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JOHN HOWIE OF LOCHGOIN: HIS FOREBEARS AND HIS WORKS.

Throughout Scotland and beyond it, John Howie has been a power for good for more than a century. Strictly speaking, he ought to be described as John Howie *in* Lochgoin, not *of* Lochgoin, as he was merely the tenant, not the owner; but the Howie family have occupied that moor-land farm for so many generations that they are constantly and naturally spoken of as the Howies of Lochgoin; and of the many Johns in that family the author of *The Scots Worthies* is preëminently known as John Howie of Lochgoin.

There is no certainty as to the precise year, not even as to the precise century, in which the Howie's first went to Lochgoin; nor is there any certainty as to the district or country from which they came. The origin of the Howies, indeed, like that of many of the oldest landed Scottish families, is lost in the haze of antiquity.

In one passage, the author of *The Scots Worthies* thus refers to the origin of his family:

"Our house had been very ancient in suffering for religion; (some have said that our first progenitors in this land fled from the French persecution in the 9th century)."¹

It will be noticed that he does not vouch for the truth of

¹ *Memoirs*, 1796, p. 153.

ploys much the same method which he uses in dealing with the doctrine of evolution. Here, too, he avoids dogmatism and relies largely on the effect a mere tracing of the history of research is fitted to produce. For the progress of investigation has been away from the mechanical view of life. We have lived to see the dawn of a new age of "vitalism"; and even where the name is scouted and the thing deprecated, the edges of the old mechanical theory have become very frayed. On the basis of present day thought, Dr. Otto is justified in emphasizing the mystery of life and in pointing decisively to the supremeness of mind, so making way for the religious view of the world from this point of sight also.

Enough has doubtless been said to manifest the high value we place of Dr. Otto's discussion. It would be difficult to find elsewhere in such brief compass so full and lucid a survey of the recent German literature on evolution and the nature of life. And it would be, we are persuaded, impossible to find another work of such compressed form in which the failure of Naturalism as a theory of the world is more tellingly argued.

Princeton.

B. B. WARFIELD.

PSYCHOLOGIE DER RELIGIE. Bijdrage van den Heer H. BAVINCK. Overgedrukt uit de Verslagen en Mededeelingen der Koninklijke Akademie van Wetenschappen, Afdeling *Letterkunde*, 4^e Reeks, Deel ix. Amsterdam; Johannes Müller; 1907. 8vo, pp. 32 (147-178).

In this interesting article Dr. Bavinck with his wonted clearness, gives a brief sketch of the origin, character and value of that psychological study of religious phenomena which has been attracting so much attention among us for the past ten years.

The way was prepared for its rise, he thinks, by the shifting of attention from the objective truth to the subjective experiences of religion which was consequent on the great religious movement of the end of the 17th and beginning of the 18th centuries, and which found in Kant its philosophical, and in Schleiermacher its theological exponent. The investigation of the religions of the world which naturally grew out of the advancing ethnological knowledge of the 19th century, also entered as a factor into this preparation; and all the more that it was soon discovered that it had little to teach us upon the deeper questions of the origin, nature, truth and right of religion. In these circumstances it was natural that men should turn to the study of religion psychologically and socially, in the hope of discovering along this pathway the significance and value it has for the life as well of the individual as of society; and it was equally natural that it should be in America that the first essays in this direction should be made, since it is precisely in America that, through the succession of "revivals" since 1740, the most striking forms of subjective religious experiences have most attracted attention. Beginning with G. Stanley Hall (*Harvard Lectures*, 1881), therefore, America has led the way in this new science (Burnham, Daniels, Lancaster, Leuba, Starbuck, Coe, James). France,

however, has followed promptly her lead (Flournoy, Bos, Murisier Bois). Germany, on the other hand, has remained almost unmoved, though now at last (since April, 1907) it has its *Zeitschrift für Religionspsychologie*, edited by Drs. Vorbrodt and Bressler.

Dr. Bavinck's sketch of the principles and features of the new science is very sympathetic, and shows a thorough knowledge of its literature, although he draws especially (as he should) upon James and Starbuck as sources. He dwells on its professions of unprejudiced observation, its employment of the empirical, inductive method, and its use of the *questionnaire* system. He points out its predilection for pathological, or at least extreme cases; its connection of the religious crisis with the great revolution of puberty; and its appeal to the unconscious or subliminal activities of the mind. In a few pages he manages to give quite a complete account of the suggestions made by Professors James and Starbuck, and he finds much in them which promises to be useful. The differences in the religious life of the child, the youth, the man and the gray-head; the connection of the religious development with the physical, psychical, moral growth; the relation of the religious awakening to puberty; the illustration of conversion from other transformations of the consciousness; the working of the subliminal forces in the religious process—"all this", he says, "and much more, too, broadens the view, deepens the insight into the religious life and brings to the theologian, the pastor, the preacher, the missionary, the teacher and the educator, gains which can not be despised" (p. 25).

Dr. Bavinck is far, therefore, from condemning the new enterprise out of hand. He rather expressly welcomes it. But he plainly thinks that its value is liable to over-estimation. "It is a young science", he warns us, "and therefore perhaps inclined to pluck the fruit before it is ripe." He does not think highly of the data of *questionnaires* as foundations for inductions. He does not look upon exceptional phenomena as a promising source for the explanation of the normal. He looks askance at the utilitarian test of the Pragmatism which is united with these investigations. Above all he considers the purely formal character of the investigation fatal to its highest value. To undertake to study movements of the soul, labeled religious, without regard to the nature, good or bad, true or false, of their content, he looks upon as a somewhat empty task. It may teach us, no doubt—at least in a certain measure—what religion is, how it is rooted in, and joins in with the whole human nature, but it says nothing of its content, of its truth and its right. Therefore Troeltsch, in his address at St. Louis, on *Psychology and Epistemology in the Sciences of Religion*, justly remarks that the psychology of religion, as it is cultivated in America, England and France, "offers certainly much that is important, but, because it lacks a good epistemology, does not raise the question of truth. And in the last analysis it is with *truth* that we are concerned in every science—even in the science of religion" (p. 30).

In expressing these doubts as to the value of the new science as hitherto presented Dr. Bavinck expressly remarks that—in the circumstances in which he was speaking—he leaves to one side all theological objections (such, no doubt, as may lie against the professed reduction of conversion to a natural movement of the soul) and confines himself to general scientific considerations.

Princeton.

B. B. WARFIELD.

NATURAL AND APOLOGETIC THEOLGY: or The Fundamental Evidences of Christianity. By REV. HAMPDEN C. DUBOSE, D.D.

This is a book in Chinese, published, says the author, "as a Manual for Preachers; a Text-book for Colleges and Divinity Classes; a Reader for Student Missionaries; a Guide to Scholars Seeking the Truth."

The book was printed in 1906, but only recently came to the editors of the PRINCETON THEOLOGICAL REVIEW.

The author is a missionary of the American Presbyterian Church South, who has spent more than forty years in China. That he has been diligent is evident from the fact that, in addition to the ordinary evangelistic and educational efforts of the missionary, he has written and published four books in English and a half dozen in Chinese, besides introductions and commentaries on more than twenty of the books of the Bible. All honor to the missionary who thus multiplies himself, and sets in motion forces that shall be powerful for good long after he himself shall rest from his labors!

Both by scholarship and experimental knowledge of the fruits of the religions of which he treats, Dr. DuBose is well qualified to write such a work as this. The need of the nation for which he writes is familiar to him, and he has produced a book really helpful to the supply of that need. He has missed not far, if at all, the high aim he had set for himself, as attested by the first paragraph above.

One of the most useful and popular Christian books ever printed in Chinese is the *Evidences of Christianity*, by our own Rev. Dr. W. A. P. Martin. Dr. DuBose's work is of a larger scope and on a different plan. So bulky is it that the reviewer can not do more than give its table of contents, and testify that in his opinion the work is well done.

The following are the divisions and subdivisions of the work:

I. Fundamental Evidences of Natural Religion. 1. Natural Religion of the greatest importance; men should investigate it. The chief doctrine of the Christian religion is that there is one God, perfectly holy, loving, and powerful; and that men should love Him with all their heart. This God sent His Son to become incarnate, and reveal the love of the Father in saving a lost world. To worship many gods is a violation of man's intelligence, an injury to his emotions, and a confusion of his will. It is impossible to serve many masters all of whom cannot be of the same authority and power. 2. All men have a dispo-