SECOND BAPTIST CHURCH,
MORGAN & W. MONROE STS.
WM. M. LAWRENCE, Pastor,
RESIDENCE, 492 W. MONROE ST.

Religious

Personal & confidential

Lawrence

Chicago Mch 1st 189 4.

My Dear Friend.

I return herewith Gurney's note. He is a very conscientious as well as scholarly fellow and I would place a good deal of value upon his verdict. So long as your interpretation does not explode away the real historical basis or seem to boil it down to the grade of a fable; so long as you do not affect the inspiration of the Scriptures so as to diminish ~~its~~ their supreme authority over the conscience & lives of men: so long

(over)

as your interpretation does not affect the atonement as announced by Jesus & interpreted by the apostles who quoted the O.T. as argument of the Holy Spirit. I apprehend you will have no serious conflict when you have uttered your last word.

There is linguistic interpretation and there is also the element of life. People – the common people, the soil of the race – feel the facts of sin & of Salvation. And there is also a time when all feel them at that time it will not be exegesis: but the person of Christ to whom they turn. Now the whole controversy hinges upon the result

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CHICAGO, ... 189

as affecting the person & work of Xt.
"According to the Scriptures" is a phrase
appearing in the N T repeatedly. Which
Scriptures? The O.T. surely. To them the
appeal was made. To them Xt Jesus appealed
after his resurrection (Luke xxiv). If the
principle of accommodation be insisted, the
ethical one appears viz. He was the truth,
He claimed to teach truth. He insisted
that what he said was truth. To seem to
coincide with their error in order to teach truth
necessitates a position of requiring
many explanations. The facts, he
claimed to know & stated all upon
that claim. Now the writer did not
know - or else he used the principle of
(over)

accomodation with the effect of allowing his hearers to remain in their ignorance while they supposed he was teaching them fully. Did he deceive them? Would they say now that he did? If so is he Xt?

When at Tarsar you spoke to me of a few who had been converted by the passage "until Shiloh come" & said it was "rot".

How convenient is the work of the Holy Spirit. He has no need to limit himself to false interpretation. He could use any scripture. Now did the Holy Spirit use falsely a scripture to lead a man truthwise? If so does not the Holy Spirit involve a contradiction - teaching truth by means of error when he is the 3rd person & is under no necessity.

Now there are

SECOND BAPTIST CHURCH,
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considerations which must receive attention and they centre in the question & answer "What think ye of Christ, whose son is he?

For myself, I sometimes think I see a way that involves no material difficulty which leads me to accept very much of your position. Then again I do not see how you can upon your premises avoid Wellhausen & Kuenens conclusions. They say that logically you & Briggs must come to their position.

Now, My Dear Friend, I believe in you. I have something more than a feeling of admiration for your ability. I have a real feeling of friendship

Rather yourself, nor Dr Stevens are likely to obtain a careful & accurate knowledge of the questionings, &c because your positions are known. Now sir pure kindness let me say that there is a feeling of regret at Dr Stevens method & there is toward yourself a feeling of insecurity. ~~Nobody~~ and there is a feeling of suspicion toward the University — None regrets this more than I. I think it fair to point. I hear this plan — "Nobody knows what Dr Harper's position" and there is a feeling that you are not frank — because you have not reached your own decision. To me this is far more serious —. Have I offended you? I have not meant to. I am thoughtfully, earnestly, prayerfully studying this whole question. I accept much of what I hear on your side: but the final question is how will these interpretations effect what lies back of exegesis — our life as redeeming sin & righteousness, the atonement & the Divine Son of God as our Saviour.

Humbly but Affectionately Yours

Lawrence

Palmyra, N.J. July 15, 1889.

Thanks for the reply to Mendenhall in Old and New Test.—Student. Its spirit is golden. To put them side by side is to see who is right. I have pasted his in the Student near yours. You are on the heights the "Morning after the Battle"; he is in the valley, where the smoke hung thick, and it is now seen to be little else but smoke. Also the whole editorial matter is very timely; it couldn't be better. You are our champion.

לְךָ דָוִיד וְעִמְּךָ בֶּן־יִשַׁי שָׁלוֹם שָׁלוֹם לְךָ וְשָׁלוֹם לְעֹזְרֶיךָ

I am becoming impatient for this week to run out, when I shall, D.V., start for Chautauqua. Miss Voorhis had a week's good work, two hours a day, with me and stopped only when leaving town. She resumes on her return. I shall send in two subscriptions to Student--one for self, and one new or one for a friend. I am reading Muir's Life of Mahomet with pleasure. Green's likeness is capital and the feauture a good one. Hoping you are well and surrounded by a crowd of good students,

Yours very truly,

Geo. W. Lovejoy

It is profound ignorance that inspires a dogmatic tone. He who knows nothing, believes he is teaching others what he has just learned himself. *La Bruyère.*

make sure that they cultivate the arts of true exegesis &c. Their complacency in their ignorance is amazing. They know nothing of anybody but Alexander, who is all the bishops can bring up. — no Konig or Delitzsch Dillmann Driver

You have the day & the young men, &c. you have an idea & an ideal — "growth; study"; progress; improvement. This gives you the future. The conservatives of the dead-orthodoxy type have nothing to offer the young men, no ideal to fire them, no future vision, or delight of present growth &c, to hire them on. "Has not Alexander settled all the Hebrew other problems of Isaiah? He is orthodox; accept him." "Has not Alford done the same for N. T.?" "accept him." "You have nothing to do but accept" & "be orthodox." This, which is a true picture is doomed, the curse of God is on it. May you live to see it cast out into the mire of the streets.

(bottom of previous page reads top of first sheet, not here)

Tuesday noon: I will add a postscript to my hurried composition of yesterday. It cost me the best part of a night's sleep, because my head would not set quiet with fighting the followers of Baal - Princeton. You must stand all the more firm now that we "smaller fry" are trying to stand firm in our lesser place. Like Isaiah, oppose the Egyptian party to the last. The one thing that irritates them is the emphasis on Bible-Study. Ring the changes on that; that much of the Old Test is lost to them & they know it: that what a man does not use or is helpless to get at is no longer his, whatever his boast; that their state of learned & dogmatic ignorance is proved at its true worth by its practical failure, as the system of thot & study, to keep before them any ideal of study wh shall

of sympathy. But do not think I am depressed. I see the whole issue too clearly. Only I could sight for fellowship & recognition of my work. If I could know of anything where this suspicion and hostility would be gone I would take it, I think, at once.

The virulence of the thing surprised even me. It shows that yr lectures have been setting many minds thinking. Thank God for that! The bishop said he depended on his wife's report "who went only out of curiosity" but it said! What shall I do? Advise me if you can. Only as I to resign, to take effect next seminary year, so as to be free for anything by next school year? But never mind I will not trouble yr with these questions; I did not mean to. I accept my lot and will abide the issue, & try not to get myself in the way of the principles I stand for. Only you must take off my name as examiner. They will not touch it. They would hardly look at the circulars when pressed on them. Though I can do nothing, I feel not with my hands at a council, to our "paper", leaving this my writing.

As I will hand this to you I will save the formality of the address. I wish you could have been at our Ministers' Meeting today, behind the door! As I told you I would, I brot bef. them the examination-plan on Luke. They literally gave no heed to it. I avoided using yr name, but one brother-prof. asked if you were not at the head of it. I answered yes. He then proposed "this was a good time to discuss you & yr views" and they so decided; let the "paper" of the day go by & gave the whole time of meeting from 11.30 (11 it began, & prayers &c but I began 11.30) to 12.45 they popped at me all sorts of questions & tests. All of them were the principal men of the denomination [illegible] bishop who was t[illegible]

most severe & derogatory to you." No man ought to go abr the country professing to be a great Hebrew scholar & upsetting people's faith." "Ought to be ashamed of himself" & all that. The minor brethren who hang by the bishop's eyelids said nothing, but listened: the debate was between all the professors the bishop & the pastor of the strongest church, after the bishop's. I stood my ground, replied freely, & in general have not a wish for anything to have been otherwise I was bold & self assertive in a proper way: challenged the bishop to show by grounds of exegesis or philosophy or by any other grounds, that a man was not at liberty to hold Dorie's interpretation of the Immanuel prophecy & still be true to New Test. I openly asked one brother whether he was my enemy or not; that I preferred to be honest & demanded that he show his real intent. One thing only I did not say, but I refrained from deference. The bishop charged you & of course me, as "sailing under false-colors" in pretending to new methods of teaching &c I had it on my tongue to reply "that is a question of opinion & ultimately of facts. At any rate there is a whole library on Education, written within 10, 15 years that sings with this truth." But I said nothing. The debate grew so warm, 3 men would start together to reply at once to me. I knocked down every false charge against you & did justice to the opportunity, seeing it was purely extempore I do not boast of it. I am grateful that in God's Providence it was so. Of course, I suffer under it. Not one who shows me a particle

The italics are mine. I will not mention the author. I have much more like it in my armamentarium.
Of course they want yr to declare yr opinion, then they use yr name. Alas! for the day, if that shd ever come true.
Besides an intelligent man with his mind open can gather yr opinions after a while, in many things, & that is the right way.
Just after I wrote my last letter I heard abt Mrs Nicholson & the Emmanuel prophecy. (An Knew she is said to "run" the bishop) sotto voce. So the bishop came up to the seminary & had an outbreak of wrath against you "going abt the country disturbing people's views &c & not giving to dying men" the truth. &c. (Salvation, yr see, by dogma - wh is Pharisaism) I did not hear him, but Mr Nail, who is one of yr friends & consequently one of mine, said bishop was very unjust to you, & he suggested to him as much bef. the class - that you were

4100 Elm Ave
W. Phila'da
Feb. 25th '90

My dear Dr Harper: -
Yrs received five minutes ago. Thanks out of a Dian heart for same. Dont by any means, & thro any persuasion, change yr plan of not stating yr own views. This is yr most telling blow at traditionalism - holding opinions because Dr. so-so, or Augustine or Calvin did. It would collapse yr system of work, ~~as~~ now, a coherent, scientific method, wh God has honored you to bring bef people, so that they must react or act. I shld feel that the corner-stone of the structure were gone, for in such a case you would be only another system-monger,

teaching "views". The whole strength of yr position is that you don't teach "views". As I say to my students - (and I heard last night of a new enemy, among the prominent men of church - one whom I never suspected; but fortunately he can't do much but talk) This is not a question of "views" of dogma, or orthodoxy, but of what is the right way to study the Bible. It has nothing to do with any theology necessarily, but is equally true for Arminian, Calvinist, Swedenborgian even. But I need not go on. You cannot but feel all this more than I, but you do not see it any clearer. It is part of the fascination abt you as a teacher. It provokes attention &c — in fact it is the central feature of yr work - that you are unsectarian, untheological - biblical. If yr work is to culminate in another generation - wh God grant! it will do so because this has been fact held to. Allow me a quotation: "The opinion wh. is hurtful is not that wh is found in the depths, and from the honest necessities of a man's nature, but that wh. he has taken at second-hand, the statement of wh. has pleased his intellect, has puffed him up with a sense of superiority, and placed in his hands a club with wh. to subjugate his neighbors to his ritual dictation. The true man, even, who aims at perpetuation of his opinion, is rather obstructing than aiding the cause of truth for the love of wh he holds his opinion; for truth is a living thing, opinion is a dead thing, and transmitted opinion a deadening thing."

not get thro the discussion, that you evidently (here he is not quite right but being open-minded, he is on the right track) treated the child as first historical & then typical, she asked why, as we did it elsewhere, we shld not make this a typical fulfilment too? But the bishop always feels better after his outbursts wh it has been my fate to catch in public 2 or 3 times, but I never will take it so quietly again. I have grown stronger & bolder. Of course all this makes my position trying, but that does not disturb me. I would go the state for it, for, as I say, it has been a new-birth to me. As I wrote you once bef., in the last "blow-up", I told the bishop personally;— Bishop if you want an easy way to decide whether I shall retain my chair, I can give it you. Dr Harper

is well known; he has written much. It is possible to get his drift & method. That is mine. If you would not allow him to teach them you shld not allow me. — But he was alone & no one else heard it & he is not fond of extreme measures & is honest & true & Christian in his personal relations — not tricky, or false, as some. Last night I came home from an faculty-meeting all on edge, feeling perhaps I shld better resign & end it all — but I will not, but rather be put out, being "uncondemned & a Roman" they must "fetch (me) out."

Now as to the business: (I hope you will understand I am not lecturing you in this letter — as in my last, I believe you understand me, as I, you, in part) I will take the examination in Luke, as it is far off yet.

Also at last letter: I quite like the 2nd elementary in Hebrew & would again like to try my skill now reinforced with more patience on the "slow boys."

In conclusion — to this too long letter — you are gaining the young men, like Nail, & slower, Milligan & faster, like Henry (to speak of my own students & to join myself to them) in a way wh is life from the dead. One man so gained is worth a hundred who are left midway, for they are to carry on the work. Will note an essay & read it at Seminary conference & it was published in our paper, wh shows he has got a fairly within the entrance-gate. But adieu, wh means God-be-with you.

Very truly W W Dorsey

THOS. C. LOWE,
AVONDALE,
CINCINNATI, O.

28th Sept. '88

My dear Sir:

I do not see how a man can be a true believer in plenary inspiration and write as you do in the third paragraph of your notice of "The Inspired Word". Inspiration you say is "the burning question"! You excoriate men who are on the right side of that question: you crave "a judgment that is willing to wait until all the facts are in", and are hoping for a "final solution" of the problem. If that does not show that you are against us, ~~or~~ it shows at least that you are on the fence with a strong inclination to get down on the wrong side.

My dear Sir,

I do not see how we can do a thing without the following understanding. We will go up to the Mark Hampshire of your notes of "Summer Mud". Supposing you say to "the Morning Question": you generally now who are on the right side of that question: you then "say" something that is nothing to great merit on the part one is, and are trying for a "final definition" of the problem. If that does not show that you are opposed to us, it shows at least that you are in the same with a strong inclination to get them on the wrong side.

What do you mean by plenary inspiration? I mean by it, that Holy Scripture was God-breathed and, as originally given in the ancient tongues, is absolute free from error both of doctrine and fact. Do you hold to that? If so, I shall be very glad to hear it. If so, Why belabor Dr. Bishop?

Some of us do not believe "in" wasting for the whimsies of those pipe smoking Dutchmen before we give in our adhesion to the Old Book. We are for it & they are against it. It is the eternal warfare between truth & error, God & the Devil. It is a battle, and you are either on one side or the other.

Yours truly, Thos. O. Lowe, Pastor.

What do you mean by "Pleasure in-
Dividual"? I mean by it that My
Single Life has Dr. Freedom and
a corresponding View in the Present
Tense, is absolute for Pure and
Both of Destiny our feet. Why do you
Ask to that? If so, I have
to say Just it Over it, If so, My
Dear Dr. Darling?

Some of us do not believe in "Resting"
for the Romance of Their Page Smoking
Cheerfully before we Pass in Our ex-
tence to the Cor Door. We are for it
& they are against it. It is the eternal
Warfare between Truth & Error, Day &
Night Night! It is a Little Just of Pure
Action on Our Side & the other

Yours Truly,

Mr. Dr. Love, Gent

Missionary Training Institute for the Northwest,

MINNEAPOLIS, MINN.

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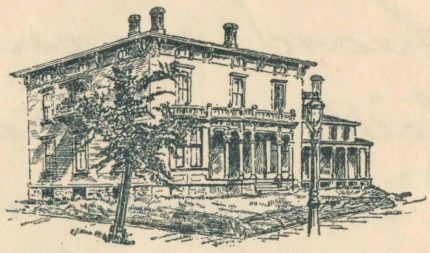

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REV. C. C. HERRIOTT, (Pres.) Gen'l Sec'y, 328 Sixth Avenue South, Minneapolis.

Minneapolis, Minn. June 3, 1892

Prof. W. R. Harper A. M.
New Haven

My Dear Bro.

I hear acknowledged your letter to me respecting the giving of your lectures, and the ultimate establishment of a Summer School here. Please attribute it to intense preoccupation with labors in both pastorate and Institute. Besides I guess it was put in the hands of a friendly Committee.

I am always cordially interested in what interests you, and in your deep interest in Bible Study, &c. As you know, I have sometimes feared and so spoken lest your idea of such Study might rest too much in the intellectual aspects merely of divine truths - lest you should fail to gain that real insight into the Supernaturalism which often lies between the lines of Holy Scripture - an insight gained mainly as I have learned through the most complete self-renunciation and obedience to the Spirit as well as the letter of Scripture. Latterly you know I have seen and known little of you. I had no sympathy at all with the incipient attack on you by Dr. Strong of which I

learned at the time through Bro. Gates.

Latterly I have heard occasional rumors that you were losing faith in the supernaturalism of the Bible, and even of miracle as a whole. and that you were so regarded by some people in New Haven who ought to know or know better than to give currency to it; I have not given credence to it, nor will I, unless compelled. but it would first need be reassuring to me if you could send me at least five lines to tell me that such is not the case. Be assured this is not captiousness in me, nor the expression of a desire on my part to hold you to any narrow or traditional views of inspiration or aught else. I care not how many wheels you find in the divine methods, if there be ever discerned & told all "the living Spirit within the wheels" With constant prayer that amid your Herculean enterprises, and technical studies you may ever live "by every word that proceeth out of the mouth of God" I remain

Faithfully & affly Yours

Henry L. Mabie

I shall doubtless accept the new secretaryship offered me, but there are some matters that will require a little delay in the announcement of a decision

When you shall come to N. I shall hope to aid you in every way. God bless and keep you

In.

Indianapolis Ind
May 2/92

Prof. W. R. Harper D.D.
University of Chicago.

My dear Sir.

Will you do a kindness to one whom you have never seen or heard of? If so I will take it as a great kindness if you will give me in a word, or a dozen words, your belief on the following question -

I am defied by an intelligent man, in this City - to discover, or cite - "A biblical student, recognized in the literary world as authority, who asserts that the old Testament Books foretold, as a coming event, the coming of Christ as He did come, and in

the character He did come".

I am very anxious to convince my friend that there are still left in the world a few intelligent brains, and faithful hearts that believe that the Bible is the word of God - that Jesus Christ was His divine Son - and that, unlike all other men that ever lived, He was famous - (in prophesy) a thousand years before He was born, a man.

That Christ was not "wrong in His head" - or His heart either, when He thought and declared He was the promised Messiah - the Son of God.

I could cite my friend many books by great biblical students & writers, but unfortunately for him he seems to think that this is such a wise & progressive age that the beliefs and teachings of

the Conversation he said Some.

I even been anxious to convince
my friend that there are still
left in the world a few intelligent
persons and positive enough that
believe that the Bible is the word of
God. that Jesus Christ was His
divine Son. and that, unlike all
other persons that ever lived He was
resurrection - (in Spirit) & thereby
proves Him. He was born a Mere
first Christ was not "born in His
blood" - in His Secret Society where He
thought could deliver & He was the
Prominent Illuminati - the devil) God.
I could only pray that my
there is yet intelligent Christians &
writers, but unfortunately for him
he assumes & thinks that this is
Proof a Jesus & Prophecies are
that the Jewish and Christians of

those who died ten or more years ago - are now as dead as those who taught them - so I want, for him, the thought of a brain that is still thinking - the belief of a heart that is still trusting - living testimony!

May I have it, Sir, in a word from you? If so, kindly write your reply on the reverse side of this sheet - and return all to me, so that I may show him the whole correspondence - and leave him no chance to dodge.

Sincerely Yours -

Charles D. Meigs Jr.

there were dried tears on many
pious eyes, our men as dead
as those who brought them - so
I must, for from the thought of a
person that is still living - the
being of a heart that is still
beating - living testimony!

May I know at this, as a word
from you? If so, kindly write
your reply on the reverse side of this
sheet, and return all it does so
that I may show from the whole
correspondence, and leave blank
no chance to dodge.

Sincerely yours.

Oliver A. Alleyne Jr.

E. F. G.

OLIVET BAPTIST CHURCH,
W. P. McKEE, Pastor.

Religious Controversy

Minneapolis, Minn. Feby 8 1889.

My dear Dr Harper:

I ought to be sermonizing, but instead have been going thro your Pentateuchal effusion. I think I never read a novel half so interesting. And the mystery to me is what Dr Green can ever find to say in rejoinder. As a whole it is magnificent, but I imagine it will play smash with your standing in many Orthodox quarters. I miss my guess if we have a Chicago University after all this. I believe it is necessary to let in the light. At the same time I'm afraid the first results will be hurtful to many good causes. And so I'm in a dilemma. The first effect of the reading is to make one say that it is clear even to demonstration. But we will wait for Dr Green. But by by University.

Yours
W. P. McKee

REV. F. N. PELOUBET,
~~WILSON STREET,~~
~~NATICK, MASS.~~
AUBURNDALE, MASS.

April 2nd 1891

My dear Prof. Harper,

I enclose a few questions which I think an answer would be helpful to others as well as myself.

You understand, of course, that I do not ask in a captious manner at all, but simply as one who wishes to get at the truth what ever it may be, and who wants his opinions to crystalize as fast as possible, under the stimulus of your wonderful lectures.

I am not at all afraid of or opposed to the Higher criticism, but

I do not see the truth of all its utterances, and have a feeling that there will be for me at least a via media, by which I can find the harmony between two notes which sometimes seem to be discordant now. I recognize in your work a desire to make inspiration & higher criticism to kiss each other in friendly harmony.

At anyrate I am exceedingly glad to hear you, and enjoy the lectures very much,

Most Cordially yours,

J. N. Pelouet.

OLIVET BAPTIST CHURCH.
W. P. McKee, Pastor,
522 12 th Avenue, South East.

Religious Controversy

Minneapolis Minn. Nov 25 189 1

Dr Harper:

I have had your Social Union speech with great interest. It certainly is the greatest speech you ever made. So far as I have known your address.

It seems to me that Dr Strong's admissions in the Examiner, are the most significant utterances of all. Certainly it will help your fight. I should think it would be perceptibly easier to speak freely in ONJS, after that.

All well. Not a word to me from Judson.

Sincerely
W. P. McKee

BAPTIST CHURCH,
W. P. McKEE, Pastor.

Religious Controversy

Minneapolis, Minn. Oct 15 1889.

My dear Dr. Harper:

Yours at hand. I think I said that I had not used the Sam'l Studies. I enjoy the Word Studies & Special Topics in the Mark Studies, most of all, & miss them in the new ones. (Elementary & Intermediate). As you suggest too, I can't yet see that the division into steps for the seven days, is the best. When I have given them a trial my opinion will be worth more. Whether it is practicable to get everybody to use a note book so much, is doubtful to me too. The most of my Mark class do but not all.

I'll mention the Chautauqua scheme to Soares. I will be happy to consider putting my Bible work in connection with the Institute of Sacred Scripture.

I fondly hope to spend a year in study when I close my pastorate here.

I hardly know what to make of your remarks about the suggested paper on the higher criticism. Perhaps my scheme is premature. The only matter is, no preachers

of my acquaintance pay any special attention to these questions. I don't believe half of them distinguish between Higher Criticism & Rationalism. But when I think of it, it is a little perilous for me to undertake to open their eyes. Perhaps I will take up with your suggestion about Prophecy. But there I shall have to advocate views as my own, & I don't know whether I want to publish what little I think about Prophecy. Wouldn't they, to a man, brand as heresy, the suggestion of fulfillment in the spirit, not literally?

I'm puzzled to know what you mean in your remarks about what I have been reading. You say Dr. Northrup would frown, & yet you call it "progressive work" & say you are glad I'm on the "right track." I don't know whether to feel encouraged & press on, or to hold up. This is true. I never read a novel which interested me more than "The Old Testament in the Jewish Church" did.

OLIVET BAPTIST CHURCH,

W. P. McKEE, Pastor.

Minneapolis, Minn. 188

And, to confess the truth, Ladd was almost equally interesting. I'm going to read Manly, on the other side. But somehow I feel that I know beforehand, what he will say, & that it will not be true. I confess a fascination for, & a bias towards, the new ideas. What am I to do? Quit?

But I struck a snag last work. W. R. Smith thinks David knew nothing of the Levitical code. But 1 Chronicles 15: 12 ff. says that David ascribed the "breach upon us" in the death of Uzza's, to the fact that the Levites bare not the ark. How can we say David knew not the law in view of such testimony? unless we absolutely discredit Chronicles? Can a man hold any real theory of the inspiration of Chronicles & discredit such statements in Chron?

The time is near at hand when these studies are going to bring painful strivings of spirit. The time will come when a man can't be

non committal any longer. I would give almost anything, if three or four questions were settled, but they seem farther from solution every month. "Where ignorance is bliss, —."

Let me know about when you will be in Chicago. I must see you there "one night at least." Let it be early enough in the week so that I can get back for Sunday, & I'll be with you (D.V.). I fear as tho I must see you.

Very Sincerely
Will P. McKee,

Prof. W. R. Harper,

THE

American Institute of Sacred Literature.

Dean EDWARD T. BARTLETT, D. D., President.

President WM. R. HARPER, Ph. D., D. D., Principal of Schools.

Religious Conference

Minneapolis, Minn. March 22 1892.

Answ'd

Dr Harper:

Geistweit has written the most outlandish screed for the Standard saying that Driver "disgraces the Savior" in saying Jesus did not speak on matters of authorship. I spent two hours with Geistweit in his study, and told him I thought his article was positively sinful, for he would deny that a man can be a Christian if he does not believe Moses wrote nearly all the Pentateuch. He gives you hail Columbia too, in private, for your O. T. S. Editorials.

Butrick is awfully disgusted with Geistweit's "sledge hammer blows," & so am I. But is it wise to say a word in reply? His last (this week) is so utterly wrong, that it would be easy to put him to confusion. I could find but one book in his library on the Higher Criticism, i.e. "Driver's Isaiah." Yours

W P McKee

Moses is O.K. Spare his Editorials now.

Dr Hodgen:

Pastoral has written the usual outrageous screed for the Standard saying that Moses "disgraces the Savior" in saying Jesus did not speak on matters of auditorship. I spent two hours with Pastoral in his study, and told him I thought his article was positively awful, for it would deny that a man can be a Christian if he does not believe Moses wrote nearly all the Pentateuch. We guess you had enough to, in Israel, for your O. T. S. editorials.

Pastoral is awfully disgusted with that week "sleepy Hollow Sermon," so am I. But is it wise to say a word in reply? My feel (this week), is so utterly wrong, it would be easy to put him to confusion, I think. But our book is the subject on the Tyler Conference "Discussion" Friday Mon. or Tu. after the Editorial

W. F. McKee

NEW YORK CITY MISSION,

No. 106 Bible House.

Founded 1827. Organized and Incorporated 1866.

M. K. JESUP, Pres. A. F. SCHAUFFLER, Vice-Pres. C. A. ANDREWS, Treas.

Jan 27.1891.

My dear Dr. Harper,

Many thanks for your kind note, which from so busy a man as yourself I fully appreciate. In connection with what you said the other evening with regard to acceptance or non-acceptance of Jonahs engulfment, and what you say in this letter namely; "If I accept the question of miracles at all&c", I am led to ask one more question. "Do you accept the miracles of the Old Testament at all?"For the reply to that question would of course settle the matter of the Jonah miracle.

Yours very truly,

A. F. Schauffler

Jan 27.1891.

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Yours very truly,

H

Religious Conferences

NEW YORK CITY MISSION,

No. 106 Bible House.

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M. K. JESUP, Pres. A. F. SCHAUFFLER, Vice-Pres. C. A. ANDREWS, Treas.

Jan 30.1891.

My dear Dr. Harper,

Many thanks for your kind reply to my last. I am glad to hear from you as I now do. You ask why I ask the question that I did. I asked it because I inferred from your (really splendid) lecture that you accepted the miracle of the fish. When I asked you that question directly, you replied,"I do not say that I accept it". And when I asked, "Do you reject it?" you replied "I do not say that ".So I was left in doubt. I should have taken no further action in the matter had you not written,and in the letter said, "If I accept the question of miracles at all &c", and later, " That I believe in the possibility of miracles goes without saying". That put me in a quandary for Huxley,or at least some of the modern deists say the same thing. They believe in the possibility of miracles but not in their actuality. Now you have made the matter clear, and my mind is at rest. I thank you for doing this, for I know that you are an awfully busy man and have not time to reply to the thousand and one questions that come to you.

Yours very truly,

A. F. Schauffler

NEW YORK CITY MISSION.

No. 106 Bible House.

Founded 1827. Organized and Incorporated 1866.

M. K. JESUP, Pres. A. F. SCHAUFFLER, Vice-Pres. C. A. ANDREWS, Treas.

Jan 30.1901.

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Yours very truly,

W. T. Sherwood

CAPITAL $500,000.
SURPLUS $500,000.

E. G. KEITH, President.
J. L. WOODWARD, Vice Prest.
W. D. PRESTON, Cashier.
H. H. HITCHCOCK, Asst. Cashier.

No. 3179.

The Metropolitan National Bank
OF CHICAGO.

Chicago, June 18 1891

Prof Wm R Harper
New Haven
Ct.

Dear Sir -

I beg to enclose an abstract of your recent discourse and to congratulate you for the most part on your views and the reception accorded them. But your conclusion that the bible errs in matters of science and history but is infallible in matters of faith and practice seems extraordinary and unwarranted. I can not imagine on what grounds you make such a distinction; or a priori, why such a difference should be probable or possible I can not conceive. Taking the leadership in the most munificent educational enterprise of the day you can hardly afford to err in this point. May I hear from you or see you in this city or Evanston? Yrs truly, Jno L Shirley.

CAPITAL $500,000.
SURPLUS $500,000.

E. G. KEITH, President.
J. L. WOODWARD, Vice Prest.
W. D. PRESTON, Cashier.
H. H. HITCHCOCK, Asst. Cashier.

No. 3179.

The Metropolitan National Bank
OF CHICAGO.

Chicago, June 22 1891

Prof W R Harper
New Haven
Ct —

My Dear Sir —

Recently I sent you a friendly criticism of your latest utterance on what must concerne your work. I beg to enclose you an editorial from the Evening Journal this city of the 20 inst which emphasizes the fact which I casually brought to your notice. However flattering it may be to the more conventional orthodoxy to be told their views are compatible with the best results of the modern criticism, the world at large will not hear to it more specially when so remarkable a view is absolutely unsupported and the merit have accertion. Hoping you will be lea to see the fatal defect in your argument if indeed it be not in your studies and that I may confer with you regarding the matter, Sincerely yours

L. C. Sherley

New York, June 11. 1890.

Rev. W. R. Harper D.D.:

Dear Sir:

In reply to your circular of May 13. I would say that in my opinion the great drawback about the study of Revelation is that it cannot be put into a few neat phrases. And as I am not possessed of sufficient leisure to discuss the question at any length here, I feel indisposed to say anything about it lest I be misunderstood. We find

Relevant Correspondence

in religion the more we study it, as we do in Science, that the true Expressions wh. satisfied our fathers, as Explanations (such as "Nature abhors a vacuum", or "God looked with man face to face") are not sufficient, & that all life is inconceivably more complex than was once supposed. ~~Thus~~ To conclude

Thus I can only say in answer to Question (1.) Yes, I believe in gradualness of Revelation in this sense, that God revealed himself to men as I am obliged to reveal myself to my children. But there is this difference, that

see answers to any inquiries we may make hereafter.

the condition precedent in my
Children's case is that they
cannot take more than they
can digest, or while in Revelation the amount given was
controlled, not by what God could give, but by the necessity
(1) of not so stringing as to
benumb the energies, & con
the free will of men, &
(2) not to reveal truths wh.
owned Law seemed so
inconsistent with what they
supposed themselves certain
of in the physical life a-
bout them, as to discredit,
in their minds, the Revelation.
So truth came to the people
of God not as water through
a pipe, but as water oozing

though a gravelly soil, not as Spring comes to Greenland, but as the life of vegetation sends itself in the American desert the results of each ~~[illegible]~~ revelation of rain being the active cause of the next.

When we are asked how we can distinguish between God's clear truth in the Bible, & the human & impure element, we can give no answer that would satisfy a child, an ignorant peasant, or a pedant. A conscionsness & a power of introspection trained by constant study in the school of Christ, is our only ~~instrument~~ touchstone. A most

unsatisfactory ~~one~~ reply! But it is
also unsatisfactory that the
a constant study of chem-
istry is the only instrument
which can aid us in de-
ciding that the sparkling
well-water drawn from a
city pump is deadly. The
populace declare the contrary,
& it is very hard that they
who live about the pump, &
are in constant need of
pure water should not
be gifted with an infal-
lible although uneducated
hd taste. Here again we
come in contact with a
law our fathers were igno-
rant of, but which, however

hand, controls life, & on the whole most healthfully.

As to question (2), if my reasoning is unsound in regard to (1) my answer to 2 would be worthless. But if sound, the nature of the application to (2) is obvious.

Regarding question (3) I expect that the N-Sect of ~~such reasoning~~ abandoning verbal inspiration will be the unsettling of many minds. The power of the Roman Catholic Church today shows how in spite of a thousand exposures, the claim to an infallible theory is irresistable

to the multitude, & how they shudder at being thrust upon their own resources plus God. But I believe that the assault will bring men, in the end, into a more intelligent & holier life. The religious world shuddered at Galileo's discovery, but two hundred years later the religion i.e. righteousness through the power of a living Christ, is a greater power by far than in Galileo's time. This is a mere fragmentary answer, but I am not able to spare

the time to enlarge on it.
The subject is one to which
Pascals celebrated excuse
for a long letter (that had
he the time he would have
made it ~~more condensed~~ much shorter)
does not apply.

Very truly Yours,

Alexander Mackay-Smith.

to write more fully on this subject it would have been pleased me to join your symposium. But I am just starting for the far West.

Trusting that your other correspondents may have been able to discuss this difficult subject in a manner more satisfactory. I am, dear Sir, Sincerely yours,

Alex: Mackay-Smith

June 12.

772 Madison Avenue.

Private

Rev. & dear Sir:

In reply to a note of yours rec'd some time since I wrote you yesterday a brief exposition of my views on the subject of inspiration. Since then reflection has convinced me that in so brief a space it

is not possible to do the
subject justice, & that
such inadequate treat-
ment as I gave it in
my letter must give an
unfortunate impression
of crudity & rawness
which I am desirous
to avoid.

I will, therefore,
ask you to be kind E-
nough not to print my
letter. Had I the leisure

What I would like from you is first information as to any books setting forth the mistakes & contradictions of the bible: also the reasons for a dual authorship of Isaiah: and Second: what can I say to the parishioners who heard you on Monday that will do you justice and save him from harm!

Fraternally Yours

S. Lewis B. Speare

P.S. I did not say that I have not the slightest idea that your position and my parishioners agree in the slightest particular - i.e. in specifications of error or in inferences - but how can I prevent him from insisting on his own inferences or blame your Example? - S.

Minneapolis Minn.
Dec 25 1890

My dear Doctor Harper.

Like the thousands who have felt the inspiration and uplift of your scholarship and enthusiasm. I am your debtor - I hailed your coming here with delighted expectation - and I am rejoiced that you had such evidence of conquest of the situation -

So much for my personal attitude -

At the same time. I am

embarrassed by your position that the bible has "mistakes and contradictions" and that Christian ministers do not believe the minor prophets = and that we cannot meet Bob. Ingersoll save by admitting the bible to have "mistakes & contradictions." In the audience one morn. a. m. was a layman of my church. a skeptic of good parentage. He will not accept Christ because he does not accept the bible as authority - another member of my congregation makes so free with bible authority as to say Joseph was as much the father of Jesus as was his father of himself - How am I to prevent these skeptics from arming themselves with your declaration about the bible? Your eminent scholarship, your conspicuous position, your personal magnetism all reinforce any error which can claim your sanction -

Minneapolis Minn.
Jan 23 1891

My dear Dr Harper.

I have your brief reply: was not surprised by your delay for I have some idea of the pressure upon your time & strength. It occurred to me that some one must have set forth in a printed volume. what I wished to know & you could substantially will be found in such a work. I have a copy. My parishioners are heavy-laden with burdens & sufferings of bodies & souls. Became thus I did the Lord's "which things are an allegory".

Very cordially yours
S. Leon H. Thomas

easily drew me to it.
I have always thought
the originals of the
Sacred Scriptures inspired
in every particular with
common sense as to use
of language: i.e. understanding what is meant
by the Sun rising &
setting. If I must
reconstruct my ideas
or theory of inspiration
am willing to do so.
but must have facts
compelling my one.

judgement. As you would then
your attention be to the Mighty Twenty
Grotto's Observatory. The Observatory
of my life-time = the Rock of the
Hard Dome of my Gospel.
Lastly Extract of a Sermon Upon
the Rock I make it.
Dr. Harris Preached one day, I have since
thought over the Bible: the

Ingersoll & his followers
in their conceptions
score for the whole bible
and in their godless
teaching - I do not therefore
conclude that such Infi-
delity should be suppressed
but I would it not be
cautious and reasonable
at medicine - a friend of
in the college taught a
Bible class & young students in my hearing
that the Lord's Supper was
in reference to the death of
Christ - He cited Isaiah

Minneapolis Minn.
Feby 4 1891

My dear Dr. Harper

Having given Dean
Fromme's article repeated
reading I return the
same herewith. thanking
you most sincerely for
sending it -
About the questions of
post. Exilic origin of books
of the Bible in opposition
to the received theories I am

I am not qualified to decide. but I do not for a moment believe the Age in Genesis is at variance with Science writing of the same. In past years I had studied the matter most carefully & reached the conclusion that inspiration is rendered more conspicuous than in that account. Have you read Moses & Modern Science by Prof. James Elliott of Chair of Mathematics Queens College London. Hodder & Stoughton. It has only 120 p.p. Your eminence & personal magnetism give tremendous sanction to any concessions you make. God men are not responsible for use made by bad men of their positions if true & necessary: but modern criticism only confused

P.S. #2 - I also regret your leaning towards the theory that Jesus may be understood to refer to Jonah as to a current tradition - so that we are not authorised in counting the event historic because of such reference. I remember thoroughly your preference for the second view: but why encourage the other in the least. Your mention of the minister's extreme test of salvation is not the alternative inevitable ~~from~~ if one errs in interpretation: but

We need not write authorising the preference or encourage the error.

the Good is unfortunate in its effect on principles of interpretation - When he refers to Sodom & Gomorrah - does he not establish our belief in their Existence? When he refers to Moses: the prophets & the psalms. Are we not to believe in their Existence? Is there anything in his teaching that does not use the real for illustration? The parables - all deal with actual life. The only one we must take on trust is that of Dives & Lazarus - So far as concerns the rich man - and Sorrow

S. L. B. S.

Eschatology needs faith in the full parable -

first-class & the corresponding passage in Jeremiah - after reading Robertson Smith -

The Lord reigns but progress has too often come after sad & instructive lapses of doctrine — Such expensive proofs of negations may be necessary —

Fraternally Yours

S. L. B. Spear

Do you agree with Prof. Laidlie regarding the Bible?

EXECUTIVE COMMITTEE

OF

The Young Men's Christian Associations

OF MASSACHUSETTS AND RHODE ISLAND.

Y. M. C. A. Building, Boston.

R. M. Armstrong
~~WALTER C. DOUGLASS,~~ *State Secretary, Boston.*

Manchester Mass. Aug 27th 1889

Dear Dr. Harper.

In replying to yours of 18th inst., I do not know that I need assure you that I do it in no controversial spirit; that would be presumption in one to you — Nor is it with a critical spirit, for I have no inclination for that, I write and have written only as a Christian man to whom has been committed a high trust for young men. Nor are these young men the best educated, such as might deal with, in Dr. Stevens' word, "the deep questions developed from modern investigation and which did not exist at all in this (Christ's) time." They are almost altogether of the class called "very faithful men" who in their simplicity "run as they read" the order by rapidity it would not enter into the mind of one in a thousand of them, as he reads the Scriptures referred to by Dr. Stevens, to doubt that in them our blessed Lord plainly declares Moses to be the author, and they would accept literally Dr. So's assertion "It is not to be doubted that Christ thinks and speaks of the whole, undertaken under the term "the law of Moses"

It may impossible for "many clergymen and professors" Theological Seminaries to avoid these questions, but their discussion by the young men of the Y.M.C.A. could only tend to crush the simplicity of their faith in the Saviour and weaken their confidence in the Bible as the word of God. Let me say why I take exception to Dr. So's position. I cannot

see how one who realizes who Christ really was can take His assertions as he would those of any other man whatever. He do indeed say "Moses wrote" with no thought of questioning his authorship, but Christ who said "before Abraham was, I am" knew Moses personally, saw his times and participated in the writing of the Pentateuch. He could not therefore speak according to any accepted tradition of His day, unless it were also fact.

More than this, He who saw the issues of to-day would never have uttered words, which He knew would mislead generations of men both learned and simple, and the true meaning of which would require the "critical research of the 19th century" to bring to light. Why are so many Christian men anxious to prove that Christ did not vouch for Moses as the author of the Pentateuch? Is it not because they must acknowledge that He did vouch for Moses - and if Moses did write these books, then their teaching must be accepted?

This the scientific man, not wholly subjected to the teaching of the Holy Ghost, finds difficulty in doing, since some of the statements seem to conflict with what he with others, thinks he knows. So he searches for some way to be true to his God and yet be with his fellows.

The liberal Christian, if he acknowledge the authority of the whole Bible, if he accepts the Old Scriptures and the New in their mutual interdependence and treats them, as undoubtedly they are, as a unit of inspiration, must inevitably also accept doctrines which are utterly repugnant to his human nature. This he refuses to do, hence this permeating influence in a gigantic effort to-day to lessen the authority of the Bible.

If such our blessed Lord long ago said - "Had ye believed Moses ye would have believed me for he wrote of me, but if ye believe not his writings, how shall ye believe my words?"

Dear Brother Moody thank you for your courtesy & kind consideration to a layman.

Sincerely Yours in the Truth

Russell Sturgis

Do not feel obliged to answer

ROOMS $1.00 PER DAY
AND UPWARDS.

GRAND UNION HOTEL

Opposite Grand Central Depot.

W. D. GARRISON,
MANAGER.

Fri. eve.

New York Dec 28 1888

My Dear Friend:—

I am extremely glad to have seen you, & to have had from your own lips what I now know of your convictions. I can little for the formulary terms "inspiration" "infallible", or even that which we can hardly do without "supernatural". But that we must hold to a personal Holy Spirit who has imparted an absolutely new life to believers, & who during a certain period did at times communicate new facts & truths conc. the future life and the will of God to the minds of "prophets" — facts & truths

that without such direct personal revelation must have remained unknown to men — this I consider vital, and one of the articles by which the Chh. of Christ stands or falls.

You may be sure that I shall avail myself of the privilege of friendship, and speak even more positively regarding your position and the character of your work than I have done before.

But I write especially to ask what you wd be willing to have me communicate the facts you gave me the last evg regarding the Univ^y business to <u>one</u> other man; I mean Dr. Robins of our Faculty. He is the discreetest of men, is keenly interested in our educ^l matters, & influences not a few other men by his judgments. There are reasons

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GRAND UNION HOTEL

Opposite Grand Central Depot.

W. D. GARRISON,
MANAGER.

New York, _____ *188*____

why I believe it wd be desirable for him to know somewhat of last years business, just as you stated it to me. So many others know the facts, of course, that it can do no harm for these things to be said to him, yet I feel myself bound by your request without exception, unless you allow this.

God bless you and direct all your plans to still greater success.

Fraternally
Wm. Arnold Stevens

Prof. W. R. Harper
New Haven.

Religious Controversy

Rochester,
Nov. 18, 1891.

Dear Dr. Harper:—

I am glad you like the articles. They represent the view that is indicated in my "Systematic Theology", (page 105), as a possible one, so that they do not, except in the way of explicit statement, mark an entirely new departure in my teaching.

Of course I do not agree with the opinions attributed to Dr. Briggs. (1) While he finds many positive errors, I only say that I can find plausible explanations of them, but am not sure in every case that my explanations are sufficient. (2) While he regards the Pentateuch as written long after Moses' time, I do not see yet why I may not hold that it was written mainly by Moses. (3) While he minimizes the element of the

supernatural, and almost denies direct prediction, I am inclined to exalt that element in the Old Testament. (4) While he seems to make Church and Reason coördinate authorities with Scripture, I make both reason and Church recognize the Bible's supremacy.

We all enjoyed your visit here, and hope not far away to have it repeated. I trust the prospects of the new University in Chicago are growing brighter continually, and I want you to remember your promise to write to me when you have raised your million.

Faithfully Yours,
Augustus H. Strong.

ROCHESTER THEOLOGICAL SEMINARY,

PRESIDENT'S OFFICE,

ROCHESTER, N. Y., Nov. 6, 1888.

Dear Prof. Harper:—

It is a long time since I heard from you. I have not written because things have remained in statu quo. Two weeks ago however I gave utterance in Cleveland before the Ohio Baptist Education Society to my views about a University — of course not revealing details of plan, and not alluding in any way to Mr. Rockefeller. The audience seemed impressed, if not stunned. Mr. Rockefeller heard it, and said warmly that I had given him some new points. I suppose he alluded to my idea that the new American Baptist Education Society might be the auxiliary to the new institution, and might embrace the University in the system which it promoted. I also urged that the higher institutions always in point of time preceded the lower, as Harvard and Yale preceded Exeter and Andover.

I hear that you met Mr. R. and had some

talk with him at Vassar last Sunday. I should be glad to know how you found his mind tending, or whether he spoke about the matter at all. I do not myself give up one jot of heart or hope, but rather regard the new University as one of the certainties of the future. It is however by faith that I perceive all this, and not by sight. //

Now does your discussion with Dr. Green now stand? Is it really to be held, or not? It seems to me that Egyptology and Assyriology are doing a good deal to undermine the Higher Criticism, especially as respects the claim that the Chokmah literature, the monotheistic idea, and an elaborate ritual, could not have been developed at so early a date as that of the Exodus.

I wish you could come to Rochester and see me, but I suppose I shall have to wait till I go to New York again, when I hope to have a conference.

Faithfully Yours, Augustus H. Strong.

ROCHESTER THEOLOGICAL SEMINARY,
PRESIDENT'S OFFICE,
ROCHESTER, N. Y., Jan 11, 1889.

Dear Dr. Harper:—

"If I have done you injustice, I am very sorry and will make ample reparation. But the notes I saw seemed to me to leave no room for doubt that you denied that Moses was the writer of the Pentateuch and that David was the writer of the 110th Psalm. This seemed equivalent to saying that Christ taught falsely when he said: "Moses ... wrote of me"; "David in the Spirit calleth him Lord"; and that the Apostles taught falsely when they said: "He foreseeing this, spake of the resurrection of the Christ"; "Moses ... said ... A prophet shall God raise up unto you, like unto me"; "Moses writeth that the man that doeth ... shall live"

My system of faith stands or falls with the veracity of Christ and his apostles, and I cannot any longer believe in their inspiration, if they teach falsely in such matters as these.

I shall wait anxiously for the statement which you promise. I have told no one that I wrote you, except President Taylor and Mr. Rockefeller, and I did this in order to explain my position and clear myself from responsibility. I have the deepest interest in your holding to the orthodox faith and I want to save your influence to the Baptist denomination and to the Christian world. It would be a great grief to me, if you should follow Dr. Toy, for I should then think you no longer capable of being of any use to Baptists, or to any who hold that Christ's words are final authority."

Faithfully Yours,
Augustus H. Strong.

I do not believe that the composite authorship of the Pentatouch (except within the narrow limits of slight inspired addition and recension) is a conclusion of science. I do not want to have it taught for science, for I think it as hasty and irrational a conclusion as the New Testament theory of Baur. I think a sufficient refutation of it can be drawn from the Old Testament itself. But my great and decisive reason for rejecting it is the testimony of Jesus Christ.

Let me confine myself to this turning-point of the whole controversy. You "do not think it was the work of our Lord while on Earth to rectify erroneous opinions in reference to literary and historical questions". Your "faith in him is not shaken in the least by the acknowledgment that the Pentatouch as we have it is not from the hand of Moses". Now this means, if it means anything pertinent to the discussion, that when Jesus said Moses wrote of him and David in the Spirit called him Lord, his words are not a sufficient and final guarantee of the truth. I think your view logically implies much more than this, for in these cases there is not a mere declaration of ignorance on the part of Christ, or an abstaining from "rectifying erroneous opinions" held by others, but there is an express teaching of what upon your view is untruth. This seems to me inconsistent with any belief in Christ as the truth of God. He who inspired David and Moses surely would not mistake the person whom he inspired. I must apply here the declaration

Religious Conversation

Rochester,
Jan. 8. 1889.

My dear Dr. Harper :-

I have carefully read your letter which I received last Saturday evening. It gives me great pleasure to find that some of my ill-impressions with regard to your Vassar lectures were due to brevity or mistake in my daughter's notes. Your explanation of the sentence "Prophecies were oral until the time of Joel and Amos" — as referring only to those who were technically prophets, such as Elijah, Elisha and Jonah, is quite satisfactory, especially as you grant that there was written prophecy before their time. Your definition of a "type" is excellent and removes all ground for my criticism. On some of the other points I freely and gladly accept your explanations of your position, although in some particulars I should

probably express myself more definitely and strongly than you. It is reassuring to read your avowal of belief in supernatural inspiration pervading the sacred record.

And yet you well know that some of the greatest Errorists have stoutly maintained their belief in inspiration. Newman, Morell and Parker declare that the Scriptures are inspired. On inquiry we find however that this inspiration is nothing extraordinary, but only a higher degree of that which belongs to all men. Homer is inspired, but Jesus somewhat more so. It becomes necessary always to ask, therefore, whether the inspiration meant guarantees the truth of the Scripture record, or whether it leaves room for Error. I wish that on this point you could have been more explicit, and I am the more desirous of knowing your mind on this point, because in my daughter's notes I find such phrases as "a historical basis"; "idealized history"; "the writer revised and colored"; "the form is of a later time." These phrases seem to intimate that the inspiration you believe in does not after all secure the absolute truthfulness of the Old Testament documents.

I should not lay so much stress even on this if I did not find you, in your answer to my second point, practically acknowledging that you hold what I mainly objected to in your views, namely that the Pentateuch was not for substance written by Moses but was of composite and much later authorship, and that our Lord's references to it as "Moses' writings", like his ascription of the 110th Psalm to David, are not final or authoritative. This seems to me a grievous Error — a twofold error, in both aspects of it of serious consequence. The dismemberment of the Pentateuch and the reference of its authorship to a later time has not been induced — in the case of the most noted destructive critics — by merely literary considerations. Like the theory of Baur as to the New Testament documents, both Kuenen and Dillmann are mainly animated by a desire to get rid of the supernatural, whether miracles or prophecy, in the Pentateuch. If they can bring down the authorship to a much later date than Moses, they will give time for the growth of myth and legend, for the "idealization" of the facts, for the concoction of fables.

of Christ himself: "Heaven and earth shall pass away; but my words shall not pass away."

If Jesus could accommodate himself to the erroneous opinions of his times in respect to the authorships of the 110th Psalm and the Pentateuch, why could he not also have accomodated himself to the erroneous opinions of his times when he recognized the existence of Evil Spirits? Where are we to draw the line? What utterance of Jesus can be relied on, if there cannot be? You acknowledge that it was an Error to print Dr. Toy's article, in which he declares Paul to have been mistaken in his interpretations of the Old Testament. But if Jesus was wrong about David and Moses, why should you object to Dr. Toy's doctrine that Paul was wrong about the meaning of the word "seed"? Surely "the disciple is not above his Lord". If Jesus could have been mistaken, Paul could much more Easily have been so.

It seems to me that this view of the Pentateuch, taken in connection with your view about the mistakes of Christ, throws much light back upon your doctrine of inspiration and shows that you mean by that something quite different from a special influence of the Holy Spirit which guarantees the truthfulness of the Scripture writers. I must regard your view as inconsistent with a proper faith in Christ, and

tending to undermine faith in his whole revelation. I do not mean that I doubt your personal love and loyalty to Christ, nor do I mean that you consciously disbelieve in inspiration. I am rejoiced to read your avowals of faith. But I am no less convinced that you have permitted yourself to be dominated by a theory which in spite of yourself will carry you further than you now imagine on the way to extreme unbelief. The same rule which idealizes the Mosaic history will idealize the gospels. And disbelief in Christ's truth with regard to David and Moses will lead men to give up Christ's Deity, just as disbelief in Christ's testimony about Daniel led "Robert Elsmere" to give it up.

My whole system of faith stands or falls with the veracity of Jesus Christ. Your doctrine seems to me bad, chiefly because it removes that great central pillar of Christianity. You say that your view with regard to the Pentateuch and Christ's testimony respecting it is "taught in more than one Baptist Theological Seminary." I shall try and ascertain if this is true. If it is true, it is the first time it has ever come to my knowledge. I shall be very sorry if it is so. If such views were taught in my own Seminary I should think it my duty at once to take steps toward putting an end to such teaching. Of course I recognize the great difference between holding a question open and coming to a decision upon it. There may rightly be a period of debate and investigation. So long as a teacher does his debating and investigation in private and teaches only ascertained and accepted truth, I will have no controversy with him. Until very recently I have supposed that this was your position. It was only my daughter's notes that led me to believe that you had at last accepted the conclusions of the destructive criticism and had begun publicly to avow them. Your letter, although it reassures me with regard to your intent to hold to Christ, inspiration, and the supernatural, still leaves me convinced that you are on the wrong track, and that your wrong views must more or less color all your teaching about the Old Testament, lead you (unless you change) into still more serious Error, and render your influence unsalutary over the unprepared minds to whom you lecture at Vassar. I wish you could even now reconsider the whole subject, change your views, become a bulwark of the old faith. I have so much admired your gifts and have so trusted in your future that I cannot give you up. You might do the very greatest work for our Baptist body, and I would do my utmost to lift you to the very top, if you could only hold, as simple Baptists always have, to the absolute truth of the Scriptures. Let us not "bow to the passing Zeitgeist, while we turn our backs upon the consensus of all the ages." Faithfully Yours,

Augustus H. Strong.

a-priori, unproved dictum of Evolutionist philosophy against the plain words of Christ himself? I object very much to other things in the notes as I find them, such as your definition of a type, so that the element of divine design in the prefiguration is left out; of prophecy, so that the element of divine inspiration is left out; and it seems to me that your aim in the interpretation of separate prophecies is to leave as little in them as can possibly be left consistently with the claim that they are religious at all. You still maintain that you do not "take from the supernatural". It seems to me that the supernatural you leave is not worth the having, and that the logical conclusion is the conclusion of Kuenen that there is no supernatural element at all, other than that of the working of an immanent divinity such as excludes all real miracle and all real prophecy.

I feel sorry to say this, and I am still sorrier to see before me the notes that compel my saying it. I have a daughter at Vassar and I am unwilling to have the unsuspecting child under the influence of this teaching, if you are correctly reported. I am a Trustee of the College also, and I am unwilling to sanction any such teaching there. If you can assure me that you are incorrectly reported, and that you still believe that Jesus was a true witness when he testified that Moses wrote specific predictions of him, it will greatly relieve my mind."

Faithfully Yours,
Augustus H. Strong.

Theological Seminary,
Rochester, Dec. 25, 1888.

My dear Dr. Harper:—

"I have not written you in reply to your letter of Nov. 27, for the reason that to reply would only be to repeat what I had said before. My views have not changed. I favor a strong college in Chicago, but I would make the institution nothing but a College, in order that our University proper may be in New York, near to our base of supplies in the Colleges, and in order that we may not leave behind us untaken the greatest stronghold of all. To put an institution for advanced and professional instruction in Chicago, would be simply to compel another generation to undo our work and take the wind out of the sails of the Chicago institution, by founding under far more unfavorable circumstances the institution we ought ourselves to have founded in the greatest of our cities. The success of Boston University with its 487 scientific and professional students as against 537 at Harvard, shows that we can hold our own against Columbia. We have our own constituency, and we can draw from other denominations also.

But my present object in writing is quite another, namely, to ask you some questions about your Bible Lectures at Vassar. My daughter has brought home her Note-books and I have been interested in looking them over. I find in them some things that surprise me, as coming from you, for I had not believed that you accepted the views of the critical School. But in these notes I find you reported as saying: "Prophecies were oral until the time of Joel and Amos." Now I find Jesus Christ in John 5:46, 47 speaking of "Moses ... his writings", and saying "he wrote of me." So I find Peter in Acts 3:22, declaring "Moses said" and Paul in Rom 10:5, "Moses writeth." Your words, if they are your words, seem to imply that there was no such early prophetic writing by Moses. In Mat. 22:43, 44 Jesus refers to the 110th Psalm declaring that in that Psalm David in the Spirit calls Christ "Lord". This is surely a testimony that there was a prophetic psalm written before the time of Joel and Amos. I might multiply passages from Christ and the Apostles, but you know them quite as well as I. Now it seems to me that unless we attribute to our Lord false teaching, we are bound to accept his witness to the Mosaic authorship of the Pentateuch and to the Davidic authorship of the 110th Psalm.

You know that in "Robert Elsmere" the turning-point in the hero's experience is when he, in the first place, concludes, on very insufficient evidence as it seems to me, that the so-called book of Daniel was written 250 years or so after Daniel's time, and then because Jesus refers to a passage of the book and calls it "the book of the prophet Daniel", concludes in the second place that Jesus Christ is not God, but man only. This is logical, and the conclusion is correct if the premises are granted. Are you willing to grant the premises, when the conclusion can be nothing less than the subversion of our faith in Christ?*

I was very sorry to see you printing Dr. Fay's recent Essay coolly admitting that Paul was mistaken in his interpretations of the Old Testament. I do not see what inspiration worth talking about is left after such an admission is made, and I am sorry that the "Student" with such teaching unrebuked and uncontradicted gets into our Colleges. But I am more concerned about your own personal views and personal teaching. I find you saying that "if the words of a prophecy belong to an early age, they must have a more general meaning than if they belonged to a later age" "In the Pentateuch is no definite prediction of Christ". But Christ himself declares to the contrary: Moses "wrote of me"; "all things must be fulfilled which are written in the Law of Moses and in the prophets and the psalms, concerning me". What is this but setting up an

* For notice that here is not simply ignorance but such actual false teaching as is inconsistent with my well founded belief that Christ is either God or the truth of God.

COLUMBIA COLLEGE,
(OLD BUILDING, ROOM 20)

April 12. 1889.

My dear Professor Harper -

I am sorry to hear that you are in any trouble at all in regard to your Pentateuch article. You are fighting the "good fight" for us all, who wish to see some good honest work done in Biblical criticism in this country. Of course you will have seen Crosby's attack on Dr. Briggs, and the latter's pretty trenchant answer. It is good that the matter has come up. It is time that is fully ventilated.

April 12. 1889.

My dear Professor Porter -

I am sorry to learn that you are in any trouble at all in regard to your lectures on Metaphysics. You are judging the "Sun Light" for us all, who would be sure your honest work then in Intellectual criticism is the result. I know you will have been bothered about Dr. Duffy, and the letter to Prof. the closest answer. It is just that it matter for some of. It is time that is Prof. Porter.

Yours

COLUMBIA COLLEGE,
(OLD BUILDING, ROOM 20)

Did you ever receive a little contribution I sent for Hebraica a few weeks ago? You have 3 things, Review, article, & note. I should like them to appear in Coming Hebraica, so as to get them off my hands before I leave for Europe. Is there any chance?

Cordially yours

Richard J. Ahel

Pré for an reason, little or
nothing about Dr. Holmes &
his work up? I've been 3
times, Sunday, Monday & today.
I would like them to explain Dr.
Holmes, so as left the Phys.
book before I have Dr. Smith
Mathews day &c.?

Cordially Yours

Elizabeth Blackwell

COLUMBIA COLLEGE,
(OLD BUILDING, ROOM 20)

November 11. 1889.

My dear Harper.

I am sorry to see that you evidently misunderstand what I have in view. Need I repeat that I have not the slightest idea of antagonising Hebraica, or any work you are doing? I should not care to be so ungrateful to you for the aid and impulse you have given to Oriental matters in this country. I intend to remain a constant contributor to Hebraica; and I shall assist you in any plan you may have for enlarging its scope (though I gathered from Jastrow that you seemed disinclined to do just at present). Gildersleeve might also think that we were encroaching on the Indo-germanic side. But you forget that Hebraica only touches Semitic interests. We are going to take in the whole Orient; & I expect to get some good small articles on Chinese & Japanese subjects as well. An Hebraica article would not fit into our paper. It would be too long. We are ~~only~~ going to print only short notices and short articles. You get your support from the religious element in America. We shall appeal to quite a different one. We do not intend to rely on

upon subscriptions. If needs be, we will distribute our little offering gratis. It is to be so small and unpretentious that it can not possibly conflict with anything else. You are giving it too much importance to think that it will stand in the way of Hebraica. In fact, I rather think it will help Hebraica, by causing additional interest in these studies.

I do sincerely hope that you will not look at this in the wrong light. I should hate, above all things, to have anything like this come between us. I say again that there is not the slightest intention on my part to antagonize anyone - much less you. If you will think over the matter again in this light, I think you will see that there is nothing at which you can possibly take offence. If needs be, I will come up to N. Haven and talk the matter over with you -

Ever cordially yours

Richard J. Wheil

NB. Kindly let me see proof & review.

Newton Centre
Feb 7. 1891

My dear Pro Harper:-

I have recently seen the programme of lectures to be delivered in Boston under the auspices of the "Am Inst of Sacred Literature", of which you are the head - will you pardon one if I say frankly to you that the putting forward of Dr Briggs, Prayer, Skipper & other representations of a scheme of interpretation which is regarded by many as revolutionary (& not yet at least established as authoritative) is likely to provoke severe criticism & challenge antagonism to an institution otherwise invulnerable - It is announced that these men are "most competent" to guide - that is to say - their theories have the endorsement of the Institute & implied by your own - I feel anxious as to the result & therefore do not shrink from saying so directly to you.

Yours faithfully
J B Thomas

Newton Centre March 25:1891

My dear Dr Harper:-

Absence from home has prevented an earlier response to yours of 20th Inst.

I appreciate the courtesy of your proposition, and if I do not, as I cannot assent to it, it is not because I do not heartily reciprocate the kindly spirit that prompted it.

I do not reckon as a "prejudice" the judgment which severs me in sympathy from the "Institute", as I understand its present attitude: for prejudice is either unintelligent or irrational.

Having offered to the public the recent lectures in Boston, with a guaranty of the competency of the lecturers as instructors, the "Institute" stands sponsor for their utterances until it disavows them. Some of those utterances, at least, were exceedingly caustic and contemptuous in impeachmeot of views still widely cherished. Whether it is wise to fling out such sweepingly destructive criticism, leaving the emphasis chiefly there, among a promiscuous audience, many of whom are young, adventurous, and undisciplined, and who have neither opportunity nor preparation for thorough and independent inquiry, seems to me more than doubtful. But if it be tolerable in any case it surely is not so, where novel views are offered as authoritative, the matter being still sub judice: especially if under the wing of an institution whose avowed purpose of instruction has disarmed apprehension.

Pardon me if I speak too bluntly. I do not assume superior judgment in the premises, but I sincerely desire that both the "Institute" and its president may be saved from the unfriendly criticism [which has already begun in some quarters, and

which i am confident is withhheld in other quarters mainly from motives of delicacy and affection] ,which it seems to me needless to provoke. It was this that prompted me to intrude my remonstrance upon you before, for which I ought to have asked your pardon at the time. I thought it only candid to say to you what I knew some were sure to say of you. [indeed had already said].

With best wishes for success in your new and responsible position,

I am, Faithfully Yours,

F B Thomas

P.S. Am I misinformed as to the delivery of Dr Briggs lecture at Chicago & Dr Thayer at New Haven under the same auspices?

T.

Newton Centre March 28:1891

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G. S. Ferry

G. S. Ferry
Newton Centre Mass.
Ein Freund von Ihnen hat Sie
empfohlen

THE BIBLE INSTITUTE.

FOR HOME AND FOREIGN MISSIONS.

D. L. MOODY, President.
E. G. KEITH, Treasurer.
Metropolitan Nat'l Bank.
R. A. TORREY, Superintendent.
Office, 80 W. Pearson St.

CHICAGO, Feb. 6th, 1891. 1890.

Rev. E. L. Curtis, D. D.,

501 Fulton St., Chicago.

Dear Brother:-

At the recent Bible Institute at Farwell Hall, as you know, a great deal was said to the theological students of this city along the line of destructive criticism, and no adequate opportunity was given to the other side to reply, the sound men on the program, like Broadus, not being on for critical subjects at all. Of course, I do not wish to say that this was designed, but such was the unquestionable fact, as a glance at the program will show any one. Many of the conservative Christians of the city feel very deeply about this matter, as you doubtless know. We are fortunate in having with us at the present time, Dr. West, who seems to be eminently calculated to handle this subject. We have arranged for him to lecture at the Institute Thursday, February 12th, as you will see by the enclosed program. Will you kindly invite your students to the lecture.

Sincerely yours,

R. A. Torrey.

Dictated to C. E. W.

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The Bible Institute.

For Home and Foreign Missions.

80 W. Pearson Street.

Chicago, March 28, 1891. 189

Prof. W. R. Harper,

New Haven, Conn.

My Dear Sir:-

Your letter of March 9th was received some time ago, but I have been unable to find time until this morning to answer it. I would be very glad to have the personal talk with you "in reference to certain difficulties," which you speak of desiring.

I believe as firmly as you do that there is work to be done along the line of Biblical criticism, but I am thoroughly convinced that the position of Wellhausen, Kuenen, Driver, Cheyne, Briggs, etc., is but a magnificent example of perverted ingenuity. I am inclined to think that their theories are no more specious than those of the Tübingen school of New Testament criticism, which had so wide a spread in their day and are now so hopelessly exploded. In a few years Old Testament critics will regard the present theories in regard to the composite character of the Pentateuch and Isaiah as critics do to-day the theories of Baur and his co-laborers. I was once infatuated with the theories now held by Prof. Briggs and yourself, but through the study of the Bible itself I have become persuaded that there is nothing in them.

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You say, "I think you will agree with me that most of the work was along substantial lines." I think that many good and helpful things were said, but the general tendency of the handling of critical themes was calculated to undermine faith in the Word of God. I need not enter into details at this time, but if the position of Dr. Briggs, and some of those taken by yourself, were true, to any logical thinker it would thoroughly undermine the authority of Jesus Christ. If I believed that Prof. Briggs sustained his positions, I would feel like saying, "What a pity that Jesus of Nazareth could not have gone to school to Prof. Briggs, and thus avoided the serious mistakes into which he fell." I do not think that you can for a moment perceive what the logical outcome of your theories is, but many of your hearers do, and they carry your positions to their logical conclusion. Only last week I heard of a Bible class of young men that had been reduced, if I remember the numbers correctly, from forty to twelve, because, as they said to their teacher, "We believe Dr. Briggs' view of the Bible is correct and we do not see any use of studying it." One has the feeling, as he looks over the Program of the late Bible Institute in Farwell Hall, that there was a studied attempt to put conservative men in for such subjects as "The Inter-Biblical History of the Jews,"

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where the question of the authorship of the books of the Bible, or that of Inspiration, would not arise, and men of radical and perverse views for critical subjects. It is not a sufficient explanation to say that Dr. Broadus and Dr. Vincent have made no special study of these subjects. There are men of conservative views in the country who have, as for example, Dr. Greene of Princeton, who to many minds has very satisfactorily answered the position taken by yourself.

I am not a bit afraid of criticism, not a bit afraid that the Bible will suffer from such books as Prof. Briggs writes, but many men preparing for the ministry will be injured and great mischief done to the cause of Christ. Prof. Briggs is a keen thinker, but some of his arguments are simply childish. There seems to be at the present time a studied attempt to foist these views upon an unsuspecting church by saying, "This is simply a critical question, which does not in any wise affect the authority of the Bible." But it does affect the authority of the Bible, and, what is more important, the authority of Jesus Christ. Any view that attributes a statement that is ascribed by the Lord Jesus Christ to Isaiah to some other author puts Christ in error, and his authority, if this view is true, must go. In your own magazine, "Hebraica," vol. V,

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Further down on the page we read,--"The Psalm probably refers "to the Maccabean times, and to one of the Hasmonaean princes, such "as Jonathan."

Now can any one say that whether Prof. Davidson is right in this position is simply a critical question that does not affect the authority of Jesus Christ, when we make him apply to himself, and silence his opponents, by the use of a Psalm which does not at- all apply to himself but to a brother of Judas Maccabaeus. In oth- er words, either Jesus of Nazareth ~~either~~ did not know enough to know what passages of the Old Testament applied to himself, or else deliberately deceived and pulled the wool over the eyes of his

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hearers. I say that such teaching is simply outrageous, and let me say frankly, that I question whether the editor of a magazine can escape responsibility for such pernicious poison by saying on the cover of the magazine, "The editors are not responsible for the views expressed by contributors."

On the same page, in the same paragraph, it says,--

"In regard to the Apostles, we cannot in all cases adopt their "interpretations of the Old Testament, since they were not infalli-"ble." In other words, we must go to Profs. Briggs, Davidson, Driver, etc., to find out when the Apostles were right and when they were wrong. Does this, or does it not undermine the authority of Christ and the Apostles? I have not the slightest fear that these views will prevail.

I have spoken frankly in this letter, for I feel that it is due you. You are an honest man, and want an honest expression of other men's convictions.

Sincerely yours,

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