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A table of contents for *The Baptist Quarterly* can be found here:

[https://biblicalstudies.org.uk/articles\\_bq\\_01.php](https://biblicalstudies.org.uk/articles_bq_01.php)

find the creative life. Jesus showed us God as the Homemaker, creating this world to be a Home which reveals His love in all its beauty, and a Home in the unseen world where life will find its completion in His family. Cannot a woman reveal this trait of God our Mother?

It was to a woman that Jesus said, "God is a Spirit"; cannot she always understand? A woman thinks in terms of people, not profits; creation, not destruction; a world believing in force destroys itself; it is the Eternal Mother, God, who teaches that the Kingdom must be built by Spiritual power; cannot a woman reveal this? We see Jesus in the Gospels, so amazingly womanly, so perfectly a man, with His grace, His gentleness, His quick and loving intuition; we hear His beatitudes, with their womanly virtues, and His readiness to be friends with women. Cannot a woman understand Him, or at least those qualities a man may not see? I know that God in His love cannot be completely revealed till we see Him for ourselves. But He wants all the energies of every consecrated man and woman to make Him real and alive to our world to-day.

If He calls, who dare disobey? Even a woman?

So may the bride of Christ enter into the glory of His sacred Ministry.

VIOLET HEDGER.

## Calvinism.

THIS book,<sup>1</sup> published in the Duckworth's Theology Series, will be of interest to all readers of this journal; first of all because it is written by Dr. Dakin, and secondly, because the large majority of our churches are Calvinistic by lineage, and many of them have the five points of Calvinism mentioned in their Trust Deeds.

The treatment by Dr. Dakin is so good that one wishes it were extended, and in one way more challenging. Dr. Dakin has the disadvantage of writing a book in a series, so that not only must the other volumes be remembered, but the format and number of pages are largely determined.

The first part consists of an exposition of Calvinism as stated in the Institutes; the second part deals with his ecclesiastical system and describes the growth of Calvinism on the Continent, in Scotland, England and New England; the third part consists of a number of chapters dealing with the influence of Calvinism.

<sup>1</sup> *Calvinism*, by A. Dakin, B.D., D.THEOL. (Duckworth, 5s. net.)

on personal, social and political life. This is an excellent arrangement, and one cannot see what could be omitted, but the necessary compression into 250 pages leads to certain limitations of treatment. There is what I might call the exposition by reference. Names and movements are mentioned whose story is not told, and must be found elsewhere if the reference is to be understood. For example, Castellion, Servetus and the Anabaptists are referred to in one sentence, and it is pointed out that Calvin's attitude and action towards these seem to show that he had not worked out his own position to its logical conclusion. But who was Castellion? Nowhere else in the book is he named, and if anyone wishes to know anything at all about him, other books will need to be consulted. And who was Servetus? All that most people know about him is that he was burned, and, as Fairbairn says somewhere, "Because he was burned people think he was a saint." Of course, Baptists who read this *Quarterly* will know something about the Anabaptists, but the ordinary man will know very little.

Again, one wishes there had been an introductory chapter giving something of the background, and in particular, why Calvin wrote the Institutes. I think that the dedicatory letter to Francis I of France would have afforded a very good starting point for a first chapter of this kind. Three times the letter is mentioned, but nothing more is said about it. In this introductory chapter, something also might have been said of the contrast and comparison between Lutheranism and Calvinism, and also between Arminianism and Calvinism.

Moreover, in the second part of the book, space might have been found not only for a story of the extension of Calvinism, but also of the development, or deterioration of Calvinism in the thought of its adherents. We expected something about High Calvinism and Low Calvinism, and especially of the repressive influence of Calvinism. Some years ago, Dr. Robertson Nicoll wrote an article showing that Foreign Missions could never have sprung out of Calvinism. That is certainly true, and it took the liberating influence of Andrew Fuller amongst us as Baptists to create the mind which would accept in any way, if not cordially, the proposals forming the Baptist Missionary Society. I have sometimes thought that if it had not been for Andrew Fuller, the maintenance of the Society in the first, say, twenty years of its existence would have been impossible; and by that I am not thinking of his unceasing labours, pleading the cause up and down the land, but his early thinking, and the publication of *The Gospel Worthy of all Acceptation*, written when Fuller was twenty-six years of age.

The second restriction has been self-imposed. Dr. Dakin

has withheld his own vigorous, critical talent. We who know him have always rejoiced not only in the sanity of his judgment, but also in the clearness and strength with which he has set this judgment forth. In the first part of this book, only in rare cases has he offered any judgment. I think this is a great pity; for though the exposition has been so well done, something most valuable would have been gained by the considered judgment of Dr. Dakin. For example, on page 42 he deals with what is a stumbling block in Calvinism to many minds. He is dealing with Calvin's exposition of man's fallen estate, and says: "Calvin believed himself able at one and the same time to deny the freedom of the will and yet retain the idea of human responsibility. The guilt is due to the fact that man sins voluntarily. His sinful nature is subject to the necessity of sinning, but it moves toward evil not by constraint, but willingly, 'by an affection inclined to it,' or again, 'by a most forward bias of the mind.' (II. iii. 5.) Can it be said, asks the Reformer, that man sins less voluntarily because he is under a necessity of sinning? Calvin apparently has no difficulty in answering. The necessity is voluntary." We would have liked to have Dr. Dakin's mind upon this teaching of Calvin.

When Dr. Dakin does allow himself a word of criticism, it is always full of illumination. In a most valuable chapter, headed *Justification by Faith*, he points out that to Calvin it is God as Will that is determinative, and that election, "the only ground of salvation, depends entirely upon the will of God; that God's will is inscrutable, yet always essentially and altogether just; and this justice holds as regards the reprobate as well as the elect." Calvin maintains that that will, so far as salvation is concerned, is revealed in Scripture. "Hence," says Dr. Dakin, "it becomes a question, ultimately, of the rightness or wrongness of the Reformer's conception of Scripture and the soundness of his deductions from it. The modern world has moved both from his view of the Bible and from his doctrine of election, at least, in the form in which he presents it. The two movements are not unconnected."

But to return. As stated above, Dr. Dakin starts with the *Institutes*. He expounds them, paragraph by paragraph, and chapter by chapter. All that needs to be said is that it is most adequately done. Dr. Dakin hopes that the reading of his book will send readers back to the *Institutes*. If so, this book of his will be a most excellent guide. That there is need of such guidance has been accepted from the very first, for when it was discovered how popular the *Institutes* had become, there was issued what was known as the *General Syllabus of Amsterdam*, which is found in many editions of the *Institutes*.

Dr. Dakin is determined to let Calvin speak for himself, so that those who ascribe to Calvin opinions he did not hold, and those who deny him opinions he did hold, are without excuse. In the November issue of the *Expository Times*, Dr. Garvie and Principal Whale have found it necessary to correct two writers of books because of their misinterpretation of Calvin's teaching and exposition. Dr. Garvie refers to the charge of dualism, as if Calvin were Luther, and Principal Whale points out that Calvin was not a mere individualist, as is sometimes asserted.

Perhaps certain chapters might be specially noted. In the first part of the book, the chapter on Church and Sacraments should be read carefully. It will help to clarify our own minds, for there is great confusion amongst us as Baptists at the present time on the whole question of church and sacraments. The same thing may be said of the next chapter, headed The Organisation and the Ministry, and especially certain chapters at the end of the book on The Calvinistic Way of Life, and Calvinism and the Social Order.

These last chapters are full of informing light, and the publication of the book at this time is opportune. During the last months, reference has been made again and again to Augustine's "City of God," and how he faced the fall of Rome with the word concerning the Eternal City. Calvin did the same for another Rome at another time, when Europe was in confusion. He, more than any other, set forth the ordered statement concerning the Church of God. We are at the present time in the midst of a Europe once again breaking up. There may be one amongst us who will speak the word we all need. Our hope lies that where the word has been needed before, it has been given. Whoever he is, he will need to know what Augustine said and what Calvin said.

Now that Dr. Dakin has given us this book, he must give us another, and if I might venture to suggest to him headings of chapters, they would be on "Augustinianism and Calvinism—Comparisons and Contrasts"; "Evangelism in the Eighteenth Century—Outside the Evangelical Revival"; "The Break Away from Calvinism and the Rise of the Missionary Societies"; etc. Dr. Dakin may say that this is asking a great deal. It is, but it is he who has whetted our appetite and makes us ask for more.

B. GREY GRIFFITH.