

the knot which abides a knot forever. In this respect they say Mr. Drumm is hard to beat.

THROUGH a slight mistake in our last issue, the names of Messrs. Thos. Davidson, M.A., and R. B. Smith were omitted in the list of graduates. Mr. Davidson, who it will be remembered was familiar with certain districts of Muskoka, is now labouring in the North-West. It is rumored that he intends returning shortly for a volume of *Clarke's Commentary*, bound in silk. Mr. Smith has been labouring recently in Cannington. These gentlemen, too like their companions, sometimes left the books of the library scattered over the tables.

WE regret to record the illness of Mr. H. R. Fraser, of fourth year Uni-

versity. Owing to repeated attacks of nervous prostration, Mr. Fraser is obliged to abandon his studies for the present. He is now rusticating in the vicinity of Woodstock.

MR. JNO. CAMPBELL, of the graduating class, has also been compelled, through ill health, to relinquish for a time his studies, and seek a more favourable clime. He is at present residing at his home, in New Brunswick. We wish both these gentlemen a speedy restoration.

MR. JAMIESON, of '82, in his remarks to the students before setting out to his field in Formosa, said: "Of course, gentlemen, I am not going alone." We commend Mr. Jamieson for his courage, not in telling the boys but in looking the difficulty boldly in the face.

Literary Notices.

Arminianism and Grace. By Dr. Hodge. James Bain & Son.

THE author's name renders minute comment superfluous. It is an open question whether a large amount of the difference between Arminians and Calvinists is not traceable to an impatience of definitions, an impatience increased by the turbulent spirit which has long severed these two branches of the church, but which, happily is on the wane. If our surmise be true, a tract, so calm, so friendly, so impartial as this, must carry with it conviction. In one sense it is the very essence of theology; for Calvinists and Arminians have fought over the deepest and most central positions. The controversy has been critical, because the most vital points were at stake.

The style is condensed yet clear. It would be useless for a man to take it up and read it through at one sitting; he'll need to pause at every fullstop.

There are many quotations from writers, but few from the Scriptures. Why? Is it because the very nature of the subject excludes them? The truth is that in some parts of our systematic theology, philosophic views creep in and mould the doctrine. This statement seems rather insolent, but it is not altogether groundless. Men look at the Bible sometimes through the spectacles of their favourite opinions. But schools of thought vary. What is necessary is a divorce of philosophy and theology. A large induction must gather together the system which penetrates Revelation;