Review

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ness elsewhere—to pronounce dogmatically that in the case of Scotland “the plea of necessity is wholly out of place” (p. 526). Did no necessity lie on the Church of Scotland to refuse to have her whole service, and her entire constitution, altered at the bidding of a King, without the consent or even the advice of her legally constituted courts? Or again, was it wonderful, or inexcusable, if the religious feelings of the nation revolted against the later line of bishops, who (with one or two bright exceptions) approved, and even hounded on, the persecutors of the Covenanting remnant under Charles II. and James II.? Archbishop Leighton left Scotland in disgust at those atrocities; he told the King that he could not approve of promoting Christianity itself by methods of the kind. It is the memory of these things that, above all, keeps Scotland Presbyterian. They ought not to have been ignored in Dr. Mason’s reference to the position of her National Church. It is more pleasing to note Dr. Mason’s admission “it can hardly be doubted that most of those who founded the Presbyterian system in Scotland”—and the same is true of Ireland—“were themselves presbyters, and that the succession has been maintained and even jealously insisted on” (p. 527). He seems to allow also the expedients of 1610 and 1661, and mentions the interesting fact that the method then adopted—which did not re-ordain any of the parish clergy, but required the bishop to preside at all future ordinations—“commended itself at first for England to a mind so zealously Catholic as that of Bishop Morley” (p. 511.)¹

JAMES COOPER.

SOME ALTERNATIVES TO JESUS CHRIST. A Comparative Study of Faith in Divine Incarnation. By J. L. Johnston. “Layman’s Library.” (Longmans.) 2s. 6d. net.

The Study of Comparative Religion has raised many questions. As Mr. Johnston says, “the classification of the beliefs of men and their similarities seems (though indeed illogically) to suggest that they are all about equally true—that is, either that all are different, but almost equally valuable ways of approaching one Reality, or else that all are equally illusions.” The very essence, however, of the Christian faith is that in Jesus of Nazareth we see a unique Sonship of the Father, that He is *the* Son to whom all the other sons must come, that “God hath spoken unto us through His Son.” There is no doubt that for many who for the first time study the other Great Faiths of the world and see how in many points they approach the Christian ideals, the question presents itself: Is Christ a unique Revelation? or is He but the One among

¹ See article “The Historical Side of the Re-Union Question.” *I. C. Q.*, Oct., 1914.

many through Whom the Supreme Being has made Himself known unto men? Mr. Johnston takes one aspect of this question and deals with it in a very clear and interesting manner. He takes the thought of Incarnation as it appears in Christianity, and compares it with the presentation of the similar thought in the great religions of the world, Buddhism, Hinduism, Mohammedanism (as developed in Babi Behaism) and Hellenism. His method is simple and easily understood. He gives first a short historical sketch of each religion and points out the characteristic features of the belief, especially with regard to the revelation of God in or through man. He shows wherein its strength or weakness lies as compared with the Christian Faith. He does not write as an expert on these religions, but he gives at the end of each chapter a list of authorities which anyone who desires deeper knowledge can consult. We are glad to see that he gives a warning against Europeanized Hinduism, as set out by some American-English writers, and also against the propagandist literature of Babi Behaism. The most interesting chapter is that in which he deals with the origin of doctrines, which seem in some respects to be similar to those of Christianity. He recalls the history of the Nestorian Church and the inscription at Si-An-Fu, and also the confused story of the Christians of St. Thomas. The existence of similar beliefs in Incarnation may be due in part to the natural longing of man for the indwelling of God, and in part to the infiltration of Christian Doctrine through many obscure channels. If Mr. Johnston does not altogether convince us, he, at least, gives us material for thought. We would draw special attention to the two chapters in which he shows how the Christian Doctrine of Incarnation transcends all others because of the essential historical fact of the life of Jesus of Nazareth, the uncompromising claim to uniqueness and finality, the message of salvation, the progressive and expectant outlook. These are the marks which distinguish it from other religions, no matter how exalted they may seem. Mr. Johnston's book may be recommended as useful to those who are perplexed by the unbalanced statements which are at times made by those who would rank Christianity as one among many faiths.

E. J. Y.

DAY HOURS OF THE CHURCH OF ENGLAND. New Edition.
(Longmans.) 5s. net.

This work will be of great interest to all students of Liturgiology. This, the Second Revision, has been brought more into accord with the Sarum Breviary. The First Edition was published in 1858, since which date there has been a great advance in the knowledge of the old English Uses. This edition is fully abreast of modern research.