CROSS REFERENCE SHEET

Name or Subject Georgie Chamberlain

File No.

Regarding

Date

SEE

Name or Subject

Harper 1905

American Institute of Sacred Literature

File No.
Dear Dr. Harper:

I have interviewed quite a few people today, many of them ministers. I blessed was paid his fee. The others went to get up clubs.

Here are a few funny echoes from around the headquarters of the Institute:

"Have studied with him (Harper) and Burton, want that one."

"If some one would only take hold of the Sunday School question and get us some logical material then I would be willing to close my church and hire it for Sunday school."

"I know all these fellows (Dr. Bible men in U. F. C.) They're doing great work."

"It's a rich feast to feed all these suggestions as good as the convention."

"The Great Old Biblical Game" has lost its flavor ever since it was started.

"Oh! I want to see this. I went to college with Mr. Harper." — Mrs. Palmer and Clara Mc Donald.

"Is Harper orthodox? Don't you think there are men like to set themselves on a pedestal of fame and anything that will be a break from the faith of our fathers they set up to make themselves
famous? Robertson says that the author, greatest
eye of the devil today, is Thorough, Christian
Science, Spiritualism and The Higher Criticism - I
believe him.

"I tell you no man who has not studied the
Bible from the modern point of view has any
conception of its grandeur. I would not be
back when I was five years old for all the
world." (a miracle)

Plenty more of book kinds I have forgotten,
but the wise ones predominated.

Don't bother to answer these bulletins. It
was a relief to me to tell somebody about
the day and no one has the same interest
in the Institute that you have. So you have to
pay the penalty.

Sincerely yours,

George T. Chamberlain.
February 10th, 1904.

My dear Miss Chamberlin:—

You did a very unwise thing in writing a letter to Mr. Rockefeller in response to a letter which he addressed to me. I did not ask you to do this, but to furnish me any data which you had for me to write to him. This puts me in a very embarrassing position. I did not wish at all to send him the course of the Institute of Sacred Literature. I do not think the courses of the Institute of Sacred Literature are courses which he wishes. Be kind enough hereafter to follow directions.

Yours very truly,

W. R. Harper
My dear Mr. Compton,

You give a very amusing point in writing a letter to Mr. Rockefeller in response to your letter which he addressed to me. I did not see you to go there, but to return me my copy which you had requested me to write to him. This brings me to a very embarrassing position, which I do not wish to fill. To send him the correct name of the Institute of Sacred Literature, I do not think the committee of the Institute of Sacred Literature can come with this request to consider.

Yours very truly,

W.R. Halsey
February 2, 1904.

My dear Dr. Harper:

I have sent to Mr. Rockefeller a full set of each of five courses from which I thought it possible he might wish to make a selection, and have written him the accompanying letter, since I thought that you would not wish to put these details into your letter.

If you wish to recommend anything further there are of course the Y.M.C.A. studies by Mr. Sharman, and the Epworth League studies by the Methodist Publishing house. There is also a series issued by the Diocesan Sunday School Commission of New York, but they are so poorly printed as to be almost unusable in spots, and I do not think they are any improvement upon, or even as good as, the Blakeslee series.

The Constructive Studies now out would probably be too much work for this class, as I have an idea that they are men who will not study much, but will want to be talked to.

Very truly yours,
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The Purpose of the Council is (1) to associate more closely those who desire to promote the study of the Bible from the historical standpoint, and of other sacred literatures as related to it; (2) to induce properly qualified persons to undertake this work either independently or in connection with another calling; (3) to extend through the American Institute of Sacred Literature a wider acquaintance with the right methods of Bible study and their results; (4) to direct the affairs of said Institute.

The Platform of the Council. The Council does not stand for any theory of interpretation or school of criticism or denomination; but for a definite endeavor to promote the knowledge of the Word of God as interpreted in the best light of today. From this point of view also the contributions of other religious literatures are sought by the Council, that through the study of these literatures the teachings of the Scriptures may be more clearly understood. The Council is organized on the belief that the Bible is a unique revelation from God, and strives in a constructive spirit to investigate its teachings and to extend its influence among the people. While, therefore, a large liberty is allowed to the individual teacher, the position occupied by the Council is altogether evangelical.

The Work of the Council includes all the work conducted by the American Institute of Sacred Literature, viz.: 1. Correspondence Courses in Hebrew, New Testament Greek, and the English Bible. 2. Reading Courses including (1) The Outline Bible Club Course for Christian Organizations, (2) The Bible Students' Reading Guild. 3. Summer Schools held in connection with Institutions, Assemblies, and independently. 4. Lectures in Extension courses, at Colleges and Local "Institutes," at conventions, and under independent auspices. 5. Examinations (1) in Hebrew, New Testament Greek, and the English Bible, open to College Students, (2) upon the International Sunday School Lessons, open to everyone.

* A body of representative biblical teachers which controls and directs the work of the American Institute of Sacred Literature. The direct management of the Institute is conferred to a Senate composed of the general and special officers of the Council, the Principal of the Institute, and its Executive Secretary.