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### 1910-01-05, Letter from C.I. Scofield to A.C. Dixon acceptance on writing an article

C. I. Scofield

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January 5, 1910

Rev. A. C. Dixon, D. D.,  
Moody Church,  
Chicago, Ill.

My dear Dr. Dixon:

I have had for some days your letter of Dec. 14<sup>th</sup> in which you ask me to cooperate in the preparation of matter for the proposed series on the fundamentals of Christianity. I note your special suggestion that I write a chapter of 5000 words on "The Testimony of Prophecy to the Truth of Christianity," and that I have it in your hands by March 1, 1910. In reply I would say I shall very gladly cooperate in the movements you describe, but the subject you assign to me does not appeal to me. I have of course frequently lectured upon it, and it is one of the subjects of study in my Correspondence Course, but I do not feel led at this time to take it up. The special subject which appeals most to me at the present time would be in a general way "Tha [*sic*] Place of the Writings of Paul in the Progressive Revelation of Truth." Of course I would not insist upon this title. The general idea would be to set forth the distinctive messages of Paul, to show that which is revealed only through him, but always to establish the connection of the Pauline revelations with the teaching of Hesus [*sic*] Christ; the intention being to show that Paul originates nothing, but amplifies and defines, under inspiration, the doctrines of the new dispensation introduced by the death of Jesus Christ. I should be glad to prepare two or even three chapters or articles on that general subject. As

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you know, it is a subject very much discussed at present, and the ministers who are in touch with the thought of the day as it is put before them by the religious press, are being very much exercised over the place and authority of ~~the~~ Paul in the Gospel program. There are two tendencies strongly manifested. I think one is to regard as authoritative only the words of Jesus Christ. The other is to regard the writings of Paul from a purely historical point of view as indicating the theological position of the Apostolic church, a position as the modern writers claim subject to change, and having no intrinsic Divine authority. I feel therefore that to establish a parallelism between the doctrines of Paul and the teachings of Christ, showing that Paul originates nothing, as I have said, but rests back upon the authority of Christ's teaching, while receiving by revelation an enlargement and application of those teachings which has the same authority as the teachings themselves, would be a vital service, which I should be glad to render to the thought of the time. Of course the other themes that you mention appeal to me also. I believe it to be exceedingly important that "The Atonement," for instance, shall be re-stated in the language of today. By this I do not mean that the phraseology of Scripture should be changed or modified, but only that explanations of the Scripture statements should be fresh and vital. I am very sure that any attempt to define the Truth of Revelation in purely historical creedal forms will be unavailing. The creeds, catechisms, and

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theologies were the work of men, and were new in their day. They have survived and done incalculable good simply because they embodied the truth in language which the generations could comprehend. We

have a great opportunity to state these doctrines in terms positive, clear unqualified, and also understandable. You and I have been of that branch of the church which leaves to the local assembly the formulation of its beliefs, and we have never seen cause to regret that liberty. If a few of us could pass upon the articles to be written on "The Deity of Christ," "The New Birth," "The Atonement," and "The Incarnation" so that the statements as they go to the ministers and evangelists would be free from mere individualism of view, we might under God render a good service to the cause of Truth at the present time. Whatever department I write upon I should certainly be glad to submit my manuscript to such men as yourself, Dr. Torrey, Dr. Gray, Dr. Moorehead and Dr. Sampey. Such consultation would result in the weeding out of ambiguities and pruning down of over-statements. You remember the mighty influence of the Tractarian Movement in Oxford 40 years ago. The whole Christian church was more or less affected by those "Tracts for the Times," and I was told at Oxford that the doctrinal tracts were very carefully scrutinized by the whole company enlisted in the movement (Doubtless to this they owed that weight and sobriety of statement which gave them so great an effect.) Our

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opportunity is unique, and only through prayer and a very earnest and humble seeking of the Spirit's illumination and guidance shall we be able to rise to it. Kindly let me hear from you, as I should like to begin and work slowly and thoughtfully upon whatever subject may be given me. The best person whom I know to take up the question of "Fulfilled Prophecy" as attesting the inspiration of Scripture, would be A. T. Pierson, and next to him I believe Gaebelein would be good. Awaiting your further instructions, I am, Yours affectionately, (Signed)

C. I. Scofield.

[Written in top margin of page 1 of the letter]

COPY

[Handwritten in right margin in back of page 4 of the letter]

1/5/10 Letter to ~~L.~~ [illegible] A. C. Dixon from C. I. Scofield