

To the Editor of the Record.

SIR,—

You well know the high character of the Rev. Dr. Rice of Cincinnati, and your columns have sometimes been enriched with extracts from the excellent paper, called *The Presbyterian of the West*, which he edits. I do not think that that paper is much read in Canada, and it is on this account, that I venture, with your permission, to quote a notice, which I see in a late number of it, of a new work, which the Editor is about to publish, it will be entitled *GOD SOVEREIGN AND MAN FREE*, or, the doctrine of Divine Foreordination and Man's Free Agency, stated, illustrated, and proved from the Scriptures. The volume is to be bound, and to cost one-half dollar. Now sir, I know from your high opinion of the author, you will excuse this way of advertising his book, spontaneously adopted by myself, and you will join with me, who have had some personal intercourse with the respected author, in assuring your readers, that from his penetrating mind, and great experience in *Theological polemics*, to say nothing of still higher gifts and graces of the Christian divine, which are found in him, they may reasonably expect to find in the forth-coming volume, an able discussion of the profound, but important theme announced in the title. I observe that Mr. John D. Thorpe, Bookseller, Cincinnati, is the Publisher. I have no doubt that our friend Mr. McLellan, Bookseller, Hamilton, would take orders for it. Perhaps you could also receive orders for it at the *Record* office.

Yours, &c.,
W. RINTOULT.

Toronto, 17th April, 1850.

We most cheerfully comply with the concluding suggestion, in regard to Dr. Rice's work; and from what we know of the other writings of its accomplished author, have no doubt but he will give to the world a readable and profitable book, on a subject which, perhaps, more than other in Theology, is misrepresented and misunderstood.

REV. DR. DUFF.

Many of our readers will have observed, from recent numbers of the *Missionary Record* of the *Free Church*, that this devoted and apostolic Missionary was to sail from Bombay on the 17th of this month, and will in all probability reach his native land in time to attend the ensuing meeting of the General Assembly of the *Free Church*. It was in 1829 that Dr. Duff left the shores of Britain for India, and having braved the frowns of a tropical climate for about 20 years, he returns loaded with the highest possible honours, encircled with laurels unfading as the amaranth. Who that listened to the farewell address of the Doctor delivered in the General Assembly of 1839, when after his health was in some measure re-established, he was on the eve of returning to the former scene of his labours—who that listened to that address, an address even transcending his usual strains of eloquence, and looked at the shattered and paralyzed frame of the speaker, would have ever expected to see him again in Scotland? But the Lord's ways are not as man's ways, nor His thoughts as man's thoughts. He is graciously preserving his servant, and will we trust preserve him for many years to come, to awaken the energies, the slumbering energies of the British Isles, on behalf of the vast plains of Hindostan. It is, we believe, the intention of the *Free Church*, in compliance with his own special desire, to appoint Dr. Duff to the *Conventership* of the *Foreign Missions*, as an office the best fitted for carrying on that work so dear to him, and in which he has expended the very prime of his days. In order to render him still more fit for discharging the duties of such an office, he has been exploring and travelling for the last six months, the whole of the vast territory of Hindostan. He has visited

all the Presidencies, and examined the state of the various Missionary Institutions established at these respectively. Besides, he has perambulated the whole of the northern region, and penetrated as far as Lahore, the mighty fortress of the Great Moguls. Whilst the fruit of these researches will ere long, in all likelihood be given to the world at large, the extensive knowledge he has acquired of the various localities, as well as of the customs, and manners, and superstitions, of the various tribes of India, will render him all the more competent for the discharge of his duties as *Convener*, and for arousing the Christian public to a yet deeper sense of their obligations and privileges on behalf of that benighted land. We look forward to his return to Old Scotia with the most glowing anticipations, and feel confident that he will be eminently instrumental in arousing not only one, but all the Churches to more entire self-devotedness and self-sacrifice in fulfilling the Commission with which they are entrusted—"Go into all the world, and preach the Gospel to every creature." Then, and not till then, will days of revival shine on every branch of the visible Catholic Church. Then, and not till then, will the force of the saying be fully realized—"It is more blessed to give than to receive."—*Hal. Pres. Witness.*

WALTER SCOTT AND JOHN KNOX.

If we were to draw any comparison of the greatness of Knox and Scott, our estimate would doubtless be put down as the result of Presbyterian bigotry. But the parallel has fortunately been already drawn by one capable of measuring such men, and who has recorded his judgment concerning them. Thomas Carlyle, has studied and described them both, and his conclusion is, that in real greatness, religion apart, "far as the earth is under the heaven," does Scott stand below Knox. But let us have Carlyle's own words, in the fifth volume of his *Miscellanies* in the "Review of Lockhart's Life of Scott." Fuller descriptions of John Knox he gives in his "Book of Heroes and Hero Worship."

"Whether Sir Walter Scott was a great man, is a question with some; but there can be no question with any one that he was a most noted, and even notable man. Not little; yet neither is he great. There were greater men, more than one or two in his own age. Among the great of all ages one sees no likelihood of a place for him.

"Surely he were a blind critic who did not recognize in his works a certain genial, sun-shining freshness and picturesqueness; paintings both of scenery and figures, very graceful, brilliant, occasionally full of grace and glowing brightness blended in the softest composites; in fact, a deep sincere love of the beautiful in nature and man, and the readiest faculty of expressing this by imagination and by word. No fresher paintings of nature can be found than Scott's; hardly any where a wider sympathy with man.

"But, after all, in the loudest blaring and trumpeting of popularity, it is ever to be held in mind, as a truth remaining true for ever, that literature has other aims than that of harmlessly amusing indolent languid men; or, if literature have them not, then literature is a very poor affair, and something else must have them, and must accomplish them, with thanks, or without thanks; the thankful or thankless world were not long a world otherwise! Under this head there is little to be sought or found in the 'Waverley Novels.' Not profitable for doctrine, for reproof, for edification, for building up or elevating in any shape! The sick heart will find no healing here, the darkly struggling heart no guidance; the heroic that is in all men no divine awakening voice.

"But so it was; in this nineteenth century our highest literary man, who, immeasurably above all others, commanded the world's ear, had, as it were, no message whatever to deliver to the world; wished not the world to elevate itself, to amend itself; caring nothing for the spiritual pur-

port of his work, whether it tended hitherward, or hitherward, or had no tendency whatever.

"Honour to all the brave and true; everlasting honour to brave old Knox, one of the trust of the true! that, in the moment when he and his cause, amid civil broils, in convulsion and confusion, were still but struggling for life, he sent the schoolmaster forth to all corners, and said, 'Let the people be taught; this is but one, and indeed an inextinguishable and comparatively inconsiderable item in his great message to men. This great message Knox did deliver with a man's voice and strength, and found a people to believe him. The Scotch national character originates in many circumstances; first of all, in the Saxon stuff there was to work on, but next, and beyond all else except that, in the Presbyterian gospel of John Knox."

"Truly John Knox "is mighty yet, and his spirit stalks abroad." To him Scotland owes, under God, her universities and schools, her civilization and science, her Christian Sabbaths, her open Bibles, and free gospel. By his heroic and divine mission, at the time of the first Reformation, Scotland was rescued from Popish degradation, and his countrymen raised from feudal serfs, into freemen by the truth made free. It was the spirit of Knox which animated that Second Reformation in Scotland, which, in the history of England, led to such important results. In the General Assembly of the Presbyterian Kirk of Scotland, held at Glasgow in 1638, the first open and successful stand was made against the tyranny of the Stuarts; and that resistance, after a long interval of civil war and religious persecution, issued in the establishment of civil and religious liberty in England. The influence of Knox seems now destined to be extended far beyond both Scotland and England. The movements of the *Free Church* of Scotland, the formation of which was the greatest event since the period of the Reformation, have already operated powerfully in Germany, in Switzerland, in America, in India, and all over the world. And the *Free Church*, in the great work she is doing, and destined yet to do, is but carrying out the noble and comprehensive plans which John Knox three centuries ago devised for the education and evangelization of his native land.—*Lon. Pres. Mes.*

ANECDOTE—THE DEAD TREE.

A few years ago, during a revival of religion in one of the country towns of New England, the wife of an infidel farmer became deeply interested in her spiritual welfare. He opposed and reviled her. On a Sabbath morning she urged him to accompany her to church. "No," he replied, in a spirit of defiance; "I am going to the wood-lot, to cut wood." The wife, with a saddened heart, went alone to church. The husband, with an angry spirit, yoked his oxen, took his axe, and went to the woods. Wishing to leave the young and thrifty trees to grow and increase, he looked about to find some dead tree to cut down. He soon found one, and placing his axe at its roots, he said, "This is dead, and fit for nothing but to be burned." Instantly an unseen monitor whispered in his ear, "And what are you but a dead tree, fit for nothing but to be burned?" It was a barbed arrow which pierced his heart. He could not extract it. He struck a few blows upon the tree, and then in remorse and anguish hastened home. His wife returned from church to find him in their chamber upon his knees, with his Bible before him, praying, O Lord, "be merciful to me a sinner." Man with his philosophy may attempt to account for these things. We prefer simply and believingly to repeat the declaration of God, "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth. So is every one that is born of the Spirit."—*American Messenger.*