about a year the minister of St. Andrew's Church, he is already much beloved by his people. He is an earnest preacher, a faithful pastor, and a man of much literary taste and ability. He has a specially warm and genial sympathy with young men, and his kind and brotherly treatment of them gives him a strong influence over them. As his church is attended by a large number of young men at a distance from their homes, students in Queen's University and other educational institutions, and young men in business, to the number of nearly 200, a very pleasant reception was recently given to these, in St. Andrew's Hall—on the part of the minister and kirk session—ladies of the congregation acting as hostesses on the occasion. Mr. Mackie adds to his other good qualities that of being a true Christian gentleman—no unimportant requisite for a minister of the Gospel. The lack of sufficient accommodation for the large and increasing congregation is forcing on the people the necessity either of enlarging the old church, or building a new one—the latter proposal being at present the more favoured. If a new one is built, it will be an ornament to the city.

The congregation of Chalmers Church separated from St. Andrew's, at the time of the Disruption, and was at first known as the "Scott's Free Church," while Cooke's Church began as the "Irish Free Church." The present commodious and handsome church was built some years later, and was very much enlarged a few years ago, being now an exceedingly commodious building, and possessing a fine organ. Its first minister was the Rev. R. C. Burns, now Dr. Burns, of Halifax. His very popular pastorate was followed by that of the Rev. Patrick Gray, a man of rare ability, noble Christian character and broad charity. He died at his post, deeply mourned by his congregation. His successor was the present minister, the Rev. F. W. McCuaig, soon about to leave it for an appointment in British Columbia. Mr. McCuaig has always been a hard-working minister, faithful to his convictions, and fearless in opposing whatever he deemed wrong, and will leave in Kingston friends who will always be glad to hear of his welfare in his new home.

One Kingston minister who has not been mentioned is the Rev. Andrew Wilson, the first minister of Cooke's Church, who for many years laboured faithfully among the people—mainly composed of North of Ireland Presbyterians and their descendants.

A KINGSTON PRESBYTERIAN.

LETTER FROM FORMOSA.

- Through the kindness of the Rev. Dr. Wardrope, Convener of the Assembly's Foreign Mission Committee, the following letter from Rev. John Jamieson, Tamsui, has been forwarded for publication:

DEAR DR. WARDROPE,—A short time ago I returned from a fortnight's visit to the chapels on the west side of the island. It is a little more than a year since I saw those in this group, and this time I noticed a marked improvement in the chapel buildings. At that time some were in need of a little repair, so Dr. Mackay went down early this spring, and made a general renovation. At the town where we spent the first night after leaving Tamsui, instead of putting up as before at the damp, crowded Chinese inn, I had the pleasure of lodging in a clean, airy chapel. This is a new one opened this year, and a preacher of experience is now at work building up a congregation. The Gospel had been regularly preached in that town during the last fourteen years, but until this year a chapel had not been opened.

I next went to Tek-chham, and in that city spent a Sabbath. There the building for the chapel and also the house for the preacher have been rented for ten years. They are much more commodious and suitable than the former building. Going round to the chapel on Sabbath morning, I found a quiet and attentive congregation of some 130 assembled, who, with the preacher, had been occupied in practising hymns. We had two short services with an interval of half an hour between, and then let the people disperse for the day, as some had come from a distance in the country, and could not well remain till afternoon. At Tiong-Kang, another station where I stayed two nights, we had worship in the evenings, from thirty to forty being present.

An-lang is the station farthest south, and here also

another house has been secured for ten years. The situation is better, the chapel and other rooms are larger than those of last year. To say that the chapel is neat and well fitted up is only to express what is true of the rest, for all in this group are now in a state of excellent repair, not a brick or piece of mortar out of its place. I do not, however, know experimentally of the trouble and labour involved in bringing them to this condition. As most of the church members belonging to this station live at some distance, I did not meet with so many of them as are at some other places. One old convert, who came from a village two or three miles inland, inquired very particularly for Dr. Mackay. The old man had heard that Dr. Mackay had been ill with fever, and, as he said, it made his heart very sad. Upon my telling him that the doctor was well again he was greatly pleased.

At the station on the seashore nearest Tamsui, I spent another Sabbath. It is a scattered village, and most of the people are poor. Congregations of about seventy gathered in the chapel on Sabbath forenoon and afternoon. After morning service at every chapel there is the dispensing of medicines by the preacher, often to large numbers afflicted with troubles of various kinds, sore eyes, bad legs, malarial fever, etc. Wherever we go we meet with evidence of the power of the medical work here to help the Church. A preacher will often point out a man who was brought in through some medicine given in sickness, which had relieved him. He would come again and again to hear the Gospel, and so become a convert.

Going among the chapels and converts, one like myself, as yet a comparative stranger to the people and their affairs, might at first be apt to suppose that all went on smoothly, and that there was no great difficulty in carrying on the work at the various stations. But where Dr. Mackay or A'Hoa goes he gets beneath the surface, and finds there are always numberless things needing attention, family troubles of all kinds, plotting against the converts, and so on. These things are what they daily have to deal with, whether at Tamsui or in the country. It can be seen that the chapels and converts are having an influence upon the heathen in various ways. Many who do not profess Christianity have more or less acquaintance with the new doctrine. Converts have friends and acquaintances living in places where there are no chapels, and by coming and going knowledge is spread. At the same time the population is great, and many more chapels will be required before all can have an opportunity of meeting for worship. Stop for a short time at any country village, and soon you have a crowd around you large enough to fill a fair-sized building.

On returning home I found that a good many had been suffering from fever. We were surprised to see A'Hoa come round one morning in a chair. He was just recovering from a severe attack which came upon him suddenly one night, when he had to take shelter under a small grass roof by the roadside. Dr. Mackay's first convert after returning from Canada, and faithful attendant for five years, the ablest young man at present in the field, had been brought very low, the doctor watching by him seven nights in succession. He is now slowly gaining strength. With kind regards, yours sincerely,

JOHN JAMIESON.

Tamsui, Formosa, Oct. 20, 1886.

A MOVEMENT has been made by Jews in Pittsburg which, were it generally favoured by that people, would greatly help the better keeping of the Sabbath. It is stated that the congregation of the Eighth Street Synagogue, composed of the leading Hebrews of Pittsburg, has started a movement to drop Saturday services, and hold them on the Christian Sabbath. Various business and other reasons are given for the proposed change. The movement is supported by both reform and orthodox members.

It is reported that Professor Story, in his opening lecture at Glasgow, said the divinity halls did not belong to the established kirk, but to the national universities. The Church was not bound to the halls, and if it were so ill-advised it might institute others of its own. The chief link between the Church and the halls was that the professors must be its ministers and sign its creed. He knew no reason for this in the case of the chair he held. In Theology, as in everything else, they ought to trust to the inherent power of truth.