

of such a teacher who is at once reverent and fearless, conservative and yet progressive, and a passionate lover of truth for its own sake. No new book that has recently fallen into our hands more thoroughly corresponds to its "Table of Contents." To condense the author's arguments or lines of thought is next to impossible, for this is a volume entirely free from padding. Montaigne says that "The abridgement of any great book is a poor abridgement." Dr. Miley's volume is one of which this remark is emphatically true.

In his Introduction Dr. Miley treats of Theology, its sources, its scientific basis, its systemization, and the method he has himself adopted. The position taken on the scientific basis of theology is one that needs emphasis to-day; for, as Prof. Harris has shown us, an attempt is being made by many physicists to exclude both philosophy and theology from the list of the sciences. This course is based on the false assumption that all knowledge is derived from sense-perception. As an answer to this unwarranted assumption, Dr. Miley, with great clearness and force, shows us that truth is broader than experience; that all experience is purely individual; and hence it is legitimately concluded that, on this principle, the construction of any science would be impossible. Here is the conclusion of our author's argument:—

"Certain positions are thus surely gained. One is that the limitations of science to facts of sense-experience renders science impossible. This limitation assumes that only such facts are sufficiently known or certain for scientific use. But this assumption is inevitably grounded in sensationalism, which logically results in skepticism, and therefore excludes the certainty necessary to science. Hence, as we have seen, thought must transcend all sense-experience, and be valid in its own light in order to any scientific attainment. Another is that empirical grounds are wholly unnecessary to the most exact and certain forms of science, as appears above question in the science of mathematics. It follows that theology must not be denied, and cannot logically be denied, a scientific position simply because it is not grounded in empirical facts in the manner of the physical sciences. Science has no such limitations."

PART I.—*Theism*. Chapter *one* deals with preliminary questions, viz., "The Sense of Theism" and the "Origin of the Idea of God." Dr. Miley maintains that the idea of God is "An Intuition of the Moral Reason"; while it is at the same time a legitimate subject for logical proof. This we regard as the correct view; and, as presented by Dr. Miley, it lays all the emphasis on the rational argument that can be desired by such writers as our friend Dr. Randles, in his "First Principles of Faith." Chapter *two* presents the rational argument in its various aspects, and demonstrates that Dr. Miley has carefully considered the literature of the subject, and is master alike of the strength and weakness of its different forms. The author evidently values the Teleological and Anthropological arguments more highly than he does the Ontological or the Cosmological. The latter are regarded as buttresses rather than as demonstrations. Chapter *three* which treats of "Antitheistic Theories" is marked by special care and is of great value. The space devoted to each theory is necessarily brief; but the analysis is searching and the direction in which their refutation lies is clearly pointed out. In chapter *four*, "Antitheistic Agnosticism," positions assumed in the philosophy of Sir Wm. Hamilton, Herbert Spencer, and in Mansel's "Limits of Religious Thought" are stated; and, for the space devoted to them, answered with a force and logic which leaves nothing to be desired.

Part II. treats of Theology proper. The chapters are: "God in Being," "God in Personality," "God in Attributes," "Divine Predicables not Dis-