

for Christ the best of everything in science, positivism, and socialism, because he believes the fulness of Christ and His Gospel to be infinite. The object aimed at is not a polemic or an apologetic, but an eirenicon." We hardly suppose that Mr. Matheson will be entirely successful in his object. His work will hardly convince gainsayers, or persuade ordinary people that science and Scripture are entirely in agreement; but we think it will perform a useful work in sustaining the faith of those who already believe, and possibly in settling the minds of waverers, and comforting some whose minds are saddened by conflicting opinions. It is pleasantly written, and evinces deep sympathy with men of all views. Mr. Matheson seems to think he can absorb agnostics, convince scientists, persuade positivists, and satisfy socialists, and there cannot be a doubt that if Christianity were more fully preached and more perfectly practised in the world, these modern substitutes for it would have no *raison d'être*. It is satisfactory to think that there is a growing idea in the minds of men that the Gospel is to be carried out in daily life, and that the love for our neighbour is a great part of it. Mr. Matheson is strongest on social questions; and while his remarks on the distribution of wealth and the nationalization of the land are somewhat impracticable, his ideas on the giving of relief, on the housing of the poor, and such matters, are worth earnest consideration. It is somewhat amusing, however, to find that while he considers Christianity to have quite enough inherent vitality to deal with agnosticism, and positivism, and the opposition of science, it must call in the aid of legislation to repress drunkenness and other social evils. Mr. Matheson is certainly not a pessimist; and he points out that there are "two paths along which human progress can and will be accomplished: culture, education, knowledge; but with or without God. If with God, that path will be the path of the just shining more and more unto the perfect day; but if without God, that path will lead downward to the deep, where no light falls and no deliverance comes. Christianity and art," Mr. Matheson says, "ought to be viewed as harmonious influences in human life. Art has found its highest opportunity for interpreting beauty in life under the light of the incarnation of the cross of Christ, and therefore the Gospel claims for Him the ministry of art in every shape and sound, in every form and colour. As Christianity claims the service of art, so art should view it as the regnant power." All for Christ, and Christ in all, seems to be Mr. Matheson's gospel; and we certainly think that he takes both a hopeful, healthy, and helpful view of this all-absorbing matter.

(1) *Essays on Subjects of Moral and Social Interest.* By John Stuart Blackie. Edinburgh: David Douglas. 1890.

(2) *The Gospel and Modern Substitutes.* By Rev. A. Scott Matheson, Dumbarton. Edinburgh: Oliphant, Anderson & Ferrier. 1890. Price 5s.