

Autobiography to show the humorous side of the question. We may remark, *en passant*, that information of a valuable kind is given in the earlier part, regarding that invaluable parochial school system which so long proved Scotland's noblest boast, as her sons went forth to fight the battles of the world, across the border or far away beyond the sea. The University system also is unfolded to us in a series of firm, artistic touches. Like most of the old Scottish school, Dr. Guthrie had very strong ideas upon the sanctity of the Sabbath. He appears never to have doubted the propriety of making home, on one day of the week, a prison on the silent system, or rather something worse; for surely it is better to be left to one's reflections than to be bored to death. On the contrary, the good Doctor thought it better 'to lean to the side of scrupulousness than laxity,' as if all history, not to speak of the after-career of the average clergyman's son, did not inculcate a different moral. Still there was a humorous aspect to this stilted rigidity; and even the stern Sabbatarianism of Dr. Guthrie was not proof against it. Three amusing stories of 'unco' righteousness are told on that subject alone. Amusing anecdotes crop up about that fearful institution, an old-time Scotch communion, when Davie Key pronounced 'thae was grand times, sir, when there were six tables,' or successive batches 'of communicants at one sacrament.' 'The Hunder-an' Third Psalm was aye weel done by the last table, and ye see we could only gie them aught (eight) lines for ilka ane o' the services, and she (the Psalm) was aye terribly throw (nearly finished) by the hinder end o' the tables. Six hours of service, 'to be begin wi', and then an hour o' interval, and syne in again in the evening,' were Davie's grand times, and no doubt he was happy. With much that Dr. Guthrie says, in his genial way, on behalf of some of the old features of the hard school discipline, the sternness and hard-headedness attributed to the Scots, we can heartily agree. Mr. Buckle never made a greater mistake than when he undertook to gauge the Scottish character and weigh in his toy scales the sterling qualities which sent forth from a small, rugged, and exposed mite of territory, the power, the intelligence, the obstinate and indomitable energy, and, on the whole, the sterling probity of the nation 'ayont' the Tweed.

Dr. Guthrie's name is chiefly associated with two great movements widely different in character. No Free-Church-of-Scotland man has any need to be reminded of the disruption of 1843; but we fear that abnormal being the 'general reader,' who has heard something of everything and nothing of anything as he ought, has a very hazy idea of the heroic character of the step taken by four hundred and seventy-four ministers of religion who went forth from the Scottish establishment,

leaving behind them home and salary and pastoral dignity, at the call of duty. As the memoir observes it was the spectacle of 'nearly five hundred ministers disestablishing and disendowing themselves, laying on the altar of conscience a revenue of more than one hundred thousand pounds a year—a sum, which, if capitalized, would amount to fully two millions sterling.' 'These men are mad, and the pity is there is no lunatic asylum big enough to hold them,' said one of their bitterest opponents. In 1870, as Dr. Guthrie's sons take pride in noting, Mr. Gladstone, then Premier of England, described that memorable exodus as that of 'a body to whose moral attitude scarcely any word weaker or lower than that of majesty is, according to the spirit of historical criticism, justly applicable.' Dr. Guthrie's share in the heroism of the time and the work of building the Free Church is detailed with many a thrilling incident of suffering patience, in this volume.

The other movement became a man whose heart was tender and loving, as well as courageous. The pastor of Greyfriars first gathered together the waifs and strays of Edina in what are now known as the ragged schools. Indeed, in every humanizing and benevolent work, he was the hardest and cheeriest worker. If his creed was narrow, his heart was broad and full of love and compassion for his kind. Charity may well own a multitude of intellectual sins and traditional prejudices in one who recognized to the full the apostolic declaration—'faith without works is dead.'

#### BOOKS RECEIVED.

- TEN YEARS OF MY LIFE; By the Princess Salm-Salm. Toronto: Belford Bros. 1877.
- THE BASTONNAIS; Tale of the American Invasion of Canada in 1775-76. By John Lesperance. Toronto: Belford Bros. 1877.
- STUDENT-LIFE AT HARVARD. Boston: Lockwood, Brooks, & Co. 1876. Toronto: Hart & Rawlinson.
- KATE DANTON; OR CAPTAIN DANTON'S DAUGHTERS. A Novel. By Agnes Fleming; Author of *Norine's Revenge*, &c. Toronto: Belford Bros. 1877.
- FRAGMENTS OF SCIENCE; A Series of detached Essays, Addresses, and Reviews. By John Tyndall, F. R. S. Fifth edition. New York: D. Appleton & Co. 1877. Toronto: Hart & Rawlinson.
- LOVELL'S HISTORY OF THE DOMINION OF CANADA AND OTHER PARTS OF BRITISH AMERICA. Illustrated by numerous engravings. Revised edition from new plates. Montreal: Lovell Printing and Publishing Co. 1876.
- A YACHT VOYAGE. Letters from High Latitudes. By Lord Dufferin; New Edition. New York: Lovell, Adam, Wesson, & Co.