

Apologetics. *The Witness of the World to Christ* (1) is an apology which is notably different in cast and character from that of Justin or of Tertullian. Justin's efforts were directed towards showing that Christianity was the outcome and the improvement of Grecian philosophy: Tertullian's was a sort of indignant *tu quoque*; Mr. Mathews' is an attempt to reconcile the Scriptural account of things with the conclusions of men of science. In order to do this he has to modify, to some extent, several commonly received notions; and though Mr. Mathews has skill in dialectic, it is yet doubtful if his work will strengthen the faith of believers, remove the difficulties of doubters, or satisfy scientific requirements. He truly says that science ought to recognize the *facts* of Christianity, and argue from what is observable rather than make any *à priori* conclusions. He shows that the systems of Rome, of Calvin, of Luther, are all tainted with the radical vice, that they are based only on certain parts of Revelation; such objections as those of Bishop Colenso are in reality against popular perversions of the Bible's meaning. He quotes the saying which the Patriarch of Constantinople returned to the Bishop of Rome when invited to the Vatican Council that "The only way of uniting Christendom again was the historical way." After a discussion of the etymology and use of the terms "religio" and *θηρησκεία*, which Mr. Mathews says makes up the sum of religion of all ages and times, he comes to the somewhat startling conclusion—that Christianity is not a religion, but a life—a carrying out in all human relations of the "royal rule"—the Magna Charta of Christianity. He amusingly describes geology as being the "infant of the family of sciences; and the cries by which she would arrest our attention are out of all proportion to her importance." We should from this imagine that this work was projected, if not completed, some time ago; for, surely, geology is getting staid and steady by now. There is an Appendix on the "End of the Age," which Mr. Mathews explains of the fall of Jerusalem. He shows the distinction between *αἰὼν* and *κόσμος*, and points out that neither *τέλος* nor *συντελεία* ever occurs in connection with the latter. Altogether, we must say, that there is a good deal in Mr. Mathews' little treatise worth attention, and we think that much of it would be all the better for being expanded and emphasised.

(1) *The Witness of the World to Christ*. By the Rev. W. A. Mathews, M.A. London: J. Nisbet & Co. 1889. Price 3s. 6d.