

Personals.

MR. NEEDHAM is almost over his long illness, but has relinquished his studies for this session.

MR. J. S. MACKAY, B.A., has not yet returned to the College, but his friends will be glad to hear that he is improving in health.

REV. Messrs. Hogg and Cameron and Dr. Bryce have kindly consented to act as a Committee to examine essays competing for the prizes offered by the Literary Society.

MR. A. K. CASWELL, "83" Theology, has been licensed by the American Presbyterian Church, and is now labouring in Dakota. He

intends to return to "Knox" next year to complete his studies.

MR. A. B. MELDRUM has received a call to be the assistant of Rev. Dr. Scott, of St. John's Church, San Francisco. While his many friends will congratulate him, they will be sorry to lose him from "Knox." The halls will be duller after he goes.

FROM last accounts Mr. MacMillan was regaining his colour and vigour, and will probably be back to "Knox" within a week to attend the lectures. The doctor has forbidden him to write at the examination.

Literary Notices.

A Brief Outline of Presbyterian Faith and Practice. By Rev. John Bain Scott, Leamington.

THIS work is a compendious form of the Symbolic Books. The expressed motive of the author is two-fold: both to dispel those strange notions which are prevalent about Presbyterianism, and to present to those who know not what to believe a short statement of what Presbyterians believe. We question the wisdom of his course. In the first place, if those "strange ideas" were very numerous, the likeliest mode of correcting them would be a direct appeal to the standards. In the second place, those who observe that each sect claims to have the true doctrine, and who are therefore in a quandary, will also get what light they need if they make a short cut to our Confession and Catechism. The

fear is, however, that their doubt is oftentimes a mask for infidelity. If they were keen to reach the truth, they would not despair because large bodies of men differ on certain points. Every baker advertises the cheapest and best bread; every baker cannot be right: do the hungry therefore enter no bakery? Yet this is the course of many of this class. What they need is not so much a creed, or a system, or a debate, as a thorough regeneration. But if there be those in genuine darkness, because opinions differ on religious points, we would refer them to the Confession and Catechism: the language is very plain; the statements are very explicit; there is no need that the crusts should be broken and soaked in hot milk for tender minds. But the appearance of revisions raises the suspicion that our standards are very obscure, and