

have issued, along with the current number, a notice, in which they offer deductions to clergymen and others.

This work has attained a monthly circulation of one hundred thousand.

**SELECT BRITISH ELUCUENCE**; by Rev. Chauncey E. Goodrich, D.D., Professor in Yale College. Harper & Brothers, 1852. At T. Maclear's.

This new work just issued from the press, "embraces the best speeches entire of the most eminent orators of Great Britain, for the last two centuries, with sketches of their lives, an estimate of their genius, and notes critical and explanatory. It is certainly one of the great books of our day, reflecting the highest credit on the taste, toil, and judgment of its learned author.—Indeed, to the student of eloquence, or to any man who is an aspirant to the pulpit, the senate, or the bar, this work we should esteem a valuable treasure. The author has selected and embodied in about 1000 pages, double column, royal octavo, the principal speeches, lectures, and letters of the following great men:—

Sir John Elliot, Earl of Strafford, Lord Digby, Lord Belhaven, Sir Robert Walpole, Mr. Pultney, Lord Chesterfield, Lord Chatham, Junius, Edmund Burke, Henry Grattan, Richard Brinsley Sheridan, Charles James Fox, William Pitt, Lord Erskine, John P. Curran, Sir J. McIntosh, George Canning, Lord Brougham.

With the above we acknowledge also from Mr. Maclear, "*CORNELIUS NEROS*," new edition, by Anthon. The name of Anthon is now quite sufficient to sell any of the classical works in our grammar schools. The edition before us is got up in the uniform style of Anthon's school editions—text large type—notes very extensive—and altogether the present edition is worthy of the author and publisher.

**THE SCOTS WORTHIES**; containing a brief Historical Account of the most eminent Noblemen, Gentlemen, Ministers and others, who testified or suffered for the cause of Reformation in Scotland from the beginning of the sixteenth century to the year 1688. By John Howie of Lochgoon. New York: Robert Carter & Brothers. Hamilton: D. McLellan.

It has been well said that "no nation on the face of the globe has a history so full of interest to the Christian as that of Scotland. Her soil has been consecrated by conflicts more noble than those immortalized in Homer's song—battles for Christ's crown and covenant, that have shaped the destinies of man to an extent that nothing but eternity can disclose."

The ancestors of John Howie of Lochgoon, the author of these interesting memoirs, are said to have been of French extraction. The persecution to which the Waldenses were subjected, caused many of them in the twelfth century to flee to distant countries. Three brothers of this name came to Scotland. One of them took up his residence in Lochgoon, a sequestered, lonely place in the moorlands of the parish of Fenwick, in Ayrshire. The descendants of this Waldensian refugee still occupy, after a lapse of more than six hundred years, the same farm. They have been characterized by their adherence to Protestant principles, and about the period of the

second Reformation, were sufferers for the truth. Their property was twelve times confiscated, and on one occasion their cattle were driven to the market cross of Kilmarnock and exposed for sale.

The Scots Worthies, like the Pilgrim's Progress, has a place in the most of Scottish families, and is eagerly read, especially by the young. When the very limited education and scanty facilities which the author possessed, are taken into account, the work, even in a literary point of view, is respectable—taken all in all it is no mean production. Not in Scotland only, but in Presbyterian Ulster, indeed wherever the Presbyterianism of these counties has been carried by their hardy sons, the work will be read and pondered. The Carters have done well in issuing their elegant, illustrated edition. It will command a ready sale. The book will be appreciated wherever rigid attachment to principle, the love of truth, and uncompromising hostility to oppression, are reckoned among the manly virtues.

**REASON OR REVELATION**: by the Rev. John Jennings, Minister of the United Presbyterian Church, Toronto, pp. 48. Toronto, 1852.

The matter of this neatly printed pamphlet first appeared in a series of papers published in the *Canadian Presbyterian Magazine*. The author contrasts the religion, philosophy, and civilisation of the ancient heathen with Christianity, and demonstrates clearly the infinite superiority of the latter, which it is the drift of his argument to show is of universal adaptation to the spiritual, moral, and physical condition of man. The light of nature is utterly insufficient to direct him to the only source of happiness. Christianity, which alone can elevate our nature, is shown to be potent for this great purpose, just in proportion to its purity.

**HISTORY OF ROUTTES**; by Abbot. Harper & Brothers. At Mr. Maclear's.

The above is one of Abbot's uniform set of Histories, well got up, elegantly bound, illustrated with wood-cuts, and bound beautifully, embossed and gilt. This series of historical works by Abbot we regard as the very best style of juvenile and domestic reading. Every family library is defective without this series.

**THE EDINBURGH REVIEW**. Leonard Scott & Co.'s Reprints, Oct. 1852. T. Maclear.

The last issue of the Edinburgh Review contains nine good articles. 1. Joseph De Maistre. 2. Life and Letters of Mr. Justice Story. 3. Japan. 4. Traits of the Irish Peasantry—Carleton's works reviewed—a first-rate article on the Evils of Ireland—Tythe system, &c. 5. Cholera and Quarantine. 6. Pardo's Life of Maria de Medici. 7. Representative Reform. 8. Artillery and Ships of War. 9. The late Elections, and Free Trade.

The *Edinburgh* is a liberal journal, advocates all measures of reform, but merges not into the wild and chimerical latitudinarianism of *The Westminster Quarterly*. This sound Scottish miscellany never assails religion, and never shrinks from any political question.

**SCOTTS'S ALMANAC FOR 1853**.—The Almanac for 1853, like those that have preceded it, contains a large amount of valuable matter, indispensable to the man of business, and interesting for reference. The arrangement is good. A continuation of the map of the Province accompanies the Almanac for 1853. We commend Scott's annual for its intrinsic worth and low price. It should be in every house.

## EVIDENCES OF A SAVING INTEREST IN CHRIST.

The following questions from the "Touchstone of Saving Faith," are affectionately submitted to the attention of all those who are often asking, in the anxiety of their souls, How may we know whether our faith be saving amidst all the weaknesses and doubts that may attend it?

1. Are you vile and base in your own sight? This, I apprehend, is mentioned as a characteristic of a true saint in Psalm xv. 4. We read it thus, "In whose eyes a vile person is condemned; I rather choose to render it, 'Who is vile and despised in his own eyes.' This every true Christian is before God, because he sees so much of the meanness and corruption of his nature, and of the purity of God. But it is to be apprehended that some persons may answer this character, who have only been under a legal work, not knowing any thing experimentally of faith in Christ. I must, therefore, ask farther, What is it that makes you appear low and contemptible in your own eyes? You may see enough of yourself, your sin, and your misery, to discourage you, and drive you to despair, and yet have a legal pride at the bottom of all this seeming humility; and thus may keep you from Christ, by making you unwilling to go to him, till you can purify yourselves, prepare yourselves for him. But if your humility is promoted by, and founded upon, a view of the freeness of grace in Jesus Christ, so as you see, that if you are saved, it must be by free, powerful, preventing grace; and the sight of grace, as absolutely free, melts your soul, subdues your pride, and shames your unbelief: this is a good mark that you have seen Christ, and believe on him. Or thus, if you are humbled and ashamed of yourself, not only because you have broken the law, but likewise because you have been so unbelieving as to the grace of the gospel; because you have no more trusted in Christ, loved him no more, and have sought him with no mere eagerness and delight; I say, if such things as these make you low, vile, and abominable in your own sight, 'tis a happy evidence that you have had something of the gospel engraven upon your heart.

2. Is the gospel precious to you? This is another thing that is universally true of all believers; "who as new-born babes desire the sincere milk of the word, that they may grow thereby." 1. Pet. ii. 2. But it is certain, that persons may be fond of the gospel, may be zealous for its doctrines, and plead its cause without having ever felt the saving power of it upon their hearts. Ask yourselves, therefore, another question: Why is it that the gospel is precious to you? What are the peculiar doctrines of it that you are most acquainted with, and why do you lay such a stress upon them? For instance, the atonement of Christ, the imputation of his righteousness, and the divinity of his person. Cannot you bear to part with these truths, because you see and feel that in them is contained all your salvation, all your desire, and all your hope? Can you say for yourself that if these doctrines are uncertain, all your comfort and expectation are removed, and the very foundations destroyed? If your value for these truths, arise from an inward conviction that you must be lost