

note, and are they not all deductive and scholastic? Dr. Chalmers set forth on the inductive principle and succeeded fairly well, although his induction was necessarily very imperfect. It is many years since the writer read his *Institutes*. Otherwise he might have remembered how he scathes the scholastics, denounces the hard-featured Calvinism that shines in all its pristine steely glory in Hodge and Shedd, and makes a *bona fide* offer of the Gospel to every creature. In that part of the *Institutes* which treats of the Extent of the Gospel Remedy and in Chap. vii., on the Universality of the Gospel, these pregnant words appear:—"The middle age of science and civilization is now terminated; but Christianity also had its middle age, and this, perhaps, is *not yet* fully terminated. There is still a remainder of the old spell, even the spell of human authority, and by which a certain cramp or confinement has been laid on the genius of Christianity. We cannot doubt that its time of complete emancipation is coming, when it shall break loose from the imprisonment in which it is held; but meanwhile there is, as it were, a stricture upon it not yet wholly removed, and in virtue of which the largeness and liberality of Heaven's own purposes have been made to descend in partial and scanty droppings through the strainers of an artificial theology, instead of falling, as they ought, in a universal shower upon the world." Give us Chalmers, O, amiable critic! Give us Chalmers, at least for a beginning; and do you know whom you will give? Tell it not in Gath, publish it not in the streets of Askelon; you will bestow upon our Hodge-ridden students the theological father of Drs. Dods and Bruce. Dr. Chalmers little thought that, when the century would be within ten years of its close, the middle age of Christianity would be preserved in standard text books, an embalmed mummy from Geneva, Dort and Westminster, and his own well-meaning attempt at a living system be clean forgotten, save by Dr. MacMullen and a few other enlightened theologians. There is no shadow of a doubt that the "mediæval Christianity" of the eloquent Scottish divine is the still existing and flourishing Confessional Theology. The writer must, however, thank his critic for enabling him to modify the statement in his former article, in which he somewhat hastily denied that attempts had been made at a complete system of Inductive Theology. Dr. Chalmers' is such an attempt, although