

Apr. 1, 1891.

My Dear Professor Harper:—

Your letter is just received. I wanted a moment for a hasty reply. I cannot agree with your statement that "it is not the opinions, but the method of declaring them that irritates & disturbs." Within the Presbyterian Church, at least, it is the opinions themselves that arouse the sharp antagonism. Those who are disturbed by the method of declaring ^{them} are usually, as far as my observation goes, either liberal men who are afraid of the effect of boldness upon others, or conservative men who veil their objection to the opinions under criticism of the mode of their statement. It was & is inevitable that the ~~traces~~ opinions, at least in the Presbyterian Church,

is as cautious as that of most men, but I cannot share the view of those who have thought that the Liberal thinking of teaching was to be secured among us without sheep-fighting. I take a bit of it, but I believe that fighting is now the time for it. I regret only that I have not been able to leave the country just now.

should come in conflict with the stationary dogmatism which assumes the right to dictate among us. It is my deliberate judgment that it was high time the conflict came. Liberal men all over the Church have been squeezed, intimidated, shorn of their influence by the arrogance of the high promise have been kept out of the ministry. The prevailing theology. The Revision movement of last year irritated the conservative immensely. That movement has temporarily spent itself, & the Evangelical are again seeking to climb into the saddle. If they should succeed it would set back the Reformation for years. These men do not care for the way in which a doctrine is expressed, provided it is one they agree with. Soft words are wasted on them, & make the impression weaker on many who need to be encouraged & strengthened. — I have thus stated frankly & in brief my view of the situation. I think my temper

of course there are many who will help to alter the

ship of the Bible, or of
its supernatural character.
I should reply

(1) This is not a fair
definition of Rationalism.
On the contrary, the Plenary
Theory of Inspiration is all
rationalistic or the theory
of no inspiration.

(2) With this question,
the Science of Biblical
Criticism, High and
Low alike, and the critical
and literary study of the
Bible, have nothing at
all to do. It is de-
termined on wholly

York Beach, Me.
Aug 13, 1887.

My dear Homer,
I only
received yesterday after
mailing my letter of
that date, the
copy of the Christian
Advocate sent to
Hamilton. My paper
one not forwarded
by the Postmaster, or
are the letters. I
have on other

arrangement for the
paper and Meyer-
gives. Hence they
are often delayed in
reaching me. I re-
turn the Acknowledgments
to you, by this mail,
according to your
request. I have read
the article referred to,
carefully. There does
not seem to be much
for me to say about
it. * of course, in part
it is true. But
the criticism I should

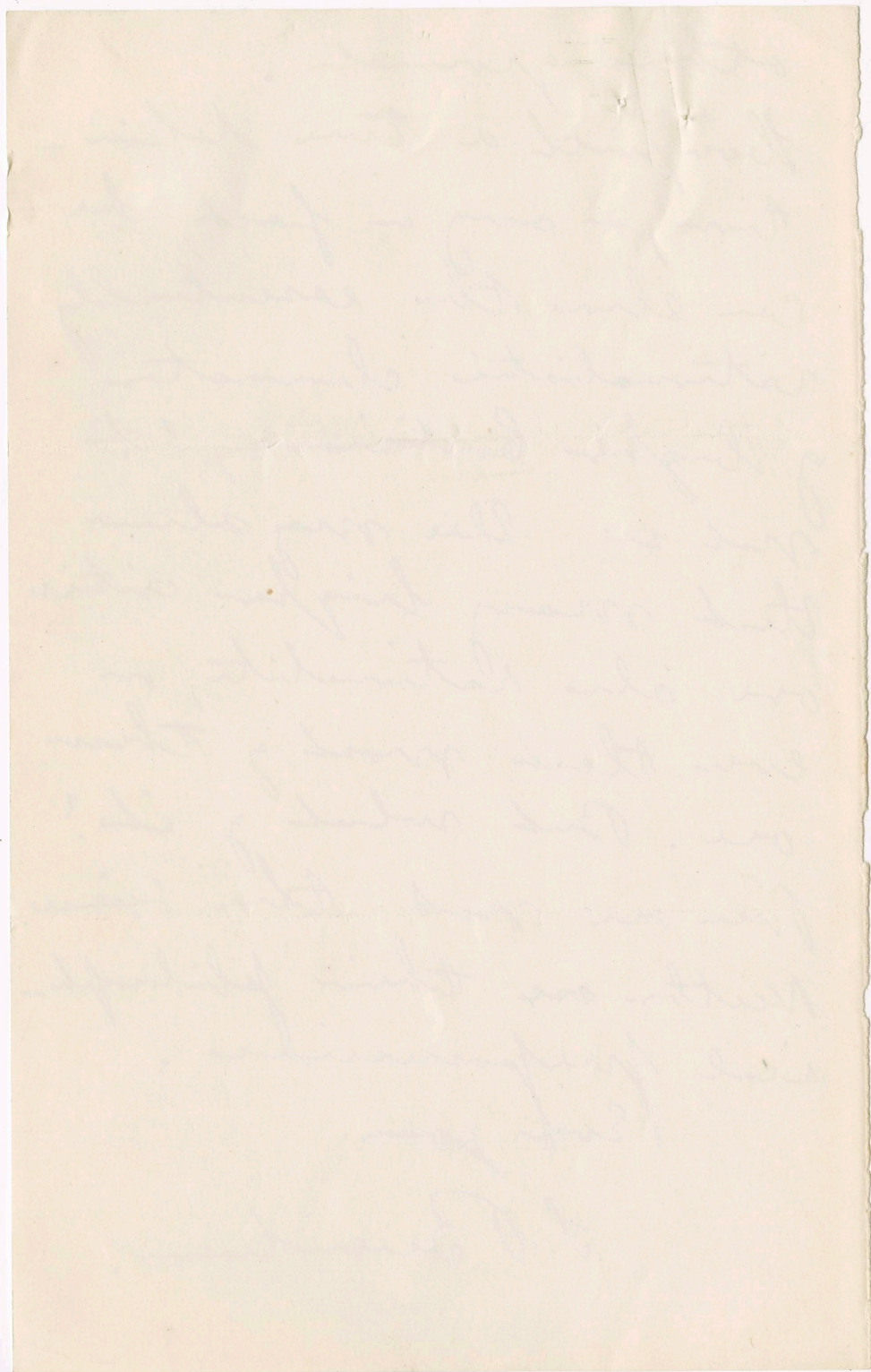
make on it is, the
writer is very confused,
or at least confusing, in
his ideas of the relation
of Rationalism to Biblical
Criticism, and the
critical and literary
study of the Bible. There
he would define Ration-
alism, does not appear
from any formal state-
ment in his article.
It would seem that
he would define it, as
the rejection of the
inspiration and of the
supernatural author -

other grounds.

Then, with a true definition, or any in fact, he can show the essentially rationalistic character of Higher Criticism, & do not see. He may show that many higher critics are also rationalists, or even that most of them are. But what of it? Men are not the science. Neither are their philosophical propositions.

Ever yours.

S. O. Burcham.



if you have not seen
it before this run your
eye over it & re-mail
to me.

Sincerely yours

John Burnham

Batavia Ill. Nov 11 1889

Friend Harper

To day I received Dr.
Davidson's article & your letter
in which you say it would
not be prudent to for you to
publish it in the "Student"
but that you would like
to do so.

I wrote to Dr Davidson
& sent him the "Christian
Advocate" in which was the
article of Dr. Mendenhall
Editor of "Methodist Review"
containing a rather formid-
able attack upon the Prof's
of Orthodox Cong. Colleges
charging them with being

head quarters of Rationalism

Dr Davidson replied stating
it was his opinion after
this attack Prof Harper dare not
publish his article

I suppose very many of
the clergymen who take
the "Student" were shocked
when you published
Dr Stebbins article about
Belshazzar's Feast using human
speech - & shocked that you
should dare to publish Prof.
Toys article - The real truth
is many of your readers
are very anxious that
you help them to arguments
to prove that all the

dogmas of these churches
are true all other churches
that in any way
differ from them are
false, If they knew
Davidson - Toys - & Stebbins
told the truth they dislike
to have you publish
them. I found this out
a long time ago and I
think you understand
this matter far better
than I do. Enclosed please
find an article cut from
Saturday Chicago Daily
Tribune Nov 9 1889

Now Prof. Harper I hope
you will help Dr. Davidson
to obtain what he so much
wants -

Please mail me the
No's of Hebrewa containing
any article by Dr. Davidson
for I feel a deep interest
to see any thing from his
pen - also mail me what
he so much wants,
send me your bill
for the magazine &c -
& for the time or trouble
or expense it causes you
to comply with the above
request and I will
mail you Postal order
for the amount.

If the clerks of your
publisher have mailed

Batavia Ill. Dec. 30 1889

Dear Mr. Harper

I believe I sympathize
with you in the hard
place you occupy -

The trouble is there
are so many thousand
of preachers - priest &
people that have their
whole mental moral
& spiritual nature poisoned
more or less - "Generally
more" with the virus
of the perfectly horrid dogma
of that Old Westminster
Confession of Faith, that
if you make any discov-
ery, of new truth in explor-
ing the fields of the higher
criticism - of the sacred

Records they are all ready
to copy you if you dare
utter them or allow any
correspondant to have his
article published in the
"Student" This class of
Preachers - priests & people are
the class that Ant Deacon
Farrar so clearly describes
in the article I mail you
to day which I induced
the Editor of our Village
Paper to publish

Below I copy a letter
received from Dr Davidson
Dated Dec. 13 / 89

"May I ask you to procure
& send me the No Prof Hearpen
Hebraica containing the second

part of my notes on the
Psalms -

After months of delay
and my waiting two
letters at — times to the
Editor. I received a letter
to day saying he had
ordered his publisher to
send the part required,
But he has sent the
first part, which I have
already

This is a mistake, I
want the second, ~~part~~
His letter says it has been
published. Is this so?
Not knowing his Publis-
her I am obliged, I am
obliged to trouble you
I forwarded the corrected
copy of my article to you
I hope you got it
Ever yours S. Davidson

Dr. Davidson any documents probably they in their haste have not fully directed the same - hence he has failed to receive it.

In the Jan'y No of "Unitarian" Amherst which will appear an Editorial describing the nature of Dr Davidson's article "New Testament as a Guide to the interpretation of the Old" also Asa L. Deacon's article "Science & Biblical Criticism" stating they will appear in Feby. No. There will also appear an introduction by myself not by name

but as a "Subscriber"

I have omitted to say
much I would like to
have said about you
& the student & your
connection with the
article by Dr Davidson
& Dr Mendenhall of
Methodist Review & Rev
Falkner article in the
Methodist Paper of New
York and omitted to
state that the Yale Prof
evidently were trembling
in their boots under the
formidable attack upon their
reputation for Orthodoxy
& the charge that Calvin-
istic Orthodox Universities
are head quarters (Hot beds
of Rationalism
Sincerely yours John Bushman

Farmington, Conn.

May 24, 1890.

Prof. W. R. Harper:

My dear Brother:

I enclose two items for the
O. T. Students if you can use
them in any way, if not
throw them into the waste
basket without a scruple.

I wish once more to repeat
my expressions of thankfulness
to you for your services
to the churches, to the min-
isters and to sound learning.

I thought at first that you
had rather too many points
at Hartford on Tues. but there
was such charm of treatment
and unity of aim and definite

ness of thought that the effect was
simple and strong. I am sure
that our minister is the better
for the address, and I trust
that his preaching will be ^{stronger} a
little less bad. When I think
of the soundness of your views
upon the Scriptures I feel like
kicking those ignoramuses who
have been trying to find heresy
in you. I am glad that
you carry your immortal souls
with such grace and peace.
May the Lord bless you
more and more.

With Sincere Esteem

Yours cordially

Gro. L. Clark.

ANSWERED
FEB 1 1892
W. R. H.

St. Louis, January 30, 92

Dear Dr. Harper-

I spent an hour or more last evening in ^{the} company of Dr. Brooks. It was my pleasure to tell him as far as I could about our conversation from Buffalo to Rochester, and also further about our conversation in Chicago. The dear old man seemed very much touched to find that you had any kindly feeling towards him. He listened with deep emotion to my statement that you regretted that he had found it necessary to criticise yourself or your utterances. He then spoke at great length about his personal regard for you, although he had never met you, about how he had rejoiced at the way you were awakening people to think, ^{and study the scriptures} and named the great difficulty he had in reconciling your utterances with what I assured him was your present attitude towards the word of God and our beloved Lord. I assured him that you believed the scriptures to be the word of God and not simply to ^{contain} ~~ascertain~~ that word, and that you had protested in unmistakable terms where others were belittling the scriptures and minimising their ^{fullness in revealing} ~~contents~~ of the truth. He was deeply moved and went on to say that any utterance that he had made was the outgrowth, not of personal feeling, but of his sense of duty to his Lord. Again and again he assured me of his personal high regard for you, and his regret that he had never had the pleasure of meeting you. When I arose to go he stood up before me, and in his characteristic way pointing his finger, gave me a message to deliver to you, which I wish I could now recall, not only in his very words, but in the tender tone in which they were delivered. On the whole it may be summed up as follows: "Tell Dr. Harper that some years ago when I heard of his work and read things that he said, there was no man in the whole range of my knowledge of living teachers for whom I had a higher regard ^{and} from whom I expected greater things. I looked

had a higher regard, from whom I expected greater things. I looked in the whole range of my knowledge of living teachers for whom I

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Dear Dr. Harper-

RECEIVED
DEC 1 1888
W. R. H.

St. Louis, January 30, 92

upon him as the coming champion of the Word of God against the coming conflict with infidelity in the church and out of it. All my predilections were in Dr. Harper's favor, but when I saw some things in the press which he was reported to have said; when I got letter after letter from people who heard him giving utterance to things, which to me, seemed to be utterly subversive to all faith in God or his word, I could not help giving my testimony against these statements. Moreover I had positive knowledge that the faith of young men was being undermined, and it was my duty as a servant of the Lord, so far as was in my power to counteract these things. Therefore I spoke with all the intensity of my soul, But if I have misunderstood Dr. Harper or in any way misrepresented him, no one will be more happy than I to be convinced of the fact, and Dr. Harper never can know what a happiness it will be for me to humbly confess my mistake and offer my apology, and repair, so far I can the wrong that I have done him. Assure him that no one word that I ever said was because of personal animosity or ill will against him."

With this I left him. He thanked me again and again for calling, and expressed the sincere hope that he might meet you and that he might hereafter be able to stand beside you for the advance of the truth, that all that he wanted was that the truth should prevail, that the Lord should be honored and that good should be done. He spoke with trembling tones of the great responsibility which rests upon you now, at the head of this new Chicago University, and hoped that you would have a career of uninterrupted usefulness, and that you would be in that position what he had anticipated from you a number of years ago, a great champion for the truth as opposed to the upstart opposition to the Word of God, as the result of conceit, want of scholarship and absence of piety.

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absence of piety.

Permit me, dear Dr. Harper, to say how ~~I~~ deeply I sympathized with Dr. Brooks in all this. Let me assure you that he has a heart as tender as a woman's, while it is as brave as a lion's. I wish you could meet him and know him as I know him.

~~A~~ And this you may believe, that behind every one of those things that appear so severe from his cutting pen, there is a heart always humble, always tender, always full of ^{the} greatest charity and always true to the honor of our God. I hope I have not wearied you, but I have done what was in my power and what I had your consent to do. I hope that I have not misrepresented you, and I am sure I have tried to ~~advance~~ ^{defend} you and to serve your interests.

Nothing would please me more than to have two such bible students — two such unthusiasts in bible study become better acquainted so as to have a clearer understanding of each other and a larger place in each others hearts.

I go to Louisville to-night and will write you about ^{the} affiliation from that point.

Yours very truly,

Robert Cameron
H

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Yours very truly,

Robert C. Anderson
H

Granville, O. Dec. 31. 1891.

Pres. W. R. Harper,
Chicago, Ill.

My dear Friend;

Your very kind letter of the 23th. telling me that you had recommended me to lecture at Toledo was received just as I was starting to attend the Meetings of the Ohio College Association. Otherwise it would have been answered sooner. On my return I found a letter from Supt. Compton awaiting me. If they go on and make arrangements with me I shall take hold of it most heartily, and do the best I can. I have had a little bit of experience of it already. I began a course in Economics at Newark finishing the first of this month. I had a class of two hundred and held them through, and you know that Newark has not had much interest in such things. I appreciate your kindness to me and the College in this recommendation.

I suppose that you have noticed the recent comments of the Journal & Messenger on yourself. I hope that these comments will not make life a burden to you. I had a long talk with Andrews twice last summer, and we spoke often of you. He is a royal fellow. I am sorry that you are living in a lonely state, for it is lonely to have one's wife in another land. I am not a bit ashamed to confess that I am not a whole man when my home is empty. I wish that I could have an occasional chat with you for they would be enjoyable and inspiring. With an honest hope for your continued and permanent success,

Yours steadily

R. S. Lowell

Granville, O. Dec. 31, 1921.

Pres. W. R. Harper,

Chicago, Ill.

My dear friend:

Your very kind letter of the 28th. telling me that you had recommended me to lecture at Toledo was received just as I was starting to attend the Meetings of the Ohio College Association. Otherwise it would have been answered sooner. On my return I found a letter from Supt. Compton awaiting me. If they go on and make arrangements with me I shall take hold of it most heartily, and do the best I can. I have had a little bit of experience of it already. I began a course in Economics at Newark finishing the first of this month. I had a class of two hundred and held them through, and you know that Newark has not had much interest in such things. I appreciate your kindness to me and the College in this recommendation.

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Yours steadily

R. D. Johnson

How this?

Law Med Seminary
Apr 10 1891

My dear Father,

School has fallen through - Bright as the prospects appeared to be! Reason of it was connected with myself. Let me tell it to you and then you can better understand my last letter. Our Presbytery undertook to pass a motion petitioning the Genl Assembly to investigate the case of Dr Briggs in view of his inaugural address prior to its publication. They wished to condemn in toto his positions. The whole affair was worked up quietly by certain individuals. Printed clips

2
were prepared in the Office of the
Served and Presbytery and ready bound
out after the ~~proper~~ motion was adopted.
It was, however, so worded that it
was referred to a Committee for reconstruction.

This delay bro't the matter to the ears
of the Seminary Professors, and we went
down to the next meeting, and spoke
in favor of a motion to postpone action
until the Spring meeting of Presbytery
when we would have the entire address
in our hands. We argued that Dr. Biggs
was properly under the jurisdiction
of New York Presbytery, that if any
one from this Presbytery wished to
go to the New York Presbytery and
there prefer charges against Dr. Biggs
that would be the proper method of eccle-
siastical procedure. 3) That in all
wisdom we should wait until we had

the address in full & that some of the positions e.g. on inspiration & higher criticism were not opposed to our standards and were so clearly beyond dispute that they were being widely accepted.

Dr. Evans & Dr. Smith have read papers, as the result of this, on Criticism & Inspiration, in which they take, of course, positions favorable to criticism and squarely opposed to the doctrine of the absolute inerrancy of Scripture in all its parts.

I stand strongly in support of my colleagues, so does my young and brilliant friend and fellow housekeeper as well as colleague Dr. McGiffert. On the other hand Dr. Roberts is a rabid defender of the Hodge-Warfield doctrine of ^{the inerrancy of the entire Scriptures in all parts} ~~inerrant inspiration~~ which they claim to be the "historic faith of the church" clearly falsifying history in doing so. Dr. Morris holds to a doctrine of plenary inspiration which is in reality no better than the other. The result of all this debate is not yet

discernible. One incidental and immediate
result, however, and as, I think, largely through the
influence of Dr. Roberts is that ~~that~~ ^{the} Executive Comm.
have informed the faculty that it is inexpedient
at present to proceed with the inauguration of
myself and Dr. McGiffert and declare the ar-
rangement for the exercises postponed until
after the meeting of the Board in May. It is
all due to the influence of Dr. Roberts and the
Minors who are much chagrined at having their
pet scheme defeated & because they are being
imposed in their untenable positions. Broadwell
& McDonald are under their influence and
the other members of the Executive Com. are under
Morris-hence their action. With this, too, is con-
nected the abandonment of the School. Mr. Addy who
is one of the members of our Board, a warm friend of
mine and who was the first whom I approached on
the subject has advised me not to proceed. He offered
me at once \$100.00 and named other men, McDonald
& Broadwell among them, from whom \$1000.00 could
be secured. But, having a conference with Mc-
Donald, he told me that he did not think the Exec.
Com. would give the Sem^y 1 Bery, & of course, if not
that, then they would not aid financially.

This whole matter is a profound secret for
over

the present, at least, and you will please
so regard it. This will explain to you
both my letter asking for information
helpful to another situation & the disappointment
of not being able to add another school to
the Institute.

I accepted my agreement from Mr McClintock
on Saturday. I had other plans but have
abandoned them.

Let me hear from you soon.

J. A. Craig.

P.S. I
do not apprehend that the Board will
attempt to cancel the appointments made at its
last session, but the action has been so unworthy
and the entire ethics and spirit of the management
in so far as related to us and to others so
repugnant & reprehensible that neither I nor
feel inclined to tarry. This is all sub-
vocal

J. A. C.

Bahgor Me. Nov. 2 1889

Dear Prof. Harper;

In regard to your request respecting the use of my name as associate member of the American Institute of Sacred Literature, ^{yes} you may put it in. I have looked in vain for the name of Dr. Mendenhall. I have just read the ~~x~~editorial in the Meth. Review for Oct. As you are not a truthful man unless the inner consciousness of Dr. Mendenhall is at fault of course you ought not to have the fellowship of any of the Methodist ministers, bishops and Theol. professors. How is it "Brer Rabbit" that you have their names in the places that I find them? Seriously I was amazed to read the article. I had not read the previous one. Have you any personal acquaintance with Dr. Mendenhall? How are you prospering^r in your various projects? I ~~x~~ wish to know how the proposed grammar and comment~~x~~aries are prospering. I wonder when I shall have a chance to talk over matters with you again. There being no Exegetical Soc. to take me to N. Y. this winter and I not feeling sure about any vacation trip ~~x~~ I do not know when I can.

Cordially Yours

K. B. Denio

Bangor Me. Nov. 2 1883

Dear Prof. Harper;

In regard to your request respecting the use of
my name as associate member of the American Institute of Sacred Literature, I have
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man unless the inner consciousness of Dr. Wendell Hall is at fault of course you
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talk over matters with you again. There being no Expository Soc. to take me to W. Y.
this winter and I not feeling sure about any vacation trip I do not know when I

can.

Cordially Yours

H. B. Swain

to the accepted faith, both in the class-room & in the press. If they become unsettled themselves let them return to their denominations, and become independent, and then examine the question at issue. I would not deter any professor or minister from private study of such questions, but he should not make public utterances of unsettled matters.

By all means let the studies in the Higher Criticism proceed. Let the discussion go on. I expect it will increase our knowledge

Augusta, New York

Feb. 13th 1889

Publisher of
O. T. Student.

Dear Sir:

My subscription expires with the February number. Will you kindly erase my name from the subscription list, inasmuch as I have decided to discontinue it.

I like the O. T. Student for many things, but do not like the attention it gives to the Higher Criticism. I am not opposed to investigation or progress, but I am opposed to leading theological students into the

uncertainties of the discussion. Theological students should be trained for teachers and gospel workers. It is their mission, not to make creeds, but to propagate the faith already accepted by the churches they serve. It weakens a ministers power in the hand-to-hand conflicts of the ministry to be in uncertainty about his foundations. A man ought not ^{to} enter the ministry unless he has settled his foundations. If during his ministry his mind become unsettled, he should desist till it is clear again.

If all that the advocates of the Higher Criticism claim should become established

as truth, it is manifest that our ideas as to the accuracy and authority of the Scriptures will have to be materially lowered. The doctrine of Inspiration will undergo a great change. This is a most fundamental matter to our Protestant faith.

If then you lead a student thro the uncertainties of the Higher Criticism you unsettle the very foundation of his whole system.

If he is uncertain about his Bible & its authority, what heart can he have ~~have~~ to preach his faith as sure truth.

My advice and opinion is that theological professors should confine themselves

it out of the pulpit &
Theological Hall.

I had no intention
of writing so much when I
began.

Yours sincerely
H. M. Dodd

pastor Presby. Church

C. D. P.
9/12

of the Bible. In the course
of time whatever of Truth
it really contains will
become generally established
and accepted. Then it will
be time enough to introduce
the sure result into the min-
istry & the seminaries. I have
no stomach to follow the con-
trovery thro all its stages.
I have other work to do.
You have other work to do,
as a teacher of students.
If you must follow the con-
trovery dont disturb their
minds with it.

I suppose that in the
recesses of a professors heart
as in other hearts, there is a

desire to confer honor
on the institution by
literary work of an original
character. There is also,
a quest for truth, fact, dis-
covery. This love of investigation
backed by ~~the~~ literary am-
bition is a continual
spur to be on the alert
for new theories. Does it
not also disqualify them
for impartial judging of
the evidence? Is there not
an unconscious bias begotten
in their minds, - a prepossession
in favor the (supposed)
new theories. No professor
would ever consciously allow
himself to have any bias, but
is he not liable to it? It seems
to me that the final decision
of the questions started in
the Higher Criticism & the

jury that must weigh &
value the evidence is
not the Detectives (investigators)
who got the evidence, or the
advocates who presented va-
rious sides of the case, but
the common-sense of the
average Christian world,
who, though they may be
utterly unable to do the
investigating & arguing,
are able to weigh the evidence
with cold critical keenness.
When therefore this matter
has reached the stage of
general acceptance among
us, it will be time for
the seminaries to teach it.
Till then let it be relegated
to the books & conflicts
of outside theological
controversy. Let the con-
troversy go on, but keep

Coronado, Feb. 3^d 1890.

Dear Doctor Harper:

I am just in receipt of a letter from Dr. Brookes. I sent him your two letters & with the first a copy of my letter to you of Dec. 8th. His first impulse was to get consent & publish both letters, but the pressure of business upon him prevented his writing till it was too late for the Feb'y number of The Truth. Meanwhile your second letter was rec'd. by him & he says: "It is not at all satisfactory as a defence against the serious charges brought both by the writer in the N.Y. Tribune & by the student who sent me the statement which appeared in the Jan. no. of the Truth." He thinks, "it is a poor excuse to say that the objectionable language he used about the word of God was uttered 'in the form of badgering to draw her out'. If he had ended his badgering by telling her, & the class, that it was badgering, & by a solemn condemnation of the views he had advanced in fear, his position would have been very different from that in which the two writers leave him".

Thus you see how Dr. B. stands affected at present. Perhaps your faith, like that of the Apostles themselves, Lu. 8:25, has been staggered & feeble at times & your words unhappy if not indiscreet. If so, my dear brother, do atone for it by such pronouncements as will admit of no double interpretation & that will honor God & His word. I was yesterday, reading Kelly on the Minor Prophets, & I sympathized with him when I read: "We cannot exaggerate the heinousness of the sin", namely: "that man should allow his mind or acquirements, whatever be his measure, to rise up in judgment of the precious & perfect word of God, to unsettle & destroy as far as his influence extends, the absolute divine authority of every thing God has written."

Do not, my Dear friend, allow Prof. Briggs or any of his school, to influence your mind. Dr. Brooks says: "the professor states distinctly that there are errors & inaccuracies not only in all translations & in the best texts of the Bible but in the original manuscripts as they came from the hands of the first writers". This Dr. B. says: destroys not only inspiration but revelation & is logically & unavoidably infidelity in very thin disguise". I would remind Briggs of the last words of the great astronomer Laplace: "ce que nous connaissons est peu de choses; ce que nous ignorons est immense". He was no bad workman of the unsatisfying nature of the petty knowledge which finite man acquires in his short life about the Infinite & His works! What is the difference between the finite & the infinite? I heard a Methodist minister in commenting on the passage, "even the hairs of your head are all numbered" say, that if one hair had escaped God's observation then He was not an infinite God but finite! The Bible, as we have it, is God's word & that it has not been ^{interpolated} corrupted by Satan, acting thro' his retained emissaries, is a miracle! and Yahveh Elohim declares Ps. 72:18 that He, alone, is a doer of miracles.

I beg you to use your widely increasing influence in standing up for the Book, as it has come to us, against all adversaries & if you do not receive a reward in this life you are sure to fit the plaudit "well done, good & faithful servant" from the lips of the Master when He comes back & begins to reign.

Yours faithfully,
B. Doxeyman.

ישוב שנית משהקים:

God's word says this is "the blessed hope."—Titus 2:13.

Hotel del Coronado,
Coronado, Calif.

Dec. 6/89.

My Dear Dr. Harper:

I was greatly disappointed at not meeting you in Chicago last August. It grieved me to learn that the Doctor had ordered you away from Chautauque for a period of rest; and that you had gone to England. Your editorials in the Nov. No. of the Old & New Testament Student satisfy me that you are at home again & as industrious as ever. I congratulate you & hope that you may live many years & do a great work in the Master's vineyard. You have already done much but I hear occasionally some criticisms on your course. May I not, in view of our long friendship, tell you, in a confidential way, what I have heard & volunteer a little advice as I feel somewhat bound up with you in your past history?

Have you seen the articles respecting you which appeared in the N.Y. Tribune last summer or early fall & have you noticed Dr. Brookes' comments on one of them in the Truth? It seems that some student asked you: 'do you mean to say that if my reason condemns any Scripture statement as untrue I must reject it?' And your reply was: 'certainly, for what purpose was your reason given you?' The student ended by saying: 'I shall distrust my own reason & stand by the Scripture when I find what it fully declares'. To this you replied: 'I am disappointed in you & surprised, too, that after all your study & knowledge of these things you still cling to the old fashioned notions of the Bible'. Were you correctly reported? I hope not.

Some of your friends, in Ohio & Ill. have again & again said to me that in view of your surroundings they feared lest you might get off from the Truth. I have invariably stood by you & defended you while I acknowledged that your correspondence with the prelatist scholars of

Earth & your natural desire to keep in with them might make you rather non-committal & indisposed to antagonize them but that I did not think they could move you from the foundations. Recently a father, whose son is now in Yale commented unfavorably upon your mode of teaching the Bible, alleging that you would tell the students what the different opinions of scholars on the passage might be, without stating your own opinion leaving them to judge for themselves. I am free to tell you that I remarked to this friend that I thought if that were your custom you were very unwise. Of what use is it to mature or immature minds to know what the opinions of unbelievers, pronounced infidels, & rationalists are? My experience has been that nine tenths of them are dishonest & that they are maliciously attacking the Word of God in every direction. Once in a while you may find an honest sceptic but I insist that in the majority of cases they are dishonestly such. For myself I would not give a fig, I would not waste the time, to read the opinions of sceptics, seppers, rationalists, & infidels, even though they were specialists in Oriental learning & as numerous as the stars of heaven. There are scholars & specialists too who are quite as well advanced in Oriental learning who would always side with God's Word. I would ^{rather} the exegesis of such men but no other. It seems to me that the first thing a moral & accountable Agent has to do when he has attained years of discretion & finds that there is one book in the world that claims to be divinely inspired, is to investigate the claims of that book & having settled in his mind that it is what it purports to be God's Word he would stand by the book ever after regardless of the assaults of its enemies, only pitying those weak Christians whose weakness is a reverse for the opinions of infidel scholars! I have settled this question for myself; & I believe with Prof. Moore of Hampden Sidney that: "the Scriptures of the Old & New Testament are the Word of God. Inspiration

in any proper sense belongs only to the Old Testament in Hebrew & the New Testament in Greek which by God's singular care & providence have been kept pure in all ages. The Minister must read the very words which were immediately inspired of God without the intervention of any human medium!"

If the Bible is God's Word then it is perfect, then it is infallible. Man's work on the other hand is, of necessity, imperfect. 'To err is human'. Our traditional education fills us full of wrong beliefs & erroneous criteria. Mankind are groping in the dark; and the only light that shines is from the word of God. I believe that there has not been a book written or a sermon preached or a prayer of any length offered since the Apostles time that was not rife with error in God's sight; and it is only through what the Spirit nominates the 'foolishness' of preaching that He condescends to partially enlighten men's darkened understanding & save lost souls.

Pardon me, my dear friend, for intruding my private opinions upon you but you know, without my saying it, that I have always respected & loved you; and as you are becoming more & more a light in the scholarly world I beg you to take Jeremiah's advice & to ask for the old paths, where is the good way; and walk therein & you shall find rest for your soul'.

Yours very truly,
B. Doxey.

יְשׁוּב שְׁנִית מִשְׁחָקִים:

God's word says this is "the blessed hope."—Titus 2:13.

Santa Barbara,

Jan. 6/92.

My Dear Dr. Harper:

It gives me great pleasure in reply to yours of 29th ulto. to enclose the two Certificates of stock in the Am. Instat. of Hebrew. The one is for fifty shares & the other for seven & a half shares.

You may have seen, perhaps, my paper on "Higher Criticism" in the "Occident", subsequently published by Dr. Brooke, in the "Truth". In that paper I have denounced Briggs, Brown & included my friend Harper also! I hated to make a reflection on you but loyalty to God's infallible Word, as I regard it, compelled it. We must love Him better than Father, Mother, Brother, Sister, Wife, Child or Friend, or we cannot be His disciple. You have made a great mistake, my dear friend, in denouncing the Bible as false in its facts of history & science!

I pray the Lord to forgive you & to open your eyes to see your error.

Ever, your friend & well-wisher,

B. Douglass.

ישיב שנית משהקים:

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Hotel del Coronado,
Coronado, Calif.

Dec. 6/89.

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T. T. EATON, D. D., LL. D., Editor.

PUBLISHED BY

W. P. HARVEY, Business Manager.

THE BAPTIST BOOK CONCERN,

\$2.00 Per Year, in Advance.

AFTER THREE MONTHS, \$2.25.

AFTER SIX MONTHS, \$2.50.

LEADING RELIGIOUS AND FAMILY PAPER IN THE SOUTH.

Louisville, Ky., May 29, 1891.

Dr. W. R. Harper,

New Haven, Conn.

My Dear Brother:

I enclose you a clipping from the Cincinnati Enquirer of May 25th, which will explain itself. Before making any comment upon it, I think it is fair to you to ask whether you did say the things therein stated. I know that newspaper reporters frequently misrepresent men. Please let me know, at your earliest convenience, whether what you said is correctly represented in the enclosed clipping.

Very sincerely yours,

T. T. Eaton,

The Western Recorder

THE BAPTIST BOOK CONCERN

TEACHING RELIGIOUS AND FAMILY PAPER IN THE SOUTH.

Published for the Proprietors by
J. R. BROWN, Jr., Editor.

Vol. 1, No. 1, 1851.

Price 10 Cents.

By Mail, 12 Cents.

I have the honor to acknowledge the receipt of your
kind letter of the 10th inst. and in reply to inform you
that the same has been forwarded to the proper
authorities for their consideration. I have also
the pleasure to inform you that the same has been
forwarded to the proper authorities for their
consideration.

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J. R. BROWN, Jr.

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LEADING RELIGIOUS AND FAMILY PAPER IN THE SOUTH.

Louisville, Ky., June 13, 1891.

Dr. W. R. Harper,

Yale University,

New Haven, Conn.

Dear Brother:

I am very glad to learn from your letter that the publication in the Cincinnati Enquirer was a gross exaggeration. I happened to be out of the City last week, and did not see the Standard, and cannot find a copy here now. I would be much obliged, therefore, if you would send me the clipping. I was a good deal concerned when I read what the Enquirer said of you, and I hope when I see the article in the Standard to be entirely relieved. Your letter goes a good way in relieving me.

Faternally,

T. T. Eaton,

The Western Recorder

THE BAPTIST BOOK CONCERN

LEADING RELIGIOUS AND FAMILY PAPER IN THE SOUTH

Published Weekly

Vol. 11, No. 11

Dec. 11, 1884

Price 10 Cents

Published by

W. B. Ewing

I am very glad to learn from your letter that the

publication in the Western Recorder was a great success.

I am glad to hear that you are all well and happy.

Very truly yours, W. B. Ewing

And, therefore, if you would send me the first issue, I will

send you a copy of the Western Recorder.

I hope when I see the volume in the hands of the

readers, your interest will be increased.

Respectfully,

W. B. Ewing

Fates 5⁰⁰

Chem & Progr.
Abbey Lake
Ind.

Ans 6/15/89

Minnetonka, Pa. June 9. '89
The programme
for Soc. of Lib.

My Dear Sir,

I am glad your attention has
been called to the narrow charge in
the article in The Christian Advocate.
Whatever statement of your own
theol. standpoint in regard to Super-
naturalism you may care to make,
I am fully determined to defend
your College against rationalism, to
defend the rights of criticism, however
free and radical, within the orthodox Church,
so long as that criticism is honest
and does not overthrow the supernatural
in the Bible and in Christianity, and to
revoke that name which calls
by an opprobrious epithet those scholars
who are carrying forward Biblical
studies, simply because they do not

accept the ancient ideas
in matters of historical and literary
criticism of the Bible. I should
be very glad however, that you
would make to me or to the ~~Association~~
such such statement as I
suggested in my letter to you. If you
do not, even your last note to
me is sufficient for my purpose,
providing you would allow me
to use it.

Yours very truly
J. A. A. A.

Heber Professor W. C. Harper
New Haven Conn

Minot, Pa. Aug 2. '89

My Dear Doctor Carpenter,

I rec^d from the
publisher the last nos. of the bed
Instances & Evidence (vols II-VIII, except
the nos.) and have carefully gone over
the whole set and found abundant evidence
to acquit you from the charge of plagiaris-
m. There will therefore prove a good
surprise in anything further I may
write. I gladly take the nos. at your
liberal offer, and will send the money
to the publisher when I get it in
from my clerk. This periodical
is of great value and I thank you
heartily not only for the last vols.
but also for the complimentary vols
for next year. I will appreciate
much its perusal.

While maintaining in

favorable the attitude of a super-
naturalist in regard to the Scriptures
and the O. & New Testament religion,
I hope you will ^{not} allow the narrow
criticisms of dogmatists to move
you in your management of your
journals, but will in the future
as in the past make them the
forum for the discussion of all
critical questions in the freest
spirit and from all points of
view. What we want is the light,
and if traditional views stand
in the way of that, then must
these views give way. The authority
of the Scriptures as the Word of God stand
not on the tradition of the schools, but on
their self-evidencing power and glory to
the conscience and open heart of
every impartial man.

Again thanking you for your kindness,
I remain your cordially
J. Alfred S. F. S. S.

by the de-
votion of
an earnest
man. I
am very
glad to have
my attention
called to the
Reviews. I
am sorry
I have not
had time to
write a response
to the Review
all along.
With
advancement scholarship is in
possession will have been
thrown upon it. Just now there
is certainly need that the minds
of our ministers should be
cleared in regard to the relation
of the Higher Criticism to the orthodox
conception of the Bible. Unless
these men competently ~~and~~
this work, I will not believe
you stating has that relation
lies in my own thought.

Chief editing your periodical
for what you so well call and to
ably moderate as the "believing
spirit of men", I trust you will
not be deterred from admitting
articles from the more liberal as
well as the more conservative
writers of the Evangelical Church

kindest regards,
I remain
Yours very truly,
Alfred S. Huxford

am 8/1
Minorka, Pa. May 22, 1889

My Dear Doctor Huxford, I thank you
for your kind words and for your
appreciation. In case my
articles are published, I will
be fully repaid for the labor they
have caused me by the
recognition that I have tried
as best I could to do justice
to men to whom I owe
so much. I have derived so
much help in my own
appreciation of the Bible, and
in my stronger grasp of the
true principles on which it
must be defended, by the writings
of Professors Ladd and Briggs,
and more lately by your own

periodicals, that I would be
fair to the light but has
given me as well as to the
debt which I owe to these
men, if I did not call a
halt to the wild denuncia-
tions of their work to which
our Methodist Conference have
lately listened. In my student
days I listened to the lectures
which have since been embodied
in Dr. Ladd's great book. I have
read his work with mature
judgment in these later years;
and tho' not assenting to all
that it contains, I would
indeed be unworthy my place
as a humble disciple, in the
Kingdom of the Truth, unless I
uttered my protest against
the banishing a man of great
views to the ranks of heterodox

of rationalists, unless I called
attention to the value of his
work as an apologetic, as a
distinct contribution to the final
settlement of that Quæstio
the doctrine of inspiration. If
I see with any correctness the
trend of modern theology, the August
of rationalism must be expected
by the method and the spirit of
men like Briggs, Clegre, Ladd, &c.
Before this discussion is closed
I hope to be allowed to set forth,
as against Dr. M.'s late articles,
the true relation of critical
inquiries to rationalism, to
inspiration, and to the Divine
Word, which last, I fully believe,
will shine out all the more
clearly in its human interest
and its divine power when all
the light of which the most

I regret that the mailing of
this letter has been delayed. In
the meantime the discussion has
called out an article in
Yonkers Herald (Boston) by the Rev. Professor
Little, of Syracuse University, in
which an entirely different view
is taken of the right of critical
inquiries ~~than~~ ^{from} that taken by Dr.
Wendenhall. I have sent for
some extra copies of the paper,
and will forward one to you.
I desire to assure you that
Dr. M's narrow denunciations
by no means represent the views
of many of our thoughtful
ministers and clergymen.

2. I have not yet the pleasure of
the letter to have been delayed, in
the meantime the business in
which you are interested is
going forward (but) the business
of the business is
which is not a different matter
is taken of the different matter
inquiries of the different matter of Dr.
Michaelson. I have been for
some time of the paper
and will forward one copy
to the business of the
Dr. M. is now in the business
of the business of the
of the business of the
business of the business

Minneapolis, Pa. July 16. 1889

My Dear Doctor Harper,

From the files of the O. Y.

Student you so kindly addressed sent to me
I write a vindication ~~a vindication~~ for
the charges of rationalism preferred against
you by Dr. Mendenhall. This article had
about finished when you gave me statement
- perfectly satisfactory and convincing - came
out in The Christian Advocate. I have
searched the same ground, but quote
more fully from your ~~articles~~ editorials.
I do not know whether or not the Editor
will admit any further discussion,
but if he does, I hope my defense
will prove satisfactory to you. It has
been in the office of the Advocate for several
days. I have also sent to Dr. Buckley
a defense of Prof. Ladd (in regard to
miracles, the faith alleged against him in
the first article of Dr. M.), and a

third piece of a more general
character giving the facts concerning
Jesse Collier's attitude to the
Christian faith. Unless an able
hand does the work, I intend to
present a survey of the status of
critical questions to rationalism
and inspiration, in answer to the
late contributions of Dr W., from
a higher and broader point of view
than that assumed by the
latter.

I anticipate much
pleasure in reading the O. and N. Y.
Student. As I write you, I will
take the back no. at your offer.

I hope you will not believe
that the narrow spirit evinced by Dr W.
is ~~indirect~~ pervading all
more than the ministers and teachers. ^{Such}
is not the case.

Yours faithfully, Herbert Thurston

greatest question or most
vital. God has too large
a work to allow you to
be switched off and side-
tracked in current disputes.

Ten years from
now the dispute will be
at some other point in the
line; but whether it be here
or there, Chicago University
must be all it can
be.

Pardon my freedom.

Cordially yours

W. H. P. Fairbank

June 17-

Dear Dr. Harper;

Will you kindly
send me a copy of the syllabus
of your lecture before our
Conference, if you have any
left?

You have stirred things
up. That Wald reporter
is a sharp fellow. He is
around this morning getting
opinions on your address.

He maintains you are
a Bigger man, and ought
to be recognized as such.

I maintain you are not,
that the whole tenor of your

teaching is different.

My Father, who represents
Hoey, Thomas &c., maintains
that whether you are right or
wrong, you are descending
from the high plane of
a University President to
engage in current skirmishes
which must endanger the
success of the Chicago enter-
prize. They say you are
now vastly more than a
Hebrew specialist, vastly greater
than a Semitic teacher, you
are engaged in coordinating
schools and uniting all
the learning of our day in
a great curriculum, and
that for you to engage in

disputes in Pentateuchal
criticism, where so much
is uncertain, is as much
a descent as for Pres. Eliot
to declare himself for or
against Bishop Brooks or
Hebrew Newton.

I have endorsed
your position heartily and
shall do so. At the
same time I am glad
you do not propose to
lecture next year. Let the
instruction soak in for
a while, and let nothing
hinder the great work.

After all our theory of
the Pentateuch is not the

2 West 46th. St. New York;

May 30th. 1891.

My dear Dr. Harper:

I telegraphed you last Friday morning in response to your letter, saying that I would be at home any time on Friday or Saturday, and be very glad to see you. But you did not appear. Perhaps you thought better of the idea of giving a statement to the papers. I was not quite decided in my own mind whether that was demanded by the recently published reports or not. I cannot tell just how things stand---as true and false are mingled in all I hear.

I trust that you are bent on keeping your health at any price. More depends on that than you can dream.

With kindest regards, and full assurance that all will come out right,

as ever, yours sincerely,

W. H. P. Sturges

2 West 46th St. New York;

May 30th. 1891.

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I telegraphed you last Friday

morning in response to your letter, saying that I would be at home

any time on Friday or Saturday, and be very glad to see you.

But you did not appear. Perhaps you thought better of the idea

of giving a statement to the papers. I was not quite decided in my

own mind whether that was demanded by the recently published reports

or not. I cannot tell just how things stand---as true and false

are mingled in all I hear.

I trust that you are bent on keeping

your health at any price. More depends on that than you can dream.

With kindest regards, and full assurance that all will come

out right,

as ever, yours sincerely,

Wm. L. Garrison

SPRINGFIELD, ILL.,

Jan 11 1890.

Dr W. R. Harper,

My Dear Brother,

I am just reminded by the reading of an article in which you are assailed, of an unfulfilled purpose.

In these attacks upon you, you have my hearty sympathy. It is ~~not~~ possible that - on some points, - I might not arrive at the same conclusions with yourself. But your method is correct. It is the only way to save the Bible from ultimate contempt, because it is Biblical and permits the Bible to speak for itself.

It is now that I chafe under the limitations which a large, ^{and} undeveloped but developing pastorate lay upon

1871

Cambridge, Mass.

P. M. W. Chapman

My Dear Teacher

I am very
pleased to hear of the success of your
in which you are assisted by an
unfailing power.
In the state of things, your
very highly respected. It is
quite that in some points, though
not more of the same character
with yours. But your method is
correct. It is the only way to secure
results from ultimate conquest. It is
to be followed and followed. It is
to be followed for itself.
It is now that I believe in the
ministration which a large, unbroken
but developing has that has been

SPRINGFIELD, ILL.,

18

me. I cannot have the time required to enter the arena and help in the battle for the truth. I am obliged to fight against a temptation to murmur that my place and work are such ^{as} to prevent my doing what I should greatly delight in doing.

I got Mendenhall's articles and have read his illogical and unbiblical lucubrations in the Methodist Review.

In our Ministers' Conference in this city, I have had the privilege of standing for that truth respecting the Word which ultimately brings what is truly Divine into bolder relief. But I have not found the time to carry

I cannot have the time to
write the answer and life in the
battle for the truth. I am obliged to
fight against a temptation to
run that will please and work
an earthly power and my soul
to about freely before in doing
of the unbelievable and the
and his ill-given and unbelief
unbelievable in the unbelievable
to our unbelievable conference in
his life, I have had the privilege
of standing for that with confidence
the unbelievable and unbelievable and
a unbelievable and unbelievable. But
I have not found the time to copy

out my purpose^{of} sending some contributions to the press respecting this controversy. Oh how I wish I might have part in it! But others abler are doing, and I must be content to let them work and simply give them what cheer I can. (my pastoral)

It is the fact that this field is as yet so undeveloped that takes so much of my time and energy. We have two missions. My men are paying out treble what they did previous to my coming, and I must press the work. It is pressing me, too. I fear a break may come soon, but I am guarding against it all I can. If I can just get thro' the next eight weeks, I think I can

the next night week, I think from
it all to come. If I can get for the
may come down, but I am fearing
it is pressing me, but I fear a break
coming, and I must force them.
tells what they did promise to my
missionaries. They were one day out
of my time and energy. He has the
got so much to do that the others
it is the fact that this fact is as
I can.

(unpublished)

work and sleep for them what else
and I must be content to let them
in it. I don't know when one day
away. How I wish to visit Vancouver
but for the present I am waiting for the
out my heart of sending some one

H

SPRINGFIELD, ILL.,18

Shant it until vacation. Then withdraw.

But I had no thought to write of
^{let me say again that}
 myself. So, while in some particulars

I might not conclude with you, I can
 and do most heartily say that I believe
 most thoroughly in the pressing and
 prosecution of Higher Criticism by
^{among whom I count you a leader}
 Evangelical students. We must have
 a truly Biblical Theology, based upon
^{a scientific}
 a correct historical exegesis. Higher
 Criticism must give us the historical
^{the}
 setting and consequent point in the
 development of religious experience, of
 each of the books and their constituent
 records. For this you are laying the foundation.

I wish I could help, but I cannot now.

With kindest regards to all yours truly,
 C. C. Alethea

Gray

THE INTERIOR
CHICAGO.

Religious
Controversy

18

March 7th, 1894.

Rev. Dr. W. R. Harper,
Chicago University,
Dear Sir:-

I have no disposition whatever to entrap you or to criticise you unfairly, nor indeed to continue the discussion. All I want is that the position of the university should be clearly defined. It seems to me that definitions should be as clear in this department of thought as in any other, and that there is much gain in perspicacity everywhere.

If you choose to define your position more clearly I will take pleasure in printing it without comment. The only thing that is left in doubt by your excerpt, which I have printed this week - so much of it as seemed to me to define - is the meaning of the words "Biblical material" in which there is a possibility of misrepresenting your views. You refer to this "material" but do not say what it was. I say it is Chaldaic mythology, religious ritual and rules, legends, myths, sacrificial rites, ceremonial, etc., to which you refer, as having been taken up by the prophets, purified and employed as vehicles of moral and spiritual truth. If I am wrong in this, say so, and that will end controversy so far as I am concerned. I will not pursue the subject, nor you.

THE INTERIOR
CHICAGO

March 7th, 1894.

18

Received
March 10th 1894

Rev. Dr. W. R. Harper,
Chicago University.

Dear Sir:-

I have no disposition whatever to enter you or to crit-

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it was. I say it is Chaldaic mythology, religious ritual and

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which you refer, as having been taken up by the prophets, purified

and employed as vehicles of moral and spiritual truth. If I am

wrong in this, say so, and that will end controversy so far as I

am concerned. I will not pursue the subject, nor you.

THE INTERIOR
CHICAGO.

W. R. Harper - 2.

You understand that The Examiner, Journal and Messenger, and perhaps other Baptist papers, made themselves very busy in our church troubles. I have taken a little vindictive pleasure in smoking them out now. And that is only fair. They did their best to provoke schism in our church, which I was laboring as best I could to prevent. They must now either take an irenic or schismatic position. They made such a rush at our people that they exposed their flank - to put it mildly.

Of course I will push the interests of our Presbyterian institutions. I resisted your efforts to capture Lake Forest, and will make it as lively for you as I can whenever I catch you on our preserves. Play a fair game and shimmy on your own side, and it will be all right. I have nothing but high respect and good-will for you personally.

Truly yours,

McWay

THE INTERIOR
CHICAGO

W. R. Harper - 2.

You understand that the Kinsmen, Journal and Messenger, and perhaps other Baptist papers, made themselves very busy in our church troubles. I have taken a little vindictive pleasure in smoking them out now. And that is only fair. They did their best to provoke schism in our church, which I was laboring as best I could to prevent. They must now either take an interest in schism or position. They made such a rush at our people that they exposed their flank - to put it mildly.

Of course I will push the interests of our Presbyterian institutions. I resisted your efforts to capture Lake Forest, and will make it as lively for you as I can whenever I catch you on our preserves. Play a fair game and win on your own side, and it will be all right. I have nothing but high respect and good-will for you personally.

Truly yours,

McManis

Activities
Lifford.

9

Highway, Clinton Co., Ky.,
Feb. 27, '95.

William R. Harper, Ph.D.,
President, University of Chicago.

Dear Sir, - We are beginning to use your Greek Primer, and think of introducing the Latin soon. The nature of our school makes it very desirable that we should know as much as possible of the religious experience and life of the authors of our textbooks. Would you kindly answer the following questions?

1. Are you a child of God? Does the Spirit of God witness clearly within you that you have the new life in Christ Jesus?

2. Do you believe that you wrote your books with an eye single to the glory of God? Did the divine Hand guide you and help you in writing?

3. How do you think your associates

those would answer these questions?
Do you know any thing of their
religious experience, from their lives
and testimonies?

The plan of the primers is
exactly according to my ideal, so
far as I have examined. The only
change I would make would be in the
use of New Testament text instead of
that from heathen writers.

The Lord bless you.

Yours in Him,

E. P. Gifford,
(Principle of Bible Mission School).

Beattie Creek, Iowa, July 11, 1891.

Prof. W. R. Harper,

My Dear Sir: - Your very courteous

letter of the 2nd inst. came to hand; and I certainly have no reason to complain of the spirit or language with which you receive my complaint. Still, I cannot but regret, that you feel unable to spend upon ^{me} the effort required, to point out where or how Genesis contradicts itself as to the length of the flood. In your previous letter the excuse was, that it would require so much detail, that you must refer me to your 50-page treatise on the subject. But now it ^{seems} that this matter of the deluge occupies "a small portion only of one page" of that treatise. How can I help thinking, that you might give me an outline of so brief an argument as that, or the gist of it in a sentence, - or at least name chapter and verse where the account is contradictory, in your opinion? I am sorry you are so crowded with work, that you cannot give even that much help to a brother student of the Bible seeking for light.

I make no accusation; but I will tell you how it looks. It looks as if you had borrowed your charges of scripture inconsistency largely from your predecessors in higher criticism, Kuenen, Graf, Robertson Smith, et al., (as we know these things are currently retailed from author to author); and that, when I pointed out to you (as in my first letter) a new and original view of the matter, showing conclusively that it is simply impossible from the Elohist and Jehovist sections to make out any contradiction of time-length for the flood, - you find yourself unprepared to meet and answer that refutation I gave of that accusation against

Genesis, without spending more time than you can afford upon me. It looks as if I had given you a nut which you find it hard to crack, and that it requires more work to meet the real issue thus presented, than simply to take second hand the quibbles which the critics have raised. The folly of Robertson Smith's effort on this point (the length of the deluge) I showed in my last letter. And seeing that you have got to invent some new device superior to his, I can sympathize in your lack of time to give me at once an answer to my decisive argument. This alone will explain the case.

The many calls upon your time (as you describe them) I can appreciate; and I do not wish to add to your onerous burden. But to my mind, the many calls upon you only enhance your responsibility, to give true information on every point coming before you. If a brother kindly points out to you a mistake you have made (in wrongly impugning scripture), - you ought certainly to take time (volens volens), unwilling to go further till the mistake is corrected, or proved to be no mistake. It is a serious matter publicly to accuse the bible of glaring inaccuracy. And the many who are calling upon you for light, makes it the more imperative, that you pause long enough, in this swift career of popularity and influence with which God blesses you, to study anew any point when you are boldly challenged, and be sure you are right before you go ahead.*

Fortunately, I am able by my long studies to repel from myself your charge of bible inaccuracy concerning the flood; which, if I believed it, would make me an infidel at once. For, I have nothing to rest my faith upon but a truth-speaking bible. But alas! how many of the public have no such safeguard as I

have! and will be plunged into scepticism and irreligion, by your confident assertion of scripture contradiction. You are "a man having authority"; and your ipse dixit (of such sort), carelessly uttered, may ruin souls. O that the leaders in Zion knew their responsibility, not heedlessly to throw out such assaults upon the faith of christendom; but if they have novel theories which they feel constrained to broach, would modestly mention ^{their} theories only, and leave time and general study to decide their value.

Excuse the well-meant admonition of a father in the gospel ministry. This correspondence is no private random talk; it is the open questioning of a public man concerning his public utterance by one of the public listening to his lecture. I give you full credit for good intentions in all your work. Only let us add that wisdom which is profitable to direct.

Yours Fraternally,
Smith B. Goodenow.

* How can you safely lead the public, unless you take time for continual study? How else can you avoid errors, such as I have pointed out, so dangerous to the souls of men?

Danville, N.Y.
Mar. 23rd 1891.

American Institute of Sacred Literature,

Prof. Wm R Harper,

Principal of Schools

Dear Sir:-

I protest.

Against furnishing opportunities for learned men to make less sacred the Sacred Scriptures do I protest.

That such addresses as are reported in the public prints from Drs Briggs and Thayer are against the convictions of a large number of the Associate members, from my personal acquaintance with them, I am able to vouch. It is indeed necessary for the Institute to decline endorsing the Calvinism of one member, the Apostolic Succession, of another, and the Immission of a third; but it should expect and require of all its lecturers that they reverence the Holy Scriptures, the common ground of the faith of all. It should remind them, when ne-

cessary, that they are accountable to God
though not to the Institute.

From a sense of duty, I protest.

Very respectfully yours

H. J. Gregory.

First Baptist Church,

P. S. HENSON, PASTOR.

RESIDENCE, 3249 SOUTH PARK AVE.

Henson

39

Religious

Chicago, Feb 11th 1894

My Dear Dr. Harper:

I need not assure you of the warmth of my personal friendship, & that any questioning upon my part of the soundness of your theories of interpretation of the book of Genesis is prompted by no personal animus.

I have been unwilling to believe that you were correctly reported by the papers, but the account that appears this morning in the Record is so circumstantial & apparently so exact, ^{yes} proposing to quote your

Very words, that I fear your
position is that which is
therein indicated. If so we
have sorrowfully come to
the parting of the ways.

If this account does you
injustice it would be a
great relief to my son and
the minds of many others
if you would be good enough
to let me know in what
particulars you are misrep-
resented.

Very truly
Yrs

W. A. H. H. H.

I. C. SEELEY, CHAIRMAN.
J. H. ELLIOTT, RECORDING SECRETARY.
GEO. E. WILLIAMSON, TREASURER.

T. A. HILDRETH, STATE SECRETARY.
WM. FRANCIS, ASSISTANT STATE SECRETARY.
NED. E. HILDRETH, ASSISTANT STATE SECRETARY

THE YOUNG MEN'S CHRISTIAN ASSOCIATIONS
OF MINNESOTA.

Office, 59 Syndicate Block.

MINNEAPOLIS, MINNESOTA.

Prof. W. R. Harper,

December, 30, 1890.

New Haven, Conn.

Dear Sir and Brother:-

It was my good fortune to listen to your lecture on "The Divine and Human element in Prophecy" and my misfortune to get somewhat tangled up thereby. There are some questions which I should be pleased to have you answer concerning some statements which I understood you to make--now bear in mind I do not say you did make these statements but that myself and one or two others understood you to make them--they are, (I do not pretend to quote the exact words but merely the thought) "While the Bible as a whole is the Word of God and has in it the words of God, not all words in the Bible are God's Words", again, "although it is extensively denied, still it is a well known fact that many of the most eminent scholars admit that there are errors and inconsistencies in the Bible" Unfortunately I am not a student in Greek and Hebrew so I may not be able to comprehend your answer but I should be pleased to have you state wherein the errors and inconsistencies lie and also why, if you credit God with sufficient interest in human affairs to inspire a portion of the Bible, you do not credit Him with interest and foresight enough to forbid that this inspired portion should be mixed up with any trash emanating from the brain of men, or, in other words, if the Bible as a whole is God's Word and contains the

100

OFFICERS STATE EXECUTIVE COMMITTEE.

I. C. SEELEY, CHAIRMAN.
J. H. ELLIOTT, RECORDING SECRETARY.
GEO. E. WILLIAMSON, TREASURER.

T. A. HILDRETH, STATE SECRETARY.
WM. FRANCIS, ASSISTANT STATE SECRETARY.
NED. E. HILDRETH, ASSISTANT STATE SECRETARY

THE YOUNG MEN'S CHRISTIAN ASSOCIATIONS
OF MINNESOTA.

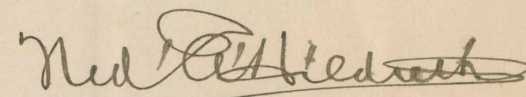
Office, 59 Syndicate Block.

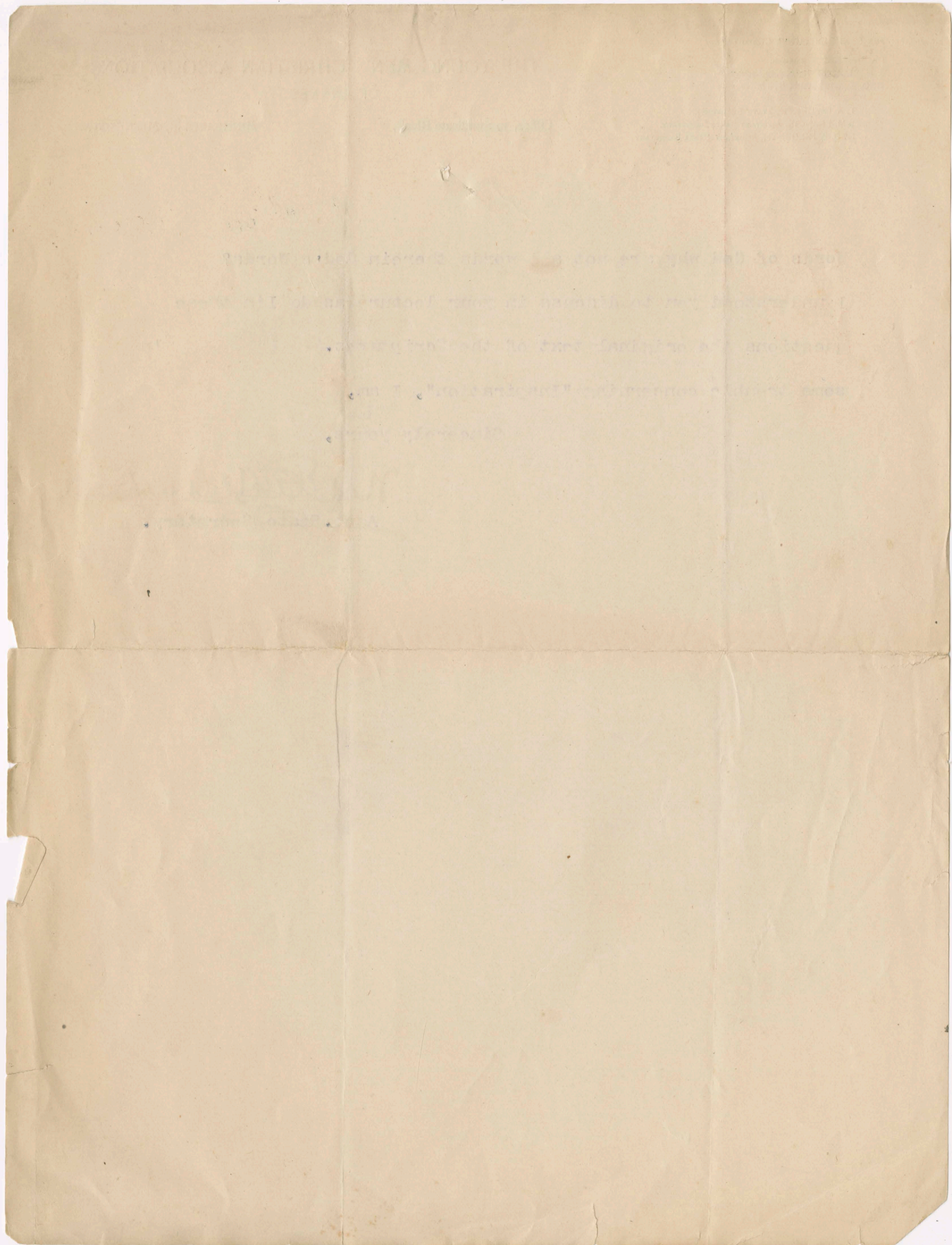
MINNEAPOLIS, MINNESOTA.

Words of God why are not all words therein God's Words?

I understood you to discuss in your lecture as do I in these
questions the original text of the Scriptures. In
some trouble concerning "Inspiration", I am,

Sincerely yours,


Asst. State Secretary.



Hitchcock

(6)

My dear Dr. Harper:

By this mail I forward to you my essay in reply to Christianity's Millstone. I trust that it will prove what is needed to expose the fallacy of the arguments of the distinguished Englishman and American essayist.

I read it before a Fortnightly Club here which is made up of all sorts of men in theological classification, atheists, agnostics, deists, trinitarians. The surprise of the first three classes that an "orthodox" minister could write such a paper was amusing to see, and we had fun with them.

Day before yesterday I read it to our Essex North Association of Congregationalist ministers, and it was received so differently there. Two or three of the more conservative men said that they could not go with me, and one said that he would like to kill me, --for I deserved it---but that they would keep me alive to kill off worse men, like Goldwin Smith. From these two tests I conclude that I have answered Goldwin Smith fairly. I hope that the essay will prove useful in the larger circle of your magazine, for which I shall now be able to subscribe.

I have cut down the Ms. until I reckon that there are not over 8500 words. It will be manifestly better to publish it in two instalments, if not in one, for there is only one natural dividing point. I regret that the Ms. looks so bad, but I had only one object yesterday,---to cut wherever it was possible, and it was done in the quickest way. It is at all events legible.

With regard, I am

Sincerely yours,

Albert W. Hitchcock

Newburyport, Mass., April 23rd, 1896.

P.S.--- I left my bibliography in, that you may use it if you wish.

W. H. Milstone

(b)

My dear Dr. Harper:

By this mail I forward to you my essay in reply to Christian-
ity's Millstone. I trust that it will prove what is needed to expose the fallacy
of the arguments of the distinguished Englishman and American essayist.
I read it before a Fortnightly Club here which is made up of all sorts of men in
theological classification, atheists, agnostics, deists, trinitarians. The sur-
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so bad, but I had only one object yesterday, --to get wherever it was possible,
and it was done in the quickest way. It is at all events legible.

With regard, I am

Sincerely yours,

W. H. Milstone

Newburyport, Mass., April 28th, 1896.

P.S.--- I felt my bibliography in, that you may use it if you wish.

Oscar Nebraska

Feb - 7 - 1890

Dr Sir -

In the Feb - O & N - Sect - Studet.
on pps - 70 & 71 - In answer to q. "Does
the Bible attract - or dispel?" you reply
(pp - 71) - "1st Many who really do not believe
in it" This also is clear -

You then say - (see 2 - pp - 71 -) -

In this par - you speak of "Misrepresent-
ations" "Distortions" "Traditions" &c
"So the measureable - erroneous - distorted
false teaching of certain so called Christian
Teachers" &c -

Now what I object to is the broad-
undiscriminating character of this
Language. Why not tell what these
false teachings are - who - or what
Class they are who thus teach -

I do not know whether

"The false Teachers" - or "my Brother
over your" - or - your self.

Wouldn't it add to our Mutual
Satisfaction to Anne just what
these "false" teachers were. if we
were wrong - we could correct
our selves. if right - congrat-
ulate our selves.

- As our instructor of the igno-
rant. are you not compelled
to inform us - that We may
not make the Bible repulsive
to the many.

Please also tell us the Names
of "the Commonly quoted Books" -
(pp. 72)

Please understand me to be
sincere in all this - & not as
one "smartly" criticizing. for such
I despise -

Respectfully

P. C. Johnson

REV. P. C. JOHNSON,
YORK DISTRICT
NEBRASKA CONFERENCE,
OSCEOLA, NEBRASKA.

First part
of this answered
by Prof. Abbott.

Kalamazoo, Mich.
March 7th 1892.

Prof W. H. Harper:

Dear Sir, Permit me to
trouble you with "question."
My Son, W. D. Johnston, is
at Brown University - in his
junior year. He thinks of
coming to Chicago, next
year, to graduate. This
involves several considera-
tions. Will there be Scholar-
ships, bursaries or any
pecuniary advantages open
to competition or in any way
within the grasp of ordinary
bright and industrious
young men?
I am not sure it would
be best to make the change

2

but - would not oppose him if
the way seems reasonably
clear.

* * * * *

Now a word on O.T. studies
and prophecy - this theological
apple of discord.

Please, accept the thanks
of a humble student of
God's Word for all you
have written on this subject -
"the Apple of your eye - Shall
I call it."

God has been pleased to
use you, with others, for
giving birth to a new
epoch of interest - I would
say of passion - for Bible
study. There is a mighty
and universal ground swell,
it marks the flood tide of
Scientific and accurate

methods; and spirit, as well.
 Who should be happy in this?
 Surely, ministers of the Word.

I wanted to say that in all
 you have written, I have rejoiced,
 not criticised, except in a
 single sentence - I do not re-
 call it distinctly - Concerning a
 paragraph in I think say 10 or
 14 Chapter.

I am most firmly of opinion
 that you are on the right track
 in the exposition of prophecy.
 I think, however, a fuller analysis
 of the subject would bring out
 the points in dispute, into greater
 clearness. For example, under
 the general discussion of the
 relation of prophecy to the historical
 and literary elements in the O. Testament,
 there might be a specific analysis
 into, say - Didactic, Institutional,

Symbolic, prediction &c.

The relation of the predictive to the
 citations in the New could be dealt
 with disencumbered ~~of~~ a great
 deal of irrelevant matter.

Under other subdivisions it could
 be seen how the Spirit of prophecy
 was mediating the New, thro the
 organic life of the old Covenant.
 It would then appear that territoriality
 of the prophetic writings of the
 old Testament had no imme-
 diate reference to Christ what ever,
 and yet in a larger and more
 impressive way the entire life
 of the Covenants of Israel was
 a mighty voice crying to the wilder-
 ness prepare for the way of the Lord.

It is not for me to say, but some one who
 has the clearness of your eye and the firmness
 of your hand must help dullards out
 with the lesson. Fraternally, J. A. Johnson.

FIFTY-NINTH YEAR OF
PUBLICATION.

GEO. W. LASHER, - }
G. P. OSBORNE, - - } EDITORS.

SUBSCRIPTION.

IN ADVANCE, - - - \$2.00.
AFTER THREE MONTHS, - - 2.20.
AFTER ONE YEAR, - - 2.50.

OFFICE OF

and R
The Journal and Messenger.

THE CENTRAL NATIONAL BAPTIST PAPER.

LASHER & OSBORNE, PUBLISHERS.

Cincinnati, O., Jan. 20th, 1892.

Pres. W.R. Harper, LL.D.,

Dear Bro.: Yours of the 15th reaches me only today

after a return home from a trip to Granville and Columbus.

Please accept thanks for kind words and courteous treatment. I was on the point of writing you to say that Dr. Nordell had already confes-

sed to having written the articles in question; and though he did

not write confidentially, it did not seem to me to be right for

us to take advantage of that and bruit the fact to the world. You

notice that, in my articles, I am careful not to say that he is the author of the things criticized, as also to make no reference to you

Office of
The Journal and Messenger
THE CENTRAL NATIONAL BAPTIST PAPER

Jan. 18th, 1892.

1892

FIFTY-FOURTH YEAR OF PUBLICATION.	
CHAS. W. LAMBERT,	EDITOR.
J. H. GORDON,	
BUSINESS MANAGER.	
IN ADVANCE,	\$2.00.
FOR THE YEAR,	\$10.00.
PAID BY THE YEAR.	

Pres. W. R. Harper, L. D.,
Dear Bro.: Yours of the 15th reached me only today

After a return home from a trip to Greenville and Columbia.
Please accept thanks for kind words and courteous treatment. I was on
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not write confidentially, it did not seem to me to be right for
us to take advantage of that and print the fact to the world. You
notice that, in my articles I am careful not to say that he is the
author of the things criticized, as also to make no reference to you

(2)

The same is true, this week, when I deal still further with the article of Nordell. Indeed, I could hardly believe that you were the author of the editorials, especially after what you had said and written to me. But there they were, editorial, in a publication for which you were to be held responsible as editor. How could we do otherwise than attribute them to you. We often canvassed the subject, wondering how you could have written the articles. I am certainly very glad to know that you are not the author, and that you are going to take the business into your own hands again; though I hardly see how it is possible for you to keep so many irons from burning.

I do not think that you have had occasion to doubt my friendship, except in the matter of criticisms upon things which you were supposed to have written. I do not want to rank you with the neologists and

The same is true, this week, when I deal still further with the article of Norrell. Indeed, I could hardly believe that you were the author of the editorial, especially after what you had said and written to me. But there they were, editorial in a publication for which you were to be held responsible as editor. How could we do otherwise than attribute them to you. We often canvassed the subject, wondering how you could have written the articles. I am certainly very glad to know that you are not the author, and that you are going to take the business into your own hands again; though I hardly see how it is possible for you to keep so many things from burning. I do not think that you have had occasion to doubt my friendship except in the matter of criticisms upon things which you were supposed to have written. I do not want to rank you with the neologists and

(3)

destructives. I remember that when you began, it was with the idea of strengthening the faith of God's people and of convincing gain-sayers of the truth of the Old as well as of the New Testament Scriptures. During all the years I have seen but little to which I objected, until the appearance of that editorial in Dec. '90; that was too much for me. But the editorials of '91 were, if possible, worse than the others. I cannot believe it possible that you would have written anything like those articles. I trust you never will, and that when the next number of the O. & N. T. S. appears, it will take ground so conservative that we shall be able to note the difference.

I am receiving from all quarters congratulations on my position and treatment of the case. I care more for the truth of God than for any such thing, and expect to stand firmly by the truth, whatever may come. Shall be glad to hear from you again. Meantime, let me assure you of personal respect and friendship. I criticize only what I regard as unjust treatment of my Master. Very truly Yours,

E. N. Lashley

...I regret that when you began it was with the idea of
strengthening the faith of God's people and of countering the
savors of the truth of the Old as well as of the New Testament Scrip-
tures. During all the years I have seen but little to which I object-
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of personal respect and friendship. I criticize only what I regard as
unjust treatment of my Master. Very truly Yours,

Christ Presbyterian Church,
228 West 35th Street,
New York.

Aug. 5th 1889.

My dear Dr Harper,

A friend of mine,
Mrs S. M. Dickson, has become
much interested in Hebrew &
entertains some thoughts of be-
coming a member of your
Correspondence School. Will you
kindly send to her, at 149 Broadway,
Norwich, Connecticut, your circulars
which explain the method of study,
& give direction for joining the
School?

I have been much interested
in the full & graphic accounts
of the Chautauqua work, which
have appeared from day to day
in the Tribune, & am very

glad that your part of that work is such a prosperous condition.

It was with very great pleasure that I read to day the interview in which you reply to the strictures passed on your biblical criticism by Dr. Mendenhall. I am sure all your friends will rejoice in the fact that you take your stand so strongly & unequivocally on the side of revealed truth.

Please do not think that I have lost my interest in Hebrew for the reason that I am not with you this summer, & have for the time being out of the Correspondence School. I could

not well do otherwise. However I continue reading my Hebrew Bible. But I am at present pursuing the philosophical course of the University of this city & that occupies fully all my spare time. I selected Hebrew as one part of that course, & while studying it, last winter, under the instruction of a born Israelite, I obtained a better idea, than I had before, of the benefit your course of instruction had been to me.

After finishing this course I intend to take up the work with you where I left off.

With the kindest regards & best wishes

very sincerely yours
Joseph J. Lampe.

Prof. W. R. Harper Ph.D.