

BOOK NOTICES.

The Atonement in Christ. By JOHN MILEY, D.D., Professor of Systematic Theology in Drew Theological Seminary, Madison, N. J. pp. 351. New York: Phillips & Hunt; and Methodist Book Rooms, Toronto and Halifax.

This is a refreshing book. As we pace, with its gifted author, the summits of high theology, we breathe invigorating mountain air, and we return from the excursion stronger in thought and braver in action.

It is an unqualified pleasure to those who, with the present writer, have listened in the class-room to Dr. Miley's masterly system, now to have the same before them in expanded and published form. And those to whom the author is a stranger need only read the work to be convinced of its vast importance as a contribution to theology. We find in it not a mere complex of learned allusions, but a crystal stream of definition, argument, statement, and illustration. And we are convinced that it will take its place at once as the standard Methodist work on the subject of which it treats—a work, in fact, with which no Methodist minister can properly dispense.

Dr. Miley fully recognizes that the fact of an atonement is of more importance than the theory, and gives us an able chapter on the *Reality of Atonement*. He calls attention, however, to that irrepressible tendency of the mind which seeks the rationale of every fact, and the articulation of facts into a system.

He therefore proceeds, in Chapter II., to discuss the *Necessity for Atonement*. The necessity must affect the theory. What needed to be done, must largely determine our view of what was done. The necessity Dr. Miley finds fundamentally in the interests of moral government. Chapters follow on various minor schemes, which, deny-

ing real necessity, are not properly schemes of atonement at all. The *Moral Theory* is next disposed of, and the author comes to what he considers the only two scientific theories, viz., the *Satisfaction* (or Calvinistic) Theory, and the *Governmental*. The former he subjects to an extremely acute analysis, and rejects as inconsistent in its elements and false in its implications. The Governmental Theory he accepts, not indeed as stated and expounded by others, but according to his own definition. In brief, his view is this: The ground of punishment is indeed the demerit of sin, but its end is the support of government. Penalty may be remitted in view of a remedial measure which equally well supports government. The vicarious sufferings of Christ are such a measure, for they manifest those very attributes of God and elements of government which the exaction of penalty would have manifested, and equally influence men, and so support the divine administration. "The vicarious sufferings of Christ are an atonement for sin as a conditional substitute for penalty, fulfilling, on the forgiveness of sin, the obligation of justice and the office of penalty in moral government." The exposition of this view is of intense interest to all who hold the two great scriptural facts of the universality of atonement on the one side and the conditionality of salvation on the other. If this theory be true as we believe it is, a clean sweep is made both of Calvinism and of Universalism, and Methodist theology stands on an unshakable basis.

Chapters follow on the *Sufficiency of the Atonement*, *Objections to the Atonement*, and the *Extent of the Atonement*, the course of noble argument bursting the barriers of all false theories, and sweeping down majestically to the blessed conclu-