

Catacombs

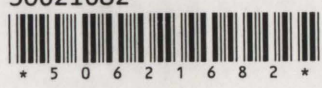
Emendations I.

THE FUNDAMENTALS AND THEIR PLACE  
IN MODERN PROTESTANT CHURCH HISTORY.

Charles Greenwood Thorne, Jr.

Trinity College,  
University of Dublin.

50621682



## Volume One.

(page : line)

- i : 10 say itself: a proper blending
- 4 : 10 to which the evangelical and even tractarian
- 6 : 23 gelicals. This is another instance of wanting
- 10 : 9- omit both lines for: standards of truth became debatable. Increasingly  
10 the supernatural had to be verified by man before it gained acceptance.
- 14 : 5 numerous others, including Orthodox, and Jews, and...
- 16 : 16 to mean, were the concerns man himself  
17 omit "that"  
18 for "wherein" read "and"
- 18 : 1 Before the Great War nearly
- 19 : 26 for "its" read "their"
- 20 : 5 omit "therewith"
- 21 : 1 omit "thereto"  
10 fervent  
26 for "theism" read "ethic"
- 22 : 5 and to combat them is a theological speciality,  
11 born in America, albeit with roots in the past. Indeed,
- 25 : 1 for "ascension" read "recognition"  
24 ideas were effected, theology
- 27 : 2 Reformation principle of
- 36 : 19 theological base. It was not long until Shaftesbury's
- 37 : 4 That he was Natal's first bishop, and a missionary,
- 40 : 22 for "infinitely" read "substantially"
- 41 : 9- years (1880), the Calvinistic theology of New England had controlled  
13 the major theological strongholds. What is more, only fifteen years  
later that teaching had been replaced by the prevailing view that too  
much had happened since Schleiermacher and Darwin to hold to reformed  
theology. (107)
- 43 : 1 but not the centrality of Scripture, as well as the incarnational,  
evolutionary, and
- 44 : 27- no signs of faltering. / Omit "and still has not".  
45 : 1

- 46 : 2 for "oppositional" read "opposing"  
 11 for "efforts" read "Assembly"  
 21 remove "pure"
- 48 : 27 facets of life should lead to genuine
- 49 : 16- greatly contributed. But they did lack unanimity, especially on the  
 17 social issue however vigorous their concern for that was, which may be
- 50 : 12 and communion as primary, believing also  
 13- not at all. They had no argument for baptismal regeneration, and  
 14 communion they saw  
 16 them important (omit rest of that line, and go on to l. 17:)because it signified
- 51 : 8 Reformation faith, (omit rest of that line)  
 9 omit "by Westminster,"
- 52 : 13 omit "with"  
 14 omit "being"
- 57 : 12 omit "Certainly" - to read: A sense  
 13 prophetic was also to be / omit "both"  
 14 omit "such noted churchmen as"
- 60 : 4-5 pamphleteers, witness their Tracts for the Times, but always very much  
 17- theologians as their other works show even more. They had a theologi-  
 22 expediency. As for biblical authority, most tractarians did hold to plenary infallibility, though there were doctrinal differences with evangelicals, and their overriding spiritual emphasis brought both close together. (36) The ninety
- 62 : 7-8 Oxford Movement provided both hope and despair for evangelical history,
- 64 : 23 evangelicals,
- 65 : 11 substitutes,  
 17- omit last sentence of paragraph, beginning "Somehow a most precious,  
 19
- 67 : 3-4 revival to all sorts and conditions of men. Revivalism as a philosophy
- 68 : 2 for "emotion into rationality," read "reason into emotion,"
- 72 : 8 Whitefield, Finney, or Moody.
- 76 : 13 for "Finally," read "And then,"  
 17 America. In these concerns America stood rather alone.  
 18 omit "as this was" / read "Such were not really a British inheritance
- 79 : 19 for "propriety" read "policy"  
 20 for "virtue" read "duty"  
 21 freedom, and
- 80 : 17- excellent reason this is for parents not being responsible for their  
 18 children, legally,
- 81 : 27 certainly; and what

- 83 : 11 tion, the latter had abandoned the good manners of  
 12 for "an open mind" read "open-mindedness"  
 13 interminable; really, a situation
- 84 : 7 cause, which
- 88 : 23 for "brought the divide" read "differentiated them." (81)
- 90 : 5 to encourage inter- or more precisely non-denomin-  
 25 omit "very much"
- 94 : 6 for "when" read "whereupon"
- 96 : 26 for "which" read "and"
- 99 : 14 "scantly" is in order
- 104 : 17 wills (15), and this action must be questioned. The rest demonstrate
- 105 : 4-5 omit "originally"
- 111 : 2 The final paragraph in this essay is a proper conclusion,  
 3 for Orr has aired
- 112 : 15 Hague
- 121 : 19 this work, as are many smaller
- 123 : 27- much a caricature and thus plays into the hand of the non-conservative  
 124 : 1 school. Philosophy has been and always will
- 124 : 18 criticism, his observation  
 26 refer to the "fact of Christ's resurrection as the positive"
- 126 : 19 for "because" read "even though"
- 130 : 12 remove comma after "as"
- 132 : 22 opponents. This is a fact which must be
- 135 : 15 for "he" read "the former"  
 16 for "because" read "since"

- 142 : 10 set to work, even though most of
- 147 : 15 make
- 152 : 5-6 Revolutionary thinking on many fronts there had to be in the second  
10 half of the nineteenth century because of Darwin. In  
16 After he studied  
for "knew" read "believed"
- 154 : 10 lution. (Omit "or at least Darwin's version of it.") The view that
- 155 : 2-3 the two. As with higher criticism, the common attitude was that Scrip-  
ture was wrong and man alone had the replacing answer.
- 158 : 2 for "There" read "In America"
- 159 : 18 for "hypothetical" read "hypothesis"
- 160 : 1 so many. This is a
- 161 : 19-20 impossible. (97) To set that right without any injustices was diffi-  
cult indeed, the reverse of which occurred in America
- 162 : 15 Certainly the four sects were  
17- to orthodoxy than higher criticism, Darwinism, and Romanism. The  
18 one remaining ism, the social gospel
- 163 : 23 remove "mortal"
- 166 : 9- in the modern period the tools of science should be able to enrich  
10 the church without damaging its eternal truths. For modernists the
- 167 : 12 celibacy  
13 no surprise in view of the reac-  
21- The plight of modernism was similar to that of Galileo, and ultra-  
22 montanism
- 168 : 4 for "enormous" read "bold"
- 169 : 11 materialism of its age. The movement reached its
- 170 : 13 tyranny
- 171 : 11- Christianity unsatisfying, and, spiritualism offered timeless spir-  
13 itual continuity through its emphasis on contact with the dead. Christ  
19 is only an  
thinking,
- 174 : 2 for "self-deceived" read "dishonest,"  
3 for "though" read "as"
- 175 : 6 for "final two isms" read "other two sects"
- 177 : 23 for "she" read "Mrs. Eddy"
- 178 : 3 license

- 179 : 3-5 Omit the sentence: "It is not out of order...not as a surgeon."
- 182 : 7 for "momentary" read "imminent"
- 183 : 18 anti-Christian
- 185 : 13 These five isms, the sects and Romanism, representing a total
- 187 : 22- threat. And finally, where appropriate the discussion of the new  
188 : 8 direction in New Testament scholarship at the turn of the century will be expanded in order to set the context more specifically. In fact, it was only as these essays were in the making that New Testament studies came on the scene with vigour, as heretofore the Old Testament had held the spotlight. This will apply especially to the section on Christ.
- 189 : 17 for the first "just" read "only"
- 190 : 3-4 but pardon", and in that pardon is redemption which is the key to  
17 eternal death and life. Without  
for "co-exist" read "come together"
- 198 : 8-9 was not contemporary. (omit "as such")  
23 are infused, and this new condition is of the (replacing "the new birth")  
24 for "assuming" read "and assumes"  
25 makes God very real. The great question is posed as
- 199 : 9- ing already been discussed), nevertheless, its having come from an ear-  
12 lier period points up again the changelessness of biblical truth, once delivered and always to be probed but never defeated.
- 200 : 25 anointing
- 201 : 17 for "the latter" read "both"
- 203 : 18 omit "essay"
- 205 : 13- for "sublimely nearly" read "superbly"  
14
- 206 : 13- omit "so" in both lines  
14
- 209 : 6 Matthean
- 210 : 10- for "When reduced to simples," read "To put it simply,"  
11
- 211 : 25- omit "the beginning development in"  
26
- 212 : 9 as a safeguard and a defense, even though the reader by comparison
- 213 : 2 for "lastly" read "later on"
- 220 : 25- in 1936 agreed that the achievement of the early church, including the  
221 : 4 decision at Nicaea and the Chalcedonian definition, should have been no other way, even though the latter wrecked the unity of Christendom and bequeathed a legacy of church controversy. However, all that does not mean that such was a decision for all time. (64) In the patristic,

- 221 : 5-7 period the Bible was absolutely the sum of the Faith, but once it was robbed of that majesty and totality, as with Troeltsch for example, there came a significant shift dogmatically.
- 223 : 5 for "born" read "conceived"; omit comma  
6 omit second comma  
7 omit comma  
10 Orr in this collection. (69) Succinctly, Warfield's
- 224 : 27 for "that" read "Him."
- 231 : 20- that the resurrection / omit "before or after"  
21
- 232 : 15 only "religionsgeschichte"
- 234 : 5 only "religionsgeschichte"
- 240 : 18- acceptable to evangelicalism, even though that meant some dissocia-  
19 tion with mainstream criticism. (99) Yet,
- 242 : 10 for "their" read "the"
- 243 : 8 remove "with a relevance that was infinite"
- 244 : 19 neither religion nor morality can rest on uncertainties. (106)
- 247 : 27 thereby, for
- 248 : 5-6 Thirdly, the five ordinary senses which are the source of evidence for natural science do not include faith, which is a
- 249 : 25 Hibbert Journal
- 253 : 9- for "neither" read "no" / for "cause" read "work" / for "nor" read "or"  
10  
20 remove "on revelation"  
22 for "that" read "revelation"
- 254 : 22 That meant pursuit of the biblical Jesus and nothing more which
- 255 : 22 week who were concerned for him spiritually.
- 256 : 13 for "the other" read "one"  
19 emphasizes  
27 for "it" read "the Bible"
- 257 : 21 for "it" read "He"
- 258 : 8 for "it" read "Him"  
12 for "that" read "the Spirit"
- 259 : 3 brought the revelation of the godhead to fulfillment.
- 261 : 9 unity, for

- 263 : 9- and Koran. Instead, Crosby greatly emphasizes the academic worthiness  
10 of conservative scholarship, and holds that learning and biblical  
12- proof by far for the Bible's claims for itself is the witness of the  
13 millions
- 270 : 21 omit "so"
- 271 : 9 license  
17 for "redundant" read "unnecessary"
- 272 : 13 for "was" read "were"
- 275 : 2 for "most" read "almost"
- 277 : 25- gave 530 years of service there collectively. Bowen stresses the  
26
- 285 : 1 omit "so" / anti-gospel, but upon
- 286 : 12 prayer, and
- 291 : 12 for "infinitely" read "much"  
17 omit "the most"  
18 omit "so"
- 292 : 4-5 in Erdman specifically that socialism is singularly treated.  
Furthermore, England and  
8 for "that" read "this combination"
- 294 : 4-5 together with the inability of many Union members to make a decisive  
break with capitalism
- 304 : 24 for "conclusive" read "concluding"
- 305 : 20- remove comma  
21- creation in history. / remove "triumphing in a future yet to come."  
22
- 307 : 16 for "realization" read "fact,"  
18 for "belief in" read "acknowledgement of"
- 309 : 24 omit "so often"
- 312 : 8 they became a world force. (16) / omit last sentence of that paragraph:  
"That was to be.....which Lenin promoted." (1. 12)  
13- Replace this sentence with: At the center of the Protestant world can  
16 be seen an example of an all-too-easy transition from the absolute to the  
relative. With the success of the Industrial Revolution and in response  
to the increasing secular pressures in society, the Nonconformists in  
the British Empire moved rapidly away from their evangelical foundations,  
a move which brought them quick national success but also a deadening  
of their spiritual fervour.  
18- was a religious duty. / omit "which also led to their becoming less  
19 spiritual."



- 313 : 8- claim can be made that before the Great War Christianity had no-  
12 ticeably grown, despite the demise of doctrinal orthodoxy. Missions  
were the signal contributing factor to that growth because there the  
message was immune to the controversy at home. Among non-Europeans  
the percentage of Christians had more than doubled. Most notably this
- 316 : 12 after "in itself." insert this sentence: Their general intellectual  
and cultural level was low, while at the same time they suspected  
learning and the church's association with the world. To embellish  
Christianity with the fruits of life, so as not to alter the essence,  
was unheard of and thought wrong. This is becoming increasingly...  
14 than adulthood in understanding has prevailed,
- 320 : 26 that, while at the same time denouncing it for doing so.
- 321 : 10- occurrence as the Bible itself has endlessly been misused to support  
11 whatever theological position. Finally, as the cause
- 322 : 16 vened, not to mention Boston's essay from the eighteenth century.
- 325 : 20 both their seed-bed and The Fundamentals

## Volume Two.

(page : note : line)

- 14 : 81 : 3 only Religionsgeschichte
- 16 : 92 : 12 op. cit.
- 20 : 105 : 1 omit "so"
- 54 : 75 : 5- Presbyterians from the 1920s on stood very much in this  
8 pre-War tradition, except for the dispensationalism which  
would mean surrendering too much of Calvin. The Princeton-  
Westminster  
11 denomin-
- 70 : 79 : 8 Origin. This sold widely, having five editions in
- 106 : 18 : 3 XV(1946), p.6. This was his presidential speech to the
- 132 : 17 his work with the Jews. This was
- 158 : 11-13 of theology. The seminary was suffering from theological  
controversy when he began, but his administration saw things  
stabilized with a greatly increased endowment,
- 168 : 21 remove "both"
- 169 : 25 remove the first comma
- 177 : 5 for "Multon's" read "Miltose"
- 185 : 12-13 Orphanage. Having been trained in the College, he was its  
president from 1896 and lectured there
- 191 : 19-20 Africa Mission. As chief deputation secretary, she spoke on  
its behalf in America, Canada,

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lines 11-13:

This was an indictment primarily on the Church of England, but these tendencies existed also among the Nonconformists and in the Church of Scotland. 19

Revision of Note 19, vol. II, p. 3:

On the C. of S. specifically see J. K. Mozley, Some Tendencies in British Theology (London: S.P.C.K., 1951), ch. 4: "The Scottish Tradition" which is a summary treatment of the intellectual climate in the C. of S. from Lux Mundi to WWII. Much care is taken to present the theological stances and attitudes of numerous Scottish theologians, and their works are cited in detail. Note especially the treatment of James Orr (pp. 126-130) and the praise given for his stand and contribution. There is a discussion of liberalism/modernism, pp. 145-146, with relation to the "not little support" it got in the C. of E.

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line 20, p. 41 to line 2, p. 42:

nothing of the attitude to personal conversion. 108  
And two indigenous theologies came out of America in  
those years which were in some ways epitomes of the  
current and traditional viewpoints respectively: Mer-  
cersburg and Princeton.

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lines 12-17:

evangelical contribution, a turn of mind with all its priorities that was to reappear in later evangelical history including the authors of and institutions surrounding The Fundamentals. The Westminster Confession itself was produced mostly by parish clergy who were much aware of the violent political change, calamitous war, and deep despair and anxiety of that time. That Confession was written...

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lines 9 - 10:

Omit: "together with his premillennial and dispensational theology,"

(See also Note 29, vol. II, p. 33).

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lines 15 - 19:

consideration. The Westminster Assembly is an important touchstone in British evangelical history, whatever the period, while Fundamentalism has become a large twentieth-century force in America's evangelical history which is very much part of that entire story. It...



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Insert this paragraph between lines 14 and 15:

Scotfield's argument for grace is thoroughly Pauline and here he finds grave error in much historic Christian teaching. Scripture nevers mingles law and grace as each has a place and work distinct from the other: "Law is God prohibiting, and requiring; grace is God beseeching, and bestowing". Because of his great understanding Scotfield is able to give a series of contrasting statements to point up how grace heals what the law rightfully inflicts, with all the implications that has for Israel and the church. The law is founded on works and grace on faith, but Scotfield makes it clear that grace, while demanding no works, automatically inspires them, for in Christ duties become deeds. And grace permits failure under the law as the right intent has sprung from faith itself. As Scotfield puts it finally, deliverance of every kind comes not from the self-effort of the law, but in that yielding through the aid of the Holy Spirit that only the grace of faith can bring. Christianity no longer permitted Israel to rest in the keeping of the law, that is, in deeds and doctrines, nor could Christians either. Scripture can be believed from cover to cover and the doctrines of the church given full allegiance, but without that living encounter with the Christ of faith, which is that grace which both enforces and cancels the law at once, the name Christian cannot be claimed. (36a)

Add a new note, 36a, to vol. II, p. 85:

Cf. Scotfield's view of law and grace with that of the Westminster Confession, esp. Chs. XVIII to XX. There is a fundamental agreement, however Scotfield's argument is more exacting and even demanding with consequently little if any room for interpretation, while the W.C. has some latitude and is perhaps more philosophical in its conception.

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line 3:

which emphasis his dispensationalism comes to bear, although he later rejected that. 133

Add this to Note 133, vol. II, p. 94:

Concerning Mauro's rejection of dispensationalism, see his The Gospel of the Kingdom with an Examination of Modern Dispensationalism (Boston: Hamilton Bros., 1928), the Introduction, pp. 5-10. He said it was ten years before this book that he renounced dispensationalism because of its inconsistencies and self-contradictions and above all the impossibility of reconciling it with Scripture (pp. 6-7): "It is mortifying to remember that I not only held and taught these novelties myself, but that I even enjoyed a complacent sense of superiority because thereof, and regarded with feelings of pity and contempt those who had not received the 'new light'..." (p. 6). He makes it very clear that his disdain is solely for the doctrine itself and not for those who hold it, though he has some strong words about the Scofield Bible: "corrupt words of mortal man are printed on the same page with the holy Words of the living God..." (p. 6). He views dispensationalism as modernism, "It is more recent than Darwinism." (p. 9), and says it was adopted by those who took the name "Fundamentalists". (p. 8). Dispensationalism came into existence within the memory of persons then living, and Mauro became all the more disturbed when it was causing division and controversy "between those followers of Christ who ought to be, at this time of crisis, solidly united against the mighty forces of unbelief and apostasy..." (p. 10). Having recognized his error so fully, Mauro began to write to expose it and this book is one of several efforts.

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Note 29:

Omit: the final sentence of this note, "For his  
premillennial and ..."

(See also ll. 9-10, vol. I, p. 57).

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Note 4: Make the following addition to this note as it now stands:

It is also important to note that an abridged edition of The Fundamentals has been published by Kregel Publications, Grand Rapids, Michigan: a two-volume edition in 1958 and one volume only in 1961. Charles L. Feinberg of B.I.O.L.A. is the editor and it was prepared for the jubilee of that institution. However, very many liberties were taken, and to the serious detriment of the original collection, which makes this edition unreliable. Only 66 of the original 90 essays are presented and each of them has been revised and edited. In fact, Feinberg himself has put in his own essay on the Sabbath without a word of explanation, presumably as a replacement for Martin's original. However, most of the great essays of the original collection are included, if not as originally written: all those of James Orr, two of the Erdmans, and, Warfield, Gaebelain, Ryle, Boston though not Lyttelton, Griffith Thomas, Pierson, Morgan, and Moule. The guiding principle for re-publication was the timeless truth these essays contained.

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Entire entry in error and replace with this:

George Lyttelton

17 January 1709 - 22 August 1773.

Born at Hagley, Worcestershire, he came from a distinguished "family of long descent and gentle blood, dwelling for centuries on the same spot". He was educated at Eton and Oxford and soon afterward entered Parliament; "for many years the name of George Lyttelton was seen in every account of every debate in the House of Commons". He became lord commissioner of the treasury and then chancellor of the exchequer, and following that he was created a peer. He was also a man of letters and his closing years were given almost entirely to literary pursuits. He wrote both poetry and prose and Dr Samuel Johnson has included his biography in his Lives of the Poets. His books comprise nine octavo volumes and his Memoirs and Correspondence make two further volumes which were compiled and edited by Robert Phillimore in 1845.

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"Observations on the Conversion and  
Apostleship of St Paul" (V)

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line 5:

Add: "He was a dispensationalist but latterly repudiated  
that."