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Div. R.R.

*The Biblical World; Founded by W. R. Harper*

v. 1-15, Apr. 1882-Dec. 1892; new series v. 1-54, 1893-1920

Chicago, *The Hebrew Book Exchange*; etc., etc. 1882-1920  
69v. illus., plates, ports., maps, 23 cm 1921,

Monthly (except July and August 1882-88)

Title varies: vol. 1-2, Apr. 1882-June 1883, *The Hebrew Student*. Vol. 3-8,  
Sept. 1883-June 1889, *The Old Testament Student* (v. 8: With New Testament  
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Editors: 1882-1906, W. R. Harper. — 1906-12, E. D. Burton. — 1913-20,  
Shailer Mathews.

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1889-92, Hartford Conn., *The Student Publishing Company*. — 1893-1920,  
Chicago, *The University of Chicago Press*.

"Index to... vols. 1-XXVIII, 1893-1906": n.s., v. 28, p. 433-526

1. Bible - Period

2. Theology - Period

Continued by *The Journal of Religion*.

# The American Institute of Sacred Literature

The University of Chicago

SEATIER MATHEWS

Chairman of Executive Committee

Executive Secretary

GEORGIA L. CHAMBERLIN

INCORPORATED IN  
THE UNIVERSITY OF CHICAGO 1905

FOUNDED BY  
WILLIAM RAINIER HARPER 1891



# SUMMER SCHOOLS OF HEBREW, 1887.

## I. PLACE AND TIME.

1. *Philadelphia*, June 16-July 15. Prot. Episcopal Divinity School, Philadelphia, Penn.
2. *New England*, June 30-July 29. Newton Theological Institution, Newton Centre, Mass.
3. *Southern*, July 28-Aug. 26. University of Virginia, University of Virginia, Va.
4. *Chicago*, Aug. 4-Sept. 2. Garrett Biblical Institute, Evanston, Ill.

## II. INSTRUCTION OFFERED.

1. Hebrew for beginners and those desiring to review. 6 hours.
2. Hebrew grammar and lexicography for advanced students. 3 hours.
3. Hebrew translation, critical study and sight reading. 7 hours.
4. Assyrian, Arabic, Aramaic, Syriac, Ethiopic. 7 hours.

## III. EXPENSE.

1. No tuition fee, but an incidental fee of three dollars.
2. Board and room, four weeks, at Philadelphia, \$18.00; at Newton Centre, \$14.00 or \$18.00; at Univ. of Va., \$15.00; at Evanston, \$12.00 or \$14.00.

For a copy of "Announcements" address the Principal,

WILLIAM R. HARPER.

New Haven, Conn. 1887.

My Dear Sir:-

May I, as the Editor, call your your attention to the Old Testament Student? I am sure you will pardon me for ~~expressing~~ <sup>saying</sup> ~~the desire~~ <sup>the desire</sup> thus directly, that ~~you~~ <sup>you</sup> might become a subscriber.

I have carried the Journal for five years at a loss of about two thousand dollars.

During the coming year I propose to advocate (1) the introduction of Bible Study in College, (2) the study of the English Bible in the theological Seminary, (3) the "more systematic study of the Bible by pastors. There are important subjects. Much has already been accomplished. With a large constituency much more can be done. I need & desire your cooperation.

2. The Journal ~~will~~ <sup>will</sup> contain much valuable material in the line of Bible "Book Studies," "Biblical Research," "Criticism & Characterization of Commentaries," "Notes & Notices," "Sunday-School Lessons from Old Test. Standpoint."

W.B. I have sent this appeal to just one thousand persons, ~~with most of~~ <sup>who</sup> for ~~some~~ <sup>one</sup> reason or another I have thought would ~~receive~~ <sup>receive</sup> it. ~~At all~~ <sup>At all</sup> ~~events~~ <sup>events</sup> no harm will be done. I await the issue of the experiment with much anxiety. I enclose a brief prospectus. A copy of the Journal will gladly be mailed for examination.



My Dear Sir:-

May I as editor call your attention to The Good Testament Student? I am sure you will pardon me for expressing, so directly, my desire that you may be included among its subscribers.

During the coming year I shall make a strong effort looking toward the introduction of the Bible into the curriculum of our Colleges. In this effort I need the help & cooperation of every man interested in the matter. May I just count on you?

Just now the discoveries being made in Bible-lands are most important; the destructive criticism of the Bible is most weighty; the publications on the Good Testament are most numerous. ~~I should not~~ I should not see Bible Students keep up with the times? Does not a journal <sup>whose work it is to</sup> ~~devote itself to~~ promulgation of these discoveries, to the off-~~er~~ of corrections of this destructive criticism, to the ~~publication~~ present promptly & furnish all new bibliographies ~~to books~~ relating to the Good Testament deserve your patronage? If you wish to be fresh on all these points, can you do <sup>it</sup> at a less cost of time & expense?

~~I have carried the Student for five years at a loss of nearly \$2000. It is now to be self-supporting. One thousand~~

The Student has done its work for five years. It certainly has accomplished much in the department to which it has been devoted. It has been carried, however, at a loss (in the five years) of about \$2000. <sup>It must be made</sup> ~~that it is now~~ self-supporting. ~~One~~ A thousand new subscribers are needed. ~~Will you not be~~

one of the thousand.

With appreciation & with heritators, I send you a full appreciation of your <sup>work</sup> ~~work~~ for the Student your best. I know that it will help you.

Yours truly W. R. Harper.

over



Chicago,  
536 Washington Boulevard.

Dec 14, 1892

President W. R. Harper,  
Chicago.

My dear Sir:

If you can make the board of editors of the Biblical World thoroughly representative, it may accomplish all that we hoped to accomplish through the review of which we spoke in the summer. I am favorable to the plan. But before accepting the proposition to be on the board of editors, may I have information on certain points. (1) What denominations are to be represented, and how many from each denomination? (2) What



men are to be associated on the  
N.T. department of the World?

(3) What is expected of the editors?

Will the plan be to solicit as  
much as possible from abroad,  
or to get as much as possible  
from Chicago men?

(4) What control will be exercised  
over the individual editors?

I should like to get your plans  
more fully than our brief con-  
versation the other evening  
permitted. As far as I  
can see, I endorse the plan of  
the work, and I think Prof.  
Curtis does too.

Hoping to hear from

you soon,  
I remain,

Very truly yours,

George H. Gilbert.



The University of Chicago

FOUNDED BY JOHN D. ROCKEFELLER

CHICAGO, Jan. 5, 1897.

Mr. George Willis Cook,

E. Lexington, Mass.

My dear Sir:-

We have read with much interest your article on "The Anthropological Interpretation of the Bible." We are agreed that it is a valuable presentation of a most important thought. We have considered it from the point of view of the Biblical World as well as from the point of view of the American Journal of Theology of which the first number has recently appeared. I hope that you have seen it. The article is somewhat too radical in its statements and too long for publication in the Biblical World. It is not quite strong enough, as presented, for the Theological Journal. I write to ask whether you would not perhaps be willing to rewrite it giving it somewhat more scientific form for publication in the Journal of Theology. I remain,

Yours very truly,

William R. Harper



The University of Chicago

Chicago, Ill., Jan. 1, 1907.

CHICAGO, Jan. 1, 1907.

Mr. George Miller Cook,

Washington, Mass.

My dear Sir:

We have read with much interest your article

"The Anthropological Interpretation of the Bible." We are

glad that it is a valuable presentation of a most impor-

tant subject. We have considered it from the point of

view of the Biblical World as well as from the point of

view of the American Journal of Theology of which the

article has been published. I hope you will

be able to answer for me in the near future

the long question in the Biblical World. It is

quite strong enough, as presented, for the Theological

Journal. I write to ask whether you would not

be willing to review it giving it somewhat more

for publication in the Journal of Theology. I am

Yours very truly,

William Brewster



To the Editor of the *Biblical*  
*Notes.* Roy

Dear Sir,

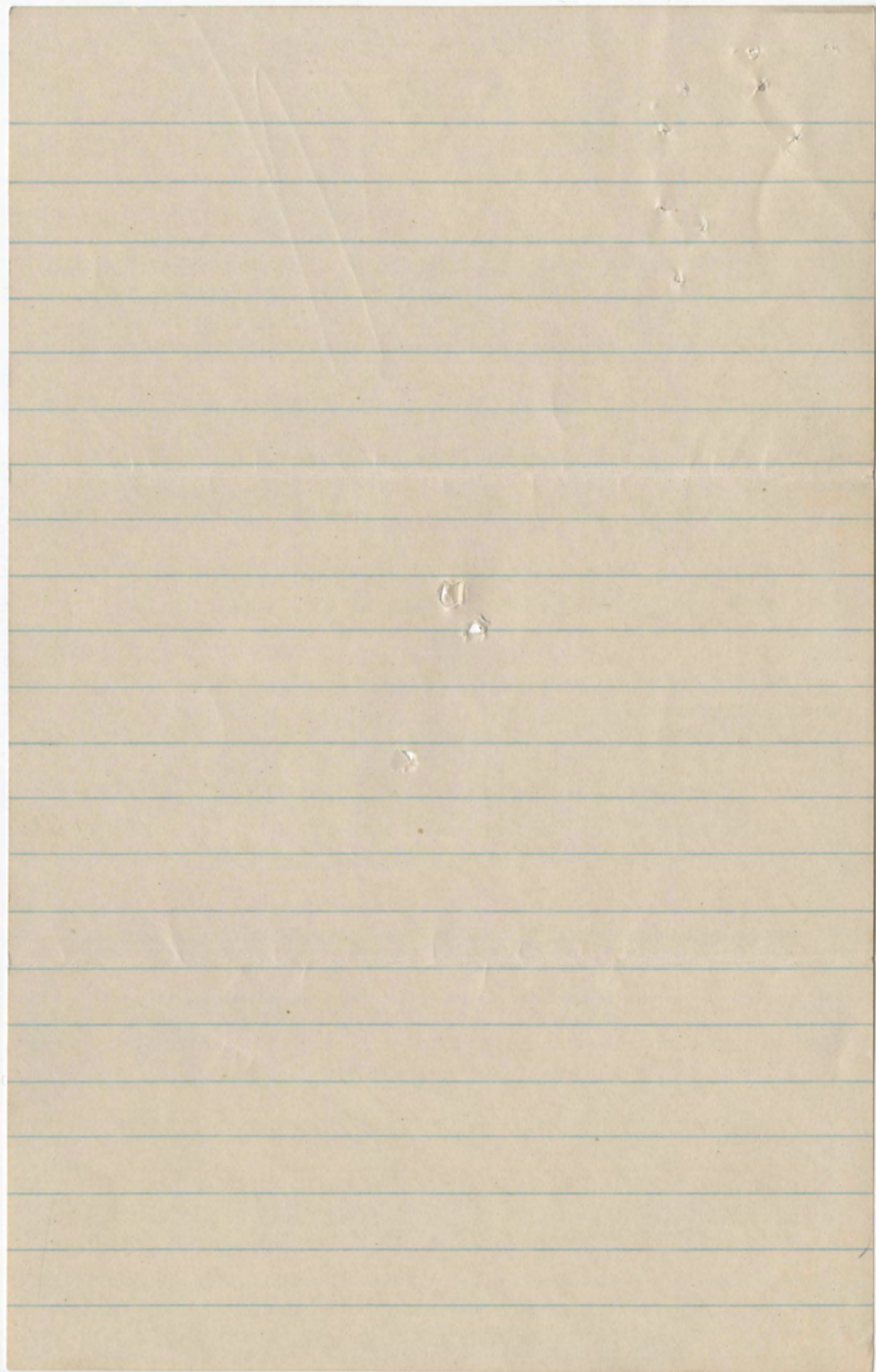
Shailer  
Mathews

Sir William Hamilton became famous by his  
"Philosophy of the Conditions." It is expressed  
thus: "That all that is conceivable in thought  
lies between two extremes which, as contra-  
dictory of each other, cannot both be true,  
but of which, as mutual contradic-  
tories, one must." Bowen's Hamilton,  
p. 518.

Hamilton illustrates this law by Space  
and Time. We cannot conceive of space  
bounded or unbounded, of time begin-  
ning or without beginning. Yet we  
are compelled to believe one of them.

"The mind is not represented as  
conceiving two propositions sub-  
versive of each other, as equally pos-  
sible, but only as unable to under-  
stand as possible either of the two ex-  
tremes, one of which, however, on the







ground of their mutual repugnance, it is compelled to recognize as true.

Sir William then proceeds from this to argue the being of God. Night's Hamilton, p. 457. This was written about 1836.

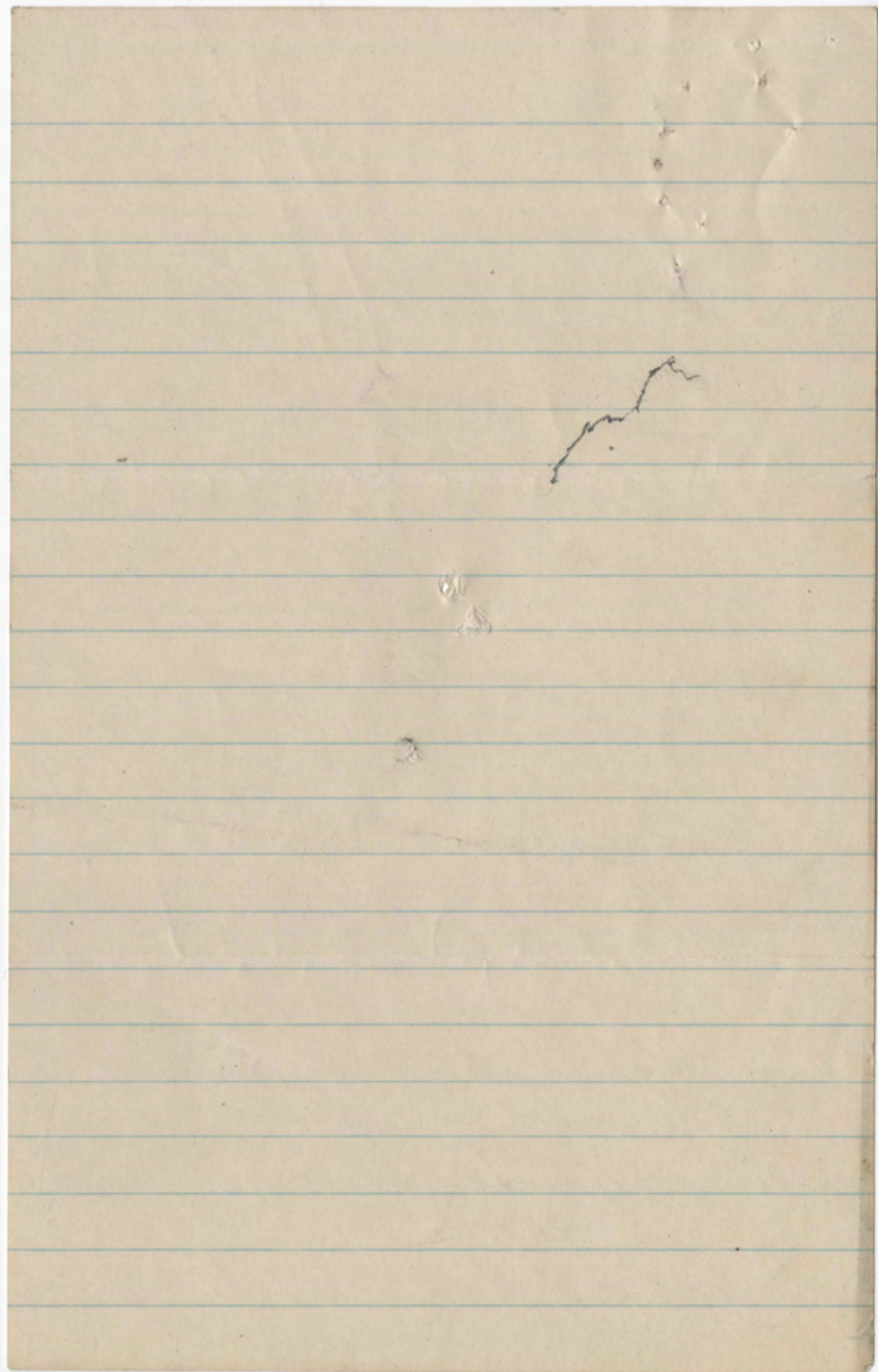
About 1783, an old writer asserted our obligation to believe ~~the~~ ~~existence~~ one of two incomprehensibles, stating that between no first cause and a first cause, between limited time and space and unlimited time and space, the greater difficulty of believing the former compels us to believe the latter.

The above may be found in a work published in Boston, in 1877, by Josiah P. Hendum, on p. 32.

The writer of the work was called Thomas Paine.

These facts are recommended to the readers of the Biblical World for







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February, 1895, pp. 141, 142.

Herbert Spencer, in his "First Principles," p. 76, says of this position of Sir Wm. Hamilton: "Clear and conclusive as this statement of the case appears, when carefully studied, &c."

Should the name of Saine lead Spencer to retract his commendation of Hamilton?

I am not now arguing for Hamilton or the Higher Criticism; but I write to show how unworthy of candid men is such an argument as that noticed in the Biblical

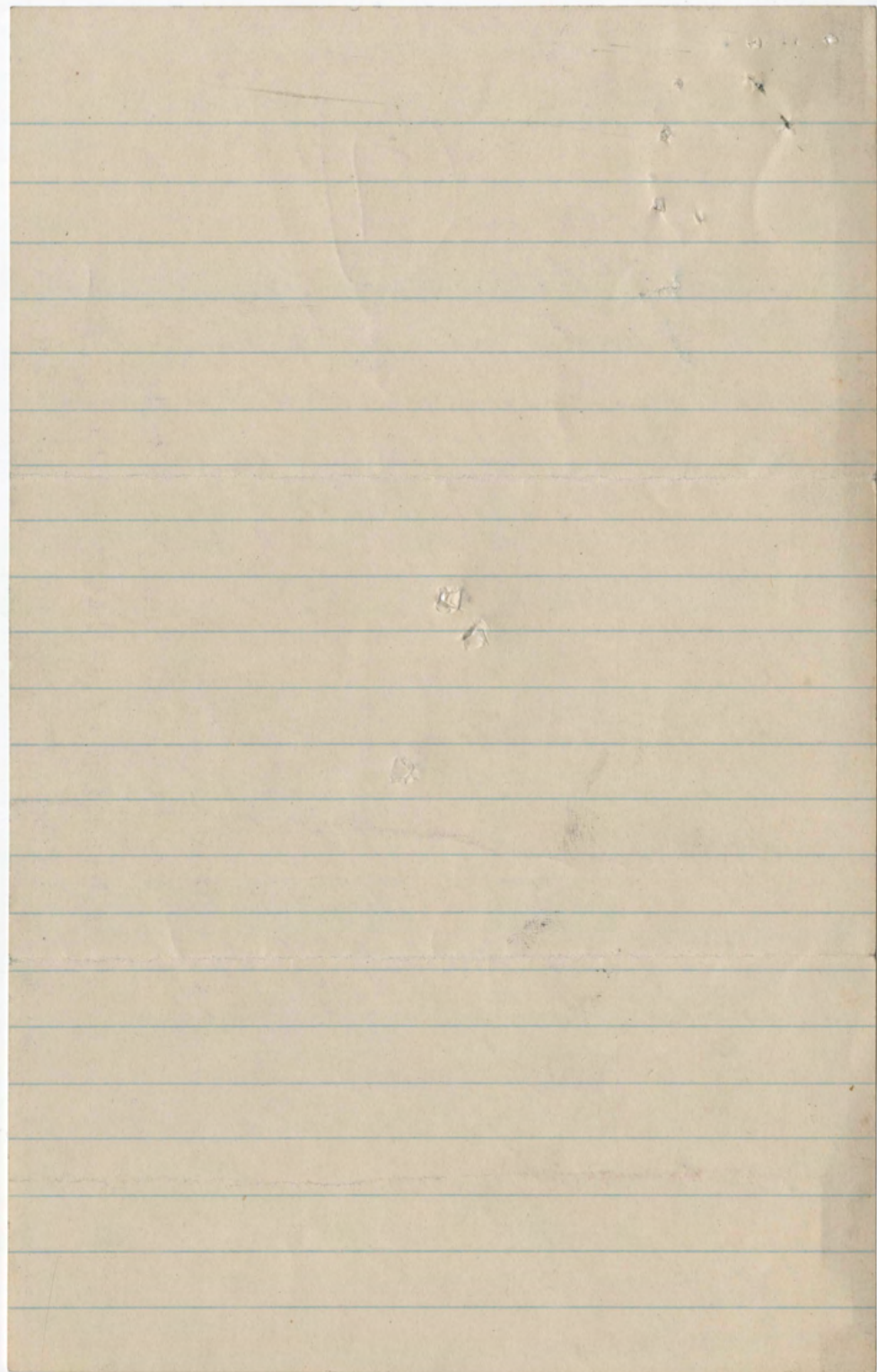
World of February,

Yours truly  
James Roy.

Niagara Falls, N.Y.,

March 19th, 1895.







I suggest  
some such reply as  
the accompanying J.M.P.  
Montrose Colo;  
Jan 15-04.

Prof Wm R. Harper Ph.D

My dear Sir:-

Under separate cover  
I have subscribed for the "Biblical  
World". I have enrolled as a  
student in "Outlines of Hebrew  
History" have sent in three  
recitations. Have purchased all  
the "recommended" books ex-  
cept the dictionaries & Cyclopaedia.  
The study of these books, together  
with Prof H. P. Smith's Old Testa-  
ment History, has simply dum-  
founded me. If these things be  
true, or if these books are placed

Handwritten text, possibly a signature or date, located in the upper right corner of the page. The text is written in cursive and is partially obscured by a diagonal line.

Jan 12-24



in the student's hand in order  
 that he may <sup>be brought</sup> believe them true,  
 and he finally does, must he  
 not then in all honesty sever  
 his connexions with the  
 Christian Church? For what is  
 Christianity more than any other  
 religion.

My reason for writing you is: I  
 submitted, because the first instruc-  
 tion, <sup>sheet</sup> invited the student to, a number  
 of questions arising out of the  
 studies. Prof Smith answers, "it  
 is wholly beyond the limits of his  
 time to attempt to give me an  
 intelligent understanding of the  
 situation as it appears to modern  
 scholars in this field." and advises

on the subject of the

the is very much the same

and the family also have the

not have a very good chance

the same as the other

Christian church, the other is

Christian church, the other is

the same as the other

the same as the other

the same as the other

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the same as the other



(2)

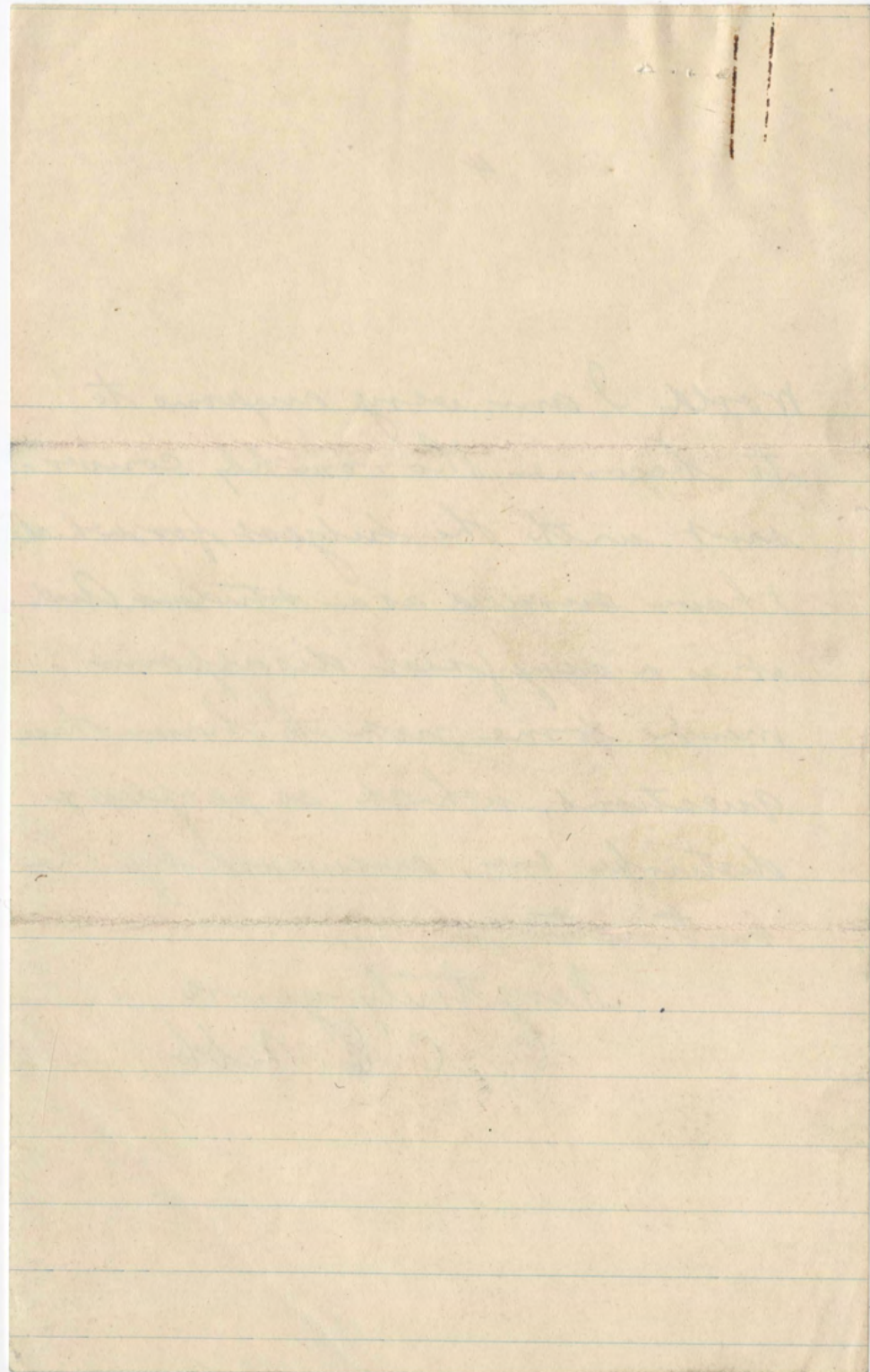
me to purchase more books,  
on the subject. I feel that I  
have reached the limits of my  
pocket book, and books for this  
course, and honestly if the  
one's he recommends, "Carpenters  
& Battersby's Keyatunch" or H. G.  
Mitchel "World before Abraham",  
are anything like the ones I  
have already purchased I don't  
think I want them. And yet  
I would like these questions  
answered. If I submit them  
to you will you answer them  
thro the pages of the Biblical

8



world. I am very anxious to  
to become thoroughly conver-  
sant with the subject for which  
I have enrolled as a student, And  
it is a very great disappoint-  
ment to me not to have these  
questions, which so perplex &  
disturb me, answered by the  
instructor.

Very truly yours  
C. E. Webb.





*Biblical World H*

January 26th, 1904.

Mr. C. E. Webb,  
Montrose, Colorado.

My dear Sir:-

Yours of the 15th is at hand. I regret that pressure of other matters has hindered my taking it up earlier. I sympathize with you in your feeling of alarm concerning the effect of the introduction of new ideas into the religious life of our times, but I cannot but feel that you are somewhat unnecessarily alarmed. Certainly some of the most religious men that the world knows are ardent advocates of the historical study of the Bible, men whose piety is unquestioned and the vitality of whose Christianity is of a very real kind. After all the whole matter is merely as to the divine method of working. The new thought does not rule God out of history and out of the world, but merely conceives of his work as being done in a different way from what our forefathers have imagined. The subject is so large that I can but follow Dr. Smith's example and recommend you to read largely upon it. An admirable book for this purpose is J.E. McFadyen: "Higher Criticism and the Christian church". It is out of the question for me to take up the matter in the Biblical World as you suggest, I am already overloaded with literary work, and cannot at present assume any more bur



January 28th, 1904.

Mr. C. E. Webb,  
Montrose, Colorado.

My dear Sir:-

Yours of the 15th is at hand. I regret that pressure of other matters has hindered my taking it up earlier. I sympathize with you in your feeling of alarm concerning the effect of the introduction of new ideas into the religious life of our times, but I cannot but feel that you are somewhat unnecessarily alarmed. Certainly some of the most religious men that the world knows are ardent advocates of the historical study of the Bible, men whose piety is unquestioned and the vitality of whose Christianity is of a very real kind. After all the whole matter is merely as to the divine method of working. The new thought does not rule God out of history and out of the world, but merely conceives of his work as being done in a different way from what our forefathers have imagined. The subject is so large that I can but follow Dr. Smith's example and recommend you to read largely upon it. An admirable book for this purpose is J. E. McFadyen: "Higher Criticism and the Christian Church". It is out of the question for me to take up the matter in the Biblical World as you suggest, I am already overloaded with literary work, and cannot at present assume any more but



assume any more burdens, and furthermore I doubt whether it would be profitable for the great majority of the readers of the Biblical World to fill the journal with such material.

I am sure that you will find Dr. Smith ready to do any reasonable amount of work in the way of answering questions for you, but I scarcely <sup>think</sup> ~~think~~ that you can expect him to supply the place of the library. One of the teacher's most important functions is to direct the student to the best literature upon the question he is considering, but he cannot take the place of that literature. If you feel that you can expend but little more money upon books just now, you had better get Mitchell's "World before Abraham" it will give you a very clear insight into the nature of Hexateuchal study as it is now carried on. If you would know the truth you must study all sides of this question not shutting your eyes to any facts in the matter from whatever source they come.

Hoping that you may go on with your study and finally arrive at some satisfactory conclusions, I remain

Yours very truly,

W. R. Harper



assume any more burdens, and furthermore I doubt whether it would be profitable for the great majority of the readers of the Biblical World to fill the Journal with such material. I am sure that you will find Dr. Smith ready to do any

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arrive at some satisfactory conclusions, I remain

Yours very truly,

W. R. Harper



Bible World

First Congregational Church  
GLOVERSVILLE, NEW YORK

Feb. 17, 1812,

~~Bible~~  
Biblical World,

Chicago University, Chicago, Ill.

Mattamoras.

~~GL~~  
I chanced to look over  
your March 1911 number, and discovered on  
Page 204 the following: "Adoniram Judson was the  
first representative of American Christianity on the  
foreign field."

I submit that the statement as it stands  
needs correcting. Judson was one of a company,  
namely, Hall, Newell, Hatt and Rice, all ordained  
simultaneously, Feb. 6, 1812, at Tabernacle Church,  
Salem, Mass. (Cp. "Congregationalists in America",  
Dunning, Pg. 336) This party sailed from Salem on  
the ship "Caravan" for eastern water, Feb. 19, 1812.

Yours very truly, =

Edward R. Evans







Nashua N. H.

Feb 12, 1904

President  
Harper

Mr. Editor:-

I have read with a good deal of interest <sup>your</sup> outline of a plan of lay-investigation of the ministry: there are many good things suggested in your proposed questions.

Yet I think taken as a whole it is a case of partisanship un-mad; unworthy of the "Biblical world". It savors largely of an indirect attack on a large body of faithful men of God, who have not fallen under the spell of a jaded German philosophical influence. A political method! A man may be spiritually mixed, with clear spiritual vision; he may be a power in his prayers, in his personal character, in leading souls to Jesus, and in establishing them in the faith, in raising <sup>up</sup> Christian workers, and yet never "ad-



Received of  
Mr. [illegible]  
the sum of [illegible]  
for [illegible]

Received of  
Mr. [illegible]  
the sum of [illegible]  
for [illegible]

I have read with a  
good deal of interest, and  
a feeling of regret in view of the  
ministry: there are many good  
things suggested in your paper  
of questions.

Let it be taken as a whole  
it is a case of partnership in  
the ministry of the Revolution  
world. It shows largely of a  
indirect attack on a large body  
of faithful men of God, who have  
not fallen under the spell of  
a false German philosophy  
influence. A political matter!  
A man may be spiritually weak  
at, with clear spiritual vision:  
he may be a power in his  
progress in his personal character,  
in leading souls to Jesus  
and in establishing them in  
the faith in Jesus <sup>up</sup> Christianity  
ourselves, and yet weak at



dress the students of a great university", or prepare "an important paper" for some circle, or religious club. He may be too busy in imitation of his Master who "went about doing good". In the ordinary parish, the man must be an average man in many directions, rather than pre-eminent in one line: in fact if he gets too pre-eminent in some one line, his work suffers, his church runs down on his hands, and he soon has time to devote to literary pursuits outside of the pastorate. In my judgment, efficiency in the ministry counts for a good deal more than that sort of scholarship that is put on a pedestal for modern idolaters to worship.

It seems to me a "far cry" when in your onslaught on the man who dares to keep in the presence of an infallible critic, who insists upon his own inerrancy, while denying that of God's word, (over)



you suggest that he may  
himself be a higher critic,  
without knowing it, and con-  
demn himself if he deprecates  
the relegation of teaching of God's  
word to the domain of myths  
and fables.



3.

How can a broad-minded liberal scholar declare that the humble man, who says that David wrote the 23rd Psalm, is a "higher critic" and so must stand by the whole fraternity of higher Critics, and defend every vagary put forth in the higher criticism: and must also refrain from any repudiation of conclusions, destructive of faith, and of any authoritative standard of Christian living! What a smug phariseism!

Pius Ninth's claim of infallibility was far less offensive than the claim underlying this series of enigmas.

I am amazed at the want of Christian charity and forbearance on the part of the liberal, educated specialists for the narrow minded ignorant general worker who cannot appreciate the consecrations of his more brilliant brothers in the great universities.



3.  
How can a broad-minded liberal  
abolition declare that the humble  
man who says that David wrote  
the 23rd Psalm is a "higher  
critic" and so must stand by the  
entire fortuity of higher critics  
and defend every vagary and  
fact in the higher criticism; and  
must also refrain from any re-  
bustion of conclusions, destruc-  
tion of faith, and of any contra-  
dictory statement of Christian living!  
What a sorry phariseeism!

Give that's claim of infallibility  
was far less offensive than the  
claim underlying this series of  
responses.  
I am amazed at the want of  
Christian charity and forbearance  
on the part of the liberal, educated  
specialists for the narrow-minded  
ignorant general worker who  
cannot appreciate the common-  
sense of his more brilliant contem-  
poraries in the great universities.



as I have read <sup>4-</sup> & reread your series  
of questions, I feel that I want  
to be an able minister of Jesus  
Christ, and finish the work he  
has committed to me; and I trust  
I shall profit by some of the  
points you indicate in your queries.  
But I think the author of the edi-  
torials notes in Feb. number of the  
Biblical World, was smarting un-  
der some criticisms, which drew  
blood from his tender skin, hence  
he "got back" on his tormentors  
by this method of starting a back  
fire on them; a method more  
like Tammany Hall, than  
a great christian? university.  
I am yet looking for the  
University of Chicago to lead  
the profession back to faith  
in the everlasting authoritative  
word of God, binding on all  
men alike whether or not they  
give their consent to it. I expect



14  
as I have said & need your services  
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But I think the author of the ex-  
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I am yet looking for the  
University of Chicago to lead  
the professor back to faith  
in the evangelical authorities  
word of God, thinking on all  
men alike whether or not they  
give their consent to it. I expect



our Germanized<sup>5</sup> scholars will soon  
take to cover, and follow Prof-  
Fleishman who declares that  
"The Darwinian theory of descent  
has not a single fact to confirm  
it in the realm of nature. It is  
not the result of scientific research  
but purely the product of the  
imagination": and confess that  
the The Evolutionary Theory of the  
Bible has no fact to support  
it + is based solely on imagin-  
ation.

Trusting that you will subject  
those Editorial notes to a judicial  
examination, and squeeze out the  
waters of partisanship, and give to  
a few poor apologies of Factors  
a place on the footstool, a little  
longer with space for repentance,  
I am yours fraternally

M. F. Johnson  
a pastor !!



our distinguished scholars will soon  
take to cover and follow Prof.  
Stichman who declares that  
the Darwinian theory of descent  
has not a single fact to confirm  
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not the result of scientific research  
but purely the product of the  
"imagination": and confesses that  
the the evolutionary theory of the  
Bible has no fact to support  
it + is based solely on imagin-  
ation.

Trusting that you will subject  
these editorial notes to a judicious  
examination, and approve and the  
powers of partisanship and give to  
a few poor aphorisms of fact  
a place on the platform, a little  
larger with space for refutation  
I am yours faithfully

W. F. Johnson  
a pastor !!