

arguments and views do seem, in some measure, to tend.

This alone would be a sufficient answer to his objections against the use I have made of the passage referred to in Romans. But I may further say, that on a re-perusal of the commencement of the chapter, I perceive the Apostle makes the most pointed allusion to the Jews as a whole; his words are:—"My heart's desire and prayer to God for Israel is, that they might be saved." He then goes on to show how, in their ignorance, they attempt to save themselves in their own way, instead of submitting to God's method of saving men; and afterwards proceeds to state what your correspondent properly calls "an eternally blessed truth," that "Whosoever shall call on the name of the Lord shall be saved," Jew or Greek; for in the eye of the Most High there is no difference between them. I entirely agree with "An Humble Believer," that in the above Scripture "St. Paul does not make the most distant allusion to the question of national conversion," nor do I think he alludes to it any where else; but I humbly think that he does distinctly allude to the POSSIBILITY of the whole being saved, and states an important truth from which we rationally and properly infer that whatever external differences may exist between the unsaved Jew and his Gentile brother sinner, yet that in the sight of God they are on the same level, both equally welcome to the blessings of the new covenant—no privileges being offered to one, to which the other has not an equal right, through the exercise of faith in the Saviour.

Thus far had I written when your correspondent's 6th letter made its appearance. In this letter there is nothing on the subject under discussion to which I have any serious objections; on the whole I regard it as favouring the position I have taken almost as much as the opposite.—Your respected correspondent lays down three propositions, on which he enlarges with considerable effect. They are as follows:—

1st.—"The Jewish people occupy a standing of special hostility in relation to Christ and his Gospel."

2nd.—"The Jewish nation are suffering the infliction of special moral disadvantage, with respect to Christ and his Gospel."

3rd.—"The Jewish nation are specially and providentially preserved in a condition of distinction and separation from other people, which is without a parallel among the nations."

With respect to the first proposition, no one can successfully deny it. "The Jews occupy a standing of special hostility in relation to Christ and his Gospel." So do all Atheists, Deists, and other infidels. The Japanese, too, occupy an attitude of special hostility to Christ and his Gospel; but it does not surely follow, as a matter of consequence, that they shall all be ultimately converted.

The Jews are suffering under a special moral disadvantage with respect to Christ and his Gospel. This, however, is to be attributed solely to their unbelief, and not to "the finger of God;" for if their special moral disadvantages be from God, their sin cannot be of and from themselves.

I shall be glad to see your correspondent reconcile his apparently conflicting statements, viz:—

"Of Jewish UNBELIEF, we may therefore say, to a great extent, with the magicians of Egypt, 'this is the finger of God;'" and "Their sin is of and from themselves."

That the Jews remain distinct from all nations, no one, I think, will attempt to deny. That they have been "preserved," is quite another question. That they differ, in many respects, from the people of many countries, as much indeed as Chinese differ from English, or as the Negro from the Caucasian race, is most evident. That their condition and peculiarities are the result of the circumstances in which they have been placed, of the moral laws and rites which they hold in the highest esteem and the most profound superstition, and of their unbelief, as manifested in the rejection of the Saviour, is, I think, equally evident.

Their separation from the nations of the earth has a bad effect on their moral condition.

It is safer and better, therefore, to attribute that separation to unbelief and hardness of heart than to attribute it to a gracious Providence, un-

less the contrary be plainly taught in the oracles of truth.

I am, yours truly,

J. H.

Montreal, October, 1843.

MISCELLANEOUS.

TOUCHING ANECDOTE.

The following beautiful anecdote in relation to Christian Indians is given in a note attached to the fine poem by Judge Conrad, in the July number of "Graham's Magazine."

"It is alleged by high authority, (see the article in the North American Review,) that the Indians cannot be converted: the readiest answer to the impious and profane absurdity is, that they have been converted. A large body of Indians had been converted by the Moravian missionaries and settled in the west, where their simplicity, harmlessness and happiness seemed a renewal of the better days of Christianity. During the revolutionary war, these settlements, named Lichtenau and Gaudenhutten, being located in the seat of the former Indian contest, were exposed to outrage from both parties. Being, however, under the tuition and influence of the whites, and having adopted their religion and the virtuous portion of their habits, they naturally apprehended that the hostile Indians, sweeping down upon the American frontier, would take advantage of their helplessness and destroy them as allies of the whites. Subsequent events enable us to compare the red and white man, and determine which is the savage. A party of two hundred hostile Hurons fiercely approached the Moravian Indian town. The Christian Indians conducted themselves, in this trying extremity, with meekness and firmness. They sent a deputation with refreshments to their approaching foes, and told them that, by the word of God, they were taught to be at peace with all men, and entreated for themselves and their white teachers peace and protection. And what replied the savage, fresh from the wilds and panting for blood? Did he mock to scorn the meek and Christian appeal? Did he answer with his war-whoop, and lead on his men to the easy slaughter of his foes? What else could be expected from an Indian? Yet such was not the response of the red warrior. He said he was on a war party and his heart had been evil, and his aim had been blood; but the words of his brethren had opened his eyes. He would do them no harm. "Obey your teachers," said he, "worship your God, and be not afraid. No creature shall harm you."

A CURIOUS ADVERTISEMENT.

From the Bahama Gazette, June 30th, 1795.

Whereas the Subscriber, through the pernicious habit of drinking, has greatly hurt himself in purse and person, and rendered himself odious to all his acquaintance—and finding there is no possibility of breaking off from the said practice, but from the impossibility to find the liquor—he therefore begs and prays, that no person will sell him, for money or on trust, any sort of spirituous liquors; as he will not in future pay it, but will prosecute any one for an action of damages against the temporal an eternal interests of the public's humble, serious, and sober servant,

JAMES CHAMBERS.

Witness, WILLIAM ADAMS,
Nassau, June 28th, 1795.

CIVIL INTELLIGENCE

POSTAGE IN BRITISH NORTH AMERICA.—An important Message, containing a Dispatch from the Colonial Office on this subject, has been sent to the Legislative Assembly by His Excellency the Governor-General, from which we extract the following particulars. Lord Stanley says,—

"We have determined, in the first place, to substitute the system of weight for that of enclosures, in the mode of charging the internal letters circulating in British North America: and secondly, to abolish the Newspaper privilege of the several Deputy Postmasters-General, imposing on the public, instead, a charge on Newspapers, of one-halfpenny for each sheet. Thirdly, it is intended that the Colonial Legislative proceedings shall circulate at the rate of one penny for four ounces, although the documents

to be so sent shall exceed the established limit of sixteen ounces. Fourthly, we propose to authorize the reduction of the internal rates on the correspondence of British North America, conveyed either direct by Packet or Private Ship, or by the way of the United States, to and from this country, to the uniform rate of twopenne the half-ounce, the charge being progressive with the weight.

Her Majesty's Government will give their attention to the substitution, in British North America, of Penny or District Posts, for a certain number of the existing Way Offices, as soon as we are in possession of the necessary information on the subject.

A DIPLOMATIC CURIOSITY.—A letter in which Queen Pomare, of Tahiti, solicits the protection of the Queen of England against France, has found its way into general circulation.

TAHITI, 23d January, 1842.

"My dear friend and sister, Queen Victoria, Queen of Great Britain:

"Health and peace to you, and saved may you be by Jehovah, the foundation of our power as Queens of our respective countries. We dwell in peace, from the arrangement made by our predecessors.

"This is my speech to you, my sister friend. Commiserate me in my affliction, in my helplessness, and in the difficulties in which my nation is involved with France.

"The existing protectorate government of France in my dominions I do not acknowledge. I know nothing of what my chiefs and the French consul had done before I wrote to you by Captain Jones—I being absent at Raitea.

"On the arrival of the French admiral, A. Du Petit Thouars, the same chiefs who formerly signed the document requesting French protection assembled, viz. the three Governors and Paraita, the persons who was left in charge of Papeete, (Pariata is the root of this great evil;) and the French admiral and the French consul, and having completed their design in signing the document, sent it over to me at Moorea, through the medium of my messengers Tairapa and Mr. Simpson, for my signature.

"Tairapa said to me, 'Pomare, write your name under this document. If you do not write your name, you must pay a fine of 10,000 dollars—5,000 to-morrow, and 5,000 the following day; and should the first payment be delayed beyond two o'clock the first day, hostilities will be commenced and your land taken.'

"On account of this threat, against my will I signed my name. I was compelled to sign it, and because I was afraid; for the British and American subjects residing on my land (in case of hostilities) would have been indiscriminately massacred; no regard would have been paid to parties.

"This is the way my government has been taken from me and constituted into a French government.

"My government is taken from me by my enemies, Paraita, Hiate, Tati, and others connected with them; it was they that combined and entered into agreement with the French. They have banished me, that I should not be Sovereign of Tahiti; that they should be Kings, and also their children.

"And now, my friend, think of me—have compassion on me, and assist me; let it be timely and saving, that I may be reinstated in my government; let it be prompted by the feeling which caused the Messiah to come into our world to save you and me.

"Have compassion on me in my present trouble—in my affliction and great helplessness.

"Do not cast me away; assist me quickly, my friend. I run to you for refuge, to be covered under your great shadow, the same as afforded to my fathers by your fathers, who are now dead, and whose kingdoms have descended to us the weaker vessels.

"I renew that agreement; let it be lasting and for ever. Let its continuance extend not only to ourselves and children, but to our children's children. My friend, do not by any means separate our friendship. This is my true wish.

"I now deliver up to you, my friend, my last efforts: my only hope of being restored is in you.—Be quick to help me, for I am nearly dead; I am like a captive pursued by a warrior and nearly taken, whose spear is close to me.

"The time is very nigh when I fear I shall lose my government and my land.

"My friend, send quickly a large ship of war to assist me. A French ship of war is daily expected here. Speedily send a large ship of war to protect me, and I shall be saved.

"It is my wish that the admiral may speedily come to Tahiti. If he cannot speedily come, I wish a large ship of war may come just at this present time.

"Continually send here your ships of war; let not one month pass away without one, until all my present difficulties are over.

"I have also at this time written a letter to your admiral on the Spanish coast to come to Tahiti and assist me.