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1. Bible — Period 2. Theology — Period
Continued by The Journal of Religion.
My Dear Sir:—

May I call your attention to the report

med scholarship? I am sure you will find some for

pressing, so directly, I now desire that you may be inclu-
ded among its subscribers.

During the coming year I shall make a strong

effort looking toward the introduction of the Bible into the curric-

unum your college. In this effort I need the help of ope-

eration of every man interested in this matter.

May this count on you?

Just now the discoveries, being made in Bible-

lands are most important; the destruction criticisms

the Bible is most weighty; the publications on the

and Restaurant are most necessary. Would not a

new Hebrew student, keep up with the times? Does not a

Jewish student, keep up with the times? Does not a

Journal

to the

of corrections of thedestructive criticism, to the publication

present formally or partially all new battle-word,

relating with theRestaurant deserve your patronage?

If you wish to be fresh on all the events, can you do it at a

less cost of time or expense?

I have carried the student for five years, at a loss

of money $200. This is the reason of its salary. It

has done its work for five years. It

certainly has accomplished much in the department to which it has

been devoted. It has been carried, however, at a loss (in the past two

years $200)

Of a thousand new subscribers are needed. Will you call on one of the thousand?

With a deep appreciation of your kindness, I am

This sincerely yours,

Yours truly, W. Hatchett.
Chicago,
536 Washington Boulevard,
Dec. 14th 1897.

President W. R. Harper,
Chicago.

My dear Sir:

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

2. What is expected of the editors?
Will the plan be to solicit as much as possible from abroad, or to get as much as possible from Chicago men?

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

I should like to get your plans more fully than our brief conversation the other evening permitted.

As far as I can see, I endorse the plan of the North, and I think Prof. Curtiss does too.

Hoping to hear from

Your soon,

Very truly yours,

George H. Gilbert.
CHICAGO, Jan. 5, 1897.

Mr. George Willis Cook,
E. Lexington, Mass.

My dear Sir:-

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

Yours very truly,

[Signature]

W. H. Harpaz.
Sir William Hamilton became famous by his "Philosophy of the Conditioned." It is expressed thus: "That all that is conceivable in thought lies between two extremes which, as contradictories of each other, cannot both be true, but of which, as mutual contraries, one must be true." (Ewe's Hamilton, p. 518.)

Hamilton illustrates this law by space and time. He cannot conceive of space bounded or unbounded, of time beginning or without beginning. Yet we are compelled to believe one of them.

The mind is not represented as conceiving two propositions subversive of each other, as equally possible, but only as unable to understand as possible, either of the two extremes, one of which, however, on the
ground of their mutual repugnance, it is compelled to recognize as true.
Sir William then proceeds from this to argue the being of God. Night's Hamilton, p. 457. This was written about 1836.

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

The above may be found in a work published in Boston, in 1877, by Josiah P. Pendum, on p. 32. The writer of the work was called Thomas Paine.

These facts are communicated to the readers of the Biblical Works for
February 1895. pp. 141, 142. "Of Herbert Spencer, in his First Principles," p. 76, says of his position of Mr. Hamilton: "Clear and conclusive as this statement of the case appears when carefully studied, etc." Should the name of Sainte-Beau Spencer to retract his commendation of Hamilton?

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

Yours truly,

James Roy.

Kingston Falls, N.Y.,
March 19th, 1895.
I suggest
some sickly reply as
the accompanying

Montrose Colo.
Jan 15 04.

Prof Wm R Harper Ph D

My dear Sir,

Under separate cover
I have subscribed for the "Biblicus
World." I have enrolled as a
Student in "Outlines of Hebrew
History." Have sent in three
recitations. Have purchased all
the recommended books ex-
ccept the dictionaries & Cyclopaedia.
The study of these books, together
with Prof H P Smith's Old Testa-
ment History has simply am-
friended me. If these things be
true, or if these books are placed
in the student's hand in order to bring
that he may believe them true.
and he finally does, must not then in all honesty sever
his connexion with the Christian Church? For what is
Christianity more than any other religion.

My reason for writing you is: I submitted, because the first notice
that he received invited the student to a number
of questions arising out of the studies. Prof. Smith answers, "It
is wholly beyond the limits of his time to attempt to give me an
intelligent understanding of the situation as it appears to modern
scholars in this field." and advises
me to purchase more books on the subject. I feel that I have reached the limits of my pocketbook, an books for this course. And honestly, if the one's he recommends, "Carpentor + Battersby's "Repatarch" or H. G. Mitchell "World before Abraham", are anything like the one's I have already purchased, I don't think I want them. And yet I would like these questions answered. If I submit them to you, will you answer them thru the pages of the Bible?
World. I am very anxious to

to become thoroughly convien-
sant with the subject for which
I have enrolled as a student. And
it is a very great disappoint-
ment to me now to have these
questions, which so perplex &
disturb me, answered by the
instructor.

Very truly yours

C. E. Rebb.
January 26th, 1904.

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

My dear Sir:-

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

I sympathize with you in your feeling of strain concerning the affect of the introduction of new themes into the college life. Time, you understand, is somewhat unnecessary strain. Certainly none of the most tentative men share this feeling in my view of the whole course of the college. After the work known and the machine of the college are not the best or the worst, and the activity of the college is a very high kind.

If the whole matter is moved as to the debate on top of the front, the new front goes not only good out of habit and out of the work, but merely concave or his work as to the whole gone in a different way from what our predecessors have imagined. The subject is a large field I can put together. Dr. Smith's examples and reopenings are to keep teachers away if I mention.

The purpose of the book for four purposes is to explain the matter in the different points of view and concave of the whole. I am sure the work with interest, work, and careful of thought in the same way more and more.
assume any more burdens, and furthermore I doubt whether it
would be profitable for the great majority of the readers of
the Biblical World to fill the journal with such material.

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

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

Yours very truly,

W. R. Harper
Now more than ever, even more intensely I thought we were told, we must not lose heart. I write to you hoping that you may enjoy the same satisfaction and contentment I have in knowing that we are right. I write to you to tell you that I am here.
Feb. 17, 1817,

First Congregational Church
Gloversville, New York

Dear Sir:

I chanced to look over

your March 1911 number, and discovered on

Page 204 the following: "Adoniram Judson was the

first representative of American Christianity on the

foreign field."

I submit that the statement as it stands

needs correcting. Judson was one of a company,

namely, Hall, Newell, Hatt and Rice, all ordained

simultaneously, Feb. 14, 1812, at Tabernacle Church,

Salem, Mass. (Cf. "Congregationalists in America",

Dunlap, p. 336) This party sailed from Salem on

the ship "Caravan" for eastern water, Feb. 19, 1812.

Yours very truly,

Edward R. Evans
March 7th
Feb. 12, 1907

Mr. Editor:

I have read with a great deal of interest your outline of a plan of lay investigation of the ministry; there are many good things suggested in your professor questions.

Yet I think taken as a whole it is a case of partisanship unwise; unworthy of the Biblical world. It savors largely of an indirect attack on a large body of faithful men of God, who have not fallen under the spell of a jaded German philosophical influence. A political method!

A man may be spiritually minded, with clear spiritual vision; he may be a power in his prayers, in his personal character, in leading souls to Jesus, and in establishing them in the faith, in raising "Christian workers," and yet never ad-
drew the students of a great university, or prepare an important paper for some circle, or religious club. He may be too busy in imitation of his Master who "went about doing good." In the ordinary parish, the man must be an average man in many directions, rather than prominent in one line: in fact, if he gets too prominent in some one line, his work suffers, his church runs down on his hands and he does not have time to devote to literary pursuit outside of the pastorate. In my judgment, efficiency in the ministry counts for a good deal more than that sort of scholarship that is put on a pedestal for modern idolaters to worship.

It seems to me a "far cry" when in your onslaught on the man who dares to peep in the presence of an infallible critic, who insists upon his own immensity, while denying that of God's word.
you suggest that he may himself be a higher entity, without knowing it and condemn himself if he depresses the exaltation of teaching of God's Word to the domain of myths and fables.
How can a broad-minded liberal scholar declare that the humble man, who says that David wrote the 23rd Psalm, is a "higher critic" and so must stand by the whole fraternity of higher Critics and defend every vagary put forth in the higher criticism; and must also refrain from any repudiation of conclusions destructive of faith, and of any authoritative standard of Christian living? What a sorry philosophism!

Pius IX's claim of infallibility was far less offensive than the claims underlying this series of arguments.

I am amazed at the want of Christian charity and forbearance on the part of the liberal, educated specialists for the narrow-minded ignorant general worker who cannot appreciate the conclusions of his more brilliant brothers in the great universities.
as I have read your series of questions, I feel that I want to be an able minister of Jesus Christ and finish the work he has committed to me; and I trust I shall profit by some of the points you indicate in your queries. But I think the author of the editorials notes in Feb. number of the Biblical World, was smarting under some criticisms which drew blood from his tender skin, hence he "got back" on his tormentors by this method of starting a back fire on them. A method more like Jannaway Hall, than a great Christian? University. I am yet looking for the University of Chicago to lead the profession back to faith in the everlasting authority of God, binding on all men alike whether or not they give their consent to it. I expect
go to France and start from there. I'm not
interested in going there just a moment
I'm on other assignments. France
isn't a place for fishing. As usual, the
Czechs are doing fine. We need some
more information on the enemy's
strength. Please get some more
information on the enemy's
strength. Please get some more
information on the enemy's
strength.
our Germanized scholars will soon take to cover and follow Bof-Heishman who declares that 'The Darwinian theory of descent has not a single fact to confirm it in the realm of nature. It is not the result of scientific research but purely the product of the imagination.' and confesses that the evolutionary Theory of the Bible has no fact to support it and is based solely on imagination.

I trust that you will subject those Editorial Notes to a judicial examination, and squeeze out the waters of partisanship, and give to a few poor apologies of Fact the place on your footstool, a little longer with space for resistance.

I am yours Fraternally

W. F. Johnson
a pastor!!