

"Quercus"!!!!

Securim ad radicem
hujus "Quercus" pone.

W. C. Bitting.

Mar. 29. '94

The Watchman.

AN EXEGETICAL ANTIPHONY.

"It is *sacrilege* to treat this material [1st Chap. of Genesis] as a scientific treatise, and apply to it the scientific test. The Bible knows no science."—PRES. W. R. HARPER in *Biblical World*, Jan., '94.

[1st and 2d Chap. of Genesis]. "It is *sacrilege* to call them history. To apply to them the tests of history, always cold and stern and severe, is *profanation*. They are stories, grand, inspiring stories, etc."—Same in Same, Feb., '94.

"They are not history, for the times are prehistoric times. They are the Hebrew version [purged and purified] of the best thoughts of humanity in that earliest period when man stood alone with nature and with God."—Same in Same, Feb., '94.

"The writer was ignorant of the real geographical and historical facts. It was not a part of the divine plan to reveal geography or history."

"It would be possible to convey these truths in many ways. He takes the stories common to all ancient nations. He has no thought of geography or history."—Same in Same, March, '94.

"The writer selects certain materials from the abundance which was at his disposal, and arranges the material in a form which will best suit his purpose."—Same in Same, Jan., '94.

"If we have supposed that the statement of the author of the Epistle to the Hebrews, 'By faith Enoch walked with God, and he was not for God took him,' is an assertion that the Old Testament story of Enoch is history in the sense in which we understand that term, and that assertion thus understood must be accepted as given by divine inspiration and having divine authority, it is obvious that we should be compelled to modify this view in some respect, if we were to conclude, after a study of the Old Testament, that the Enoch of Gen. 5: 21—24 is an ideal rather than a strictly historic character."—Same in *Biblical World*, March, '94.

"The word 'created' does not of itself signify creation out of nothing. It is in this chapter used synonymously with 'make' or 'form'."—Same in Same, Jan., '94.

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"Were the days of creation twenty-four hours? Yes, said the men of twenty-five years ago, or there is no truth in the Bible. Those for whom this narrative was first prepared, and, indeed, all men, until recently, understood this day, including the night, to be one of twenty-four hours. Marcus Dods has truly said that rationalism may twist Scripture into any meaning it pleases, if it may put a geologist's meaning into the word 'day'."—Same in *Biblical World*, Jan., '94.

Augustine (5th Cent.) says, "We see, indeed, that our ordinary days have no evening but by the setting of the sun, and no morning but by the rising of the sun. . . . What kind of light that was and by what periodic movement it made evening and morning is beyond the reach of our senses, neither can we understand it, and yet must unhesitatingly believe it." "What kind of days these were, it is extremely difficult or perhaps impossible for us to conceive and how much more to say."—City of God, xi., 1, 6.

Basil [4th Cent.] says: "Then, not according to solar motion, but the primeval light poured forth and again withdrawn, according to the measure pre-determined by God made night and day. . . . Wherefore differences of state and of various things rather, but not circumscriptions, limits and successions of periods are shown from this: for 'the day of the Lord is great and illustrious;' and 'Wherefore seek ye the day of the Lord. It is darkness and not light.'"—Hexæmeron ii., 8.

To the same effect Philo Judæus, Clement of Alexandria, Athanasius, Lactantius, Hippolytus, Victorinus, Eucherius, Procopius, Bede, Abelard, Aquinas, and abundant others through the Christian centuries.

"Dogmatism, in any realm of thought, is the daughter of superstition and of death. . . . The teacher, therefore, who is a scholar, and at the same time conscientious, will be slow to teach his own opinion."—PRES. W. R. HARPER in O. and N. T. Stud., May, '91.

"When preachers stigmatize as 'blasphemous,' 'sacrilegious' and 'atheistic' conclusions which many of the foremost Christian scholars of the age have reached after years of laborious and devout study, one may be pardoned the suspicion that they have been caught by a contagious hue and cry, without knowing more than did the mob at Ephesus, what they are shouting about."—Same in O. and N. T. Stud., Jan., '92.

"The Old Testament is not the history of men's thoughts about God, or desires after God, or affections towards him. It professes to be a history of God's unveiling of himself to men. If it is not that, it is nothing; it is false from beginning to end."—Same in O. T. Stud., Feb., '89.

"A narrow sphere is granted to historical interpretation. . . . What if it asserts that the Scriptures must be understood as history before they can be safely interpreted at all."—Same in O. and N. T. Student, Feb., '91.

"There is a world of difference between the view which maintains that the Old Testament writers [e. g., the author of Genesis and the author of Judges] have incorporated 'myths' in their writings, and that other view according to which these writers are supposed to have used 'mythic phrases,' or as Prof. Cheyne has expressed it, to have picked 'the wayside flowers of popular mythic imagery.'"—Same in O. T. Student, Feb., '88.

"We have no sympathy with that spirit which dogmatically asserts: My view alone is correct: all others are false and pernicious in their influence, and do not deserve consideration. The fact is, one may hold his own view all the more firmly after having come to know something of the views of others."—Same in O. T. Student, Feb., '89.

"That the opening clause of Genesis sets forth the world as created out of nothing, and this in a rude and undigested state. . . . the connection of the whole paragraph renders entirely plain. [Cited from Gesenius.] Among other critics taking the same view may be cited Ewald, Kalisch, Pagninus, Staib and Dillman, although the latter reluctantly. There may also be added Keil, Delitzsch, Adam Clarke, Lange, Murphy, Stuart, Knapp, Ehler and others."—Landis in O. T. Stud., Dec., '84.

"In answer to Celsus [2d Century] who had objected to Genesis as 'silly' because it refers to 'days before days existed,' since the 'sun was not yet revolving,' Origen [beg. of 3d Cent.] replies: 'Moses must then have forgotten that he had said a little before that in six days the creation of the world had been finished, when he adds, "This is the book of the creation of man in the day when God made the heaven and the earth." "For he [Celsus] knows nothing of the day and rest of God which follows the completion of creation, etc.'"—Contra Celsum, vi., 60, 61.

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Thursday, Ma

maginary Swiss warship and her gallant commander.

If any of our young readers want to play jokes next Saturday, let them be careful to invent innocent ones. Then no one will be the worse for the fun in which they indulge, and when the day is over they will not have to repent having amused themselves at the expense of another's feelings.

LIKE HER ELDERS.

Edith, who is eight years old, was invited to a children's party. Her blonde hair is perfectly straight, but was becomingly arranged, and she started off evidently well pleased with her personal appearance. On her return her mother asked, "Did you have a nice time, Edith?"

There was a moment's hesitation, and the little girl responded, "Yes, I had a good time, but I should have had a better one if it hadn't been for my hair."

"Why, Edith, what was wrong with your hair?"

"Well, it don't curl, and all the other girls' hair was kinky. I sha'n't go to another party without my hair can be fixed in kinks."

The next week, when another invitation came for the little girl, her hair was curled and fluffed out in the most approved style. Then her mother led her up to a mirror and said, "There, Edith, what do you think of it?"

Edith regarded herself soberly for a moment and then, turning slowly round, she said, "It's vain, but I like it."

THE SUWANEE RIVER.

"That's the Suwanee River, mister!" The Suwanee River! In a moment the stream had for me a new and extraordinary interest. I had not ever known there was such a river in geographical reality, or that it flowed through Georgia; and yet here it was—real, authentic, alive—leaping down through the Southern forests, past the maize fields and the cotton flats, to pour itself into the Gulf of Mexico. In an instant everything around appeared to be full of the song that all the world sings: "Way Down Upon de Suwanee Riber." The live oaks seemed to wave it in the evening air; the stream seemed to sing it as it bustled over the rocks; the birds in the thickets had it in the soft musical notes we caught, and the crickets and katydids beginning their sunset chirrup joined in the half-heard chorus. The journey was no longer monotonous. To be "way down upon de Suwanee Riber" was to have come to a corner of America dedicated to that deep emotion of our common humanity—the love of home.—Sir Edwin Arnold.

ARE RATS CLAIRVOYANTS?

It is an old saying that rats desert a sinking ship, but it is a most singular fact that they do not wait until the boat or barge is sinking until they desert it. They appear to be apprised of the danger several hours before any accident occurs to the vessel. "One case came under my observation when I was piloting a towboat in the Lower Mississippi," said an old river captain recently. "We were coming up stream late one evening, when I noticed a horde of rats coming off one of the barges we had in tow. I told some of the members of the crew that we would have bad luck. We went ahead, and just before daylight the barge from which the rats had fled struck a rock and sank. No damage was done to any other part of the shipping. The same phenomenon occurred just before the fatal fire of the steamer *Oliver Beirne*. On the last day of the boat's career, about two hours before the fire, a drove of rats were seen to run astern over the lower deck and jump overboard."

THE RULE OF THE ROAD.

Why American Teamsters Keep to the Right Instead of to the Left.

The rule of the road in old England, says the Rochester Democrat, has always been "Keep to the left." In New England, almost as soon as it was settled, the rule of the road came to be "Keep to the right," which is now the universal practice in this country. The change could hardly have been merely arbitrary. English colonists would not have taken the trouble to break themselves of the habit that had become instinctive except for some good reason. As to what that reason was there recently has been considerable newspaper discussion without any particular valuable outcome. That it is to be found in something in the new environment seems apparent. That it was the difference between old England's roads and New England's roads is likely. A driver, in order to have the free use of his right arm must sit to the right. He has his right fore hub under his eye, while he cannot see his left fore hub, and, therefore, can drive more safely if objects with which his wheels must not collide, and which must be passed closely, are kept on his right.

On the broad, level and crowded highways of old England these objects were, most frequently, the wheels of other vehicles going in the opposite direction. To keep the contiguous and exposed hubs under his eye the driver

821 Fourth Ave.

Louisville, Feb. 9 1891

Religious Conference
My dear Dr. Harper;

Yours of 6th received, and I answer with the frankness of cordial friendship. I do not think it would be advisable for you to give the proposed discourse before the Publication Society. I heard your lecture with profound interest, and with hearty admiration for the moderation and modesty which you couple with such extraordinary vigor and push. Your results were gratifying, except as to the point that you put forward errors in the Word of God as being the normal situation, analogous to the evils existing in the divinely directed history. This is striking, but I am not sure that you will always consider the analogy as convincing, analogies being always precarious as a foundation for positive truth. There is the counter analogy of the person of Jesus Christ, who was thoroughly human, and yet entirely free from sin; and so the Word of God might be thoroughly human and yet divinely preserved from all real error. Sins were ascribed to Jesus, but unjustly; so errors have been ascribed to the Bible, some of which have been proven to be unfounded, several within my recollection. I am only pointing out that the one analogy may be met by the other. Of course you have carefully considered the matter, but then we all hold ourselves open to possible change of opinion in future. For my part, I should earnestly wish to die before I have to abandon the hope of making progress. Well then, as this has been your opinion for only a few

years at most, it seems to me undesirable for yourself that you formally proclaim it in a way which would commit you before the whole denomination throughout the United States, until you have given yourself more time for renewed consideration of a matter so important.

I can easily see how you might regard this reason as inadequate. But there is another. The Publication Society is trying to gain the support of Baptists in all parts of the country. Many in some parts of the North are lukewarm towards it, and many in the South are indifferent, while not a few go so far as to be hostile. Now the public opinion of Southern Baptists, a good deal stimulated by Dr. ~~W~~ Toy's history, is extremely sensitive as to any departure from prevailing opinions in regard to the Bible. A discourse before the Publication Society by so famous a man as yourself, proclaiming that there are errors in the Bible, would be promptly seized upon by multitudes in the South, as a reason for breaking with the Society completely. This would seriously damage the Society's work and prospects, and would aggravate a tendency among Southern Baptists to split on the Publication question.

I think therefore that it would be wiser for yourself, and greatly better for the Society's interests, that you should decline the invitation, without giving any particular reason. A man who does so many things, and works up to so high a standard, surely has enough general reasons always on hand.

821 Fourth Ave.

Louisville,

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Allow me to add that I was very much interested in your lectures on
Isaiah, and did not find much from which I should strongly dissent.

"
And I beg pardon for saying, because while comparisons are odious
they are sometimes useful, that I think your spirit and method stand
in the most gratifying contrast to those of my friend Dr. Briggs.

He seems to be a regular sensation^{al}ist. His sneering attacks upon
theologians and apologists, his delight in assuming the boldest and
most startling positions, his arrogant claim that every opinion of
the group of critics to which he belongs is science, all stand in
the queerest contrast to his quiet and gentlemanly ways in private.

In your case, you not only do not agree with him as to many points,
but you show a discrimination, sobriety, earnest effort to find the
real truth, readiness to recognize that this or that question can-
not now be settled, that on one point or another Christian scholars
are much divided-- in a word your general tone and spirit, please

"
me greatly in the comparison. The fact is, it takes a great deal
more of independence and high manliness to maintain sobriety and
conservative sympathies in Biblical inquiry at the present time,
than it does to catch up what are called the most advanced ideas, ^a
and thereby get great credit for independence. It is very hard for
those of us who have many administrative duties, and irons of many
kinds in the fire, to find time for that sober and oft-repeated and
grave reflection which some of these profound Biblical questions
deserve and demand.

821 Fourth Ave.

Louisville,

18

I should not concern myself about the question whether they want me at Chautauqua the coming summer, but for the fact that several important invitations to preach at different Colleges and churches are impatiently waiting upon me. Some of them were presented last summer, and postponed according to my custom until January. Some I shall certainly be obliged to decline, but cannot say which, until I can contemplate a general programme; and where I do decline, the parties have a right to know at as soon as possible. I am not sure that I ought to continue teaching at Chautauqua, as an excess of summer work last year made me sick, and might likely enough do so again. Yet I have in many ways enjoyed the Chautauqua teaching, and particularly the intimate association with you. And so, while I do not know beforehand how the matter will look, I am anxious for the sake of others to have some definite proposition from Chautauqua before I decide. Bishop Vincent said that he was sure George was expecting me to return the coming summer, but then I have heard nothing from him or from any one. Let me explain a little further, why I hurriedly mentioned the matter to you on the platform, and now mention it again. If I had gone on indefinitely waiting, I should have been seriously incommoding several parties who are waiting on me. If I had accepted this, that and the other, then whenever propositions from Chautauqua might arrive, I might have found myself precluded from doing what was desired.

Very truly yours,

John A. Broadus

821 Fourth Ave.

Louisville,

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Johnson
Received
Examiner

Crozer Theological Seminary,
Chester, Pa.

(100)
March 20, '94.

My dear Dr. Harper,

I cannot deny myself the relief of saying to you that, no matter whether you are right or wrong in the opinions with which you have been stirring up conservative Baptists, you have at least shown one qualification to engage in and promote liberty of discussion: you know how to treat dissent from your views with courtesy. I have not noted anything like ~~the~~ wrath or contempt toward the old fogies, nor even toward your traducers.

If Baptists are going to do anything in a scholarly or a literary way, they must learn that candor is indispensable to progress, and courtesy is indispensable to candor. As a fast friend of freedom I feel no little chagrin at the tart spirit of Dr. Hill's response in the "Examiner" to Mr. Vedder. Your way is something worth thanks and love, It has them both from me, and I am persuaded from hosts of others.

Fraternally yours,

E. H. Johnson.

Great Continental Seminary
Chester Pa

My dear Dr. Harvey,
I cannot say
better wishes and are
have been thinking of
one gentleman to be
know how to find
in the middle of the
forward your
every day, and
and country to
find me in the
the Seminary to
it is very kind

Yours truly,
A. A. J.

Wriston

(27)

Gloucester, Mass., Oct 17, 1895.

Dear Doctor Harper:

I regard it astonishing that any sensible editor should misunderstand the editor's relation to the note on "Born of Water and the Spirit" in World of Aug p 141. I read it as a curious piece of interpretation by Dr. Briggs and let it pass for that.

It is not a little singular, however, that the reference to the passages cites James 3, 5 instead of accurately John 3, 5.

Long live the Biblical World to furnish fresh Biblical thought and discussion.

Sincerely yours, Henry L. Wriston.

17

Dear Mother of course
I am not at all
satisfied that my
writing should be
the subject of
any of the
kind of effort is
I want it as a
piece of literature
for the people
but I want a little
more that is
the progress of
it seems to be
just as the
people are



Piqua Ohio. Nov. 1st
1889

Prof. W^m R. Harper,
Chair of Biblical Literature

Yale College. Dear Sir,

Pardon me for
addressing you. I am a member of the
Cincinnati Conference Methodist
Episcopal Church and pastor of
a congregation in this place.

Have been interested in the dis-
cussion which has been going on
in reference to the charge made
by the Editor of Methodist Review
of rationalism as to yourself and
others.

In the last Review he has
an article in which he refers to
a published interview with your-
self and also to some demon-

stration at Chantangua.

Could you send me the interview or tell me where I could get the account of the Chantangua demonstration to which he alludes? I have had but one side of this matter, viz, what he has said in the Review and our church papers and at our conference sessions.

I am well acquainted with the editor of the Review and have reason to apprehend that there has been unfairness and misrepresentation in his presentation of this matter to the public. I should like to hear at least something from the other side as to his course and statements. Put me on the track of what has been said or written in reply please. If you will mail me any matter I will remit to you whatever expense there may be.

Very Sincerely
E. J. Wells, Pequa.

THE EXAMINER,

38 PARK ROW, "POTTER BUILDING."

P. O. BOX 3661.

New York,

March 14, 1892.

Prof. W.R. Harper, Ph. D.

My Dear Sir:--

One of your friends has informed me that you think I have done you an injustice in my citation of your name as a teacher of the Higher Criticism in my recent articles published in The Examiner. I have hesitated a little as to the proper course to pursue, because my only knowledge of your feeling is second-hand. If you think I have done you an injustice I might naturally think myself entitled to be informed of the fact directly, and not through a friend. But I do not stand on dignity. Frankly, I have always had for you a high personal regard, and the greatest respect for your attainments. Unwilling to seem to do an injustice to any man, least of all to one who has shown me friendly courtesy when we have met, I come right to the point and ask:

1. Is it a fact that you think I have done you an injustice?
2. Is it untrue that you teach the Higher Criticism?
3. What is your position regarding the composition of the Hexateuch?

Of course you are not under the slightest obligation to answer any one of these questions. If you do answer them I pledge myself to hold your answers strictly confidential, and to make ^{only} such use of any part of them as you may hereafter explicitly

THE EXAMINER
34 PAGE
P. O. BOX 1001
authorize. Moreover, if it turns out that I have misstated your
position, and done you an injustice, I will make a retraction or
correction, in a form to be approved by yourself, as public as
the original offence. As an honorable man, as a Christian man,
I could do no less than this.

One of your friends has informed
me that you think I have done you an injustice in my citation of
your name as a teacher of the Higher Criticism in my recent arti-
cles published in The Examiner. I have hesitated a little as to
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The Sunday School Times.

EDITORIAL ROOMS.

1031 Walnut St. Philadelphia

Private and Confidential

W. R. H.
AUG 13 1890
ANSWERED

August 6, 1890.

Professor William R. Harper,

My dear Dr. Harper:

My attention has been called, from outside, to your comment, in the current number of "The Old and New Testament Student", on the International Sunday-school system, and I confess that I am greatly surprised at it.

Intelligent criticisms on methods of Bible study are always desirable, as are suggestions as to better methods; but this article does not seem to be in the line of criticism or of suggestion, but rather of personal attack. To be frank, indeed, with you, it looks as if there were some personal feeling over a supposed grievance at the bottom of it, rather than a sincere purpose of securing a better state of things. If it had been written by Dr. Mendenhall while he was suffering from a sun-stroke, it would be entirely intelligible, but as it is I cannot comprehend it.

My first impulse was to take it up for public answer.

But in view of our personal relations, and your important position

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UNIVERSITY

The Sunday School Times.

EDITORIAL ROOMS.

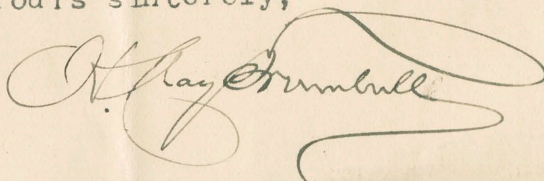
1031 Walnut St. Philadelphia

as a Bible teacher, I am unwilling to do this before writing to you on the subject: hence this note. If, indeed, you would prefer to revise your opinions on this subject, and say your own say in view of the impression which you find this to make, on my mind for example, I shall be glad to leave you entirely free to do so. But if, on the other hand, you prefer to stand by what is there said as your deliberate conviction, I assure you that I shall be ready to take the matter up, and say what is to be said on the other side.

As preliminary to this, however, I want to say most emphatically that, in my opinion, the main statements in that paragraph are not only absolutely, but ridiculously, false. Of course, I have no idea that there was in its writing any intentional misrepresentation; but I do think that it was written either in impulsive thoughtlessness, or in lamentable ignorance of the facts.

You will see by this letter that I am really indignant at the article as it stands, ^{not at you but at the article,} but you will also see that I do not want to make a public issue where you may not have intended any thing of the sort.

Yours sincerely,



Dictated.

Wilmington, N.C.,

July 2, 1889.

My dear Dr. Harper,

You can with great propriety
decline all such invitations as Dr. B. has made,
You are so busy. I would not be drawn into
controversy. If you cared in some informal
way get word to the ed. of the Advocate
that you think his paper August 17th,
it might do good; but it would be
better to let all such things go utterly un-

noticed than to go into polemics.
A brief & good-tempered denunciation
in the Student might be all. I honor
your care in to delicate a matter
in D. T. Science is now-a-days. You can
not certainly be charged with rash-
ness. But there are many of our older
brethren whose ^{principles of judgment are} ~~views~~ of these things are
justifiable only on the basis of some sort
of ~~prophetic~~ infallibility. I shall stand up
for you whenever I can do so without
sewing a needle. Now is a critical time

in the Bapt. denom. I have hoped that
we might be the body of X^{us} in this land
to tide X^{us} over the present crisis with-
out surrendering faith as the one hand,
or shutting out any real light on the
other. I still hope so. But great care is
needed. When the time comes for a man
for Chicago, we will talk. Do not be
tired down. Look out for your health. Trust
in God & his truth.

P.S. I am that
poor man
but it is after all

Yours ever,
E. Benj. Andrews.

Bacon
Oswego, N.Y., May 5. 1895.

Prof. Burton
My dear Pres. Harper:

(5V)
I must confess to no little astonishment at the contents of Prof. Burton's letter just received. I should not have supposed it could be necessary to inform such a scholar as he that I am not a Unitarian, but I judge he must be under some such impression from his suggestion that I should so "modify my statement as to leave room for the recognition of the divinity of Christ". I had not supposed there was an inch of room for any other idea. Since it appears to be necessary to correct a mistaken impression, will you kindly let him know that I am an intense Trinitarian, laying all possible emphasis on the fact that without the doctrine of the divinity of Christ the Gospel is no gospel; that I believe it knowing what I believe, and why I believe it; that I believe it in the full sense of the fourth gospel and of the Greek fathers and the Nicene creed, to the very last, and all-important iota, the homo-ousia, and not the mere homoi-ousia; and that I count myself able to defend the doctrine both from Scripture and from fact.

It is perfectly apparent, therefore, that whatever in this article may appear to have a sense incompatible with this, is either a misunderstanding on Prof. Burton's part, or so awkward an expression on my part as to seem to state what I do not mean. Both may be true. In either case I should wish to alter any such expression till it no longer admitted of misunderstanding.

I can scarcely think it possible that the objection raised can refer to my positive and intentional emphasizing of the absolute manhood of Christ, implying the doctrine of the kenosis and subjectionism, ~~because~~ because that is quite as essential a part of orthodox Trinitarianism as its complement. If the objection raised is to my inculcation of the Johannine doctrines "My Father is greater than I" and "I can do nothing of myself; the Father that dwelleth in me, He doeth the works", ^{or} _^ the doctrine that the divinity which Jesus claims is claimed as the representative of humanity "because he is the Son of Man", then to alter my statements would be not only false to my most vital religious faiths, but w'd make me guilty of the very unorthodoxy which you wish to be clear of. This, as I say, seems to me hardly credible; but in the absence of any citation of expressions objected to, I am completely at a loss to know what is wrong. I am conscious that my view of the doctrine of the divinity of Christ is in some respects novel, perhaps unique; but certainly not unorthodox, and not consciously different from that of John. I had supposed that such originality would rather commend it than otherwise to your columns. I hope it is not this, but some misunderstood expression which makes it unacceptable. If so, it has merely to be specified to be made plain. If not, I must ask the return of the ms. by means of the postage originally enclosed with it.

With thanks for the enclosure, which I return, I remain,

Very sincerely yours,

Benj. W. Bacon

287 Wash.St.,Hoboken,N.J.

December 31,1889.

W.R.Harper,Ph.D.

Dear Brother;A few days since I had a conversation with Bro.Beiler,who is associated with me on the Business Committee of the Methodist Preachers' Meeting. He informed me that intimations had been given to you that there might be some unpleasant feature about your reception when you should deliver your address. He mentioned the matter to me as the Chairman of the Com. I told him that I would write,assuring you that such need not be anticipated. I would not consent to an invitation being sent,if for a moment I was apprehensive of any thing of the kind.

Lay aside any such apprehension,Dear Doctor,and expect a hearty reception and a candid hearing.

May I trouble you to help me in a personal matter. I wish to take the Old and New Test.Student,and do not know to whom to send. Will you consider me as a subscriber,and send bill. If I should apply to some other

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wish to take the Old and New Test. Student, and do not

know to whom to send. Will you consider me as a sub-

scriber, and send bill. If I should apply to some other

party, will you let me know to whom. I have used your inductive method in my Bible class, with excellent results.

Hoping soon to see you, and have the pleasure of hearing you upon the theme for which you bespoken by us, I remain

Yours Fraternally,

Chas. R. Barnes

Pastor "First" Methodist

Episcopal Church.

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Yours Fraternally,

Charles F. Barnes

Pastor "First" Methodist

Episcopal Church.

1425 Christian St. Phila
April 1st 1889

Prof. W. R. Harper,

Dear Sir:-

As I wrote
the squib in the Register re-
lating to what you said about
the "higher criticism" I nply brief
a your favor of March 27th re-
ceived at the office this morn-
ing.

You may be right in relation
to higher criticism in a cer-
tain sense being nearly 110
years old, but I am quite sure
that what is in these days tech-
nically called "the higher criti-
cism" has no such antiquity.

It is of comparatively modern
birth, or I may say that with

Scarcely an exception has been
brought forward - well for the cause
of truth had it not been born
at all.

I am quite sure that it is not
a mistake to say that Prof. Wm.
Henry Green is not a higher critic
in the technical sense, and
that is the only proper sense wh.
it has in these days. He has
staunchly combatted what is tech-
nicallly called the higher criti-
cism. Dr. Briggs of Union Theo.
Sem. is a higher critic. Dr.
Green is not. To give the higher
criticism the meaning which you
seem to attach to it is not war-
ranted by the common and
well understood use of the
terms in this day. You will
permit me to say farther that

is dangerous to give it the meaning which you do and thereby attach such orthodox names to it as that of Dr. Green. It gives it a standing which it does not deserve & may make the impression that it is a comparatively ^{harmless} thing when men like Dr. Green are quoted as its advocates. Let the higher critics be closed when they technically & properly belong & they will not do much harm; but identify orthodox men with them & give the higher criticism a meaning altogether different from that wh. it properly bears and immense

injury to the truth may re-
sult. In that direction the
Old Testament Student seems
to be tending and out of the
fear of this arose our criti-
cism of your words.

I may say that the other
editors of the Instruction quite
agree with me in what I
have here expressed.

With great respect I re-
main

Yours sincerely

W. C. W. Barr

1425 Christian St. Phila

April 10. 1889

Prof. W. R. Harper.

Dear Bro:-

Thanks for your
favor of the 4th inst. I quite agree with
you that the matter between us is one
of definition. I am still disposed to
think (I know it is not deemed "scholarly")
that if your definition is not wrong, it
is at least unfortunate. It may be
that the term "Higher Criticism," has
long been applied by scholars exclu-
sively to the literary criticism of
the Bible. I confess I did not know
this, or certainly the term has not
been in common use until quite
late. I do not meet with it in any
of the English commentaries on the
Scriptures until within a few years.
Yet those commentaries dealt with
the literary criticism of the Bible.

as well as the textual. Indeed it is simply impossible to separate them. Be this as it may "Higher Criticism" has now a technical meaning which every body except the "Scholars" thinks of as soon as it is named. I am aware that the Independent, the Christian U-
nion & a few other papers have made the distinction that you make & defend; but I would be far from regarding these papers as representations of the orthodoxy of the times. They are really more inclined to the destruc-
tive side than the constructive. The fact that they recognize or even advo-
cate the distinction which you give of the term "higher criticism" has little weight with me. Nor does the fact that a conservative Protestantian Minister wrote the editorial in the Student which col-
lects forth my criticism affect my view. I still think the use which is made of the term "higher criticism" is unfor-
tunate, unnecessary, & indeed wrong in

fact. It is unfortunate because it links what in itself is good & necessary, namely the literary criticism of the Bible, with the destructive criticism. It puts it in bad company & tends to dignify, & ward of suspicion from, what is exceedingly dangerous - one of the worst tendencies of our age, destructive criticism. I would give up the definition & the name if for no other reason than this.

It is unnecessary. What you mean by "higher criticism" can be just as well expressed by another term - say literary criticism - one that will not be misunderstood, & will not at once be in bad company.

The term "higher criticism" as applied to the literary criticism ^{of the Bible}, is wrong. It implies superior or more important criticism than any other. I do not think this is correct. It is far more important to me to know what one of David's Psalms means than to know who wrote it. I do not care half so much

about the relation of the different parts
of Isaiah as I do about what the text
means. I am undoubtedly more con-
cerned to know exactly what one
of the minor prophets means than I
am to know who wrote it. The Bible
itself is evidently not nearly so much
concerned to have us know who wrote
its books & it is to have us know what
the language of the books means. It
has prefixed or affixed no names to
the gospels, but it has told us in them
to search the scriptures. If we must
therefore have "higher criticism" at all
let us apply it where it most appro-
priately belongs - to the text.

I am aware that all this is not
"scholarly" & that it is a prejudice in the
eyes of the scholars, but let me be like
Paul a "fool" if I may but have some
of Paul's sense & grace & reverence for
God's word.

I wish to say further that when I
wrote in my last that the O. T. Students
seemed to be tending towards the "high

or criticism" I did not refer merely to the short editorial which I criticised. I have seen quite numerous leanings in that direction, & have been sorry to see them. I may add that if you insist upon carrying out your ideas of the "high or criticism" I do not doubt that I and many others will see & regret many things which the Student will contain. I do not believe that it can be done without injury to the cause of truth. It is because of my interest in you, & in the genuine usefulness of the Student that I have written a word either in our paper or in these letters. You will now understand my intention, if you cannot agree with all I say.

I am glad we have had this

correspondence. It will ^{give} ~~afford~~ me a
subject for a brief editorial one of these
days. It will be on the "higher criti-
cism" as you apply it, without, of
course, referring to you, or our corre-
spondence. If we are going to have such
a mission in the "higher criticism"
the public ought to know it. If the
"higher criticism" is to be dignified by
linking with it orthodox names of gen-
uine literary critics, the public
should be warned of the danger.

I have said that other matters in the
Student have made me apprehensive.
I may mention among these your criti-
cism of the volume issued by the Con-
vention on the Inspiration of the Bible
held in this city - a year or more ago. I
had no connection with the arrangement
of that Convention; but I regarded it as, on
the whole, a most able defense of the ortho-
dox views of inspiration. You dismissed it
as utterly inconclusive & inadequate.

Excuse me for troubling you at such
length, & for all this pliancy of speech.
If there are any wounds, they are those of
a sincere friend & well-wisher.

Yours very truly
Wm. W. Barr

July 8. 89

My dear Hurper

I have read your reply to Dr Mendenhall, and aside from any feelings of friendship, it seems to me a complete vindication. I wonder at your patience and forbearance. His whole attack is exceedingly unfair.

Let me say I question the wisdom of putting this reply in the O. J. Student. Take the advice of some of your

friends about it. If it were
my case I would not do
it. You simply advertise
the attack on you and per-
haps may create suspicion
in some minds where it
does not now exist. I
would either say nothing
or put the reply in the Ad-
vocate where the attack was
made. It is old now &
largely forgotten. The

more I think of it the
more I feel it would
be a mistake to put
it in the Student.

Dr Griffith had a
long talk with me today.
He feels that it is very
important that I should
be in Chautauqua on
the 25th. So you may
expect me then.

Sincerely Yours
J. C. Beckley,

ed a vigorous society - re-
cently in a prominent
Church here where the boast
was made that no society
should ever be formed.

Did you ever read
Ruskin's "Arrows of the Chace"
his collected letters? Well,
sometime when you are
thoroughly made and don't
want to use profane
language out of respect
for your "orthodoxy", take
them up. They are

gall & vitriol: But
among them I found
this on teaching by
correspondence. I copied
it thinking it might
interest you.

When are you
coming again? Write
often. Kind remem-
brances to Mrs Harper
from Mrs Peckley

and myself.

Sincerely Yours
J. T. Peckley.

Casion, I believe, of Strong's
objection is the debate with
Green and an address
at Vassar - altho of this
latter they did not seem
(an address somewhere)
to be sure. Strong I
believe has written you
also. They asked me if
I thought you could sat-
isfy Strong of your ortho-
doxy. I answered frank-
ly "no" - for I did not

Religious
Opinion
3230 Chestnut St
Phil. Jan'y 9. 88
My dear Harper

We were rejoiced
at the tidings from New Haven.
Please accept our hearty con-
gratulations. If there is any-
thing in a name what a boy
that will be. We think the
combination very beautiful.
You have a great deal to be
thankful for and I have no
doubt your heart is full of joy.

I wish you were
here to night. I want to talk
to you and what I want

to say would fill a book.

In the first place you
Crowed too soon about your
orthodoxy. Strong is up in
arms about you. A letter
has come here and I am
asked to communicate with
you because I can write
to you freely without any
misunderstanding. Dr Bit-
ting wants you and would
not lose your services on any
account. Dr Griffith feels

that the Society has a big
fight on its hands for May.
That special Committee of
wh. Caldwell is Ch'man will
bring in two reports. Dr.
Griffith does not want to
make the fight any more
extensive than necessary.
He does not care for Dr.
Strong but he says Strong
carries the Examiner and
they don't want to fight
the Examiner. The oc-

I see Samson has been preaching for them. Does he want to change?

I have tonight received a note from F. E. Clark calling my attention to "a very unworthy attack" on the United Society of C. E. from the pen of Blackburn of Lowell and asking me to reply. It was in the Standard of last week. I form.

think Strong's real objection was theological, and I doubted if he was anxious to be assured. "They don't like Strong and say he is one of the narrowest of men. Dr Griffith said 'well ask him if he can keep Strong quiet?' You see his position. I wish the Society would take higher ground. I am afraid they made a

great mistake in throwing over Stifler. It was not a manly thing to do. Do you see the Southern papers? They are keeping up the battle at a great rate.

Jenkins, the tourist agent came to see me at Hoyt's suggestion and I told him to send his Palestine papers to you. Hoyt thinks he will go

in July for a three months tour & wants me to go. I cannot. I talked with Weston about it and I think he will go.

James wrote me today sending Mr Howard's letter to him which was kind but which evidently means he is not the coming man. I am sorry. It will be a great disappointment.

229 Prospect Ave., Brooklyn, N.Y.

Oct. 30, 1889.

Prof. W.R. Harper;

My dear Friend;

I was delighted with the suggestion that I arrange for your appearance before the "Meeting of the Methodist Ministers of New York and Vicinity". It so happens that I represent the New York East Conference on the Business Committee of six that has absolute control of the Programme for the meetings. At the meeting of the Committee on Monday morning I suggested your name as a speaker in the near future. They were delighted with ~~the~~ suggestion that we try to secure you, and voted that I send you an invitation, which here and now do I most heartily. Sometime since I suggested ^{to the Committee} that we invite Dr. Mendenhall to address us for two reasons, 1st, for his own sake, as he ^{has} never appeared before the body; and 2nd, that some members of the meeting who are aching for a chance, might have an opportunity to pitch into him a little!! It was ~~in~~ voted, and the chairman saw him at least two weeks ago, and he consented to address us sometime after the 1st of January. I speak of this that you may know the exact state of things, and choose as to whether you will come before or after the Dr. I do not know anything about the line Dr. M. is to follow in his address, nor even his subject, more than that it is to be on the "Old Testament" question.

The Committee suggested as early a date as the third Monday in November (Nov. 18), ^{for you} but the invitation is not limited as to date. I did not care to tell them you could not come till later, lest I ap-

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pear to know too much.

If you will choose any Monday in December, except the first one, I think there will be no trouble in accommodating you. I think I can not only assure you that your coming will awaken great interest on the part of the ministers, but that you will have the sympathy (not in any commiserating sense, but in your position) of many. The President is a confidential friend, and in private conversation has severely ~~condemned~~ Dr. M's. methods, and also his supposed position on this question, but I would not care to have *it* made public ^{through} my reporting it. You will be heartily welcomed, I am sure.

I did not receive my "Nov-Dec. Review" until yesterday. I was about to write you, but concluded I had better wait till I had cooled off a little. I hardly know what to say, now, that 24 hours have passed, and I have spent an hour with Prof. Ellinwood in the study of Comparative Religions, and an hour and a half with Chancellor MacCracken in the study of Plato's Ethics, and have slept eight hours (being one or two hours extra). I only wish he were as fair *to you*, as Ellinwood ^{is} in treating the other religions; and that he had measured up to Plato's personal irresistible convictions of right & wrong. I cannot help but feel that he is ungentlemanly and unchristian in impugning your motives in charging you with "self-conceited hilarity" &c; with "using questionable means of defense"; with "taking advantage of your position at Chatauqua"; with "reluctantly ((?) " appearing in an "interview" which "bears the earmarks of ~~being~~ having been prepared, both questions and answers, by the Professor himself"; with "evincing a purpose to misrepresent"; with "making it convenient to go to Europe," as if running away from him; with "hypocrisy"; &c., &c. He shows a sublime egotism in implying, if not saying, that because of his "in-

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2
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dictment", "after a fitful gasp", two colleges, "seem to have already yielded the point, and by silence confess guilt"; that "Vale is in the toils, struggling with tremendous energy", that "Prof. Ladd has hid himself in the fogs", that you needed "to recover lost ground and reinstate yourself as an orthodox writer", that you "are showing great progress toward orthodoxy" and "yielding to discipline", and "swinging to the right side"; that "tremendous efforts are necessary to resist it"; that "he has aroused scholars (Green, Schodde, Curtis, Dawson, &c,) to discern the precipice of rationalism, and refuse to plunge into the abyss"; and that he has rallied around him the Methodist clergy, the Methodist press (with one unenviable exception) and many thinkers of different denominations!! I confess this surpasses the effect of any bugle blast ere heard in Scottish hills, and I wonder that the United States does not cease to make great guns, torpedoes, and ships of war, and simply employ Mendenhall to guard our extended coasts against the world, the flesh, and the devil! If our Government remains blind to his merits, I think he ought to be commended to the Czar of all the Russias!!

He is either blind to wide distinctions, or is very unfair in the use he makes of material; as in his whole interpretation of the Chatauqua affair as brought about by you, when the Press distinctly stated that you tried to avoid it; in his using all sorts of reports against you, even second and third hand, but refusing to quote Vincent in your favor because it was not over the Bishop's own signature; in saying that because you claim ^{according to a report of Abbot} that the Bible may be best studied on its human side as "books" rather than as "a book", therefore you are an extreme rationalist or destructive critic, that because

dictment, "after a fitful gasp," two colleges, "seem to have already yielded the point, and by silence confess guilt," that "Vale is in the coils, struggling with tremendous energy," that "Prof. Ladd has hid himself in the fog," that you needed "to recover lost ground and reinstate yourself as an orthodox writer," that you "are showing great progress toward orthodoxy" and "yielding to discipline" and "swing- ing to the right side"; that "tremendous efforts are necessary to re- sist it"; that "he has aroused scholars (Green, Schoeds, Curtis, Daw- son, &c.) to discern the precipice of rationalism, and refuse to plunge into the abyss"; and that he has rallied around him the Methodist clergy, the Methodist press (with one unenviable exception) and many thinkers of different denominations! I confess this surpasses the effect of any bugle blast ere heard in Scottish hills, and I won- der that the United States does not cease to make great guns, torpe- does, and ships of war, and simply employ Mendenhall to guard our ex- tended coasts against the world, the flesh, and the devil! If our Government remains blind to his merits, I think he ought to be commen- ded to the Czar of all the Russias!!

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you call attention to the human side of the Bible, therefore you deny its inspiration or that it has a divine side; ~~that~~ in thinking that because you present an opponent's position, as a teacher may do to refute it, you are in sympathy with your opponent; in twisting your position that prophecy was not given simply for the sake of prophesying but for religious instruction, to mean that you deny prophecy or destroy its force as prophecy;—and so the Gospels were not written primarily and simply to preserve history, but while being history in the highest sense, their purpose was religious instruction, and by their purpose they are to be judged, and in that light studied;—to mean that they cease to be history or biography; in turning Hamlin's words about another matter and other men, against you; in representing that your co-laborers Schodde and Curtis, and also Dawson, have turned their guns on you, when they have reference to an entirely different class of men. If all this is not intentional it is a splendid illustration of the saying of Prof. Bowne, "great is the power of the Understanding, but infinitely greater is the power of the Misunderstanding".

It would be easy to show contradictions of himself, and other blemishes unworthy of a place in our "Review", but I must not tax your patience. I did not expect to write so much, but point led to point.

I would be glad to chat with you about the new "Institute". I may be in New Haven the 19 and 20 of Nov., and if I am will see you.

With profound feelings of gratitude for the work you have done for me in Bible lines;

Sincerely Yours;

Samuel L. Beiler

You call attention to the human side of the Bible, therefore you deny its inspiration or that it has a divine side; ~~that~~ in thinking that because you present an opponent's position, as a teacher may do to refute it, you are in sympathy with your opponent; in twisting your position that prophecy was not given simply for the sake of prophesying but for religious instruction, to mean that you deny prophecy or destroy its force as prophecy; and so the Gospels were not written primarily and simply to preserve history, but while being history in the highest sense, their purpose was religious instruction, and by their purpose they are to be judged, and in that light studied;—to mean that they cease to be history or biography; in turning Hamlin's words about another matter and other men, against you; in representing that your co-laborers Schoeds and Curtis, and also Dawson, have turned their guns on you, when they have reference to an entirely different class of men. If all this is not intentional it is a splendid illustration of the saying of Prof. Bowne, "Great is the power of the understanding, but infinitely greater is the power of the misunderstanding." It would be easy to show contradictions of himself, and other blemishes unworthy of a place in our "Review", but I must not tax your patience. I did not expect to write so much, but pointed to point. I would be glad to chat with you about the new "Institute". I may be in New Haven the 19 and 20 of Nov., and if I am will see you. With profound feelings of gratitude for the work you have done for me in Bible lines;

Sincerely Yours;

Samuel L. Barber

Please return to
N. K. Harper

229 Prospect Ave., Brooklyn, N.Y.

Oct. 23, 1889.

Prof. W.R. Harper,

ANSWERED
OCT 24 1889
W. R. H.

Dear Friend; I had thought of writing

to you a number of times about the attack made on you by "Brother" Mendenhall. I have not been an uninterested spectator. You are both personal acquaintances and I have had the warmest feeling of sympathy with each. Dr. M. and I were near by each other in pastorate in Ohio. I am interested in the "Review", and especially in the position of Methodism in the world of Scholars. I have been waiting in hope that the "Review" might in some way justify itself, and at the same time free you from the misrepresentation of this attack. I hope that after the above remark I need not say that I most heartily approve of your methods of work and believe in your essential orthodoxy. I sympathize with you in your position, and I think I know what it is, as a careful reader of both of your periodicals from their first numbers. I do not approve of the methods of Dr. Mendenhall in this discussion. Indeed he does not either, so far as the personal feature of it is concerned, into which he feels that he was forced especially by Prof. Ladd's severe attack in the Advocate. Up to that time he had avoided all personal mention, and intended to ^{do} so in the entire discussion. As to the Dr's "^hmethod of Bible study I am utterly in the dark, as I am to his position ^{one} ~~as to~~ the whole question of Biblical Criticism. In the number of the "Review" about appearing, I believe he has something more to say, and in the January number will give his own position.

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of Dr. Menckhall in this discussion. Indeed he does not either, so

odicals from their first numbers. I do not approve of the methods

I think I know what it is, as a careful reader of both of your peri-

essential orthodoxy. I sympathize with you in your position, and

most heartily approve of your methods of work and believe in your

task. I hope that after the above remark I need not say that I

and at the same time free you from the misrepresentation of this at-

waiting in hope that the "Review" might in some way justify itself,

the position of Methodism in the world of Scholars. I have been

rates in Ohio. I am interested in the "Review", and especially in

sympathy with each. Dr. M. and I were near by each other in pasto-

both personal acquaintances and I have had the warmest feeling of

Mendenhall. I have not been an uninterested spectator. You are

to you a number of times about the attack made on you by "Brother"

Dear Friend, I had thought of writing

ANSWERED
OCT 24 1889
W. R. HARPER

229 Prospect Ave., Brooklyn, N.Y.

Oct. 23, 1889.

Please return to
W. R. Harper

So far the discussion places Dr. Mendenhall at a disadvantage, or at least in a position to be judged a mossback from the school of verbal inspiration with all its follies. It looks as if he might think the present order of "books" chronological, and that chronology that of Usher exactly; that no pre-existing material was used in the production of the "books", and the present text must be received not only by an unquestioning faith, but that reason must be padlocked or banished entirely from the field. If such be the case he is "done for," and so is the "Review" I fear. But I hope that when he states his position, he will be found a little more modern, and possibly be compelled to come to your own ground. Frankly with you, and this in confidence, please, my conviction is that he was not prepared to pass judgment on "Old Testament" questions, that he is not much of a Hebrew scholar, and his knowledge in this whole field is rather superficial. Such being the case it would be difficult for his Methodist Brethren to do much with him. If we could persuade him to put himself under your tuition for a few years, there might be some hopes!! Still, he is a student, a hard-worker, and not a dead conservative, but rather progressive, and my hope is that now that he is out of a busy pastorate, and seems to be interested in this question, he may study it thoroughly enough to become reasonable, if not a "rationalist" in the sense that frightens him. He has been in the West mostly for four months, and I had not seen him in that time till last Monday, and then only for a few minutes.

My judgment is that so far the discussion has not hurt you to any extent you need care for among the students of the Methodist Church. You have their sympathy, while they look at the other side with anxiety.

Yours sincerely;

S. L. Beiler.

So far the discussion places Dr. Mendham at a disadvantage, or at least in a position to be judged a maverick from the school of verbal inspiration with all its follies. It looks as if he might think the present order of "books" chronological, and that chronology that of Usher exactly; that no pre-existing material was used in the production of the "books", and the present text must be received not only by an unquestioning faith, but that reason must be palsied or banished entirely from the field. If such be the case he is "done for", and so is the "Review". I fear. But I hope that when he states his position, he will be found a little more modern, and possibly be compelled to come to your own ground. Frankly with you, and this in confidence, please, my conviction is that he was not prepared to pass judgment on "Old Testament" questions, that he is not much of a Hebrew scholar, and his knowledge in this whole field is rather superficial. Such being the case it would be difficult for his Methodist Brethren to do much with him. If we could persuade him to put himself under your tuition for a few years, there might be some hopes!! Still, he is a student, a hard-worker, and not a dead conservative, but rather progressive, and my hope is that now that he is out of a busy pastorate, and seems to be interested in this question, he may study it thoroughly enough to become reasonable, if not a "rationalist" in the sense that frightens him. He has been in the West mostly for four months, and I had not seen him in that time till last Monday, and then only for a few minutes. My judgment is that so far the discussion has not hurt you to any extent you need care for among the students of the Methodist Church. You have their sympathy, while they look at the other side with anxiety.

Yours sincerely;
J. L. Baird

Mount Morris Baptist Church,
FIFTH AVENUE, BETWEEN 126TH AND 127TH STREETS.
W. C. BITTING, PASTOR,
27 EAST 127TH ST., N. Y.

June 12th 1891.

Prof. W. R. Harper,
Dear Bro:-

If you think that any sensible men take stock in the idle newspaper twaddle about you, I want to hasten to tell you that no student of my acquaintance fails to sympathize with you. Of course there are Bible lovers of the allegorist Origenic type who have little love for those who smash their absurd theories. But as a pastor, I confirm what I know is your observation as an educator of wide acquaintance, The younger men who love their Bibles as never before are with you. The growing use

June 12th 1891.

Prof. W. R. Harper,
Dear Sir:-

If you think that any
sensitive men take stock in the idle
newspaper trouble about you, I want
to hasten to tell you that no student of
my acquaintance fails to sympathize
with you. Of course there are birds
of the caliginous Cyprian type
who have little love for those who
smash their absurd theories, but as
a pastor, I confess what I know is
your character as an educator &
wide acquaintance. The younger
men who love their birds as never
before are with you. The growing use

Mount Morris Baptist Church,
FIFTH AVENUE, BETWEEN 126TH AND 127TH STREETS.
W. C. BITTING, PASTOR,
27 EAST 127TH ST., N. Y.

of the historical method has opened many blind eyes to newer and richer truth, and emancipated many from mistakes.

My church Bible class for the study of the Life of Christ according to your scheme has been a most pronounced success. At least fifty of my members have said to me: "Thank God for Dr. Harper!" You are reaching further than you know. I can now declare to my congregation truths which excite only love because prejudices and past miseducation have been banished. The heaven is working.

We all owe you a debt of gratitude. Do not be anxious or alarmed, or discouraged. You have been yourself

of the historical method has opened
many blind eyes to error and misled
truth, and emancipated many from
mistakes.

My church gave class for the study
of the life of Christ according to your
scheme has been a most promising
success. At least fifty of my members
have said to me: "Thank God for Dr.
Hager!" "You are reaching further
than you know. I can now declare
it my evangelistic truth which excite
my love because prophecies and past
misstatements have been banished. The
Latter is working.

We all are in a debt of gratitude.
Do not be anxious or alarmed, or dis-
courage. You have been yourself

God's interpretative prophet to so many Thousands. All these love you and will stand by you. Just imagine yourself girdled by a multitude of hearts, and endorsed by as many heads, and you will conceive your real place.

Our innings will come after a while. And when it does we will have a new era of consecration. I judge by the very marked effect on my own people of our studies.

Pardon my length. I fear that you are just a trifle disturbed. It's only a little breeze, and "Peace, be still," will be spoken soon.

I will be on hand Monday morning. God bless you. I am greatly indebted to you personally. Your

3
I am interested in the
many thousands. The three last years
and will stand by you. Just imagine
yourself divided by a multitude of
hearts, and answered by an answer
heads, and you will conceive your
real place.

Our savings will come after a while.
And when it does we will have a new
era of conservation. I hope by the very
marked effect on my own people of our
studies.

For the very length. I fear that you
are first a little disturbed. It is only a
little more, and "face, be still," will
be spoken soon.

I will be on hand Monday morn-
ing. So I am yours. I am greatly
interested to hear from you.

4

Mount Morris Baptist Church,
FIFTH AVENUE, BETWEEN 126TH AND 127TH STREETS.
W. C. BITTING, PASTOR,
27 EAST 127TH ST., N. Y.

Whole life has been an inspiration to
so many of us. And your lectures and
writings have helped to make the Bible
a new book.

I am willing for you to think me
"gushy", or anything else, just so that
I can comfort you a little, and ex-
press my own indebtedness to you.

Yours sincerely,
W. C. Bitting.

Mount Morris Baptist Church
11TH AVENUE, BETWEEN 100TH AND 11TH STREETS
W. C. BITTING, PASTOR.
ST. PAUL, MINN. U.S.A.

These life has been an inspiration to
so many of us, and your lectures and
meetings have helped to make the Bible
a new book.

I am writing for you to thank you
"quasi" a something else, just as that
I can comfort you a little, and ex-
press my own indebtedness to you.

Yours sincerely,
W. C. Bitting

Mount Morris Baptist Church,
FIFTH AVENUE, BETWEEN 126TH AND 127TH STREETS.
W. C. BITTING, PASTOR,
27 EAST 127TH ST., N. Y.

June 17th 1891

Dear Doctor Harper,

Will you please send me the
name of that book of Mr Simonds(?)
of which you spoke?

Also a few copies of the Syllabus
of your address.

The lecture still grips. The im-
pression is profounder than we
thought last Monday. I have
had a great chat with Milton M.
Smith, pastor Central Presbyterian
Church, and a director of Union
Sem. He ached to hear you but
could not. He is grateful for the
action of our Baptist Conference,
and thinks it will keep matters

June 17th 1891

Dear Doctor Harper,

Will you please send me the

name of that book of Mr. (unnamed)

of which you spoke?

Also a few copies of the Epistle

of your address.

The lecture this week. The vic-

pression is profounder than we

thought last Monday. I have

had a great chat with Mr. M.

Smith, pastor Central Presbyterian

Church, and a director of Union

Serv. He asked to hear you but

could not. He is grateful for the

action of our Baptist Conference,

and thinks it will help matters

Mount Morris Baptist Church,
FIFTH AVENUE, BETWEEN 126TH AND 127TH STREETS.
W. C. BITTING, PASTOR,
27 EAST 127TH ST., N. Y.

here.

I have seen only one man who called
your address "booh". He rose in
my prayer meeting and found in
the mission of Abraham's servant for
Rebekah a type of "God sending his
son after the Holy Spirit for the
church." Whoop ee! You see what
nonsense I have on hand. Every one laughed
at him, and so may you.

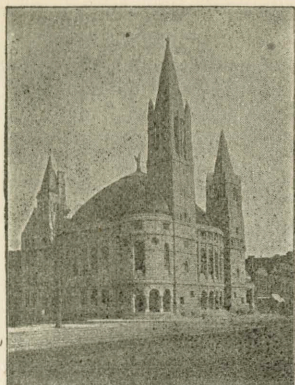
God bless you-

Yours Sincerely,
W. C. Bitting.

Dear

I have been very much interested in
your address "Book". It has in
my proper meeting and found in
the mission of Christianity's service for
the world a type of God sending his
son after the Holy Spirit for the
Church. "Thank you! You see what
work I have on hand. Please be patient
at this, and as usual you -
God bless you -

Yours sincerely,
W. C. Sitting.



Newark, N. J.
269 Broad St.
June 16/91.

Dear Dr. Harper,

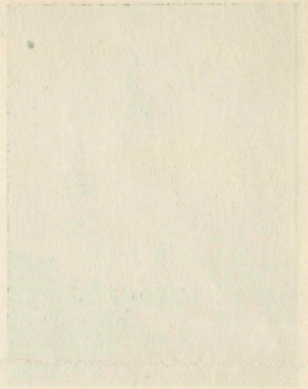
Illness kept me away from the N. Y. Conference on yesterday, but I have read this morning's reports of your address with great delight. May God bless and bless you!

I had a long talk with Dr. Bright about a week ago, and gave him plain speech concerning recent editorials in the Examiner, which I told him were "insincere & dishonest". He disclaimed their authorship and called in Vedder, who acknowledged that he wrote them, and incidentally confirmed my suspicion that your Rochester friend (?) was their inspirer. I gave them to understand that tho' I had been the life-long champion of the Examiner, I could no longer defend its attitude, if recent utterances were repeated. And I assured him that the rising ministry of our Churches were resolutely opposed to the recent attitude of the Examiner.

It seems to me that it is of the utmost importance to you, and the cause you represent, that the right man be put in the pulpit of Emmanuel Ch. Chicago. Benson is wholly committed to the traditional view. You ought to have an able and warm friend there.

Now, please regard your health this Summer. There is a limit to human powers of endurance. For the sake of the great future before us, take care of yourself. Don't overwork.

Sincerely,
W. W. Boyds



7-

[The page contains faint, mirrored handwriting, likely bleed-through from the reverse side. The text is mostly illegible due to fading and the nature of the paper.]

A. E. DUNNING, D. D., Editor.
C. A. RICHARDSON, Managing Editor.

REV. MORTON DEXTER,
REV. H. A. BRIDGMAN, } Associate
MISS FRANCES J. DYER, } Editors.
MISS H. H. STANWOOD,

REV. A. H. CLAPP, D. D., New York.
REV. E. F. WILLIAMS, D. D., Chicago.

THE CONGREGATIONALIST

W. L. Greene & Co. Publishers.

BOSTON, MASS.

1 Somerset St. Feb 13, 1891.

My dear Professor:

The Assyrian
has come down like the
wolf on the fold, or in
other words upon our
lusty infant, the Boston
Branch of the A. S. S. L.
has snoped down the
Eagle what scents heresy
and perversive and divisive
tendencies in everything out
of the old lines. I had
a long talk with good
Dr. Hunt yesterday who

thinks we have been unfair
and one-sided in the
lectures offered. That
we have no business to
appeal to the churches for
support, that S. S. teachers &
scholars go and hear these
fellows and get their faith
upset. That the old Bible
is good enough for him.
That the idea that there
can be any change in the
attitude toward the Bible
is preposterous and so on.

Prepare yourself for protests.
Pull in your sails and
stand against the hurricane.
Dr. P. says a number of
the ministers may send
us a written protest.

A. E. DUNNING, D. D., Editor.
C. A. RICHARDSON, Managing Editor.

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1 Somerset St. 1891.

I do not consider him a representative of most of our orthodox ministers. He is still sore over Anderson & Am. Board matters and thinks Andersonites are back of these courses. I do not think he will make us any great trouble, and I have no fears but that a majority of the Evangelical men hereabouts approve the course. But we must be conciliatory where we can, and spare of controversy if possible. Only

you must not go back
on us. We can do no
otherwise than to go on
with the cause; we have
a good thing and we
need not fear to go to
the public with it.

Breeze was heard by 250
persons Tues. night.

We'll talk these matters
over Monday. Don't be
alarmed, only I thought
it would be well to
post you on the situation.
Boston is touchy in spots
but the Lord reigns

Your fellow-heretic.

H. A. Bridgman

THE WESTERN UNION TELEGRAPH COMPANY.

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THOS. T. ECKERT, General Manager.

NORVIN GREEN, President.

NUMBER	SENT BY	REC'D BY	CHECK
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RECEIVED		NEW HAVEN, CONN.	Mar 31 1891

Dated

To

Boston 31
Prof W R Harper

Higher Criticism Completely Routed
Boston fully Convinced Mosaic authorship
Bible

A A Bridgeman

1917

REV. A. E. DUNNING, D.D., Editor.
REV. H. A. BRIDGMAN, Managing Editor.
REV. MORTON DEXTER,
MISS FRANCES J. DYER, { Associate
MISS H. H. STANWOOD, { Editors.
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REV. E. F. WILLIAMS, D.D., Chicago.

THE CONGREGATIONALIST.

W. L. Greenleaf, Publishers.

BOSTON, MASS.

1 Somerset St. *Inch. 3/*, 1891.

My dear Professor Harper:

It

was an expectant audience
that swarmed into the hall
last night. All the old-
lineis rallied hoping to see
the destructive criticism
knocked into the middle
of the next century. Dr.
Plumb was there and his
countenance grew more
scraphic as the lecture ad-
vanced. Dr. Wellman the
leading Andover prosecutor
occupied a prominent seat
and was heard to remark

with great triumph when
the thing was through "There
that's sense". Dr. Jordan
Smith and also Dr. Thompson
the defenders of the faith
at the American Board
rooms chuckled and grew
fat as Green dragged
you & Silbman in the
dust. And there was
Addison Foster of the
Advance proudly reflecting
that he with his little
pencil had created all
this big hullaboo. Oh
yes it was a glorious
sight to see the array of
good orthodox brethren who
could turn out for Green
but who ^{are never} ~~never~~ going to
tempt Providence and imperil
their faith by ~~going~~ caring

REV. A. E. DUNNING, D. D., Editor.
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THE CONGREGATIONALIST.

W. L. Greenleaf, Publishers.

BOSTON, MASS.

1 Somerset St. 1891.

to hear you.

Well it was a complete
 walk-over for Princeton.

Bets were even before the
 umpire called time, but as

the game progressed

Yale's stock began to fall,

and kept on sinking until
 it fell far lower than

the ideally historic Adam

ever thought of falling.

We did our best to bolster

up your side of the case.

Sent Beach up after Moore

who was persuaded to sit

on the platform and to

offer the opening prayer.

The nature of that service
pre-empted him from going
very exhaustively into the
critical questions at issue
and besides he didn't bear
quite what Green was going to
say. So when Green was once
up he had things all his
own way. And as we listened
to his mellifluous oratory we
all wondered how we could
ever have been seduced by that
specious and fallacious reasoning
which tries to make us believe
that there are two separate
accounts of the creation. Go away
with your heathen myths and
imaginary discrepancies. Come not
hither again to perplex us with
your Jahvist & Elohist. We
want a literal garden and
real snakes. "Hoary legends
transfused with the Christian spirit
and purged from heathen conceptions"
may do for New Haven a Chicago
but Boston craves something sub-
stantial, something sure-satisfying don't you
know. Triumphant yours
H. B.

.THE EXAMINER,

38 PARK ROW, "POTTER BUILDING,"

P. O. BOX 3661.

New York, June 17, 1889.
Ans 6/25

My dear Dr. Harper:

I was sorry to see the article in the Christian Advocate. It was written, as you may be aware, by the editor of the Methodist Quarterly Review, and for that reason will certainly attract attention. I have always had faith in your integrity on the question of the inspiration of the pible, but so many persons have doubted it, and expressed their doubts, that it seems to me the better way would be for you to write me a letter avowing your faith in the inspiration of the Scriptures as it is held by orthodox scholars of our own denomination. It seems to me that a letter of that kind would do great good in every way. You speak of your belief in the "supernatural element in the Old

Testament, but I fear some men would carp at that phrase, and would twist it into something that was not an avowal of your belief in the real inspiration of the Bible. What I desire is that you would make such an avowal of your faith in its inspiration as would put the matter at rest. I am sure your warmest personal friends would be glad to see it.

Very truly yours,

Edward Taylor

Professor W. R. Harper, Ph.D.

821 Fourth Ave.

Louisville, Feb. 17 1888.

H. /
Prof. William R. Harper, Ph. D.,

My dear Sir:

Re /
" Professor Sampey shows me your circular about a discussion between yourself and Dr. Green. Pardon me for offering one or two suggestions. (1) I think there will be grave dissatisfaction among conservative scholars and conservative circles in general that by this arrangement you throw the weight of the publication in favor of the destructive side. The editor of a periodical necessarily represents the periodical itself. No disclaimer can prevent this from being felt. You give the destructive views a marked advantage, and you cannot help it. I will add, what I am sure many will feel, that Professor Green is by no means your equal in mental keenness, nor in contagious enthusiasm; and ~~that~~ is another advantage. (2) I should really fear for the effect upon your own mind. No mortal man can pursue such a discussion without becoming insensibly biased in favor of the views he advocates. I have tried this myself in debating society days, and to some extent in conversational discussions at a later period. I have talked with many men of ability and experience on the subject, and am accustomed to caution my students in that regard. I am scared at the very idea of your undertaking such an advocacy. I dread it for the sake of what

1883

Prof. William R. Harper Ph. D.

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tional discussions at a later period. I have talked with many

men of ability and experience on the subject, and am accustomed to

caution my students in that regard. I am seized at the very idea of

your undertaking such an advocacy. I dread it for the sake of what

I believe to be vital truth, and for your own sake personally, as a man of extraordinary powers and possibilities. If by calm and unbiased investigation you should be led to advocate the destructive views, then of course I have nothing to express but regret. But I am fully persuaded that it is unwise to expose yourself to this unfair disadvantage.

Even if you laughingly set aside my second consideration -- though you will make a mistake if you do-- yet I insist on my first. The patrons of both your periodicals will in many cases feel that they have grave right to complain. Now can you not get somebody else to take the destructive side? If Toy were at home he would be the man. I have just learned that he is coming home to be married in May or June. Perhaps you might delay one quarter, and see if you cannot engage him. If that will not do, and you know of no better man, then why not try Lyon? He is one of the ablest men in some respects, and one of the most accurate scholars, where I was prepared to judge, that I have known. ~~He~~ He is far gone in the destructive views already, and for him to go farther would not injure his own position at Harvard, nor materially hurt the general interests involved. If Professor Green should think Lyon not a foe-man worthy of his steel, he would be greatly mistaken. Lyon would make him see stars in the daytime. Now why can you not make such a change, without any public announcement, and if you are asked pri-

821 Fourth Ave.

Louisville,

1888.

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man worthy of his steel, he would be greatly mistaken. Lyon would
make him see stars in the daytime. Now why can you not make such a
change, without any public announcement, and if you are asked pri-

vately you can say that it was represented to you that the editor in such a case ought to remain neutral, and that there would be grave complaint at his seeming to put the editorial influence on that side, and you had concluded that it would be better to make the other arrangement. Now my dear fellow, I respectfully and earnestly urge upon you these views. I am not intruding into another ^a ~~man~~'s affairs; for I am profoundly interested in the movements of American Biblical learning, and in the wholesome progress of your own influence and usefulness."

Sincerely yours,

John A. Broadens

P. S. I received yesterday your letter about Chautauqua. It is possible I might stand two weeks, with two lessons a day for four days. ^{I find,} it would take ^{the} whole day until bed-time to make the trip between that point and Detroit. Whether I could undertake it would depend partly upon the time of Mr. Moddy's Northfield meetings for students, not yet fixed. I will write and see if one of his lieutenants can indicate the probable time, and ^I can probably decide within a fortnight, if you can wait that long.

821 Fourth Ave.

Louisville,

1888.

Very truly yours, that it was represented to you that the edi-

tor in such a case ought to remain neutral, and that there would

be grave complaint at his seeming to put the editorial influence

on that side, and you had concluded that it would be better to make

the other arrangement. Now my dear fellow, I respectfully and ear-

nestly urge upon you these views. I am not intruding into another

man's affairs; for I am profoundly interested in the movements of

American Biblical learning, and in the wholesome progress of your

own influence and usefulness.

Sincerely yours,

P. S. I received yesterday your letter about Christmas. It

possible I might stand two weeks, with two sessions a day for four

days. It would take the whole day until bed-time to make the trip

between that point and Detroit. Whether I could undertake it would

depend partly upon the time of Mr. Moody's Northfield meetings for

students, not yet fixed. I will write and see if one of his lie-

tenants can indicate the probable time, and can probably decide

within an fortnight, if you can wait that long.

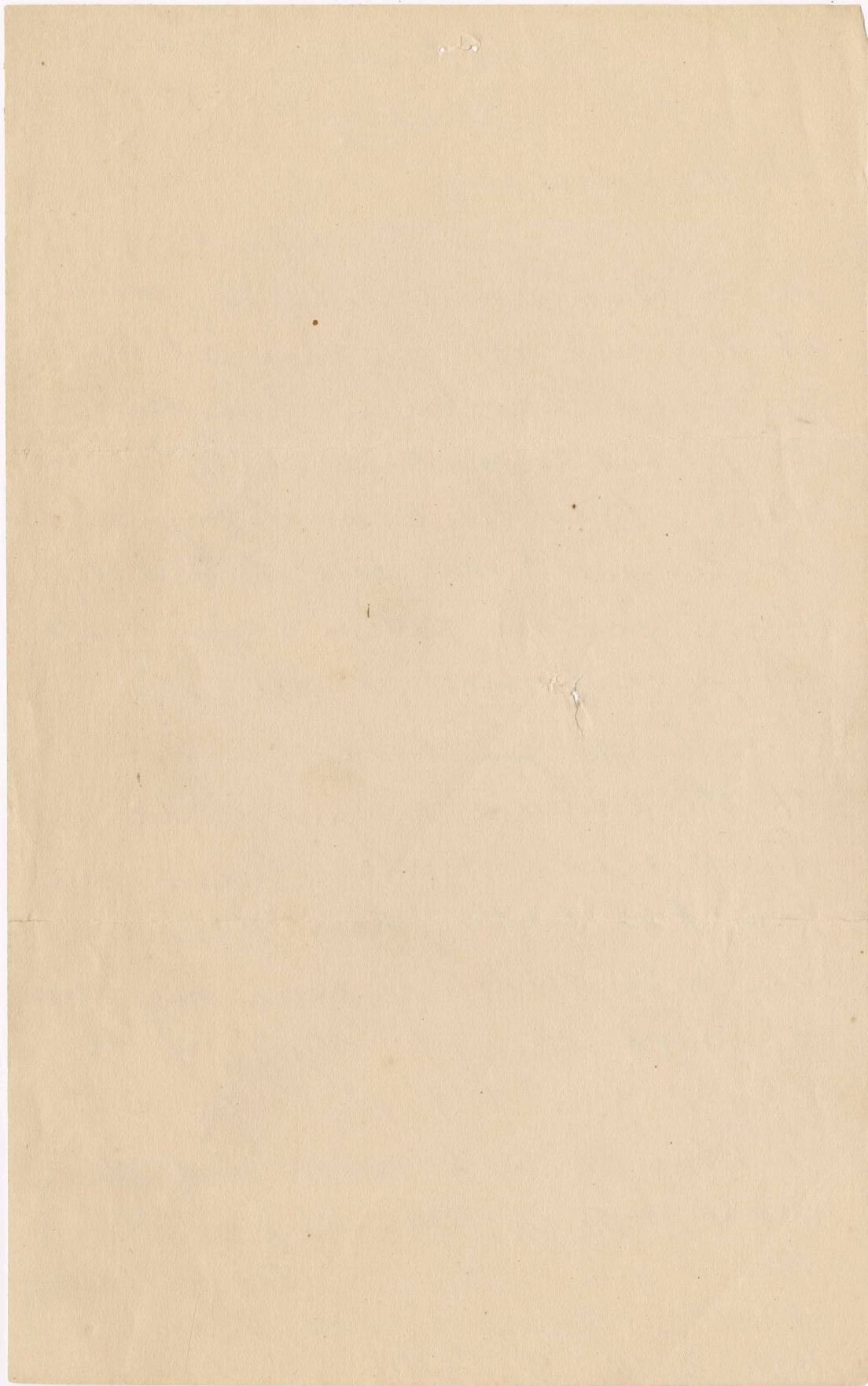
Newton Centre, Mass.,

February 12. 1889.

My dear dearer,

I can breakfast with you in Boston next Saturday morning but why can not you come out here? you could take train from Boston at 7, and go back as early as you choose. Please write me that you will do this and I will have the best beef-steak you ever put in your mouth. If you can't come, I will go.

I think you have summed up the evidence on your side in first class shape. Green will have to be pretty sharp to meet you. I'm will doubtless hear my own opinions through Strong, if he should find out what they are. So when is he to write and when is he to do it. Please keep me advised when I am certain that he has written Hovey I must have a talk with the latter. I wonder if



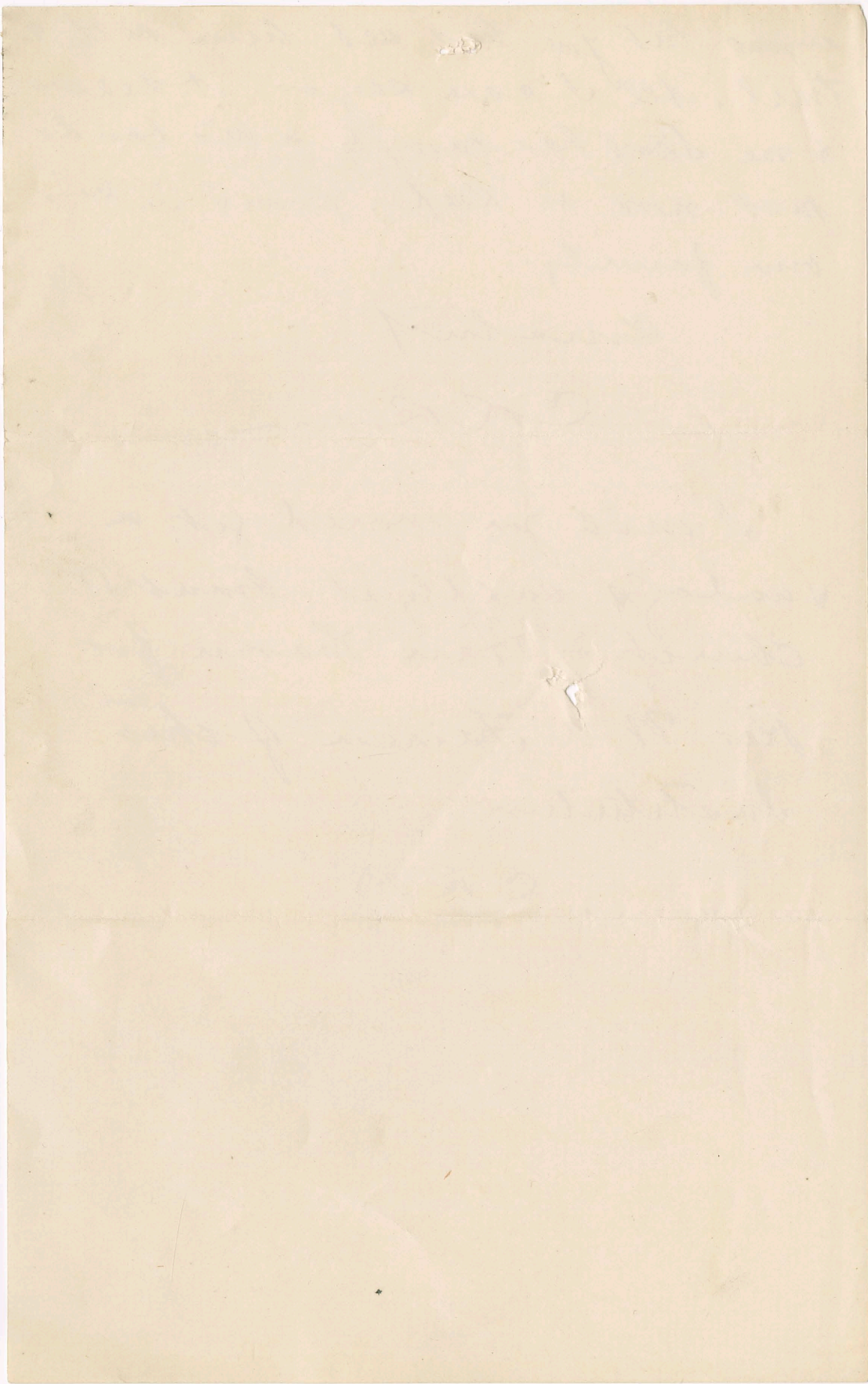
anyone but you has set him on the
trail, all I can say is, it seems
to me Stung has enough on his hands
just now in keep'g peace in his
own family.

Trusbut

C R Brown

I wish you would get a
Sunday's supply at Grant St
Church - Fair Haven for
Rev W A Farrow of this
Institution.

C R B.



Newton Centre Mass

March 11th 1889

My dear Doctor Harper,

Yours is received with enclosure. The acknowledgment made by Prof. Jastrow is so shabby that I must really ask you to expunge the whole reference to our Institution. Beyond this I cannot really advise you; for after making one proposal to you, I could hardly be expected to make another. You say of Jastrow's statement "It does not seem to me to do what ought to be done, but I hardly know how to change it now that he has sent this article for the next *Hebraica*". I do not see why you should be afraid of Jastrow and when you are convinced that you want to do what ought to be done, you usually find a way to do it. In deciding to print Jastrow's article, which in relation to Teller's should take second place, you will not strain our relations at all, but you will give me the impression that you are willing to cover up Jastrow's mistake at the expense of Newton. I do not see how you could have supposed I would be

satisfied with a word about Assyrian etc
sandwiched between a lot of schools on both
sides which are teaching Hebrew alone, or lis-
tening to a few lectures on Assyriology.

If you were a professor in this Institution
and I were editor of Hebrew, I think
I should know what to do.

You were very kind to arrange for
me to preach at the first church in con-
nection with our committee meeting. I
shall value the opportunity especially
for the privilege of seeing you.

Very truly yours

Charles Rufus Brown.
M. A.

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Address

Franklin Falls, N. H.

NEWTON CENTRE, MASS., June 10 1891

My dear Professor Barber,

I am very sorry you are sick. I cannot be physically strong or you would not get sick. I hope you will give up something else and come to Cambridge. Your failure to come means disaster for us, and you have been advertised for time. I am sorry Barton is considered unsound in some quarters. I assume you he is all right, but I shall caution him as you suggest. I have not seen the ~~abstract~~ article in which you are selected for special

attack. What are they? I am
sure you will come through the
battle all right if there is to be a
battle; but you are so orthodox
that I am sure also that the
friends of sound learning will
sally if necessary to you. It
seems to me idle to contemplate
the possibility of your leaving the
University of Chicago. If I can
be of any service to you I shall be glad
to do it. It will be nice to have a little ^{more} ~~of~~
^{of} ~~of~~ about 500 men to the effect that
the signs favor the present full discus-
sion of certain questions? What do
you say? Can you not give me the names
of the prominent divines who criticized
Burtis' teaching - Was Apsey, or
Hickley or Bakerman one of the two?
I think Patton had Briggs when the
hair is short & that Briggs put a
splendid weapon into his hands -
I knew that Burtis had been appointed
to the chair in New Haven.

Yours,

Brown.