THE THEOLOGICAL CONTRIBUTION

of

ROBERT WILLIAM DALE

by

William Blair Gould

A Thesis
submitted to the Faculty of Divinity
of the
University of Edinburgh
in partial fulfilment of the requirements
for the Degree of
Doctor of Philosophy

1st October, 1955
"Parentibus amantissime"

...
The full impact of nineteenth century thought has been most deeply felt in the last ten years. There is a growing realisation that the problems with which the Victorians struggled a hundred years ago laid the foundations for the issues which we face today. This is particularly true in religion. If the present crisis in thought is, as many believe, essentially of a religious nature, then on what the last century based its faith is of particular importance to us.

The Victorian scene is incomplete without an appreciation of the role which Non-conformity played in influencing the religious and philosophical thought of the times. In many ways, the Free Church was the most unrestricted of the theological voices. It was neither, like the Church of England, hampered by ties to the State nor was its freedom of thought censored by the growing Papal authority of Roman Catholicism. To a great extent, the Non-conformist witness was expressed through its leaders, of whom P.T. Forsyth and Alexander Fairbairn are outstanding.

These figures of Victorian Non-conformity are being "discovered" by our age and have rewarded our interest by giving us deep and lasting insights into their problems which, in so many ways, are ours as well. R.W. Dale has been almost totally forgotten except for occasional references in sermons.
to the incident in his later ministry where he arose from writing a sermon with a deep personal sense that the Living Christ was alive here and now. In recent studies on the ministry of the Church, Dale's ideas on Congregationalism have been quoted and discussed briefly. Some books on the Atonement still criticise his view of Christ's Sacrifice. As yet, no attempt has been made to present his theology in a systematic manner, or to give a critique of his thought as a complete entity. This is the task to which this work is dedicated.

The purely expository nature of most of his writings and his ponderous style do not make Dale too popular with the average reader. He lacks the theological vigour of a Fairbairn and the coherence and imagination of a Forsyth. A study of Dale is richly rewarding despite these criticisms. For he deals with the major issues of the faith, reflecting an honesty of purpose and a sound theological basis, which make him one of the important representatives of Victorian Non-conformity.

For the most part, I have preferred to let Dale speak for himself on the great topics of the faith: God, the Person and work of Christ, the Church, Christian Ethics, and Immortality. For this reason, I have avoided interpretation in the major part of the thesis. Part of Dale's relevancy comes from the unique place that he and his fellow Non-conformists

occupied in the age itself. The introductory chapter, therefore, aims at giving a detailed appraisal of the framework within which his work was written. In the final chapter, I have attempted to point out the facts of his theology which have particular meaning at the present time and to indicate also to what extent Dale is consistent within his own thought.

There are many to whom I am indebted for their counsel and aid. Both my tutors, the Reverend Principal Charles S. Duthie, M.A., D.D., and the Reverend Professor William S. Tindal, O.B.E., D.D., have helped me immeasurably. I am particularly in the debt of Principal Duthie for suggesting Dale as my thesis subject and for encouraging me to finish the work when both time and space conspired against it. The Reverend John Lamb, Ph.D., and Miss Erna Leslie, M.A., B.Comm. have helped me to better utilise the facilities of the New College Library and have given me many helpful suggestions. The most glaring Americanisms and other obvious errors in style have been avoided through the help of Mr. Frank Reid, M.A., and Mr. Frank Rourke, M.A. The typing of my first and final drafts of the thesis was capably accomplished by Mrs. Geneice B. Smith, Miss Agnes Dougall, Mrs. Esther B. Carling, and my wife Natalie. I am also indebted to the staffs of the National Library of Scotland and to the British Museum, as well as to the Libraries of the Union Theological Seminary, New York City, Wesleyan University, and Yale.

W. B. G.

Middletown, Connecticut
October, 1955
ABBREVIATIONS OF DALE'S WORKS USED IN THE THESIS

The Talents - Talents
The Jewish Temple and the Christian Church - Jewish Temple
Discourses delivered on Special Occasions - Sp. Occ.
Weekday Sermons - Weekday
The Ten Commandments - Ten Commandments
The Atonement - Atonement
Mine Lectures on Preaching - Preaching
The Epistle to the Ephesians - Ephesians
Laws of Christ for Common Life - Laws of Christ
Living Christ - 4 Gospels
Fellowship with Christ - Fellowship
Christian Doctrine - Doctrine
The Epistle of James and Other Discourses - James
Christ and the Future Life - Immortality
Essays and Addresses - Essays
The Old Evangelicalism and the New (a Sermon) - Evan.
History of English Congregationalism - Congregational
The Life of R.W. Dale by his son, A.W.W. Dale - Life
I. VICTORIAN CROSS-CURRENTS

A. General characteristics of the age

The age ushers in modern times and stands in direct contrast ethically, spiritually and aesthetically to the eras which precede it. We are the spiritual heirs of the Victorians. Their literature reflects the philosophical and religious mind of the age. A survey of the literature in the year in which R.W. Dale took the chair of the Congregational Union (1869) illustrates the type of works produced in the period. The literary style is often influenced by the religion of the times. Three factors contribute to Victorian religious development: the rise of natural science, an appreciation of history, and Higher Bible criticism.

B. The rise of Natural Science

The new science begins to challenge the basic facts of creation as interpreted by the Church. Darwin’s theory of evolution revolutionises the conception of man’s place in nature and becomes the source of all other developments in science, religion, and philosophy. It gives the death blow to Deism carried over from the previous century. The scientific method is applied to all regions of speculation. Spencer applies the evolutionary theory to all areas of life. Dale believes that science and religion can work together.

C. History

An archaeological revival reflects the new interest in history. The principles of historical research are applied to Biblical scholarship with varying response from theologians.

D. Higher Bible Criticism

The nature and extent of freedom in Biblical interpretation is discussed. The quest for the historical Jesus presents a new challenge. How Non-conformity, including Dale, meets the new developments is summarised.
E. The philosophical contribution of the Puritans, Catholics and Liberals

The Puritans can be understood only in the light of the Evangelical Revival. The rise of Deism further modifies the orthodox Puritan position. How Dale, a Victorian son of the Puritans, attempts to reconcile the idea of the personal Fatherhood of God with His public sovereignty.

The Catholic Movement. Newman, Manning and Acton represent the three expressions of Catholicism during the age. Newman illustrates why the Catholic idea of authority becomes such a major force in the Victorian era. How the Tractarians begin their movement and drift towards Catholicism. Newman's acceptance of the Catholic principle instead of its practice. Manning exemplifies the Ultra-montane party of the Church. Liberal Catholicism is championed by Acton. How Acton submits to authority but never comes to terms with the Church. The Non-conformist criticisms of Catholicism are represented by Fairbairn. The need for returning to the New Testament standard is basic. The errors of the Roman Catholic Church are illustrated in Newman and Manning. How Dale would have criticised Acton, as well, in seeing true Liberalism and Catholicism as incompatible.

The Liberals, as presented by the Broad Church, most clearly reflect the diverse nature of the age. The leaders react against the controversies between the High and Low Church parties. Benjamin Jowett is chosen as the representative of the Liberal School. His attitude is best illustrated by his view of Scripture which he feels should be interpreted as any other book. Dale and Jowett are seen in direct disagreement regarding the Scriptures and the Person of Christ. The Atonement theory marks their greatest divergence of thought. The Liberals and Non-conformists both oppose any one form of Church government as sacrosanct. They deny an Apostolical succession, and lack interest in the liturgical changes of the age. Dale's view of the Church is more supernatural than Jowett's. The influence of Liberalism has been far reaching amongst religious teachers, and has caused the re-thinking and re-phrasing of many doctrines.

G. The general tenor of the age

Cross-currents and streams of thought prevent any facile summation of the age. The growth of ideas in this century marks the end of British intellectual isolation. There is a new desire for prosperity and security. Victorian religion wants to save individual
souls and to reform society. There is a new concern for morality. They not only tend to equate morality with success, but the progress of morality lags behind the material achievements of the era. There is a strong concern for the value of human life, reflected in their reform of hospitals, educational institutions, and prisons. A new individualism arises. Nineteenth Century Protestantism reflects a new vitality and daring. The predominant note of the period is struggle and adaptation. Dale and his Non-conformist colleagues reflect the vitality, earnestness, and intellectual struggles of the age. Their solutions help to lead us towards ours.

E. Revelation and Religions

Religion must have supernatural elements. A God-centered faith needs the doctrine of revelation re-asserted and re-defined. Revelation is a series of Divine acts emanating from the Person and work of Christ. God's name and Person take on a new significance through His revelation in the world. Faith is created by the vision of God.

C. The task of theology

A personal knowledge of God is necessary for every theologian. Revelation and wisdom combine to give the intellectual content to theology. A passionate loyalty to Christ and an open mind are demanded. The theologian must distinguish between the definitions of truths and the truths themselves. The criterion for Christian doctrine is if it can be verified in Christ's teaching. Theology must influence the life of those who teach and believe it. The faith is historical and super-historical, and the Christ in which it believes is a Living Christ as well as an historical Figure.

D. Faith, the individual and the religious community

Faith in Christ is kept by the "saints" of the Church. Man does not stand alone before God. The two Gospels urge repentance of the individual soul and assure man of the power to achieve it. The perfection of man is to be worked out in the sharing of God's power with others.
II. CHURCH LEADER AND THEOLOGIAN

A. Dale's place as a Church leader and theologian

The theology of Dale is never a purely academic exercise, but arises from his active life. He is quick to point out the ethical implications of the Gospel. Dale is the leading voice of Non-conformity in Birmingham for over half a century. He labours with the political life of the city to establish his "municipal gospel." His "gospel" extends to educational reforms in various fields, His leadership in the Congregational Union and editorial work with The Congregationalist reflect both his social and theological concerns. His attempt to clarify the major issues of his times assures him a place of lasting value. Orthodox Christianity still has value when it sets forth the Gospel. His answer to scepticism is found in man's return to God's presence. Faith is re-captured through the use of reason and emotions. Religious faith is a matter of witness to God in Christ.

B. Revelation and Religion

Religion must have supernatural elements. A God-centred faith needs the doctrine of revelation re-asserted and re-defined. Revelation is a series of Divine acts emanating from the Person and work of Christ. God's name and Person take on a new significance through His revelation in the world. Faith is created by the vision of God.

C. The task of theology

A personal knowledge of God is necessary for every theologian. Revelation and wisdom combine to give the intellectual content to theology. A passionate loyalty to Christ and an open mind are demanded. The theologian must distinguish between the definitions of truths and the truths themselves. The criterion for Christian doctrine is if it can be verified in Christ's teaching. Theology must influence the life of those who teach and believe it. The faith is historical and super-historical, and the Christ in which it believes is a Living Christ as well as an historical Figure.

D. Faith, the individual and the religious community

Faith in Christ is kept by the "saints" of the Church. Man does not stand alone before God. The two Gospels urge repentance of the individual soul and assure man of the power to achieve it. The perfection of man is to be worked out in the sharing of God's power with others.
E. Christ in relation to time and the universe

He is a cosmic Christ. Each epoch of history takes the Gospel and, in turn, bears original witness to it. We must do the same in ours. The joy of transmitting the faith comes down to us from the Apostles.

F. Dale's emphasis as a Protestant Christian

His correction of the fallacious idea that Protestantism stands for unrestricted individualism. The Gospels are the fundamental source of revelation, but they are not an infallible Scripture. Nothing must come between Christ and us. The Bible as a textbook, not a book of texts. The pattern for our belief is in the Scriptures. There is a logical continuity between the Old and New Testaments. The Old Testament is incomplete and not on the same level as the New. God's relationship to mankind is transformed by the Gospels. Both, however, present God's plan of salvation.

G. "The glorious" Gospel

The Gospel is an instrument for human sanctification. It is not only glorious, it is universal as well. We continue it in the power of the Holy Spirit. In His power, we must fight to abolish all heresies. We test our doctrine through our contemplation of God.

D. God as our Father

He reveals Himself to us as He calls us into communion with Him. God is the Father of all men. His wrath is a part of His Fatherhood. He opposes both the sin and the sinner.

E. The Cross and God

The Cross contains His omnipotence as well as His purpose and forgiveness. His action at Calvary gives a relationship that will redeem man from his sin and will prevent him from sinning again.

F. The meaning of the Triune God

The Triune Person of God is the perfect way for man's restoration. In Him man can attain his perfection by sharing the life of the eternal Son. The Spirit of God is outlined in both the Old and New Testament. The personality of the Holy Spirit is also seen in experience, Christian development and perfection is determined by His Spirit. The Holy Spirit is given to each generation for the task of reclaiming lost souls. In the Upper Room, the Holy Spirit was first promised. It grants repentance and establishes the faith as well. In seeking
III. GOD AS PERSONAL

A. How God is revealed to man

Although we can understand God by His Name, He is essentially a mystery to mankind. We are made to receive His revelation. His revelation is in Himself and not in a set of dogmas. God’s mercy is set forth in His revelation. God, Himself, establishes the relation between God and man. We must not only believe in Him, but we must have a knowledge of Him as well.

B. How man receives God in worship

The two-fold action of worship. In worship, we meet a living, personal God. God’s personal nature seen both in Christ and in His moral righteousness.

C. The ideal law seen in God

His Person actively asserts His authority. He takes our nature that He may suffer to maintain His law. The law is seen in His covenant in the Old Testament and in Christ in the Gospels. We must submit to God and His law. The life of God calls for righteousness, and we are to share that life as His sons.

D. God as our Father

He reveals Himself to us as He calls us into communion with Him. God is the Father of all men. His wrath is a part of His Fatherhood. He opposes both the sin and the sinner.

E. The Cross and God

The Cross contains His omnipotence as well as His purpose and forgiveness. His action at Calvary gives a relationship that will redeem man from his sin and will prevent him from sinning again.

F. The meaning of the Triune God

The Triune Person of God is the perfect way for man’s restoration. In Him man can attain his perfection by sharing the life of the eternal Son. The Spirit of God is outlined in both the Old and New Testament. The personality of the Holy Spirit is also seen in experience. Christian development and perfection is determined by His Spirit. The Holy Spirit is given to each generation for the task of reclaiming lost souls. In the Upper Room, the Holy Spirit was first promised. It grants repentance and establishes the faith as well. In asking
loyalty from man. He gives him the power to sustain such devotion. The imitation of Christ is man's supreme obligation. Even if he does not believe in all that the doctrine of the Trinity expresses, experience will testify to it. The doctrine of the Trinity is still infinitely mysterious, although its power is felt in human life. The Trinity alone contains the necessary immanent and transcendent qualities demanded of God. Christ's authority comes from His place in the Trinity. The need of man is to pray for God's power.

b. Christ's pre-existence

Christ's life argues for His pre-existence. His relation to the universe also points to Christ's pre-existence. His mercy is not separated from His power. Christ rules by Divine right. Christ unites God and man in such a way that no Adoptionist answer will suffice as an explanation.

c. The Incarnation

The Incarnation of Christ is the answer to the charge that God is not immanent. His mercy is the essential quality of His presence. We see the other qualities of God revealed in Christ, although each Person of the Trinity keeps its own identity. The Incarnation is the basis for our fellowship with God. Christ is the Lord of life in His Incarnate form.

d. Christ as Divine

He is more than the Elder Brother. As Lord of Life, He must be divine. He lives still and the fountains of man's life are in Him. The whole Christ is understood only as we link His eternal qualities to His manhood. We need both the historic and the Living Christ.

e. Christ is human

The Church needs to be reminded of His humanity. His manhood is seen in Mary's story, in His ministry, and in His human affections. He is fully man yet greater than man. The fulness of His humanity and divinity centre on the Cross.

f. Christ and miracles

Miracles are part of the nature and promise of God. They prove Christ's power and illustrate the truthfulness of His claim that He is the basis for new spiritual life. They also show His compassion.
IV. THE PERSON AND PLACE OF JESUS CHRIST

A. Belief in God and belief in Christ

Dale's Christology arises directly out of his conception of God. Belief in Christ strengthens belief in God. The Gospels show forth His Person, giving the key to Him as Teacher and Saviour. His work shows that He belongs to another order of life.

B. Christ's pre-existence

Christ's life argues for His pre-existence. His relation to the universe also points to Christ's pre-existence. His mercy is not separated from His power. Christ rules by Divine right. Christ unites God and man in such a way that no Adoptionist answer will suffice as an explanation.

C. The Incarnation

The Incarnation of Christ is the answer to the charge that God is not immanent. His mercy is the essential quality of His presence. We see the other qualities of God revealed in Christ, although each Person of the Trinity keeps its own identity. The Incarnation is the basis for our fellowship with God. Christ is the Lord of life in His Incarnate form.

D. Christ as Divine

He is more than the Elder Brother. As Lord of Life, He must be divine. He lives still and the fountains of man's life are in Him. The whole Christ is understood only as we link His eternal qualities to His manhood. We need both the historic and the Living Christ.

E. Christ is human

The Church needs to be reminded of His humanity. His manhood is seen in Mary's story, in His ministry, and in His human affections. He is fully man yet greater than man. The fulness of His humanity and divinity centre on the Cross.

F. Christ and miracles

Miracles are part of the nature and promise of God. They prove Christ's power and illustrate the truthfulness of His claim that He is the basis for new spiritual Life. They also show His compassion.
G. The suffering and death of Christ

His compassion is most perfectly seen in His suffering. The Cross is the concrete test and proof of the energy of His love. We must see His sufferings and His victory together. His death is a direct result of His purpose.

H. The resurrected Christ

Christ's life and victory is a continuous manifestation of what God is doing and of what He has done. The resurrection is the great fact that moves our thought out from a recitation of historical data to the proclamation of the good news of a Living Truth. In triumph, Christ becomes the Head of a new race. He inaugurates a new life. He pleads for us and, in so doing, demands our action. Christ remains our one hope in an age of scepticism and despair.
V. MAN'S GUILT AND GOD'S FORGIVENESS

A. The meaning of sin and the law 104-106

Lawlessness is sin. We come under the law because of our choice of evil. Sin is both individual and corporate. All men are in need of God's mercy. Sin is essentially an offence against God which deserves Divine punishment.

B. Sin and guilt 106-109

The guilt must accompany the evil of sin. Guilt alone turns a man to Christ. The sense of guilt may be awakened in many ways. The appeal to fear is justified. We are morally degraded by the sin of Adam. We must not impute the guilt of Adam's sin to his descendants. The tendency to violate God's rule is with man at birth. Death is the proof of man's universal disobedience.

C. The doctrine of the forgiveness of sins 109-112

Christ gives a central place to the forgiveness of sins in His ministry. The idea of the forgiveness of sins is rooted in the idea of the Atonement. God's wrath is expressed through His love. Through Christ's redemptive work we free ourselves from our sin and are restored to God as His children. This restoration sets forth the restoring influence of Christ and the need for our repentance. It is in Christ that we find the basis for the remission of sins. Forgiveness has a corporate nature. Although forgiven, we may still bear the penalties of sin.

D. The nature of punishment 113-115

It is not purely reformatory. An adequate theory of punishment must be based on the pain and loss suffered because of the violation of moral law. Punishment may help prepare us for repentance. Man's forgiveness comes through chastisement and it is worked out in personal, ethical, and legal terms.

E. The Atonement and the Eternal Law of Righteousness 115-118

The fact that man has sinned means that this sin must be dealt with either by punishment or expiation. The demands are made by the Eternal Law of Righteousness which is identified with God's will. Human suffering as part of the penalty for sin and judgment can be understood only in the light of the Cross. The Atonement
is essentially a fact and contains the answer to the question raised about sin and Christ's Person and work. The Trinity enters into this problem, and is conditioned by relations deeper than itself. The Law of Righteousness assures us that the Atonement is more than the appeal of God's love to the human race.

F. The Biblical Evidence for the Atonement

The death of Christ is seen by the Apostles as objective and expiatory. The Gospel writers reflect His mind in writing of His Sacrifice. The sense of dereliction on the Cross is explained by His sense of being involved with the sins of mankind. Jesus' testimony to the meaning of His death is set forth in six propositions. The Epistle of Saint Paul to the Romans is the outstanding discussion of the need for the Atonement on an objective basis.

G. The Church's Evidence for the Atonement

The three major types of historical interpretation - Classic, Latin, and Moral theories - are represented in Dale's analysis. In the Apostolic Fathers Clement is cited on the expiatory nature of Jesus' death. The Epistle of Barnabas and the Epistle to Diognetus re-inforce the argument. Irenaeus is chosen, while Tertullian is ignored, as Dale points towards the Latin Theory. Gregory of Nazianzen, supported by the reasoning of Gregory of Nyssa, expresses the Church's attempt to express the belief that the death of Christ delivers us from the penal consequences of sin. The satisfaction theory is presented through the writings of Origen and Athanasius in the Eastern Church and through Augustine, Bernard and Anselm in the Western. The basic change in theological speculation takes place in Anselm and is centered in his doctrine of sin which is quoted as "not to render to God His due." The contrast between the Schoolmen and the Reformers concerning the meaning of the Atonement is set forth. There are three developments of thought concerning the death of Christ. We must reject the idea that Christ's death falls short of the remission of sins.

H. Ethical Laws and Transgression

Young's theory of automatic laws of justice must be refuted. A distinction is made between laws of nature and ethical laws. The penalties inflicted because of laws being disobeyed are not automatic. Christ accomplishes our forgiveness and allows our full restoration. New birth means the recapturing of the Divine image.

I. Christ's Death and the New Birth

Christ's death is voluntary and is assumed while He
is God's Son after being forsaken by Him. Christ has had a relation both to God and to the race. Thus God submitted to the punishment endured in Christ. Through this punishment the normal relations between God and men are re-established. His death is the final proof of His love. This marks the beginning of the new dispensation.

J. Objections to the moral view of the Atonement 134-135

The sufferings of Christ are an act of the eternal spirit of God Himself, nothing less. The moral view does not go far enough in expressing the essential meaning of His sacrificial death.

Fealty in Christ is the only criterion for Church membership. There are four tests for the experience of Christ. Men must witness to Him and receive His revelation; in addition, they receive a revelation of Him as they recognize certain truths.

C. The structure of the Church 140-142

Five principles for the structure of the Church are given. They state that it is in the will of God that the Church should be organized and that Christ's will is to be supreme. Further, it is His will that all should be Christian, that all are directly responsible to Him, and that every society of Christians should accomplish its task apart from external control.

D. Christ's Spirit and the Church's Apostolic organization 142-145

Christ gives us the means of spiritual communion. All who witness to Him receive His authority in the Church. Each Church must bear its independent witness. The Scriptural evidence is given for this independence. The apostolic model of the independent congregation is our guide. Polity is important only as it expresses the life of the Church. The Congregational form of government is not obligatory for us.

E. The Patriotic Church 146-147

The relation between Montanism and the Church of the Fathers is used to describe the decline of the Jesuitism of the Holy Spirit after the Apostolic age. Certain Church Fathers are cited as arguing for independence, while others are seen as setting up a hierarchy. The origins of the episcopacy are in this era. The growth of the Roman Catholic idea begins here and is not challenged effectively until the time of the Reformers. The errors of the Patriotic age point to the need for returning to the New Testament standard.
VI. THE GATHERED CHURCHES AND THE SACRAMENTS

A. The resurrected Christ and the Church 136-139

Christ provides the unity of the Church and draws us into fellowship with Him. The recognition of Christ in His Church is the basis of its life. We have a common witness to Him. The new life He gives the Church means the discipline of the life of its members and the labouring against the world's sin.

B. The membership of the Church 139-140

Faith in Christ is the only criterion for Church membership. There are four tests for the experience of Christ. Men must witness to Him and receive His revelation; in addition, they receive a revelation of Him as they recognise certain truths.

C. The structure of the Church 140-142

Five principles for the structure of the Church are given. They state that it is the will of God that the Church should be organised and that Christ's will is to be supreme. Further, it is His will that all should be Christian, that all are directly responsible to Him, and that every society of Christians should accomplish its task apart from external control.

D. Christ's Spirit and the Church's Apostolic organisation 142-145

Christ gives us the means of spiritual communion. As we witness to Him we receive His authority in the Church. Each Church must bear its independent witness. The Scriptural evidence is given for this independency. The apostolic model of the independent congregation is our guide. Polity is important only as it expresses the life of the Church. The Congregational form of government is not obligatory for us.

E. The Patristic Church 146-147

The relation between Montanism and the Church of the Fathers is used to describe the decline of the doctrine of the Holy Spirit after the Apostolic age. Certain Church Fathers are cited as arguing for independency while others are seen as setting up a hierarchy. The origins of the episcopacy are in this era. The growth of the Roman Catholic idea begins here and is not challenged effectively until the time of the Reformers. The errors of the Patristic age point to the need for returning to the New Testament standard.
F. The Reformation criticism of the Church

The Reformation emphasis upon the supremacy and sufficiency of the Holy Scriptures as the final authority turned the Church either to a Presbyterian or Congregational polity. Luther's belief that the Congregational polity was ideal.

G. The Puritan Church

The Puritan struggle was not a movement against ritual or government but a re-assertion of the Reformation struggle for righteousness in a Church that had ceased to discharge its functions. Robert Browne is illustrative of the fundamentals of Puritan Congregationalism. He sets forth the "gathered Church" idea and the covenant. The Puritans are upheld as the descendants of the Apostolic Church.

H. Views of the Episcopacy

The Episcopal Church government corrupts the threefold purpose of the Church. This purpose is to increase the knowledge and will of God in those who follow Him, to make known God's love in Christ, and to maintain a true worship. The redemptive mission of the Church is found in its sense or commission and not in any order of the ministry. The Word is the bulwark against the dangers of Roman Catholicism and Anglicanism. The episcopacy strips the Church of its power. The sanctification of place and ornaments accompanies the errors of sacerdotalism.

I. The Church's Ministry

There should not be external and formal distinctions made between the clergy and the laity, although the pastoral office exists and should be exercised. The sharing of the eldership between the pastor and laity is adopted from Browne. The minister, as a teacher, must have more than a declaration of faith in order to enter the Church.

J. Congregationalism

Congregationalism teaches the sanctification of all men and is, thus, the true sacerdotalist. Its polity best approximates the Church life as willed by Christ.

K. The Worship of the Church

Worship conditions the soul. There is a great need for worship that is unmechanical and which also avoids excess emotion. Free prayer allows Christ's spirit to enter more fully into worship.
L. The Church and Society

The Church must maintain its purity apart from the world. Yet the world must be sanctified as well. A national Church cannot properly fulfill Christ's mission. Revival techniques are not permanent means for accomplishing its task. There is a need for a new re-birth of His spirit in the Church. The power that God has given to the Church must be spread by all Christians.

M. Dale's general theory of the Sacraments

There are two Biblical Sacraments which were instituted by Christ and are revealed by Him. They are revealed through acts, not in words or things. The acts, themselves, are symbolic and effective. They differ from other acts of worship because they originate with God and not with us.

N. Baptism

Baptism contains the Word. It marks man's separation from the world, but there is no sacramental change in the rite. Admitting that there are three kinds of people who practise baptism: those who baptize believers, those who baptize believers and their children, those who baptize all applicants, He breaks with tradition in choosing the third category as the valid. Baptism is merely the declaration by the Church of what Christ has done in claiming a person as the child of God.

O. The Lord's Supper

The Lord's Supper commemorates Christ and it communicates to the Church whatever is represented by the elements of bread and wine. It is the act of Christ, not the elements, that gives us the key to God's grace. Christ instituted the rite and is present to pass on His power and grace to us. The form of the rite is suggested by the circumstances of the Jewish Passover meal. All are to partake of the Lord's Supper. The elements are not consecrated but are blessed as an act of thanksgiving. His Real Presence is not in a wafer but in the life and activity of the believer. We must not intellectualize the act. Dale criticizes the Zwinglian view and the Congregationalism of his age which allowed the objective value of the Sacrament to disappear. The witness of the Apostles was to an abiding Presence, one that is still with us today. Christ is still the Host and we are His guests at the Sacramental Table. As members of the mystical Body of Christ, the Church, His power is received and passed on by us through the Sacraments and the preaching of the Word.
VII. FREEDOM IN CHAINS AND THE HIGHER LIFE

A. The importance of the doctrine of man for Christian justification 171-172

There is an inter-relation between the doctrine of man and justification and sanctification. A new definition of the doctrine is needed. It is part of the doctrine of God.

B. The creation story and its relation to the doctrine of man 172

Man's creatureliness is demonstrated by it. Yet man also appears different from the rest of God's creatures. Moral and social ethics are based on this difference.

C. The supreme question for man: "Does he know God?" 172-173

Man has been created by God for sonship. He is chosen to discover his nature and how he was created to believe in God. Man is both body and spirit.

D. Man and his freedom 174-176

The greatness and danger in man is how he uses or mis-uses his freedom. This means how he employs all of his powers, including his passions. Man's freedom is a freedom in chains, yet it gives him dignity in relation to God and the universe. He must see both his glory and his fall.

E. The meaning of the Fall of man 176-179

The Fall shows that man is a corrupt child. We were created to share in life with God, but we have fallen short in our choosing of evil. All men share in the same sin. Man, however, is not completely depraved. There are traces of greatness even in sin. Man must obey more than his conscience.

F. The dual relation of man to God and man to man 180-188

Justification comes corporately. The doctrine of justification is seen in Paul's witness. Justification goes beyond a legal definition. It means that sin is forgiven through the grace of Christ. Man's guilt stands in opposition to his justification. God in Christ removes the barrier between God and man. It is more than pardon. It implies a doctrine of sanctification.
G. Sanctification as an outgrowth of God's redeeming grace

The transcendent union with God allows the idea of perfectionism in mankind to become a reality. Moral perfection is a slow process, but Christ is our Ally. Dale opposes the position of Wesley. Yet he agrees with Wesley's idea that the Reformation gives us the basis for our stress on sanctification. To be in union with Christ we must accept Him and do His will. This is the first condition of sanctification. We must also grow in His Laws. The meaning of sanctification is the enthroning of Christ as the Lord of our lives. Christ must be supreme in all work and life. The major stress of Dale is upon the need for submission to Christ's authority if perfection is to be achieved.

H. Ethics and faith

The energy of ethics depends on the faith behind it. Doctrine and ethics are inseparable. Ethics are more than conduct. They demand the help of the supernatural. Moral and physical laws are not the same. Man must recognize the particular authority of moral law. Apostacy happens when faith is neglected. There is a dire need for growth in the faith. Will the apostate ever be restored? Judgment for the sinner awaits. Ethical living means a positive way of life. Moral instincts and the devotional life develop together.

I. Ethics and the Social Order

To seek first the Kingdom of God is the primary command. Faith illustrates itself in everyday life. Ethics and faith are, and must be, together. There is a great need for a reformation of morals on theological grounds. Faith must be active in the world. There is no place for asceticism that is permanent. The world must be conquered. The universe was made by God and we are not to let it be forfeited to the devil.

J. Ethics and wealth

All Christians are obligated to use their wealth for God. Property and talents are a Divine gift and must be used as such.

K. Ethics and government

Civil authority is given by God and is divinely inspired. We must determine, through our vote, who shall be "God's ministers." The Church and State have different objectives and must not be identified.
I. Ethics and the historical and social order 212-214

The revealed love of God is organically related to human duty. History and the entire progress of man's social order are united to the supreme fact that God's love is expressed in His Son as a reigning Christ. Moral culture is necessary for moral perfection. We must strive to bring about His full Incarnation in human history.

B. Future salvation and present suffering 219-222

The inward man is renewed while the outward man decays. The whole man will be redeemed. Holiness will be followed by courage and strength.

C. The inner life of man after death 222-223

Man's sin will result after death. The victories we win on this side will be carried over to the next. We must work now for the whole structure of life to be perfected.

D. Judgment 223-231

There is an awful reality of judgment to come. Christ demands a harvest from each one of us. There is an appeal to both fear and mercy. Those who have revolted against God must be awakened to their peril. There is no automatic judgment. Future judgment is an intensely personal matter. We are each judged as to how we have received Christ. How we choose or reject Him also includes how we choose or reject our fellow-men. Scripture denies any universal restoration. There is the possibility of eternal separation for those who refuse His love. Divine punishment is the loss of the Divine presence. Dale re-asserts his theory of annihilation.

E. Christian eschatology 231-233

God's law will be vindicated in Christ as the Moral Ruler of the human race. Obedience to God means that His rule has already begun. All men are united in Christ. All nations, property, and wealth are His. God's purpose is to sum up all things in Christ, although He does not say when. The parousia is both present and in the future. Our deliverance has begun and we must share it. Those who refuse it will be lost.
VIII. THE FOUNDATION AND HOPE OF ETERNAL LIFE

A. The firm hope of the Christian is fixed in his belief that his present union with His Lord is not transitory.

The Church has seen that the present salvation of man will be completed in the salvation which is to come. We are born to a life which cannot be contained within the limits and time of this world. Salvation means growth. We are meant for a fellowship of perfection. We must serve Him now as we recognise our blessings.

B. Future salvation and present suffering

The inward man is renewed while the outward man decays. The whole man will be redeemed. Holiness will be followed by courage and strength.

C. The inner life of man after death

Man's sin will remain after death. The victories we win on this side will be carried over to the next. We must work now for the whole structure of life to be perfected.

D. Judgment

There is an awful reality of judgment to come. Christ demands a harvest from each one of us. There is an appeal to both fear and mercy. Those who have revolted against God must be awakened to their peril. There is no automatic judgment. Future judgment is an intensely personal matter. We are each judged as to how we have received Christ. How we choose or reject Him also includes how we choose or reject our fellow-men. Scripture denies any universal restoration. There is the possibility of eternal separation for those who refuse His love. Divine punishment is the loss of the Divine presence. Dale re-asserts his theory of annihilation.

E. Christian eschatology

God's law will be vindicated in Christ as the Moral Ruler of the human race. Obedience to God means that His rule has already begun. All men are united in Christ. All nations, property, and wealth are His. God's purpose is to sum up all things in Christ, although He does not say when. The parousia is both present and in the future. Our deliverance has begun and we must share it. Those who refuse it will be lost.
IX. CONCLUSION AND APPRAISAL

A. Dale as a Biblical theologian

Dale's honesty as he interprets his ideas through his experience; the value and danger of the emphasis upon religious experiences arises out of his work. Ethical judgments are often based upon values which may not be assumed. His awareness of a need for decision coupled with a tried and reasoned faith gives his ideas relevance. Dale has a profound sense of the greatness of the Gospel message. His struggle to change the Old Testament emphasis into terms acceptable to present-day doctrinal development is a major effort.

B. Higher Bible Criticism

Dale listens to what the Higher critics have to say, but he is not satisfied with their fundamental premise that historicity is the sole criterion for accepting or rejecting Christ. He demands that Christ as He is known in human experience must also be considered. The Bible is never a book of texts. Christ's miracles are interpreted as part of the greater Gospel message.

C. The Atonement theory

Dale's treatment of the Atonement contains his most thorough Biblical analysis. Essentially he seeks to establish a direct connection between Christ's death and the remission of sins. Does Dale offer the strongest argument? He recognizes that Christ alone can not only atone for our sin, but identifies Himself with us in so doing. Is Dale correct in rejecting McCleod Campbell's view of Christ's confession? An incorporation of Campbell's idea of Christ's love with Dale's idea of identification would avoid certain legalistic terminology. Dale never explains how Christ identifies Himself with us. God is shown to punish sin in a quantitative manner. This distorts the basic quality of God's Person as expressed in Christ. Why did Christ come upon earth? Dale would have us believe that He came to die rather than to proclaim a Gospel of salvation. He ignores the eighth chapter of Romans in his exegesis of St. Paul. The personal relations between Christ and God are set forth in legal terms. In his demand that the Eternal Law of Righteousness be fulfilled, he makes Christ responsible to a theological abstraction rather than to God's Person. Dale is inconsistent in his definition of the reason for Christ's death in relation
to sin. Is Christ a substitute for punishment or does He bear the punishment Himself? He fails to give an explanation of the character of God that is consistent with His Fatherhood. The value of his theory of the Atonement is in his reminding us that we must turn to the Scriptures for any view that we wish to hold. Further, he corrects the tendency of the moral theorists to ignore the reality of sin and the need for expiation. His Atonement theory is the watershed for the rest of his theology.

D. The Trinity

The relations within the Godhead are so defined that it is possible for Christ to be the Moral Ruler of the universe. He never defines how the three persons of the Trinity are inter-related. What are the relations he describes as deeper than themselves?

E. Ethics

His ethics are an integral part of his Christology. The central appeal is to the Gospel message. He does not keep the Christological motive as pure as he should; rather he allows Christ to be identified with a moral conscience instead of being its motivating force. The Eternal Law becomes pre-existent with Christ, and, eventually, it becomes the standard. He rarely uses the Gospel in his ethical writings so that it is central.

F. The Church and the Sacraments

The New Testament is the standard for the Church. Dale's appeal to the Scripture kept him from the errors of Newman. "The Gathered Church" theory has a strength and a weakness in present-day discussions. There is no distinctly formed ecumenical note in his teachings on the Church. His declaratory view of Baptism ignores both the Biblical and ecclesiastical acceptance of the Sacramental view. The Lord's Supper takes on a deeper meaning with his insistence on the Real Presence of Christ and avoids the emptiness of Zwinglianism and the non-Scriptural position of the Roman Catholics. Dale re-affirms the essential position of Calvin regarding the Lord's Supper. The Sacramental fellowship of the Church is one of his most valuable contributions, but he injures its outreach in denying the regenerative power in Baptism.

G. The Church and the World

He sees the danger of a nominally Christian nation taking over the mission of the Church. The New Testament, not the Crown, must be the basis for the Church.
Christ is present in the history of the world. All life belongs to Him. These views stood against the idea of inevitable progress. Did Dale, in insisting that all of life must be hallowed, rob the word "sacred" of its meaning? Will devotion bring material prosperity, as he believes?

H. Summation

261-265

Dale makes a lasting contribution in his emphasis upon the need for sound Biblical scholarship as the foundation for theology. He had a vivid sense of the Living Christ. The insistence of a New Testament standard for the Church paved the way for seeing the Scriptures as the basis for its unity. He had a deep sense of the need for an educated Protestantism. He strove for a fuller conception of the Church as the Body of Christ. He laboured for a better world based on Christ's promises.
CHAPTER I

VICTORIAN CROSS-CURRENTS

The Victorian age is a complex era of human thought and activity which still defies those who seek to clarify it in simple and clear-cut terms. It ushers in what might be called modern times and stands in direct contrast ethically, spiritually, and aesthetically to the ages which precede it.

"Up till the nineteenth century, English life and thought had rested on a set of unquestioned values, derived partly from the Christian religion and partly from the classics. From then on, a succession of forces got to work to undermine those values." 1

Yet the Victorian age is not a period of ethical deterioration. It is an era of positive trends of thought and action. Although the standards by which faith has been measured until this time decline, there is an increase in many spheres of knowledge. Revolutionary ideas open up new vistas of thought and prepare the way for untried paths of action.

Whether or not we can agree with the view that "the Victorians paid for their political maturity by their philosophical immaturity," 2 conflicts and contradictions are found in every aspect of their belief. They lack the constancy and

2 R.H.S. Crossman, ibid., 436.
plan of their predecessors, and this want is reflected in their intellectual ferment. Their emotions are strong, but they are mixed.

"The Victorians were always vigorous and sometimes hopeful. But they were worried: worried about God, worried about the poor, worried about the position of women, worried about sex, worried about democracy -- worried, in fact, about much the same things we are."\(^1\) It is not surprising, then, to find that we are their heirs spiritually as well as physically.

Their literature, more closely related to the life and thought of the time than that of any other period of British history,\(^2\) reflects the tenor of the philosophical and religious mind of the age.

Certain characteristics of the great Romantic movement of the early nineteenth century are still evident. For example, the novels of Eliot, Meredith and Harding emphasise the value of the individual through their searching characterisations and plots which explore his struggle to maintain his identity and integrity despite the pressures of society. The poems of Browning and Tennyson continue the tradition of nature-worship, but give a new significance to the human figure. The Cloister and the Hearth by Charles Reade and "The Life and Death of Jason" by William Morris are examples in prose

\(^1\) Cecil, ibid., 24.

and poetry of the interest in medieval and ancient history. The works of Charles Dickens are perhaps the most obvious illustrations of the emotionalism of the time. But these romantic elements are controlled by the Victorian's firm sense of duty. The Victorian writer considers the danger posed by an industrial society to the individual. He explores social and economic problems and pleads for reform. He searches nature and history for a moral or guide for his own age. He is eager to find "the right way" and suggests standards of conduct. He influences and is influenced.

The works published in 1869, the year R.W. Dale is elected to the Chair of the Congregational Union, offer a revealing cross-section of Victorian literature. Matthew Arnold, who is particularly aware of the dissatisfactions and doubts of his era, writes Culture and Anarchy, a book of essays on political and social conditions. It contains "Hebraism and Hellenism," an essay that cites the Hebraic and the Hellenic cultures as those having the greatest influence upon British culture. Tennyson presents the eighth book of Idylls of the King, The Holy Grail, which might be thought of as a response to the threat of science to religious faith. John Stuart Mill publishes his Subjection of Women, a plea for women's suffrage, and R.D. Blackmore writes Lorna Doone, an historical love story.

The literary style is often influenced by religious mores. G.M. Young points out that a young man of good background might hear or read a thousand sermons, and observes that if the effect of all the preachers on all the congregations is considered, it is not difficult to see why cant is
so evident in Victorian literature.\textsuperscript{1} But more important, Victorian literature reflects the struggles of a society whose "practical ideals were at odds with its religious professions, and whose religious belief was at issue with its intelligence."\textsuperscript{2}

Recent religious writers and historians have attempted to analyse the Victorian's religious development. Of the many contributing factors suggested by their studies,\textsuperscript{3} three appear to be vital: the rise of natural science, the appreciation of history, and Higher Bible criticism.

The rise of natural science becomes of primary importance in the mid-century. As far back as 1830 when Lyell's \textit{Principles of Geology} is published, the new science begins to challenge the basic facts of creation which have so long been interpreted by the Church. It is in Darwin, however, that the entire issue is fully defined. His theory of human

\begin{enumerate}
\item Ibid., 31.
\item Latourette lists thirteen movements dominant in the nineteenth century: growth of man's knowledge of natural science; mastery of physical environment; development of the scientific method; alterations of man's life (wealth, factories); re-organisation of society on the basis of ideologies; intellectual currents (rationalism, romanticism, evolution); nationalism; peace; optimism; expansion of Western and Northern European peoples; the disintegration or transformation of non-European cultures under the impact of the culture of the Occident; beginning of world culture; the distinguishing contribution of English-speaking peoples. (\textit{History of the Expansion of Christianity}, Vol. 4, 9-15.)
\end{enumerate}
origin revolutionises the conception of man's place in nature. The doctrine of evolution becomes the source of all other developments in science, religion and philosophy. It establishes once and for all the intellectual climate of the age and gives a final blow to the Deism of the eighteenth century. Darwin replaces interest in the supernatural with a new and expanded focus on the world's origin, structure, and growth, and the thought of the age struggles to meet this new emphasis.

The scientific outlook with its method of investigation is applied to all regions of speculation. The new interest in science causes men to think of reality in terms of the material, and the most outspoken philosophical voices are of those who see life worked out on a plane of organic unity. A typical example is the sociologist Herbert Spencer, whose view of society as a social organism emphasises the application of evolutionary theory in all areas of life. Denying that particular forms of conduct are good or bad in themselves, Spencer urges people to forget the Bible and the religious teachers and study morality in the light of evolution. The ethical principles which emerge from his social philosophy influence the latter part of the century and are in direct contrast to those of the Non-conformists, who seek a strict morality based on Scriptures.

1 John Bowle says of Darwin in relation to the Victorians: "This gradual transformation [of the intellectual climate] brought to decisive dimensions by Darwin, is comparable only to that wrought by Copernicus and Newton. In some respects the Darwinian contribution was more intimate and pervasive." (Politics and Opinions in the Nineteenth Century, by J. Bowle, London, Cape, 1954, 215.)
Spencer's reasoning touches the very substance of the Christian faith. Yet, such attempts to extend the empirical method to all parts of life do not cause as great a stir as the arguments about the origins of the world and of mankind. From the discussion concerning the world's origin comes the belief that nature is a unity. This echoes the spirit of the first chapter of Genesis, which describes the Creator's work as homogeneous. The creation story and the unity of nature, then, are not necessarily in conflict. The antagonism arises when creation is thought of as being accomplished by evolutionary means rather than by a decisive act.

While the more conservative churchmen of all denominations oppose the new development of scientific thought, many religious leaders -- including R.W. Dale -- do not consider the rise of the scientific method to be destructive. They feel that as the basic need for God in Christ is ever before man he will continually search for new ways to define His person and action. Therefore, while they oppose the extreme claims of the new science, they realise that regardless of man's method of approach the essential truths of the Christian faith remain secure.

2 See, Elliott-Binns, Religion in the Victorian Era, 157-163 for an excellent discussion of the actual effect of the new science on the core of the faith, as opposed to its superficial effect. This appears basic to an understanding of the mind of Dale and others who led in the acceptance of the scientific method.
In an age when many theologians see their religious position undermined by the claims of science, Dale affirms, "You have no right to ask for any consideration of the interests of religious faith in the settlement of any scientific controversy." He warns that the story of the conflict between science and religion is just half written and states prophetically that many of the more dogmatic of the scientists will, in time, be subject themselves to criticism for their far sweeping conclusions. Dale advises the theologian to be honest when dealing with scientific data that influence religion. He must remember that every new victory of scientific genius is an illustration of the truth which is the basis of our faith; we are created in God's image and thus are given the means which enable us to comprehend the form of the universe which God has made.

Dale is in agreement with a recent analysis of the Victorian controversies which states, "Science, philosophy, and history were the purgatory of religion, and by removing the things that were shaken left the structure more secure than ever." Dale never doubts this. He considers science as a necessary and helpful medium for greater understanding of the laws of God's world. He has no fear that the claims of physical science will supplant the need for the Christian faith or remove

1 Nine Lectures on Preaching, 191.
2 See, Discourses on Special Occasions, 288 f.
3 Elliott-Binns, English Theology in the Later Nineteenth Century, 22.
its foundation. He knows that the human heart hungers still for the blessedness of communion with God which faith in Him alone can supply. Dale writes of his own need, believing that it is shared by all men, "He is the Father of my spirit, and you leave my deepest and intensest longings unsatisfied, until you give me rest in His love and direct communion with His infinite and eternal bliss."¹

The end of the century sees the virtual conclusion of the major conflict between physical science and religion. Science and religion begin to see that they can live together and that they need each other as well. The religious leaders begin to have a fuller appreciation of the value of the scientific outlook, while the leaders of science become more appreciative of the value of religion.²

The doctrine of evolution and an accompanying revival of archeological research help to sharpen a new interest in the study of the growth of civilisation. The British scene sees the rise of a succession of men who while analysing the early civilisations either ignore or distort the influence of religion upon them. However, other scholars examine carefully the relation of the history of an age to the Christian faith.

The Fundamentalists in both the Protestant and Roman Catholic Churches oppose the secular historians, but Dale and other men accept their findings as supplements to Biblical authority.

¹ Special Occasions, 320.
The new interest in history and comparative culture leads to a study of the relationships between religions as well. F.D. Maurice gives a comprehensive account of other faiths and describes their fulfilment in Christ in his Boyle Lectures of 1846. This has a great influence on the religious tenor of the time. Basic questions now arise from it as to whether Christianity is the final religion and how its orthodoxy is to be tested. These controversies continue with varying degrees of violence throughout the age.

For the Non-conformists, including Dale, one of the most vital aspects of the rise of natural science and the new appreciation of history is their application to the field of Biblical scholarship. The Evangelicals are the main group of Protestants leading the opposition to Higher Bible Criticism. The struggle over the nature and extent of freedom in Biblical interpretation centres on three controversies within the Congregational Church. In 1833 there is

---


2 Yet theological argument was not a major concern of the Congregational Church during this period. As Albert Peel remarks, "It is rather remarkable that theology plays so little a part in the life of the Congregational Union.... Organised Congregationalism has been but slightly concerned with theological speculation and development, despite the fact that during these years Fairbairn, Dale and Forsyth have been among the most prominent figures." (Peel, These Hundred Years, Congregational Union, 1931, 78.)

---
a discussion over the declaration of faith and order. This is followed by Dr. Campbell's attack on The Rivulet in 1856. Then in 1877 religious communion in relation to theology threatens to split the Congregational Union. It is interesting to note that Dale's mentor, Angell James, acts as mediator between the two protagonists in The Rivulet issue, T.T. Lynch and Dr. Campbell.

Dale follows the tolerant position of James in pointing out some of the difficulties raised by modern criticism while at the same time indicating the dangers involved in too rigid and servile use of the Scriptures. Leaving the main theological arguments to the scholars of the age, Dale sets himself primarily to the task of promoting an ethical revival within the Church. Yet his few lines on Higher Bible Criticism are clear statements of a school of thought which opposes both the extreme conservatives and the ultra-critical rationalists. It is significant that men such as Dale, who are not primarily theologians, help to recover the unity of the Church on the topic of Biblical criticism, and that his position is accepted by the greater part of British theologians in the Free Churches and in the Church of England by the turn of the century.

Dale always opposes a proof-text type of faith. He feels that the life and energy of the Church, if it is to develop harmoniously, must express itself in a faith with a strong, broad, and generous theology behind it. The intellectual working out of the faith must be secondary to the

---

1 See, Peel, These Hundred Years, Congregational Union, 1931, 231, 266, 268.
experience of the soul in direct communion with Christ. This assures His supremacy and favours the growth of the spiritual life. 

The renewed interest in history and Bible criticism is reflected as well in the determined efforts of nineteenth century scholars to construct a purely historical statement of Jesus' life. One of the most outstanding facets of the Rationalistic development in theology is its attempt to derive a thoroughly humanistic biography of Jesus. The work of men as far back as Hermann Reimarus is continued by Schleiermacher, Strauss, and Renan. Their studies represent the activity of the humanistic school on the Continent which affects the British Free Churchmen, especially those who study abroad.

Dale feels challenged to give an answer to the humanistic scholars. As in the case of Higher Biblical Criticism, he appeals again to a loyalty to Christ, asking that we allow Him to speak for Himself and to bear witness to His claims. This is the surest method when faced with unbelief; for intellectual processes alone will not serve to establish either our morality or the religious foundation on which it

1 See, Dale, The Evangelical Revival, 275.
2 Reimarus, Von dem Zwecke Jesu und seiner Jünger, 1778.
3 Schleiermacher, Das Leben Jesu, 1835.
4 Strauss, Das Leben Jesu, 1864.
5 Renan, Vie de Jesus, 1863.
should be built. The religious faith of any age is, to a certain extent, the result of moral and intellectual conditions. Dale remains confident that the problems of faith of his age will be solved by a return to a common loyalty to Christ, which will abide and serve as a basis for religious growth long after the controversies are past.

The religious tenor of the Victorian age comes more into perspective when it is realised that the trends of thought inspired by the rise of natural science, the appreciation of history, and Higher Bible criticism flow as cross-currents to three deeper philosophical streams which dominate the Victorian scene. They may be classified as Puritan, Catholic and Liberal.

The Nineteenth Century understands the term Puritan in light of its modification by the Evangelical Revival. Originally, the Puritan theology was a closely knit system built on "the sovereignty of God, the sufficiency of Divine Grace, and the necessity of the Atonement as the means by which Grace could be realised effectually while Divine justice was satisfied." The sovereign Will of God acted upon man in his sin and was the only cause of any good accomplished. This Will decreed the method of Redemption and the number who were to be redeemed.

---

1 See, Dale, Life, 231.
2 See, Essays and Addresses, 14.
3 I am greatly indebted here and in the succeeding page to Fairbairn and his discussion of the theological framework of Dale's age as quoted. Life, 699 f.
The Arminian theology of the seventeenth century challenged this Calvinistic idea by asserting that human freedom could condition the Acts of the Divine Will. Man was shown to be as necessary to God as God is to man. Thus, the Arminian and Calvinistic systems were not only antithetical in their respective theologies but stood opposed as types of religion. The one was distinguished by the prominence it gave to man, the other by the submission it demanded to the supremacy of the Divine Will.

The Evangelical Revival deeply affected the relations between the Arminians and the Calvinists. Wesley, an ardent Arminian, won the respect of the Calvinists by his fervour and piety. The Evangelical Revival influenced the older orthodox Puritanism by showing the Puritans that Wesley with his stress on the freedom of the will, the conditionality of salvation, and the universality of Divine Grace, could create a more intense religious life than had been known for generations under the Calvinists. Thus a modified theological attitude came into being which caused the sharp antithesis between the Arminians and the Calvinists to decline.

The rise of Deism modified further the theological opinion of the age. It carried on the Arminian view that man was enough of a moral being to bring himself to a perfect fulfilment of his destiny. Deism rejected the Evangelicals' insistence on satisfaction for sin through a God Who demands expiation.

In the early days of the Victorian age, theologians
develop a Neo-Calvinism which draws its inspiration from the Arminians as well as from the Puritans. Dale's early writings, in particular, show the influence of the mixture of Evangelical and Puritan thought. An heir of the Puritan movement, he receives from it an overwhelming sense of God and further a belief that God reigns in human life. The concept of public justice, or qualified satisfaction, in regard to the Atonement comes out of this Puritan-Evangelical climate. Dale attempts to reconcile the ideal of the personal Fatherhood of God with His public sovereignty.

In many ways, the controversies of the first part of the Victorian age qualify doctrine in terms of experience. Dale tries to deal with theological problems in a way that is both constructive and Biblical. He feels that Christianity must be rational, but he is far from being a rationalist himself. He is an heir of the Puritans, but he is spiritually indebted to the Great Revival as well. He thus combines the Puritan sense of God's rule with an evangelical experience.¹

While the Victorian Puritan inherits a mixture of Evangelicalism and Puritanism, the Nineteenth Century Catholic is almost entirely a product of his own age. The nature of the Catholic movement is rooted in the conscience and character of its leaders: John Henry Newman, Cardinal Manning and Lord Acton. Newman represents the element of the

movement that is characterised by an intellectualised form of Catholicism, emphasising its liturgical beauty and Patri­tristic order. Cardinal Manning heads the extreme Ultra­Montanist element which represents the official position of the Papacy during the period, and Lord Acton, unique in that he cannot be identified with any particular position, represents nominally what becomes later the Liberal Catholic element.

The personal history of John Henry Newman offers a striking illustration of why the Catholic idea of authority becomes such a major force in the Victorian age. Newman's personality reflects all the conflicts of the times. A man of asceticism and scholarship with a deep sense of personal conscience, he is stirred by romantic ideals and the challenge of liberalism. He wants a mission. But he, like his age, is worried. Newman "idealised the past, disliked the present, and he trembled for the future." Meeting the aggressive forces of his era, he feels that he can face them only by accepting either a higher philosophy or a higher authority. Newman chooses the latter and begins his remarkable polemical career, seeking an authority that can subdue his philosophical scepticism and vindicate his faith. The Oxford movement seems to offer him asylum.

The growth of Anglo-Catholicism may be considered a reaction against the ambiguity of ordinary religious morality.

The Oxford school is revolted by the latitudinarianism of the Anglican Church. "To the Tractarians, Protestantism seemed weak and rotten not merely because it was aesthetically weak, but because it was worldly and unspiritual, and because it had no centre of spiritual authority."¹ In the early days of the Tractarian movement, these errors of Protestantism are replaced by a discipline which is both aesthetic and ascetic and based on the spiritual authority of the Patristic Church.² But a deeper reason can be found behind the Oxford movement. It is part of a general and widespread revival of the desire for a "corporate" life as against the "individual." In their desire to develop the corporate idea of society, the Tractarians begin to study anew the early centuries of Catholicism. They revive its liturgy as well as its theology, especially as it gives major emphasis to the Eucharist and reintroduces the Mass. Supernatural aspects are brought to play upon the rationalistic temper of the age.

Although Newman asserts that his movement aims at combatting the liberalism of the day, his underlying purpose is a spiritual one. His submissiveness to authority is always a part of his life. Yet he will not accept any authority. "The yoke must fit his neck; it must be old and

---

stately; it must be absolute. And by a seeming paradox, he must choose it for himself. So his submission satisfies both his humility and his pride."¹ He feels that his needs can be fully satisfied only by the assurance of Rome, which makes absolute claim to the Apostolical Succession and which provides an authority which has become more clearly defined and complete throughout the ages. In his study of history, he concludes that the Divine Spirit is ever at work within the life of mankind and that it is most perfectly found within the Catholic Church, which has kept both its unity and its energising vitality.

Newman accepts the Catholic principle instead of its practice. He has a sense of satisfaction in its theology, its Sacraments, its discipline and its principle of unity. He takes shelter in its rule of its indefectibility, but rejects this rule when it is applied to concrete matters in his life.² Newman finds the outlet for his idealism within the structure of the Roman Catholic Church, but the Church never trusts his intellectual restlessness. The official Papal element of the Catholic movement is represented by his fellow convert, H.E. Manning.

Manning's conversion from Anglicanism to Catholicism and his subsequent meteoric rise in the Church of Rome is an amazing story of ambition and brilliance coupled with an ability to anticipate the needs of Catholicism during this

¹ Faber, op. cit., 65.
crucial period. He is the spokesman of the New Catholicism inaugurated by Cardinal Wiseman with the establishment of the Roman Catholic hierarchy in England. This new element stresses greater influence of the Church through a re-awakened clergy and the extension of Church power through the promulgation of the doctrine of Papal Infallibility. It is the voice of Ultra-Montanism, which reaches its last stage of development with the decree of the Vatican Council of 1870. It is against the founding of a Catholic centre at any of the national universities, being bitterly opposed to the possible exposure of Catholic students to the dangers of a Protestant environment. Manning and his followers represent the "older clergy" who are willing to accept the subordinate role of the Roman Catholic Church in England as established by the Anglicans.

Cardinal Manning believes that he is the voice of the true Catholic Church and sees Newman as representing a type of English Catholicism that is essentially anti-Papal. While he distrusts Newman, he sees Lord Acton, a powerful and brilliant Catholic layman, as the representative of all the theories he considers most destructive to Catholicism.

It has been said of Lord Acton that as "A Liberal Catholic, he was too Liberal for the Catholics and too


Catholic for the Liberals."¹ His is the most difficult position to define. A pupil of Döllinger, he opposes Ultra-Montanism. At the Vatican Council of 1870 Lord Acton represents the lay opposition to the claims of Papal Infallibility backed by Cardinal Manning as spokesman for the New Catholicism. When the Council accepts the doctrine, filial piety makes Acton accept the decree of the Council, but he feels that it will be reconciled with the true doctrines of antiquity. These, he believes, will cause the dogma of Papal Infallibility to fall into disuse in the future. His formal subscription to the Council's decree does not prevent him from renewing his attack on Ultra-Montanism with increased vigour.²

Acton quarrels for years with the Roman Catholic theory of history and with the Church's contemporary politics. He continues to accept Roman Catholicism as the universal Church and its dogmas as the true statements of authority and tradition. Nevertheless, he believes that Christianity is an historical development with dogmas and creeds that change with its growth rather than one with a fixed doctrinal system imposed by law.³ Lord Acton represents the liberal


² In this respect Newman does not share Acton's position and indicates later his opposition to religious Liberalism in general. This causes Acton to consider Newman as an opportunist, Ultra-Montane both in temperament and in policy. See, Himmelfarb, Lord Acton, London, Routledge & Kegan Paul, 1952, 166 f.

³ This viewpoint is identical with the Development theory of Newman and accounts for the early sympathy Acton has for him.
Catholic who is still bound to his Church and struggles unsuccessfully to reconcile its authority with his view of historical development.

The influence of the Catholic voices of Newman, Manning and Acton, each in its own way, is felt by the Non-conformists. Of the three men, Newman is the most violently criticised by the Free Church. He represents the greatest danger as a direct reaction against the Protestantism of the Evangelicals. Manning, as the voice of the Papacy in England, is, of course, open to criticism. Acton's Liberalism is the most difficult for the Free Church to analyse.

The Non-conformists' appraisal of Newman and the Oxford movement is best represented by Principal Fairbairn who sums up substantially their position concerning the Tractarians. In his study of Catholicism, Fairbairn bases his attack on the Tractarians' basic premise. Instead of accepting their return to the Fourth Century Church, he holds that in the study of religious development, we must begin with the New Testament ideal of the faith. In other words, he does not argue against the Tractarians' return to the early Church, but declares that they did not go back far enough. For him the standard must be the First Century Church. The Catholic system lies outside the field of apostolic Christianity. Thus, the organic beliefs of Christianity and the organising views of Catholicism are different and distinct.

In an exchange of articles between Cardinal Newman and himself in 1885, Fairbairn discusses reason and religion. He especially points out the error of seeking to supplement
Christ's authority by the Church. His choice is clear. "If we accept authority as embodied in Rome, we cannot admit it as personalised in Christ,"¹ and vice versa. Christ's words become authoritative through faith. Belief in Him does not arise because His words are authoritative.² This position is diametrically opposed to Newman's essential premise that the authority of the Church keeps and interprets religious truth.

Summing up Newman's contribution to the Anglo-Catholic revival, Fairbairn sees in the Cardinal's thinking a deep scepticism of reason,³ coupled with a mystic passion which faces the difficulties of his time by attacking "liberalism." This liberalism is defined by Newman as taking many forms including rationalism in religion, reform in politics, Erastianism and latitudinarianism in the Church.⁴ Newman sees the Church threatened and feels the only way to save it is to emphasise its authority and set it against undisciplined reason and the apostate State. Newman leaves to the thinker atheism or Catholicism as the only alternative. He separates man's reason from his conscience. Religion comes from the latter, while the former is crushed by the authority of an infallible Church which he discovers in his own life.⁵ Newman

¹ See, ibid., 232.  
² See, ibid., 234.  
³ See, ibid., 299.  
⁴ See, ibid., 307.  
⁵ See, ibid., 130.
finds his answers in the Patristic Church. The Non-conformist critics, in rejecting his conclusion, attack Catholicism in general for not searching the Scripture for the meaning of the Apostolic Church instead of basing its life on the errors of the Fathers and the Latin Church antiquity.

The Free Church criticisms levelled against Newman in particular may be applied generally to Manning. One example of Dale's attitude towards Manning is in his comment upon the Cardinal's criticisms of Pusey's Eirenicon. Manning attacks Pusey's statement that many Roman Catholics consider the Holy Ghost as working in the Anglican Church and further think of it as a bulwark against infidelity in England. The Cardinal, while recognising that the Holy Spirit works among Dissenters of every kind, contrasts unfavourably the piety of the Church of England with the piety of Non-conformity. In his review, Dale analyses the controversy and enforces Pusey's argument against Rome. In so doing, he turns Pusey's concessions to Rome against Pusey himself. Feeling that he is too friendly to Rome, Dale points out that Rome and the Anglicans differ in their view of justification, and in the number of Sacraments. Further, he stresses that they differ to some extent in their doctrine of the Mass and the Real Presence. In considering the argument against the Infallibility of the Pope and the worship of the Virgin, Dale reinforces Pusey's thesis and supplements his evidence. He sums his attack on Manning's position by citing the crimes of the Papacy and the Roman Catholic Church's "practical system" of politics.
In this last criticism, of Catholicism's political structure and the growing Papal authority, Dale expresses Acton's position. Despite their fear and distrust of Papal power, it cannot truthfully be said that Dale would have been in substantial agreement with Acton on any other grounds. There is no evidence that he was ever in direct contact with Acton or with any of the other Liberal Catholics. He would have repudiated thoroughly Acton's submission to the Vatican Council's decrees of 1870. He, without doubt, would have felt that Liberalism and Catholicism are incompatible both politically and spiritually.

The last of the three philosophical streams, the Liberal, illustrates most clearly the diverse nature of the Victorian Age. The Liberalism of the Catholic Acton and the Liberalism represented by the Broad Church are two different things. The Anglican Liberals are difficult to classify because they lack the easily traceable history of belief of the Puritans. They lack also an easily delineated idea such as is seen in the leadership of the Catholics. The Liberal school is meaningful because it represents a deep-seated conviction of a certain section of the Anglican Church which comes into prominence possibly as a reaction against the noisy theological controversies between the High Churchmen and the Low. ¹ This section, which becomes known as the Broad Church, rather than being a clearly defined

¹ See, Halevy, op. cit., 362.
party, is "simply an attitude of mind, a tendency.... A group, within which several subordinate groups may be more or less roughly distinguished."¹ These subordinate groups include Westcott, Hort, Lightfoot, Stanley and Jowett. Others who have an influence are Thirwall, Thompson, Hare, and in his own style F.D. Maurice. 'The Oriel Noetics' are also leaders in the movement.² The Broad Church embraces the old latitudinarian party with its rationalism carried over from the eighteenth century, a certain flavour of the Evangelicals, and the classical and German influence of the universities.

Benjamin Jowett's views concerning Scripture, tradition, education, and the Church are representative of the Broad Church, especially as they relate to Victorian Non-conformity and Anglo-Catholicism. He holds Christianity to be in some form the great force aiding the moral elevation of mankind. He champions a Christianity "without the supernatural, without doctrine, without immortality, and without a personal God."³

Jowett's general theological outlook is illustrated by his interpretation of Scripture. His acceptance of Higher Biblical Criticism is in substantial agreement with Dale

¹ Ibid., 364.


and his colleagues, but the conclusions he reaches from his studies of the German school are in direct opposition to the result of Non-conformist thinking. For Jowett, the unity of the Scripture is found in the growth of man towards God, and the major uses of the Bible are to promote unity within the Church and the world, to teach and to supply sermons. Scripture is to be interpreted like any other book. Here the Broad Church differs from the Non-conformists, represented by Dale. Although Dale accepts higher criticism, he regards the Bible as the standard of Christian belief and morality. It stands above all other writings as an instrument for human sanctification, deriving superhuman authority from its own contents and progressively revealing the Divine Will to mankind.

As Jowett and Dale discuss the meaning of the Person and Work of Christ, the differences between Liberal and Non-conformist thinking become more marked. It is in his interpretation of the atoning work of Christ that the liberalism of Jowett is most clearly defined. This is the key to understanding his theological foundation, and that of the Liberal School. He chooses Jesus as a teacher, stating "the words of Christ are the centre, the heart, the life of the Christian religion." The sacrificial work

1 See, Funeral Sermon for Angell James, 32.
2 See, Fellowship, 77.
3 Jowett, Selected Passages from Theological Writings, ed. Campbell, London, Murray, 1902, 5.
of Christ's secondary.

He definitely rejects any sacrificial theory of the Atonement maintaining that the concept of Christ Who bears infinite punishment of infinite sin for the salvation of mankind is false. Such sacrificial descriptions have no foundation in Scripture. Rather their growth can be traced in ecclesiastical history. The only sacrifice, atonement, or satisfaction for the Christian is a moral and spiritual one. Essentially, we must be satisfied to view His Atonement as a mystery, while admitting it is the greatest moral act ever accomplished. Each person must discover for himself the meaning of the Atonement as he considers Christ his Friend and Brother.

Dale's main criticism of the Liberals is levelled against this attitude towards the Atonement. He accurately and critically summarises their view of Christ's sacrifice in saying that He must be more than a great Friend to the poor and the sinful. He is our Brother but far more. The Liberals' teaching needs the very foundation on which Christ Himself rested His great commission to the apostles to take His authority and make disciples of all nations. "The real power of the Gospel over the consciences of men will never be exerted where the authority of Christ is not vividly apprehended and earnestly maintained."¹ He must be our Saviour and the Moral Ruler of the race before we can trust Him for the forgiveness of our sins.

¹ The Congregationalist, Vol. 6, 1877, 9.
Despite this difference between their interpretations of the Atonement, it seems that there is a substantial agreement between Non-conformity and the Liberals concerning the nature of the Church. Both affirm that there is no particular form of Church government held sacrosanct. Jowett and Dale each trace a diversity of opinion and practice within the Apostolic Church and deny an Apostolical Succession. Both lack interest in the liturgical changes of their age. A fundamental divergence does arise in their separate attitudes towards a philosophy of the Church as a spiritual body. To Jowett, the Church "is a body partly moved by the Spirit of God, dependent also on the tempers and sympathies of men."\(^1\) Dale sees each Christian Church as a supernatural society.

"It is not imperilled by the errors, the follies, or the sins of men."\(^2\) "It is consecrated by the 'Real Presence' of Christ."\(^3\)

Although Jowett uses many of the phrases of traditional Christianity and acknowledges the moral basis of the Church, the thought behind his phraseology indicates a form of Christian belief so watered down as to cause many\(^4\) to question whether his lip-service to the Anglican formulae is enough to keep him within the Church. In urging a return from theology to Scripture, Jowett means a subscription to the moral quality of the teachings of the Sermon on the Mount.

---

1 Jowett, *Interpretation of Scripture*, 205, in *Essays and Reviews*, 1861.


3 Ibid., April, 1881, Vol. 44, 274 ff.

4 See Leslie's comments in *Interpretation of Scripture*, xv ff.
Despite its nebulosity, Liberal Theology exerts a wide influence upon the Victorian Age. It grows out of the thought of those who have been described because of the shallowness of their thought "as religious teachers" rather than as theologians. Dale comments on this same theological immaturity regarding the writings of Dean Stanley. Yet, despite their lack of theological depth, the Liberals open up new realms of thought for their time. They bring a fresh breath of academic freedom into the stale atmosphere of the rigid Puritan Protestantism, as it exists within the Church of England. It is not surprising, then, that Storr should say in appraisal of the Master of Balliol, "In the story of English theology Jowett's truest title to fame is his championship of liberty of thought." Possibly the most outstanding contribution of the Liberals is their protest against the crudity of certain beliefs formulated about God, Future Punishment, and the Atonement. Many prefer the crudest doctrines than "surrender the truth they were set forth to proclaim," but the fact that the Liberals are responsible for the re-thinking and re-phrasing of the essential doctrines of the Christian faith cannot be ignored.

The Puritan, Catholic, and Liberal streams of thought

1 Elliott-Binns, Religion in the Victorian Era, 279.
2 Life of Dale, 215.
4 See discussion in Elliott-Binns, op. cit., 280 ff.
5 See, Figgis quoted by Elliott-Binns, op. cit., 282.
and the conflicting cross-currents of natural science, histori­cal research and Higher Bible criticism combine to prevent any facile summation of the Victorian Age. The peaceful environment of the era does much to encourage the development of these diverse strains of thought. As a result the Victorians are thought of as zealous in their intellec­tual pursuits. The growth of ideas that accompanies the spirit of physical expansion in the nineteenth century signifies the end of British intellectual isolationism. The mingling of British theological thought with that of the Continental schools is a primary result of the age. Its general effect is felt in every aspect of thought, but it influences Biblical scholarship in particular.

With the end of the isolationist temper there arises a desire for widespread prosperity and security. "The new life which expressed itself in learning, industry, commerce, and territorial expansion also showed itself in the propagation of the Christian faith." Victorian religion has been described as facing two ways: One way concentrates on the saving of souls and the other concentrates on social reform. The Evangelicals of the eighteenth century may be credited

---

1 Some have categorised the Victorians as overintellectual and consider it a result of the Age. Cf. Elliott-Binns, Religion in the Victorian Era.


with contributing to the former direction, and the Liberals of the nineteenth century to the latter. Non-conformity, especially as exemplified by the work of men such as Dale, combines perfectly these two directions of Victorian religious thought in its passion for lost souls and for social reform as well. While the missionary impulse marks the end of isolationism from the world on the part of British Protestantism, Dale and other Free Churchmen mark the end of the isolation of Christian doctrine from Christian practice within the faith of the British Isles.

The end of British spiritual isolation is the outstanding positive result of the Victorian era. A second result of the time is its concern for morality. This is negative rather than positive. The Liberals tend to equate morality with respectability, and Dale, representing Non-conformity, accepts this and builds a system of morals around Christ as the Moral Ruler of the Universe. The Victorians are outraged by offences of the flesh but their prejudice is rooted in the previous century. Their materialistic view of morality is characteristic of the age. Its gravest danger comes not from the attitude itself, but from the fact that the progress of morality lags behind the material achievements of the era.

A third result of the age is the Victorians' concern for human life. Although their attitude towards man himself

---

1 See W.J. Turner, Religion in the Victorian Era, 500.
is a mixture of optimism and pessimism, they toil in endeavours to improve the lot of the human race. Some trace their impulse towards humanitarianism to their love of comfort and its accompanying aversion to being disturbed by the suffering of others. Whether this is true or not, the Victorian Age marks the beginning of reforms in such areas as education, and hospitals and penal institutions.

A fourth result of the age is the rise and cultivation of an individualism which produces the great figures that come to be identified with the ideas of the Victorian epoch. As a contemporary historian writes of them:

To see the origin of Victorian ideas and conditions in which the early Victorians were brought up we must look back to 1815 ... the age of Cobbett and Lord Eldon, of Shelley, Byron, and Scott. The close of the century, the age of Gladstone, Salisbury, and the Fabian Society, of Hardy and Meredith ... presents a different scene ... between these two points in time lies an age of many achievements and many famous men.

Every field of endeavour in the nineteenth century has its champions. They are men whose minds are catalysts of the fermenting ideas of the era.

The fifth and final contribution of the Victorians is the vitality and daring of Nineteenth Century Protestantism. Through it, plans are made on a large scale for bringing the Christian message to all men and for making their lives conform

1 See Latourette, op. cit., 18.

2 Elliott-Binns, op. cit., 501.

3 G.M.Trevelyan, in Ideas and Beliefs of the Victorians, 15 f.
to Christian ideals. The tempo of the age is set by the revival of Protestant thought, and the vigour of its leaders puts the ideals into force.

It is this harvest of thought and action, arising primarily from Protestant thinkers, which puzzles those who seek to clarify the age. The Protestant theologians reflect that "the predominant note of the period was one of struggle and adaptation."¹ The individualism of the era, expressed among the Free Churchmen and Liberals, struggles against Institutionalism. The great endeavour of the Victorians is to combine these two great forces.

Throughout his writings Dale and his Non-conformist colleagues reflect the vitality, earnestness, and the intellectual battles of the age. The mind of Dale mirrors the multiple cross-currents and streams of thought, accepting some and rejecting others. The results of the age are, to a great extent, his results also. Whether or not we can agree with all the conclusions that he and his fellow Victorians reach, they are basic. For they set the framework in which man is to think for the next century. As we study the problems of the Victorian Age and see how they are met, we cannot but feel that the perplexities of our own time are, in fact, a continuation of nineteenth century problems and that their solutions may lead us towards ours.

¹ Elliott-Binns, op. cit., 506.
CHAPTER II

CHURCH LEADER AND THEOLOGIAN

Dale's theology is never a purely academic exercise. Out of his thought comes an active concern for areas of life - ethics, education, civic affairs, church organisation - where he applies the conclusions he draws from his studies. As a preacher he is always quick to point out the ethical implications of the Gospel. As we approach Dale's general theological position, it is necessary that we see his ideas taking form in the person of one who becomes a leading voice of the Non-conformist conscience in Birmingham for over half a century.

Early in his ministry at Carr's Lane, he establishes his pulpit as one that reflects ethical, religious and educational concerns far beyond his own parish. In what he calls his "municipal Gospel," he stresses the interrelation of religious and civic duty. His voice and presence change radically the moral tenor of the political life of the city. Ward meetings are no longer held in public houses, for instance, and the councillors find themselves bound by a new standard of dignity and responsibility. Although he works with the Liberal Party, he labours independently against any infraction of social or religious justice. A contemporary, 1

---

1 See discussion, Life, 404.
writing of Dale's influence upon the city, states that there is no phase of public work in which his great personality is not manifested or in which his powerful influence and consistent example are not felt.  

The need for educational reform is a particular concern of Dale's. His ten years as a member of the Birmingham School Board involve him in the issue of secular instruction and the place of the Bible in the schools. Dale, supporting the policy of secular instruction by the Board and religious instruction by the schools, votes to have the Bible read in the schools as a piece of literature, to be presented without explanation. Later, as founder of the Birmingham Religious Education Society, he organises religious instruction in the schools with voluntary teachers. This plan that is later criticised and modified disappoints Dale by its failure to solve the problem of religious education under the school board.

Dale's work at King Edward's School is a continuation and completion of his work on the Birmingham School Board. While he works to build up a system of elementary education on the Board, as a member of the Grammar School Foundation, he carries forward his work in filling the interval between the elementary school and the university.

The work in education which is closest to his heart is the progress of Spring Hill College and its later reconstitution as Mansfield College, Oxford. His deep concern arises

1 T. Thackray Burns, as quoted, Life, 413. See also newspaper tribute as quoted, ibid., 414.
from his desire that a well-informed ministry be the voice of Non-conformity in general and his own church in particular. This is underscored in his lectures on preaching and the other addresses and articles written for divinity students throughout his life.

Dale maintains an active interest in the Congregational Union during his entire ministry, serving as its chairman in 1869. His addresses are directed towards a better understanding of the Person of the Living Christ. His contribution to the Union continues over many years. When he splits with the Union it is on political, not religious grounds. The disagreement begins in 1888 when the Union opposes the Liberal Unionists, of which Dale is a member. A short time later when the Irish question is discussed by members of the Union in a special meeting held concurrently with the official session, Dale withdraws in order to escape what he feels is a fruitless and distasteful struggle. Although he never officially returns to the Union, it continues to hold him in high esteem and a cordiality is re-established.

Early in his ministry Dale begins his contribution to various religious journals, including The Eclectic Review, The British Quarterly Review, and The Contemporary. His articles soon establish his reputation as a sound theologian and as one with a broad Christian outreach. As editor of The Congregationalist he is able to illustrate and defend the theological and ecclesiastical principles asserted by his Church while still keeping uppermost the issues of faith common to all Christians.
He writes during a time of conflicting doubts and theological controversies. His voice as a theologian is assured a lasting place because of his attempt to clarify the major issues. For him, these centre on the nature of religious doubt, the fact of revelation, the task of theology, the particular mission of evangelical Protestantism, and the essence of the Bible as found in the Gospel of Jesus Christ. The spirit of the age condemns orthodox Christianity for leaving unanswered the doubts that have developed among the people. It charges that the divisions of the Church, discrepancies among the Gospels, and conflicts among the Creeds have led the people to re-examine their faith and find it wanting.

Dale never ignores the fact that theological doubts are part of the religious fabric of the times in which he lives. He does, however, deny that the common charges brought against orthodox Christianity are as valid as they appear. For instance, the divisions of Christendom are no reason for believing that the essential truths of the Gospel should be doubted. The basic facts of the Gospel are accepted by all Christians. Although critics may find discrepancies among the particulars of the Gospel record, the intelligence, honesty, and fundamental agreement of the evangelists attest to the reality of the great facts which they were proclaiming. If the assaults on the Christian faith, then, are founded on such hypotheses as disunity, Scriptural and creedal discrepancies, they are untenable. The principles underlying any honest scepticism are, rather, a lack of faith in God and in His miracles, and an overconfidence in modern science as a substitute.
for the old beliefs. "Every form of modern scepticism which touches the substance of the Christian revelation rests on one or the other of these principles."¹

It is this recognition of a wide-spread scepticism that causes Dale to say of the religious condition of his age: "To-day we sink below the level of the first Commandment, 'Thou shalt have no other gods before me'."² If he were to speak to many of us, we would be condemned for having no God at all. Here is the crux of man's scepticism and its resultant atheism. To recapture our faith in God means that we must stop shrinking from His presence. The Incarnation is a fact about which there should be no intellectual or spiritual doubt. All the forces of the intellect compel the heart to acknowledge the spiritual power of the Gospel. Logic alone will never achieve a faith. It is gained only by communion with God through our Lord Jesus Christ. It is thus that scepticism is met and conquered. For until the authority of Christ itself is met and defeated, even the shattering of our creeds does not mean that the critics have affected the essence of our faith. Christ's Person and His power to remove human sin and purify our hearts remain as the grounds for our belief.³

Dale appeals to the whole man, including both his

¹ Special Occasions, 200.
² Ten Commandments, 34.
intellect and his emotions. Man is not called upon to surrender or to violate his conscience. Rather, belief in God not only leaves his natural powers and his conscience unimpaired, but adds a new energy to them as well. For him, "Faith in God is the most august, the most beneficial, the most energetic of the forces by which the life of man is formed." 1

Man's main duty is to use all his faculties to achieve a right relation with God. Religion, if it is to meet the challenge of disbelief, must insist on a union not just between man and law, or man and truth, but "between living person and Living Person - between man and God." 2 Such a relationship establishes the necessary element of awe, a reverence for God's great majesty. An acknowledgment of God's greatness and power in our lives will not only reinforce our practical righteousness, but will act as a constant aid in combating atheism.

Dale goes further than the main thought of his age, which recognises theoretical atheism. He insists that practical atheism is the real enemy of religion. Not only must we beware of the theoretical atheist's intellectual denial of God but of the practical atheist's affirmation of Him intellectually while denying His existence in the actual events of his life. "Practical atheism is as terrible as theoretical

---
1 "Atheism and the House of Commons" - a sermon - 1880.
atheism, and is far more spread." It is practical atheism which we must fear, as it manifests itself in a moral conduct uncontrolled by God.

In this discussion of atheism, we see that religion and irreligion are personal matters. The force and depth of any religious movement is measured by the greatness of its conception of God, as He exerts His influence upon the lives of His children. Religious faith, then, is always a matter of witness as well as of reason.

"We may accept one part of a creed and refuse another; but if we believe in Christ Himself, we admit every claim that He makes, we receive all that he teaches, we trust Him to fulfill all that He promises, we acknowledge the obligation of His Laws. This is what I mean by faith, when I assert that Faith in Christ has a right to so great a place in human life." 2

This is an argument for a religion of the heart, rather than of the letter of the law. When Dale speaks of our conception of God as the essence of our faith, he means God in Christ. The great appeal of faith is to draw near to Him. The full life means a personal experience, a release from guilt, and a strength for righteousness in which we know that Christ is our Saviour, and that in Him we find God.

The personal experience of God in Christ leads to a fuller discussion of Dale's view of revelation in relation to religion. He is a firm believer in the need for the

1 "Atheism and the House of Commons" - a sermon - 1880.
2 Ev. Rev., 129.
3 See 4 Gospels, 23.
supernatural in any religion that is worthy of the name. Although the need for the supernatural is linked with a need for the law of righteousness, religion is never interpreted as the mere reception of law. Rather, God is shown to be our Teacher, and our belief grows as we learn of Him and find our lives centred in His. Religion without God is man-centred. Although addressed to Victorian readers, Dale's comments on a religion without God have a contemporary note. Prayers without God, hymns without God, sermons without God, religious emotion without God are all hallmarks of religious sentiment which names God unnecessary. A strong God-centred faith needs a definition and reassertion of the doctrine of Christian revelation.

Revelation, for the Christian, is never a matter of words. It is, rather, a series of Divine acts emanating from the Person and work of Jesus Christ. This implies living in a universe which is blessed by Christ and is the inheritance of those who have "received the power to become the sons of God." The Christian revelation is a real manifestation of God. If the age is to recapture the vitality of the apostolic faith it must renew the intellectual interest of the Church in the fact of the Christian revelation. For if man seeks the revelation of God, he finds that the wisdom which the Holy Spirit grants will become part of the wisdom of his everyday activities and part of his higher life as well. Christ's wisdom becomes his.

1 See Ephesians, 238.
If a God's name, through His supreme revelation in Christ and through His constant revelation in the history of mankind, takes on a new significance. The Past, the Present, and the Future are bound together in Him. If it is the vision of God in Christ that creates faith, in the case of those who are already Christians, that same vision confirms faith. Within this theoretical discussion of the revelation of God is found the practical answer to the anxiety of the Christian. The Fatherhood of God as taught by Christ assures us of His constant aid — regardless of our intellect:

"However intricate, perplexing, and difficult may be the speculations of theologians on this great mystery (the Christian revelation of the life of God), the substance of the revelation is received by millions of untaught men for whom the commonest technical terms necessary to define it have no meaning. The mystery is verified in their personal experience. They know that their life is a life in the eternal Son of God, and therefore a union with the Father. They know, too, that it was for this life that all men were created." 3

In turning from the discussion of revelation to a consideration of the broad task of theology, Dale continues to unite the theoretical with the practical. Defining the task of the Biblical and dogmatic theologian, he points out that the theologian must be a saint rather than a theoretician, with a clearly marked awareness of the Presence of God. For

---

1 See 4 Gospels, 48.
2 See Laws, 168.
3 Introduction to Schmidt, op. cit., p. xxiv.
if a person deals with the great truths of the faith, he
must be touched by the issues of the Atonement, the joy of
Christ's relation to man, and conscious of the power of new
life in Christ. The theologian's science is the science of
God. Therefore he must have a personal knowledge of God him­
self, combined with the speculation of others about God.
"The theologian, who is called of God to be the teacher of
the Church, must receive in larger measure than his brethren
"the spirit of wisdom and revelation' in the knowledge of
God." ¹

It is of great importance to notice that while Dale em­
phasises the primary place of experience in receiving the re­
velation of God, it is not just an emotional reaction. Reve­
lation and wisdom are combined in affirming the duties and
rights of the intellect in religion. Just as Manichaeanism,
which regarded the flesh as the foe of the Divine life, is
refuted, so the belief in Christ grants no approval to the
subtler Manichaeanism which considers the intellect as the
necessary enemy of faith, and as incapable of receiving and
understanding truth about the thoughts and acts of God.²

One interesting question remains regarding the use of
the intellect and God's revelation. Should the Christian keep
an open mind in considering the questions of religion? While
stating that we should keep an open mind on the discoveries

¹ Fellowship with Christ, 103.
² See ibid., 107.
of the scholars and theologians, Dale qualifies the statement in regard to the great subjects of the Faith. On these our decisions are made. We know the facts. Now it is our duty to assert and defend them. To be more explicit, we cannot accept any definition which obscures the glory of Jesus Christ as Son of God, Brother, Lord, and Redeemer. The Fact of the Atonement must be accepted, although we may discuss theories as to its exact nature. What then is to be intellectual freedom in theological inquiry? It is "a passionate loyalty to Christ, an incorruptible fidelity in the maintenance and defence of the faith which was once for all delivered to the saints - these are not irreconcilable." ¹

In Dale's age, as in ours, a strong intellectual conception of the great truths of the Christian Faith is needed if we are to have a strong religious and moral foundation for our thought. Definitions are necessary in order to clarify the real issues of the Faith. The task of the dogmatic theologian is to distinguish between the definitions of transcendent truths and the transcendent truths themselves. It is a major challenge to deal primarily with the latter so that in each age the work of theological reconstruction can be carried on. "We may be satisfied if in a generation we make one or two great doctrines clearer and are able to define them with more precision." ²

¹ Ibid., 113.
² Ibid., 265.
What are the criteria for Christian doctrine? There is one decisive test. Can it be verified by Christ's recorded teaching? Further, the theology of the Christian must be worked out in his everyday life, as part of the fellowship of believers. As Christian Churches, we are under a basic mandate to be faithful to Him Who is the Founder of the Church. Theology is the attempt of man to organise a coherent idea of what he has learned concerning God and His relation to His children. This comes from knowing God as He works within the life of His Church. Although Christian theology is intellectual, it has a definite influence upon the moral and religious vigour of its people. Where thought is vague, character is usually weak. The power and effectiveness of the theology of the Church is seen as it continues to be a reforming force among those who live within its fellowship.

Our theological creed is largely formed by the common faith of the Christian people among whom we live. We do not, indeed, accept their judgment as authoritative. We reserve the right to appeal to the teaching of Christ and of the Apostles... The traditional creed of the Church is the result of a long succession of generations; it can claim no authority to control our own belief, but its value as an aid to the formation of just conceptions concerning the contents of the Christian revelation can hardly be exaggerated.

In his own ministry, Dale continually calls his people to share with him this approach to a theology which combines

1 See Ev. Rev., 154.
intellectual respect with a loyalty to the Life and Teaching of Christ. He leads his age in affirming the need for a more clearly defined theology, and his comments on the nature of Protestant Christianity sound a prophetic note. He traces the development of the Christian faith and sees it as historical and superhistorical. It is historical, for it is founded on the history of Jesus of Nazareth in Whom the Son of God became flesh. Christianity rests upon the revelation of God in Christ. It has had its struggles and triumphs. It has influenced civilisation and although there have been trials of reformation and corruption, decays and revival, the faith has suffered no real break of continuity. "The great facts on which the Christian faith is founded have never been forgotten or denied." 1

It is also superhistorical, for it is built upon a system of supernatural events which determine our relation to God and establish the foundation of our religious life. The history of the faith did not end at the Crucifixion. Men of every land and of every tongue have since discovered Him as a continuing Living Power. "In Christ - not in the remembrance of Christ - but in the living, personal Christ, a great multitude that no man can number have found God." 2 The Christian faith is not just the story of Jesus' earthly ministry or a system of ethics based on His life. Rather, it declares that He lives

2 Fellowship, 42.
3 See ibid., 83.
as the King of all and demands that we submit ourselves to His authority. We miss a great part of the substance of the message if we worship Christ purely after the flesh. With a dead Christ the Christian message of salvation would be worthless.¹ For while Christianity is centred in history, its power comes from His resurrected Presence. "The historic Christ is the Object of Memory; the present living Christ is the Object of Faith, the Source of Power, the Inspiration of Love, the Author of Salvation."²

In discussing religion, and dogma in general, Dale's view of Christianity, although allowing for the expression of the intellect, clearly sees the Christian faith primarily as a Divine revelation. It is this same revelation that is held in trust by the "saints." The Christian is one who has actually entered into the possession of the salvation that God has accomplished for all mankind. "That is - the revelation of God in Christ, the Christian Gospel, which is the object of the faith of all Christians, and which is here described as 'the faith,' is committed to the trust of all who have been actually redeemed and restored to God by Christ."³ This is reiterated when Dale defends his Protestant form of Christianity and his adherence to the Congregational fellowship within that form. It is the Christ of the Gospel that remains his form and his guide. Dale re-asserts it in speaking to his own

¹ See ibid., 44.
² See ibid., 49.
³ See ibid., 93.
people: "Congregationalists have never abandoned the ancient position of the Church - the very foundation of the Gospel - that Christ and Christ alone can save mankind."  

In addition to affirming that Christ is central in the Gospel, we are warned against purely individual interpretation of this fact. This has always been a tendency of Protestant Christians. The individual man does not stand before God in his own isolated strength. The weakness of the view of the soul alone with God, Dale points out, is demonstrated in much of the writings of John Henry Newman. The testimony of both Saint Paul and Saint John contradicts him and those like him who would stand apart from their fellowmen. Newman's attitude illustrates the Two Gospels that seem to exist in the mind of the average Christian. One of them assumes that every man, in his relations to God, must be an isolated and separate personality. The other refutes this, affirming that the life and personality of every man are rooted in Christ, Who became incarnate for us and for our salvation.

These two gospels should be analysed in relation to the doctrine of the forgiveness of sins, the possibility of achieving personal righteousness, and the quest for personal perfection. The first gospel, urging isolation, teaches that Christ surrounds the isolated soul with influences that encourage him to repentance and renewed faith. The second gospel affirms the same, and goes on to say that man will never doubt

---

1 Congregationalist, Vol. 2, 1873, 57.
if his repentance is full enough. For according to God's purpose he is at one with Christ Who is the root of all righteousness. Canceling sin is not enough. Both gospels assume that man will receive the power to achieve a personal righteousness. But the second gospel emphasises that because man trusts in Christ, the foundation of his life is in Him.

"This larger Gospel does not merely contain motives to trust in God and love for Him, nor does it merely create the assured hope that the Eternal Spirit will aid the isolated soul in its endeavours to reach a consummate righteousness; it reveals the transcendent mystery of our true relation to the Lord Jesus Christ."

We are to be the sons of God by sharing the Sonship of Christ. This is the complete, full Gospel for the Christian. It declares that the perfection of man is found not in the discipline and development of man's own separate life, but by his sharing the life, the power, and the relation to God given us by Jesus Christ. We recognise a Divine order in Christ which belongs to all men. Here is the answer to the criticism of missions. Our theology is for the whole world. What we have come to know is that man was so created that his life might be grounded in Christ. If we tell all the people of the world the substance of the Christian Gospel, they will surely respond. "This is what we and our fathers have been waiting for ... the strivings, the baffled hopes, the defeats of centuries receive their interpretation in the discovery that we were made to achieve the power and perfection of our life in

---

1 James, 148.

2 Fellowship, 90.
Christ, but till now we had not found Him."¹

How is the Person of Christ related to the universe? The promises outlined above are made specific by Dale in his lectures on the Epistle to the Ephesians. Following the teachings of Saint Paul, Christ is shown to be the First-born, the eternal prophecy of creation, the very ground and existence of the universe, the medium through which all things were created, and the goal wherein all things find their perfection. The full implication of this Gospel which declares that all men achieve power and perfection in Him, is thus made clear by this exposition of the "cosmic Christ." This is the foundation for discussing the universal witness of the Faith to Christ.

Although the Christian Gospel has been received throughout the ages from tradition, each epoch takes the Gospel and, in turn, bears original witness to it. The Church of Christ is the stay of the Gospel as it takes it and relives it in its life and experience. God's revelation of Himself in Christ, both in its form and power, has been put to every practical test under all lands and conditions. As the faith of past generations took the belief granted it by God, under His same power it created the faith of the present. So must we in our age create the faith for coming generations. It is "our glorious responsibility of transmitting it uncorrupted and unimpaired to generations that are to come."²

¹ Ibid., 157 f.
² Fellowship, 90.
The Christian faith, which we transmit, is more than a development of the Judaistic tradition. It is essentially a new life in Christ. "The Apostles, who were Jews themselves knew they had been born again; they had been made partakers of the Divine nature." 1

In the knowledge and freedom of new birth, the faith of the Christian throughout the ages has been one of joy. The Apostles themselves remind us that we should rejoice evermore. If we take the representation of the Christian faith as given in the New Testament, we see although it may be a religion that comforts the sorrowful, it is essentially a religion of joy and not one of sorrow. For to the guilty, it offers pardon, to those who dread Divine wrath, it reveals His love, to those who are ashamed of their present life of failure, it offers the power and inspiration of the Holy Ghost. "The great Christian graces are radiant with happiness. Faith, hope, charity, there is no sadness in them ... the religion of Christ rekindles hope; it inspires strength, courage and joy." 2

The Protestant Christian seeks to retain the apostolic note of joy in the Gospel of Christ which has passed down through the centuries, by emphasising certain doctrines of the Faith that have been obscured or corrupted in the course of time. Protestantism stresses private judgment, the Supreme

1 Ten Commandments, 4.
2 Weekday Sermons, 118.
authority of the Scripture, and justification by faith. Each of these emphases must be considered briefly if we are to understand the full development of Dale's thought concerning dogma. He is essentially a Protestant Christian and our discussion of him as a theologian thus far should have shown his constant loyalty to the Gospel of Christ as it is expressed within the genius of Protestantism.

A traditional error of Protestantism has been to confuse the right of thinking with the right of private judgment. We are to exercise our right of judgment, not our fancy, in dealing with matters of faith. The basic emphasis of Protestant Christianity is not the right to doubt. Rather, we affirm that faith is the supreme duty of man. It alone is the means of restoring man to God and of achieving spiritual perfection. The Reformers were explicit in stressing this fact. The primary aim is to receive faith. It is our belief that faith comes before authority, whether the authority be an infallible Church or an infallible Book. Above all else, God in Christ appeals to each one of us to use our minds in seeking and knowing Him. "The revelation which God has made in Christ of His innermost thought and deepest life, of His Justice, His Holiness, His Compassion, and His Grace, is a revelation to all mankind; and Protestantism affirms that when God reveals Himself to every man, it is the duty of every man to receive the revelation as God gives it."¹

The Holy Scriptures are the primary source by which we

¹ Protestantism, 31.
receive His revelation. Many errors have been made by Protestants in evaluating the nature of the New Testament in relation to faith. The error of a belief in an infallible Scripture is deeply rooted. Instead of seeing the Word of God as a static code, we should see it becoming more varied and richer in expressing the good news of the Gospel. The authority of the Scriptures comes from our acceptance of His truth. The Truth does not come from bare authority.

We must see the Truth of the Scriptures shining in its own light. No infallible book should come between Christ and us. The right of private judgment, and the Protestant view of the Scriptures lead naturally to the basic doctrine of justification by faith. For "The illumination of the Holy Ghost is granted to all Christian men. We are all taught of God." It is our duty to see that the Bible is treated as the fountain of life. If, however, it becomes merely an authoritarian and external rule, the doctrine of Justification by Faith will gradually harden into a dogma without either power or glory in it. "The direct access of the soul to God - the direct access of God to the soul - this is the ultimate principle of Protestantism." The revelation of God in Christ and the inner light of His Holy Spirit is given to all.

Dale's conception of the use of freedom in regard to

---

1 Ibid., 35.
2 Ibid., 59.
dogma is possibly best expressed by our returning to a fuller discussion of his view of the Bible. As indicated by his comments on individual freedom, he seeks to preserve freedom along with a prior loyalty to the authority of Christ. Dale is one of the leaders of his age in repudiating a literal interpretation of the Scripture. This repudiation gives the key to his spirit regarding the Gospel which he feels is entrusted to every man. Although he recognises the value of "proof-texts" as evidence in support of a theory, he warns that the New Testament must be read in its entirety. Only then can the "proof-texts" receive their proper meaning.

Dale's comments on proof-texting illustrate his general attitude towards the Scriptures. While admitting that the proof-text method has value in presenting evidence in the support of a theory or against it, he warns:

I always feel that the least part of the Scripture proof of a great doctrine is that which appears in a catena of proof-texts; and I therefore recommend you not to suppose that you have all the light which the New Testament throws on any question which you are investigating, until, with that definite question before your mind, you have read the New Testament through from end to end.

The Bible then is not to be considered solely as a book of texts. Rather, it "contains the truths we have to teach, the laws which we have to illustrate in their relations to the lives of our people, the divine promises by which we are to console them in trouble and to strengthen their faith in the love and power
of God."

The Scripture is not to be regarded as a system of dogmatic theology. Rather it gives us the pattern by which we may grow into salvation. If the error of the Roman Catholic Communion lies in its doctrine of the infallible Church, the mistake of Protestantism lies in its conception of an infallible Scripture. The need of the Protestant is to believe in the contents of the Scripture before being bound by its authority. The choice of what is to be considered authoritative within the content remains a major problem for any Christian thinker. An incident in the life of Dale provides an interesting and trenchant illustration of the acuteness of the problem. When one of the reviewers of his book on the Atonement challenges that "The whole structure of Mr. Dale's argument rests on the traditional foundation of Biblical infallibility," Dale denies this charge, by asserting that "We cannot reject the authority of the Apostles without rejecting the authority of Christ Himself." He further states that a writer must begin somewhere, and for him the point of commencement is a belief in Christ's divinity, and in the trustworthiness of the four Gospels. This is the essential content of

---

1 Ibid., 118.
2 See ibid., 40.
3 See ibid., 53.
4 Atonement, xxiii.
5 See ibid., xxv.
the faith, which we must strive to maintain and pass down to future generations. The Bible is an external rule to be applied to the faith and life of its reader. The Scriptures shine in their own light. The books derive their chief authority from their contents as confirmed in the life of the saints who have lived the life of God in the power of what the Scriptures have contained. Progressive revelation is part of a plan of spiritual growth for the Christian.

The Holy Scriptures are witnessed to by each generation, showing forth their richness and variety. It is the task of the Christian teacher to dispel misconceptions of the Truth and yet to see the need for change and clarification within the worship and teachings of the Church when it is necessary. The challenge is met when a Luther or a Cranmer arises to begin the task, and the faith, modified greatly, leaps into new life and power. ¹

The Protestant Christian is obligated to expound and interpret both the Old and New Testaments if his understanding of the faith is to be complete. ² In Dale's age especially, when Old Testament criticism is at its height, he is challenged to give a complete analysis of the relation of the Old to the New Testament. His first emphasis is on the belief in a logical continuity between the Old and New Covenants. While we deny that the whole substance of the Christian doctrine is

---

¹ See Jewish Temple, 217.
² See Fellowship, 26 f.
found in Jewish ceremonies or in certain phases of Old Testament history, we affirm that all the New Testament allusions to the Jewish Scriptures are logically and philosophically sound. The Old Testament mind hints and foreshadows in its ancient system the outlines of a fully developed Christian faith.

There are two considerations which must be kept in mind when thinking about the Old Testament. First, in regard to revelation, we must recognise that the Old Testament is essentially true while still imperfect and elementary. Second, it cannot be considered on the same level as the New Testament. In other words, there are two divisions of revelation found within the Scriptures. "God spake in old times to the fathers by the prophets; God spake to us by the Son." The most important claim of the Old Testament lies in the fact that the Christian Gospel in its entire structure and spirit has relied upon the Old Testament tradition.

In every aspect of Biblical theology the Old Testament and the New show marked similarities and yet the way God speaks and acts is Christened in the faith of Christ. The Old Testament, in describing nature, never identifies God with its forces, yet upholds His majesty as Creator. The New Testament transforms the relationship by showing how God is absolute Ruler of the material world through Christ. God is troubled and angered by human sin throughout the pages of the Old Testament.

---

1 Jewish Temple, 33.
Testament. In the Gospel, God in the Figure of our Lord weeps over the sins of Jerusalem.

The attitude of Jesus regarding the object of worship furnishes another major point of comparison. The prophets place the worship of the soul and the obedience of man to God as primary. Jesus transmutes the Law and the prophets by His two Commandments, "To love the Lord thy God with all thy heart and mind and strength ... and to love thy neighbour as thyself." Throughout the Old Testament, God is seen and felt as near to man. In the Gospel, He is proclaimed as the Word that became flesh and dwelt among us. God, then, is not just a Person about Whom we read. He is seen face to face in the Christ Who enters into the sinful life of man to redeem him. "We see Him acknowledging that sin deserved suffering by suffering Himself before He forgives, and we hear Him inviting the guiltiest of mankind to return to the fullness of joy which is in His promise." 1 In the Old Testament, God's holiness is supreme. In the New, He, while still God, becomes a Man of Sorrows and acquainted with grief. But even His enemies cannot find evil in him.

To sum up the relation between the Old and New Testaments, we see how the two are inter-related in presenting the plan of God's salvation to mankind. If the later revelation had not been made, all the Law and the prophets would have remained a mystery, noble and true, yet lacking the final seal of reality. "Looking back upon Judaism, shining with the

1 The Congregationalist, Vol. II, 1873, 323.
light that rests upon it for those who have received the Christian Faith, we are able to discover how wonderful a revelation it was as a prophecy of the fuller revelation in which it was perfected."  

In looking more closely at the task of the Biblical theologian regarding the New Testament, Dale is conscious of a new atmosphere of reality, authority, and inspiration. The sense of reality is created by the feeling of the completion of ideas of the prophets whereby God's Kingdom is actually established on earth and God and man are united. The real power of the New Testament is found in its authority, and, although certain parts may appeal to us, it does not follow that we are free to say that only in these parts can any divine light and power be found. The inspiration of the New Testament is not within the pages of a book of Laws, but in the life of Him Who is the Gospel. It is in the Living Christ and the Four Gospels that Dale's faith in God is summarised. As A.W. Dale writes of his father's view, "His contention was that faith in Christ is trust in a Person, not a belief in a Book; that we believe in Christ not because we believe in the Bible to be supernaturally inspired, but that we believe in the inspiration of the Scripture because we believe in Him; that the ultimate foundation of faith is personal knowledge of Christ, and its originating cause the personal testimony of those who in our own time and before it have trusted in Christ and have found their faith verified in spiritual experience."  

1 Ibid., 324.  
The highwater mark of Dale's faith as a dogmatic theologian and, primarily, as a preacher rests in his unswerving loyalty to what he calls "the glorious Gospel." It is a "glorious Gospel" because it is the instrument of human sanctification.

"It is intended to transform mankind into the divine likeness ... it brings heaven within the reach of all the sons of men.... This is the promise it proclaims to a tempted, struggling race 'to him that overcometh will I grant to sit with Me in My throne, even as I also overcame and am set down with My Father in His throne.'"

"The glorious Gospel" replaces faith in tradition with a faith in Him. Despite disagreement on theological issues, men turn to Him knowing that He is the Way to the Father, as well as the Lord and Saviour of mankind. No other religion can make this claim. The appeal to the experience of the prophets or to Mohamet does not fire the seeker with the desire to follow them "even unto death."

If He gives each of us a "glorious Gospel," so also does He give all the sons of men a universal Gospel. When we consider the need of man and of his world it is the universal appeal of Christ that lifts us from possible despair to the knowledge that we are within His care.

"The authority of His law commands the assent of the most corrupt conscience, and brings the hardest heart in fear and shame to His feet ... our enterprise and our hopes of success are sober, because Divine Providence watches over and prospers our work, and the Spirit of God is with us." 2

1 Funeral Sermon for James, 32.
2 Special Occasions, 206.
It is vital to note this connection of the Gospel with the Holy Spirit, for it not only completes Dale's thought as a Trinitarian, but it lays the foundation for his doctrine of the continuance of the Gospel even when threatened by heresy. There is a danger within the thought of those who are part of the Christian Church to be so confident in the Gospel that they forget that even the Gospel can never be fully revealed unless it is preached in the Holy Ghost. Nor can its power be felt unless those who hear it do so in the strength of the Holy Ghost. When we seem defeated in our work for the Gospel we need to be reminded that defeat, as part of God's purpose, can be kindly. Our failures keep us from being swept into an atheism built on our own self-confidence. There is only one force which can reach the centre of man's life and that is the power of His spirit. "The Christian Gospel, in its purity, is as powerless to restore men to God as the most corrupt forms of heathen superstition apart from the power of the Holy Ghost."¹

A proper understanding of the nature and work of the Gospel in relation to the Holy Spirit helps to explain Dale's view of heresy and other deviations from the faith. Quoting Saint James, we are warned that "obedience to the law of God is inseparable from real faith in His love."² Practical heresies have existed within the Church since the earliest

¹ Fellowship, 85.
² Atonement, 188.
apostolic times and, although their power is minimised, "Wherever they exist, they corrupt Christian morality, they enfeeble the fibre and muscle of the Christian life. They must receive no toleration, but must be driven away and smitten down with a relentless hand." ¹

Although any motive that brings men to Christ is considered to be a legitimate one, how are we to test our doctrine? And how will this be accomplished, especially amid the agitation of many controversies in Christendom? The answer is found in the voice of God Himself which speaks to man of Jesus, saying: "Thou art My Son," "Let all the angels of God worship Him." Thankfully escaping from the transient controversies of our time, we, too, bow before Him Whom the angels are commanded to adore and exclaim, "Thou art the King of Glory, O Christ."² This is where the task of the theologian ends, as it began, in contemplation of Him Who alone contains the full answer to every problem and need.

It is fitting that Dale's general approach to theology be followed by a discussion of the doctrine of God, the key doctrine of the Christian faith, to which task we now turn.

¹ Loc. cit.
² Jewish Temple, 50.
An understanding of what Dale means concerning the name of God may serve as an introduction to his entire conception of the Deity. He equates God's name with His Person and work. His name is not considered an attribute, but, rather, it is God Himself. As we seek to comprehend His revelation through His name (or names) throughout the ages, we increase our appreciation of God and, at the same time, gain a sense of His immediacy. "His name sums up and includes all that He has made known of His nature, His character, and with our race. Above all He reveals Himself in the Head of Jesus Christ. The Incarnation is part of His greater promise of salvation in the act of the Atonement and His assurance of man's justification and sanctification. Even an understanding of His name and all it reveals does not remove the fact that the nature of God is essentially a mystery to mankind. His life and His relation to the world can never be fully understood or appreciated by human reason alone. It is the duty of man to seek to understand the beauty of nature, as it shows forth the variety of God's spiritual universe, His glory in part revealed in His appearance in His Person and life, while realising that belief does not rely on his strength and wisdom, but upon God's. Though God is infinitely mysterious, He reveals Himself to us. "His revelation fulfils - and it alone fulfils - the profoundest, the richest, the noblest conception of the
divine life." Our knowledge of God, then, rests on the basic premise that He is not inferred through our reasoning, but, rather, that He allows us to perceive Him. This is part of the plan of our creation. "We are so made that we come to believe that God is." 2

The traditional proofs of God are not to be ignored, but we must be on guard against placing too much emphasis upon them. "The existence of God is not the last link in a chain of deductions from truths which are clearer and more certain than life itself; it is the first link of the chain." 3 Real existence is known immediately and not by inference from existences which belong to another sphere of life. His revelation is not contained in a series of dogmas or ethical principles. Rather, He reveals Himself in dealing with men, with nations, and with our race. Above all He reveals Himself in the flesh of Jesus Christ. The Incarnation is part of His greater promise manifested in the act of the Atonement and His assurance of man's justification and sanctification. 4

God's accessibility to mankind reveals a measure of His plan and the depth of His mercy. Although He may be seen in the beauty of nature, as it shows forth the variety of God's spiritual universe, His glory is best revealed in His appearance to consecrated people rather than in consecrated places. No

1  Doctrine, 154.
4  See, Jewish Temple, 339 for discussion.
building is especially hallowed in a sense that God dwells more therein than in a Christian home or in a place of business. God will be present wherever we meet together in the name of Christ.

God, in creating man, establishes a relation between Himself and mankind which renders a knowledge of God possible. Each person must develop this knowledge in his own way. Belief in God differs from knowing Him. Belief marks the original relation between God and man, while knowledge of Him indicates a personal response in which we realise that we are in the immediate presence of the Eternal. The eternal World, God and self are the ultimate realities of life. They must be known by experience if they are to be known at all. God appeals to us in all the elements of our experience. This appeal of God involves more than conscience. He is essentially a God of outreaching power. "We feel His touch and know that the unseen Hand can be only His." To express it another way, "How God reaches the soul we know not... [but] 'in Him we live and move and have our being'." To feel His power upon us does not mean that our moral freedom is lost. We are free to yield to Him, reject Him, for every soul is free. It is for us to realise that it is He Who is powerful to save. We are charged with the responsibility to hear Him and to become doers of His Word. When we do this we are passing from the stage in our development where we have a belief in Him to the

1 The Four Gospels, 49.
The worship of God provides an ideal way of achieving a fuller knowledge of Him and of His purpose. For in worship He is able to call forth from our inner being the instincts and impulses which respond to Him. To be sure, a knowledge of God is obtainable from the example of parents and friends and from the visible universe around us, but it is worship which calls forth our most concentrated efforts, as we realize that God finds satisfaction and delight in human worship. This conviction of God's interest in our adoration gives life and a sense of reality to our worship. When we worship there is communion between us and Him. All the action is not on our part, for His heart is moved in response to ours. This is the foundation of all our reasons for worshipping Him. How God draws near to us in worship may remain a mystery, yet we have the assurance that we are one with Him, sharing His strength, His knowledge, and His peace.

God is more than an omnipresent power. His nature is essentially personal and we must not reduce our faith to a belief in just a power. "In these days it is the duty of the Christian preacher to assert with greater energy than ever the moral freedom of man, the certainty of a life beyond the grave, and the personality and authority of the Living God." A Living God is One Who sympathises with our sorrows, rejoices when we triumph and is sad when we are defeated. If

---

1 See Special Occasions, 65.
2 Preaching, 202 (underlining is mine).
we rob God of His personal nature we degrade Him:

For a Person, however weak and however obscure, is more august than any Power however great, however just, however benignant; there are no terms of comparison between them... If God is not a living person I am greater than He.

The faith of the Jews and of the Christian Church teaches the worship of a Personal God. As Christians, we believe we see the Father perfectly revealed in the Person of Jesus. This is the answer to Deism which puts a gulf between God and man, and Pantheism, which merges man's personality with God's. Our faith "finds in God Himself distinctions which, for want of a better term, we must call personal, and in union with the external Son of God we share His Divine nature and His eternal blessedness in the Father." The personal nature of God is best illustrated in His moral righteousness.

No law of righteousness exists apart from God. For all He commands is right and He cannot be separated from the laws He has ordained. God alone can assert and uphold the universal rule of His Eternal Law of Righteousness. We owe Him homage and obedience because He is the Creator of the Law.

In an age of decaying moral standards we are called upon to re-affirm His absolute sovereignty and moral rule. The Eternal Law of Righteousness is an immutable Law. Yet the

1 Ephesians, 59.
2 Fellowship, 160.
3 See, Ten Commandments, 9.
4 See, discussion, Atonement, 349 ff.
relations of rightness within it vary. "Given certain relations between beings, and a certain conduct is righteous - righteous by virtue of an eternal and immutable law."\(^1\) Concrete human righteousness, then, is not universal or eternal, but part of the Law of Righteousness. What man has to follow is "the universal and necessary obligation" of the Law of Righteousness to assure decisions and actions which are eternally just.

The ideal law is seen in God. His Person actively asserts His authority. When we obey Him, then, we are automatically obeying the Law of Righteousness. The punishment of man for his disobedience corresponds to the Law of Righteousness as it is identified with the Person of God. Man in his disobedience of the Law, insults the authority of his Creator as well. It is God alone, then, Who must receive satisfaction when His authority has been transgressed by His creatures. The story of the Christian faith is one where God, instead of accomplishing His purpose by inflicting suffering, takes our nature that He Himself may suffer. It is in the sufferings of Christ that the Moral Ruler, while maintaining His faithfulness to the Law is at the same time released from the necessity of inflicting punishment upon those who desire His pardon and deliverance. The Death of Christ for mankind's sin illustrates the great truth that God's freedom is not suppressed by the Eternal Law of Righteousness. God retains the power to forgive. A new relation

---

\(^1\) Atonement, xxxviii, Pref. to 7th Edition.
arises out of God's sacrifice in which men are to be told that they are subjects of Christ and that God, who reigns over all, has atoned for their sins. Although God does not fulfill the Law of Righteousness by inflicting penalties for sin, these sins deserve to be punished. God Himself became flesh to show His solidarity with the human race. Although He could not share man's sin and guilt, "He came into the dark and awful shadow which sin has cast upon the life of men. How dark the shadow was we never knew until it fell upon His great glory and eclipsed it. This ... is the revelation of God's estimate and judgment of human sin."

God stands for greatness, and righteousness, which He established by His first Law and perfected in His new Covenant (or Law) in Christ. His greatness means that He is greater than the universe and every deed and thought that is contained within its scope. He is removed from the changes and problems of created life. Further, "The Law of Righteousness itself, though not a creature of His will, is not above Him. In His supremacy the law is supreme.... In Him and through Him it exerts its august authority." In Him is the root of all righteousness, and righteousness created by man comes from His power. In the Old Testament, Abraham was the basis of God's covenant with His people, not Moses. The word covenant indicates the foundation and terms of His

1  Doctrine, 265.


3  See discussion, Jewish, pp. 238-248.
agreement with His people. It was Abraham who heard and obeyed the Divine call, and awakened His people to the glory of their inheritance. The Law was given to the Jews not because of their goodness, but as a challenge to be faithful to their trust. When they disregarded His covenant, God established His righteousness in Christ. His life in Christ substituted for the external law presented to the Hebrews the internal law given at Pentecost. It is His abiding Presence which challenges and judges us at the same time.

God's personality, as reflected in His judgment, can be understood only as we regard His active participation in the Law and His transformation of it by His sacrifice in Christ. The Christian God is not an onlooker on justice. He is a participant as the Moral Ruler of the universe and the Judge of men. ¹ The God we preach should not be a kindly good-natured God, who does not think very seriously of our moral character, who commands no obedience, but leaves us to order our lives as we please, "according to our light," who threatens sin with no penalties, and will make us all happy at last. ²

Dale calls this conception of God sentimental and corresponding to no reality. Instead, we must think of God as One Who has a right to rule, and One Whom we are under an obligation to obey. "We must assert God's authority; and if we assert it there are irrepressible instincts in the moral and

¹ Here Dale explicitly opposes Young's theory of a moral universe where the rules are self-acting.
² Preaching, 197.
spiritual life which will confess the duty of submission.\textsuperscript{1}

The first lesson of the Scripture is unlearned, if we do not discover that God is concerned with all the affairs of our daily life. He judges us not merely by our devotions and prayers but by our works.\textsuperscript{2}

God's highest glory is not His law but His Own moral perfection. "It belongs to the very life of God to be righteous."\textsuperscript{3} And, although we are often motivated to obey Him because of the fear of His curse or in the hope of His blessing "a more constraining energy belongs to what we may venture, perhaps, to call the example of the Lawgiver."\textsuperscript{4} As His sons, we are called upon to partake of the characteristics of God. For to be His sons we must share His life. The life of God calls for righteousness, purity, compassion, holiness and love.\textsuperscript{5}

A review of God's relation to His children gives us a chance for a deeper understanding of His Person. For as we seek to comprehend His personal relation to each of His children we see His life and work more perfectly revealed. We are called upon to learn of One Who has called us into communion with Him. "By this act of Divine seeking, He too is

\begin{itemize}
\item \textsuperscript{1} Loc. cit.
\item \textsuperscript{2} Weekday, 3.
\item \textsuperscript{3} James, 233.
\item \textsuperscript{4} Eclectic Review, "Positive Side of Deism," 261.
\item \textsuperscript{5} James, 235.
\end{itemize}
bound to us as we are bound to Him. There are ties on both sides." His love establishes His immanence. Holding fast to His immanence is the answer to a "scientific faith" which would determine belief by the size of the earth, the brevity of thought, and by natural law. His incarnation is faith's answer to the dilemma of our sinfulness and the hope of our justification.

The Fatherhood of God, through Christ, is the perfect illustration of His character. His universality is seen in Christ's declaring His fatherhood for all men. This is the "glorious discovery" of the gospel. Christ's promises, in fact His entire life, illustrate the reality of God's Fatherhood. This is Christ's primary purpose, and the revelation of the Divine Fatherhood is, therefore, not a separate element of revelation, but rather, its substance. "In any system of religion the conception of God determines everything else; and in the Gospel God is revealed as Father." The wrath of God as well as His redemptive activity must be seen within the framework of His Fatherhood.

Dale firmly believes that the knowledge of God as a Father does not conflict ideologically with the view of the Deity as jealous and wrathful. As Father, He is shown to have perfect knowledge of our souls. When this Divine knowledge is contrasted with our ignorance, we should be driven

---

2 See discussion, Fellowship, 123 f.
3 The Expositor, 1898, 5th Series, Vol. 1, 156.
to rely upon His support and to follow His guidance. But if we refuse Him, He responds as a jealous God Whose love has been insulted. God's resentment arises because "He cannot endure to lose any of the affection, trust, or reverence by which He has stirred our souls."¹ Men sin when they allow their communion with God to be endangered or destroyed. God's anger is measured by the extent of harm done by sin.

"Resentment against sin is an element of the very life of God. It can no more be separated from God than heat from fire. When men prayed God to forgive them, they did not mean that God should cease to feel resentment against sin, but that He should cease to feel resentment against themselves, although they had been guilty of sin."²

Saint Paul upholds the idea that the entire world is under the wrath of God. To escape this wrath means man must be delivered from his universal guilt. No subjective change, on man's part, can meet this need of deliverance from Divine condemnation. Dale points out that Saint Paul argues for an objective justification based on the Person of God Himself. This involves His attitude toward sin and the sinner. God's hostility extends from sin itself to mankind because of their sin. This hostility is part of His love, and His anger increases as His grace is refused. It is perfectly intelligible that God should be angry with us although he still loves us. To deny that He can be hostile to men because of sin, degrades our conception of Him. For God's righteousness as well as His

¹ Ten Commandments, 59.
² Evangelical Rev., 159.
love must be seen as infinite. His wrath indicates that He is not at peace with sin and never will be. Without His action at Calvary, God would be forever hostile to those who side with sin in addition to opposing sin itself. "His hostility to our sins has received adequate expression in the Death of Christ, and now He is ready to confer on us the Remission of sins for Christ's sake." 1

The Cross contains God's omnipotence as well as His purpose, and forgiveness. His work would be incomplete and His resources for the redemption of mankind insufficient if He were unable to win back the hearts of men and to break the force of sin. The Cross is God's great effort to bind to Himself forever men's gratitude, trust and veneration. His action upon Calvary establishes once and for all the relationship that will allow man to be redeemed from his sins, and to have the strength to sin no more.

"His submission is ... a ground on which our sins may be forgiven.... By His death.... Christ has rendered it possible for us, notwithstanding our sins, to retain or recover our original and ideal relation to God through Him; and since the loss of that relation was one of the greatest penalties of sin, what Christ suffered in order that our relation to God through Him might be maintained or restored, may be justly described as the ground on which our sins are remitted." 2

The sacrifice of the Cross is the deepest expression of His love and it puts a seal upon His purpose. In His redemption of the human race, He has shown us both the riches of

1 Ibid., 346.
His wisdom and His grace. His sacrifice is the measure of His infinite pity for all sinful and suffering mankind and also rejects His fidelity to the Moral Law.¹

The Triune Person of God fulfils the perfect way for the restoration of man. For in Him man can attain his perfection by sharing the life of the Eternal Son. The Son reveals His own perfection and accomplishes ours by sharing our life. In this restoration of man, God asserts His purpose in making the race a spiritual organism with Christ as its root. By his very constitution, then, man is called to achieve perfection in the power of the life of Another, Who, at the same time, is the ground of his being. "Our relations to God as His sons are grounded on the eternal relations of the Son to the Father, and the life of the Son and the communion of the Holy Ghost have been made ours that we may realize our sonship."²

The faith of Christendom rests on the revelation of the eternal life of God as expressed in Jesus Christ and in the outpouring of the Holy Ghost. "In union with the Son of God we share His relations to the Father and His eternal perfection and blessedness."³ The fact of His constant activity in our lives now assures us that God's Person is still real to the human race. It is the life and power of the Holy

¹ Jewish Temple, 42.
² Fellowship, 349.
Spirit which express the fulness of His Person.

The Old Testament record represents the Spirit of God as a divine Power which gives physical strength to mankind and only rarely acts as a sanctifying agent. Speaking generally, the Spirit of God in the Old Testament Scriptures is represented as an impersonal power — a Power working in the material universe and conferring on exceptional men exceptional endowments for exceptional purposes. The teachings of Jesus, however, describe the Spirit of God as a Person rather than as an influence. The personal acts of teaching, witnessing, guiding, and speaking are all attributed to the Spirit.

The personality of the Holy Spirit is not only based on the teachings of Jesus, but it is further borne out in Christian experience. In the redemption of man we know that God's movement towards humanity must be met by a response of man towards the Divine. This response is an expression of the consciousness of a divine Power in Whose strength we trust in God for forgiveness, obey His authority, and rejoice in His mercy.

"But where there is a divine Power there must always be a divine Person; this is not an inference from experience, but a part of experience; when a divine Power is acting upon us we know, we are conscious, that it is a divine Person that is acting upon us. And the divine Person in whose power we trust in the Father

1 Doctrine, 127.
2 Loc. cit.
3 Ibid., 231.
as revealed in the Son, submit to the Father as revealed in the Son, rejoice in the grace of the Father as revealed in the Son, is purely Another than the Father, and Another than the Son. He is a distinct centre and source of divine activity." 1

The names which are applied to the Holy Spirit indicate the gifts within the reach of man. He is the Spirit of truth, wisdom, power, and love. Above all He is the Spirit of the Son. Through Christ any Christian to whom His Spirit comes, may live again Christ's life on earth. Accepting His spirit we also claim His gentleness, purity, self-sacrifice and devotion to God. 2 What Dale is laying down here is the conception of the Holy Spirit as the determining factor in the law of Christian development and perfection. 3 St. Paul's witness shows that the spirit of God not only works for men's perfection, but has an immense longing for its fulfilment as well. "In us, that pain and yearning find utterance in groans; in Him, they lie too deep in His mysterious and infinite life for utterance - they are 'groanings which cannot be uttered'." 4

The Holy Spirit did not desert the Church at the close of the Apostolic Age. The destruction of the Temple was accomplished that men might know that all ground is hallowed. "It was expedient that the exceptional authority of the

1 Ibid., 143.
3 See, Essays and Addresses, 52.
Apostles should cease, that the supernatural presence and teaching of the Spirit should more manifestly belong to the whole Church, and to the very obscurest of its members. 1

Even as the Gospel was entrusted by God to those elected by Him, we, too, are commissioned to preach the Gospel. We are to preach it through the power of the Holy Spirit. We preach that men may discover for themselves the vision of Christ and the greatness of His redeeming power.

Although all men can receive the Holy Spirit, its gifts have been manifested to different men, at various times, in sundry ways. We are warned not to confuse "the restless activity" of the present work of the Church with the spirit of early Christianity. In our times the Church has confessed its duty to seek and save the lost, but New Testament Christianity, instead of duty, had a divine compassion for its evangelistic task. "To create this divine passion, 'Law is powerless; it is a supernatural gift.'" 2

The divine work of the Holy Spirit, which is the foundation of all Christian thought and work, is a necessity for us both personally and corporately in the Church. Even as He creates the love of Christ within the human heart, so we are chosen by Him to participate in this love. 3 His Person allows us to be renewed by His Spirit. For our part, relying on the gift of the Holy Ghost, our thoughts should ever be

1 Essays and Addresses, 52 f.

2 Life, 237.

3 See, Ev., 215.
concerned with the relations of man to God and on God's thoughts about human duty and destiny.

God's Person in the Holy Spirit is actively concerned with the relation of man to faith. His work is manifested in many ways. For "The Spirit was to comfort, strengthen, and teach those who loved Christ already; the Spirit was also to bring the enemies of Christ to Christ's feet."¹ Beginning in the Upper Room, God in Christ promised "another Advocate" Who would "abide" with them forever and Who would maintain the faith against all assaults. This promise to the disciples was not concerned with a new "influence" but with a Person Who would actively be their Leader, giving them protection, while supporting them in their battle for Christ and His Kingdom. This activity of the Holy Spirit means, then, that it is concerned with far more than being just a rebuker of sin. As Dale points out, "it is true that in all evangelical churches there is an acknowledgment ... that it is by the power of the Spirit of God that men are convinced of sin and drawn to trust in Christ for eternal salvation."² But, as he further emphasises, while the New Testament recognises that the work of the Holy Spirit brings man to repentance in Christ, it stresses far more strongly the duty and joy of the Spirit's presence which is given to those who already believe. The Holy Spirit, then, is essential for granting real penitence and for establishing and increasing real

¹ Ev., 178.
² Ephesians, 124.
faith as well.

This double ministry of God's Person in the Holy Spirit is proved by experience. Thus, in his preaching Dale can say, for instance, "I know that to preach the gospel so as to reach the hearts and consciences of men, we need a special gift of the Holy Ghost; this gift we ought to seek in earnest prayer."¹ In other words, the growth of faith in our lives is directly dependent upon the Holy Spirit, irrespective of what our life's work may be. Apart from the Spirit, man can be mastered by evil.² The Gospel gives us the assurance of His divine mercy first revealed upon earth in His Person incarnate in Christ and then continued in His Spirit.

Certain other implications for human life are clarified when we meditate upon His Person in the Holy Spirit. For in His continual work in the lives of mankind he is effecting a regeneration upon our souls which leads ultimately to His sanctification of human life. In what Dale calls "the newer Evangelicalism," man never becomes truly man except in the power of the life of God³ which is given in the sanctification and regeneration of human life. God's claim upon us is described as "a jealous one of generous resentment,"⁴ against those forces which would keep us from knowing and loving Him. Even as he asks loyalty from us, so does He give us the power

---

¹ Preaching, 203.
² See, Special Occasions, 37.
³ See, The Old Evangel and the New, 46.
⁴ James, 136.
to sustain this devotion.

Assured of His Spirit, man is empowered to imitate Christ in his life. "In the power of His Spirit, all His perfections may become ours." In other words, He provides that which He requires: power to serve and power to endure in the very same measure as Christ. All our prayers, our adoration, and our praise should arise from the realisation of this gift of His Spirit, which sets forth a reconciliation between God and man. His promise made in Christ, then, is fully validated through his action in the Holy Spirit. "This promise is the inalienable inheritance of the Church." From age to age mankind, in His Church, has received the illumination of His Spirit. God's inspiration has become ours and He demands duty as well as truth both in our personal lives and in the life of the world. The Spirit of God must educate man's conscience. Each age has felt His mercy and power through His Spirit "and while 'the Living God, the Saviour of all man', is with us, our courage and hopefulness cannot be extinguished."

These implications of God's mercy and power as reflected in His Spirit point to the Person of a Triune God. For "in the power of the Spirit, Father and Son have a common blessedness, and are eternally one." The doctrine of the Trinity is a summary of the fact, illustrated in the experience of the

2 Evangelical Revival, 139.
3 Special Occasions, 169.
4 Fellowship, 349.
past nineteen hundred years, that Father, Son and Holy Ghost are one God. Although we may be unable to accept the Trinitarian Creed as such, if we obey and trust Jesus Christ and believe that the Son and Spirit are one with God, our life is then grounded in the principles which the doctrine of the Trinity expresses. Thus our experience bears witness of Christ's testimony to the three persons of the Trinity. He was not personally identified with the Holy Spirit, and His whole relation to God was that of a person to a person. "The relations between Father, Son and Spirit are analogous to those which exist between different persons; they are not analogous to the relation which exists between different forms of the activity of the same person." ¹

Dale continually stresses in any of his discussions of the doctrine of the Trinity that the Trinity cannot be demonstrated by any process of philosophical argument, but by the way of faith and of religious experience. No analogy for God's Person can be satisfactorily employed for God is God. He stands by Himself. The Church, in its belief and practice, sought to define the doctrine of God's Person in Trinitarian terms. This it did in order to maintain a belief in His unity and to assert at the same time the divinity of the Son and of the Spirit. Although the doctrine of the Trinity has been defined and experienced by men throughout the ages, it is still "infinitely mysterious." Dale sums this fact poetically, "The cloud of mystery which conceals from us the Eternal mystery has shifted

¹ Doctrine, 150.
its place, but it is not dissipated."¹

The final argument for a Triune God concerns the fact that His Person alone is able to fulfill adequately the conception of the Divine life which demands both a transcendent and an immanent quality. In the Person of the Father, God is transcending man's life and thought. In the Son, He is revealed as incarnate in man; and in the Spirit, God dwells within man's higher life.

"Transcendence, immanence, the power of self-revelation - these are all included in the Christian conception of God in relation to man; and this conception may be the solid ground of a philosophical conception of God's relation to the whole universe."²

We need a God Who is "nigh at hand" as well as a God "afar off" and the Christian doctrine of the Trinity more than meets this need. The most wonderful manifestation of God is His revelation in Christ Who perfectly combines His immanent and transcendent qualities in His own person. In addition, He reveals the divine perfection of God. "It is the characteristic glory of the Eternal that in Him lies ultimate and supreme authority over all the realms of moral and spiritual life."³ What is even more comforting and remarkable is the fact that our righteousness springs from the Divine. Through the grace of His Spirit we are enabled to see God in Christ and to recognise His Voice.

¹ Ibid., 154.
² Ibid., 164.
³ Ibid., 159 f.
There is a large number of persons which sees the mystery of the Trinity as alien from the original Christian Gospel, and argues that the true Christian faith is that of Jesus as a Teacher. A study of His teaching in the Sermon on the Mount, however, shows that the authority of the sermon rests upon the doctrine of His Triune Person. His authority comes from One Who is greater than man. Indeed it comes from the lips "of One in Whom the Eternal Son of God, at the impulse of an infinite love for our race, became man that He might give us not only the law but the example of the perfect life and ... deliver us from sin and eternal destruction."¹ The recognition of His action in the Trinity drives us from a tendency to intellectualise the doctrine of His Person and makes us recognise that we achieve a sense of His presence and power only through a spirit of humility.

Creeds have been important in defining and, thus, protecting the assurances of the faith. However, it is only he who prays for the guidance of the Spirit who will capture the power of His Person within his life.

¹ Ibid., 167.
CHAPTER IV

THE PERSON AND PLACE OF JESUS CHRIST

Probably no writer in the Nineteenth Century, Roman Catholic or Protestant, has a more clearly defined and developed Christology than Dale. His entire theology is highly Christocentric and each aspect of Christ's Person, His pre-existence, Incarnation, miracles, Passion, priesthood, and His continuing Living Presence, all have a place in his thought.

His doctrine of Christ is grounded in and proceeds from his belief that "though it may be true, in the order of reasoned thought, that there must be a belief in the existence of God before a man can believe that Christ came from God, it is not true in the order of human experience." He denies that Theism leads to a strong belief in the Gospel of Christ. Belief in Christ actually strengthens a belief in God. For those who fail to see God in nature, or in His power manifest in the Old Testament, often find Him in Christ.

History shows that He is both a living and an historic Christ. Dale feels we need to retain both these aspects in our thinking of Him. It is enough to know Him "after the flesh," but "for the perfect strength and joy of the Christian life we must know both the Christ Who lived and died in the Holy Land eighteen hundred years ago, and the Christ Who, ever

\[1\] Doctrine, 41.
since His resurrection, has been saving and ruling men."

What He revealed can never be contained in any ethical writing, even the Scripture as the Word of God. For what He gave to man was far more than a collection of quotations from an inspired mind. The Gospels contain His history as well as His words. Taking the example of His sublime statement "God is love," we are told that Christ may never have expressed it in words, but that His entire life was the perfect expression of it. He came to show forth God's love. This is the brief summary and final result of what was revealed in His personal life, in the mighty and merciful works He accomplished, in His fastings, trials, sufferings and death. "The words of Christ are great, but Christ Himself is greater still." 2

It is His Person, then, that gives us the key to His life both as Teacher and Saviour. Because He spoke with an authority that no other man could claim, we see the Power of God Himself behind His teachings. He gave us not only the Law but the perfect life by which we might be delivered from sin and destruction. The work of the Teacher and the Saviour were united in Him. "Christ is the Saviour as well as the Teacher of men ... the Lord Jesus Christ died for the remission of sin. He bore our sins in His own body on the tree; He is the propitiation for the sin of the world; His death

1 Living Christ, 294 (underscoring is mine).
2 Atonement, 49.
is the ground of the forgiveness of sins." ¹

This work of His Person shows that He belongs to another order of life. The implications of the full Godhead are thus made plain. As we feel the identification of His humanity with ours, the Godhead is believed. His freedom from sin, His final authority in conduct, and, above all, His fixing of the seal of eternal life, show forth to all mankind that He is from the Order of Life seen in God Himself. "The gift of life is represented as His personal gift - not as the mere effect of the truth which He reveals..."²

It is constantly shown in the Gospels that it is His will to reveal the Father to us. His Life must be seen, then, in two aspects if we are to have any understanding of Him:

"You must appeal to the living Teacher, must be taught by Him Who is the Eternal Word - the Eternal Revelation of God."³

The very essence of Dale's Christology is contained in his discussion of the pre-existence of Christ. Christ's life is impossible for man to create. If we accept any of His claims, we cannot disregard His own identification with the Father. This union goes beyond the realm of human experience and enters into the deeper mysteries of God. His authority is absolute, and the Person who can exercise such power and can accomplish such works as He did must be infinitely more

1 Fellowship, 91.
2 Doctrine, 116.
3 Fellowship, 189.
powerful than man. Both His claim to a mystical unity with the Father, and the Apostles' recognition of Him as pre-existent, are part of the Gospel record. As we read His story it becomes increasingly apparent, as it has to countless men throughout the ages, that no human faithfulness or genius created the Person of the historic Christ; His Communion with God is eternal. When He was in the world, the relation "our Lord sustained to the Father represented and revealed an eternal fact ... the sonship of the earthly Christ has its foundation and root in relations eternally existing in the Godhead." This adherence to a theory of Christ's pre-existence helps Dale to expand his views of Christ in relation to the created universe. The Church has no doctrine of permanent relationship regarding Christ and creation. It has been content simply to uphold the view that He created all things and in some manner sustains life as well. Paul is possibly the best apologist of any of the Apostolic writers in that he attempts to present a formal doctrine of Christ and the world. He sees Christ as the First-born, as the root and ground of the universe's existence, and believes that all things were created through Him, for Him, and that apart from Him nothing would or could exist. Paul's conclusions are accepted by the Church. This understanding of His cosmic task illustrates

1 See, Doctrine, 122.
2 Ephesians, 42.
3 See, Atonement, 4-7 ff.
His authority.

One way Christ expresses His authority is as the Moral Ruler of the universe. His authority is both supreme and unique. "With Him we can hold no controversy. He is above criticism. On all questions concerning the character and will and purposes of God, Christ's teaching is decisive."\(^1\)

He, then, is the Lord of all men, without their consent. The authority was granted to Him by God Himself. Christ, then, rules not by popular consent, but by Divine right.\(^2\) His power as the Moral Ruler of the universe extends to inflict the penalties of sin.\(^3\) If we are to be true ministers of Christ we are warned not to lose sight of His mercy while discussing His authority:

You are to be ministers of Christ - have you anything to say that ought to make the authority of Christ more awful and august to the conscience and the will, and the mercy of Christ more tender to the heart, of every man that listens to you? \(^4\)

Dale sees the theory of pre-existence as uniting Christ both to man and to God in a way that no Adoptionist view can accomplish:

Since, then, the children are sharers in flesh and blood, He, the eternal Son of God, 'also Himself in like manner partook of the same....' That is, the brotherly relation between Christ and us did not begin when He

\(^1\) Evan. Rev., 151.
\(^2\) See, Fellowship, 66.
\(^3\) See discussion, Atonement, 362 ff.
\(^4\) Preaching, 19.
was born in Bethlehem. Before His incarnation, He was our Brother, and when things went wrong with us it was a brotherly act - an act done at the impulse of brotherly affection, to come and share our troubles that He might deliver us from them. We are not brethren of Christ because Christ has assumed our nature; Christ assumed our nature because we were His brethren. 1

Turning from belief in His pre-existence to belief in His Incarnation, we find that God in Christ, the basic truth of the Christian faith, is the final answer to the charge that our God is not an immanent God. The Christian Church has fought those who would distort or rob the Person of Christ of its full meaning. The doctrine of the Incarnation has been kept inviolate because men realise that it is the final answer of God to the human fear that He is too powerful and high to desire any intimate and permanent relation to mankind. 2 His Person permitted man to see for the first time sinless humanity reflected in His glory. "We need no 'earthly tabernacle,' 'golden candlestick' or 'table with its loaves' to remind us of God's glory, for we have seen Him ourselves, and the splendour of the heavens has become pale ... in the presence of the glory of God revealed in the face of Jesus Christ." 3

The mercy of God stands out as the essential quality of His presence. The Atonement is built upon this fact.

1 Fellowship, 5.
3 Jewish Temple, 268.
Christ revealed God's mercy in His words and in His parables, but above all in His assumption of our nature to the fullest extent by enduring the agonies of the Cross. "He comes to us that we might come to Him." The mercy of God, then, reveals a Divine partnership. In it we discover that by the very constitution of our nature we are to attain perfection in the power of Another - yet He is not really Another, but the very ground of our being. Thus, His relations to God determine ours. These relations established by Christ between God and man are essentially personal and have never been defined in terms of their application to mankind in general.

In any discussion of the Incarnation, the question of subordination in the consideration of the Persons of the Trinity is usually raised. It is answered briefly in the affirmation that each Person has always kept its separate identity. We know that in Christ we have seen the Truth in His relations to the Father and we are sure that in His Person God is truly revealed. The relations between Him and the Father have their foundation in the life of the Eternal. Further speculation ends in our recognition of the fact that the mystery of His life is impenetrable, but that "The Incarnation reveals the truth ... in some wonderful sense the Father has always been the Father, the Son the Son. And the

1 Life, 604.
2 See Atonement, 7.
revealed relations of the Spirit to both Father and Son have also their eternal ground in the Godhead. Concerning Christ, we see that from the very beginning He is God. In the Incarnation, His eternal life and perfection are shown to all mankind through His obedience and submission to God's will. "In the Spirit there is a synthesis of the two forms of perfection, authority, and obedience; and in the power of the Spirit, Father and Son have a common blessedness and are eternally one." 

His Incarnation tells that He has been identified with us from the beginning and that our closeness to God as His sons is based on the eternal relations of the Persons of the Trinity. The relation of the Son to the Father, and the life of the Son, in addition to the communion of the Holy Spirit, is the foundation of His fellowship with us. Even as we were created in Christ, we are sustained by the fellowship established in and through Him.

The Person of Christ proclaims Him to be the Lord of every man's life regardless of his position or work. His title of Lord is attested to in His moral suasion, His constant appeal of love, the fact of His divinity, and in His authority as earned through His perfect submission when taking upon Himself the responsibility of man's righteousness before God. He is the Lord of life because He reveals the

1 Doctrine, 151.
2 Fellowship, 349. 208 ff.

2 See, Weekday Sermons, 25.
wealth of the fulness of life, and it is this fact that wins mankind to Him. The immortal hopes and the expression of His infinite love combine to touch man's moral imagination and his deeper emotions. The Gospel is a mystical Gospel and men have to be taught the mystery of new birth in Him. We must assure them that we are not narrating a history, but proclaiming the fact that the Christ of the Gospels is alive; we must show that He is seeking to save the lost and that in His divinity He has lost none of His compassion and gentleness. To do this we must feel the power of His Spirit and have a vivid impression of Christ's life. ¹

As during the earthly days of His life's work, Christ is with us now. He watches us with love. He watches us not to see whether we fall or not, but to help us stand upright.² Yet in His help, He respects individual freedom. He never forces the door of faith. This is illustrated in the Gospels when Christ in His dealings with His apostles always respects their personal freedom. He never seeks to control them by the sheer force of His personality. Thus the title of Christ as the Elder Brother is a favourite one in expressing both His guidance and His respect for personal freedom. We do not only sow what we reap, but we are conscious that we reap what Christ has sown as the Elder Brother.

If we regard the work of Christ purely as that of the Elder Brother, we stop short of the complete Gospel. We must

¹ See, Preaching, 208 ff.
² See, Weekday Sermons, 25.
proclaim His divinity and explain it if we are to comprehend fully Jesus as the Lord of Life. His divinity is not separate from His relation to and plan for mankind. Rather it is a mark of honour granted to the human race. In claiming Christ's divinity, we are affirming that whatever disaster may have come upon our nature, it is still capable of receiving the Godhead.¹ The Divine Christ is the hope of our humanity. "His human perfection was really human, but it was the translation into a human character and history of the life of God. He is living still."² In Him we find the basis for the life of the individual and of the race as well.

The life of the race, with Christ as its foundation, is fundamentally a life of righteousness achieved by His submission to the will of God. This act of divine obedience of the Son to the Father is Jesus' offering Himself to God as a security for future righteousness. In this particular phase of his thinking Dale returns to his theme of the Eternal Law of Righteousness and holds that Christ's act of submission carries with it our justification. "Christ is the prophecy of our righteousness as well as the sacrifice for our sins ... for He came down from heaven to give the very life of God to man, and in the power of that life all righteousness is possible."³

Dale never forgets that although we rejoice in the

¹ See, Jewish Temple, 84.
² Ephesians, 320.
³ Ibid., 321.
fulness of the Lord's divinity, as the Son of God, the whole Christ is understood only when we link His eternal qualities to His historical manhood. In a time when historical criticism shattered the thought of many theologians of his age, he keeps his mind open to receive the new form of criticism without losing his theological perspective. Recognising the value in analysing the events of Christ's historical life, he warns that our view of Him must be more than an historical conception. For we lose the full glory of His Person if we restrict our views to the bounds of His earthly life and do not see His resurrection and continuing presence in the Church as well.

While the historic Christ should be the object of our memory, the living Christ is the object of faith, here and now. He is the Source of all our power, the inspiration of our love, the Divine author of salvation.

While holding to a belief in a transcendent Christ, the Church needs to recapture the humanity of Jesus. If we can do this we will reach the place where we will be able to arrive at a fuller understanding of His nature and work. When Dale speaks of a "return to Christ" he does not mean an interest in the purely human experiences of Jesus and His earthly ministry. The facts are incidental to the Christ Who was transformed by the Resurrection. It is upon the Resurrected Christ that the apostles built their witness. Only when His divinity became manifest did they fully appreciate the fact of His humanity.  

1 See Doctrine, 102.
We must not allow His intellectual, spiritual, and moral life to be separated from the rest of His humanity, yet, at the same time, we must fight a tendency so to blend His humanity and divinity that all human limitations disappear. It is vital, therefore, that we consider the great truth that in Jesus Christ "the Word became flesh and dwelt among us."\(^1\)

The fact of His humanity may be introduced in three ways: First, as it is recorded in Mary's story of His manhood; Second, in His ministry which testifies to His hunger and thirst and to the gradual growth of His mind and body; Third, in the ordinary impulses and purely human affections of His life. The realisation of His full humanity recognises the fact that He was limited in body, intellect, and in His emotional and moral nature.\(^2\) In the discussion of His soul, the doctrine of His humanity becomes more explicit. The tendency on the part of many scholars to affirm His bodily humanity while denying the humanity of His soul is heretical. For "human nature does not consist of a body merely; and it is certain that the Lord Jesus 'humbled Himself' to the limitations of our intellectual nature, as He assumed an external

---

1 What Dale seems to offer is a choice between an Adoptionistic and a Chalcedonian Christology.

2 See ibid., 51, 58 f., 64. Dale in his concern to safeguard the genuine human experience of Jesus, although he does not identify it as such, follows the central principle of the Kenotic theory: "The eternal Son in His incarnation by a voluntary act limited himself to a historical human consciousness and human faculties of knowledge and action." (As defined, Quick, Doctrines of the Creed, London, Nisbet, 1949 ed., 132) See also Charles S. Duthie, God in His World, London, Independent Press, 1955, 28-33, for a contemporary defence of the Kenotic theory.
form. How one can do this while being Divine is question-
able, yet the inexplicability of the fact does not necessar-
ily mean its denial. Jesus certainly had the ordinary affec-
tions of humanity and His temptations show the human path
that He trod towards the throne of God. We cannot escape
the fact that his moral nature was just as much ours as His
body.

Dale sums up a discussion of Christ's humanity by re-
affirming that the manhood of Jesus had a vital role to fulfil:

Remember what man was according to God's orig-
inal idea: See Christ crowned, as a result of
His suffering, with glory and honour, then tell
me whether after all, human nature may not be
wonderful and sublime. 2

He is, then, fully man and yet He is presented as being great-
er than other men:

He is tempted; but the temptations which as-
sail Him are such as might well assail the Son
of the Eternal ... their appeal is to One Whose
personality is unique greatness.... They [His
words at prayer] express at once the reality
of His union with the Father, and the reality
of His acceptance of all the conditions of
humanity. 3

It is at the foot of the Cross that the fulness of His
humanity and divinity comes to fruition, for we cannot forget
that although God became incarnate in Christ, it was a man
who died on the Cross. We cannot put a gulf between the di-
vine and human elements of His nature. For "Christ suffered;

1 Jewish Temple, 104.
2 Ibid., 83.
3 Living Christ, 61.

3 See, Special Occasions, 306, for discussion.
and though on the Creator suffering cannot rest, Christ was, nevertheless, the Creator."

Dale turns to the miracle stories in the Gospel to illustrate the relation between the Divine and human elements in the Person of Christ. In defining miracles, we are told that "miracles are the manifestation of supernatural power ... they prove He brings you a message from Heaven; you receive the message, not because the miracles prove it to be true, but because the miracles prove it comes from Him Who will not deceive His creatures." Miracles, then, are inherently part of the nature and promise of God. They are not only the result of the filial faith of Jesus, but they prove His power and illustrate the veracity of the claim that He is the basis of new spiritual life for those who seek Him.

The miracles, containing supernatural power, demonstrate Christ's compassion. They reveal a power and sympathy that breaks through the limits imposed by physical science. Scientific data can never measure the witness of the followers of Jesus. With this thought in mind, the answer is given to three a priori objections to the miracles:

(1) that they are impossible;
(2) have no testimony;
and
(3) that God will not interrupt the course of nature.

---

3 See, Special Occasions, 308, for discussion.
The Cross is of great value in helping us to get a more complete picture of the Person of Christ. It is a concrete "test and proof of the energy of His love for man and zeal for God ... establishing between ourselves and Him an immortal sympathy."¹ The Cross does more than mark the fidelity of Christ to the truth. It is a lasting testimony that it was His intention to die for men. While such a death as His is a divine revelation of love, the fact of death is left without an explanation if we are simply assured that Christ died to demonstrate His love for mankind.² Thus Dale seeks a doctrine of the Atonement. But the fact of Christ's death, showing forth the "immortal sympathy between Him and us," is still the foundation upon which he begins to build.

As necessary as it is to preach the Cross and the crucified Christ, an overemphasis may also be as great an error as the error of neglect. It was one of the "immeasurable evils" which the Roman Catholic Church inflicted upon the Christian world "That it held constantly before the eyes of the Church the exhausted, agonised form of Christ on the Cross ... depriving them of the animation and courage inspired by the knowledge that He is now on the throne of the Eternal."³

In considering Christ's work both as crucified and as victor, we ask, "Does He redeem us by revealing God or does

¹ Jewish Temple, 88.
² See, Atonement, iv.
³ Fellowship, 48 ff.
He reveal God by redeeming us?" Rather than being just a jeu de mots this statement contains two approaches to the saving work of Christ. We must choose the statement that His death is a direct result of His purpose. As such "the death of Christ has such a wonderful power, that it inspires faith in God, and purifies the heart, though the doctrines of the Atonement may be unknown or denied."¹

Instead of dwelling on the death of Christ and expanding it into a theory of the eternally crucified Christ, Dale, while admitting the powers that crucified Him are still alive in the world, stresses that the power and glory of Christ are ever present to fight against the forces that plotted His death. Warning that we lost the full power and glory of Christ if we attempt to formulate a theory of His continual death, he argues:

We are not ashamed of the Cross; to us it is the symbol of triumph and the memorial of salvation; but it is not fitting that we should forget the glory which preceded, or the glory which was to follow. He is no longer in the garden, no longer on the cross, no longer in the sepulchre. We are adoring, not a living Being, but a creation of our own fancy, when we pray to a Christ crowned with thorns. He has resumed His former glory. He reigns at the right hand of God. He wears the signs of the most awful and august authority. ²

We must see the full continuity of His life when we consider the Person and place of Jesus Christ. His restoring power as the High Priest of God follows the understanding of

¹ Atonement, 4.
² Jewish Temple, 63.
His prior role of the Suffering Servant. One cannot give us the full picture of our Lord without the other. He asks us to be filled with His Spirit in preaching to others the full and continuous sense of His life. Christ's life is a continuous manifestation of what God is and of what He has done and is doing. The Resurrection is the core and reason for the underlying hope of the Christian. It is the great fact that moves our thought out from a recitation of historical data to the proclamation of the good news of a Living Truth. "The resurrection of Christ is an event - the greatest of all events - in our own personal history." When He rose from the dead, human life ascended to a higher level ... was completely penetrated with the love of God, and entered completely into God's eternal kingdom."¹

The triumphant Christ becomes the Head of a new race. The present salvation which He has accomplished points towards the perfect salvation which is to come. The new life which is in Christ is ours and is a living reality. His Person is believed in the light of the Resurrection. Christ, then, is the Sovereign of all mankind and we belong to Him now because He atoned for our sins as a race. Because of His sacrifice, God is now the Saviour of all man."² This theory of Dale's is termed by some "the fact of the glorification" of Christ. In His return to the Father, "He did not cease to be man, but it would appear that His human life was

¹ James, 196.
² See, Special Occasions, 175.
wholly transfigured by the life of the Eternal Son, Who was in the beginning with God and Who was God ... and His glorified humanity is the very home and temple of the Spirit of God."¹

After the resurrection of Christ there was not a return to life, but a new life was inaugurated instead. The whole idea of His priesthood and of His kingship centres on this new life. In the Jewish writings, the High Priest's vocation was centred on his humanity and on the fact that his commission was from God. The Christian faith draws an analogy to these qualities when it regards Jesus as High Priest and shows Him as having a unique access to the Father. He, too, is the High Priest appointed of God as the representative of our religious life and

When the darkest and stormiest hours come, I may forget all my danger and trouble, and master all my dread lest God Himself should forsake me, by looking unto Jesus - the divinely appointed Head of the human race, through Whom we may all ... return to God. ²

Dale is here expressing the need for Divine strength. We wait for more than sympathy from Christ. We need to feel that behind His sympathy is a Divine power.³ In the presence of God He pleads for us. His is the supreme confession of the righteousness of the Divine order. We have the assurance that the power of His Spirit is always in the Church, "and at last He will draw us completely to Himself, and we shall

¹ Doctrine, 145 ff.
² Jewish Temple, 153.
find ourselves in the Father's house."¹

His sympathy in Heaven demands our action. Christ's presence in Heaven will be of no help to us unless we "come boldly" to God's throne of grace to receive His mercy. Observing the Person and place of Christ, then, is no passive matter. He inspires us to petition, to confess, and to witness. The recognition of His grace transcends His love and leaves the Law behind. The fact of His Person dominates our lives and establishes our hope. "The infinite love of His Heart for the human race is revealed to us again, that with firmer confidence and more exulting joy, we may proclaim that He wills that 'all men should be saved and come to the knowledge of the truth'."²

The fact that Christ lives to-day in all of His power is the great truth that completely captures Dale's thought. His writings repeat the assurance that His saving Person enters into our everyday lives and Christ claims them even while interceding for us at the throne of grace. He is the saving truth. If He died for our sins, in Him the remission of sins still continues that "we might have the power for all righteousness and His resurrection is the prophecy of our own."³ The message of salvation is more than "knowing Him after the flesh." For the apostles, in understanding the

---

¹ Christ and the Future Life, 79.
² Special Occasions, 177 ff.
³ See, James, 217.
fulness of His Person, saw that the limitations of His human life were removed by the Resurrection. Then they were prepared to accept His own words - "All authority hath been given unto Me in heaven and on earth." Not until they had received this new knowledge of the glorified Christ could they be commissioned to make disciples of all nations.

The Person and place of Jesus Christ is man's one lasting hope in spite of doubt and denial. In an age of scepticism, Dale's testimony to His Person never wavers and he affirms in all his writings, through his life-long span, that

Long after the gloomy but resistless flood of scepticism has rushed over the continent of our early beliefs, the conviction that God was in Christ rises in solitary strength above the dark and restless waters; and if ever even that is submerged, it is the first to reappear above the receding tide. 2

1 See, Fellowship, 45.
CHAPTER V

MAN'S GUILT AND GOD'S FORGIVENESS

The Christian doctrine of sin is epitomised by Dale in the words of Saint John: "Everyone that doeth sin doeth also lawlessness." Dale establishes the basic structure of sin upon a legal foundation which gives substance to his entire discussion of sin and forgiveness. Mankind is born under a law which has a three-fold influence over conduct. It determines how we ought to adjust our personal life, it establishes the reason for our duty to others, and it sets forth our duty to God. When this law is violated, in any of its three relations, man is guilty of sin.

All the demands of this law, under which man is placed, are sustained by God's authority. Why are we under such a law? Disclaiming that the Divine plan was to create man under law, and holding to the view that faith in Christ and not law is the original rule of our perfection, Dale believes we came under the law through our choice of evil. This is a central fact of the Gospel. In falling away from the law to which we are now bound, sin is transgression not only against ourselves, but against God. Man's sin is never a vague idea; it is an

---

1 As quoted by Dale, Doctrine, 198.
2 See, ibid., 199.
3 See, Dale, James, 184 ff.
intensely personal thing that affects all and every part of man's nature. This is true not only personally, but it is verified in the corporate life of mankind. "What the Gospel assumes ... is the fact that men are actually sinners - all men, that the race has fallen away from God and needs redemption." ¹

This double view of sin, as both individual and corporate, is one of the distinctive emphases of Dale. It is of fundamental importance in understanding his conception of the quality of sin and of man's deep involvement in evil. It is constantly stressed that all men share in sin and that the Christian faith testifies to the need of their deliverance. While each man is responsible for his individual sin, he is also involved in the sin of the race. The two truths stand together. ² When the Christian Gospel calls a man a sinner it means that in the very centre of his life there is a settled refusal to place God's righteous will above his own will, and to acknowledge His august authority with true reverence. ³

Human nature is a complex matter, and mankind is not capable of rendering judgment upon itself. For "as in the worst men there is generally left some trace of goodness, so in the best there is generally left some stain of evil." ⁴

¹ Dale, Doctrine, 215.
² See, ibid., 186.
³ See, James, 185.
⁴ Weekday Sermons, 33.
The Gospel is realistic in affirming man's corporate fallen nature and teaches that all men need God's mercy. This includes the forgiveness of their sins and the removal of their guilt. The universality of sin and guilt is not only grounded in the authority of the Apostles but in the witness of our individual conscience, which condemns us daily, as well.

In recognising himself as a sinner, man is aware that his sin is not just a disease but, rather, an offence against God which deserves Divine punishment. From this realisation of rebellion a sense of guilt arises. Dale, in a lecture appraising the qualities necessary for a minister, stresses this sense of guilt in the life of a man by saying:

He [the minister] must have an awful sense of the guilt - not merely the evil - of sin; he must be vividly conscious of his own personal responsibility.... He must insist on the true nature of sin as a crime deserving punishment - not merely a disease requiring to be cured. 1

In any attempt to rescue man from sin and spiritual death a sense of guilt must first be awakened. It is an awareness of guilt, above all else, which makes man's life unbearable, and which makes him turn to Christ. Guilt is a lasting feeling, for, when once it enters into the life of man, it cannot be ignored. The first pangs may develop into a dull pain, but man can never be sure that the first sharp impact of guilt will not recur. "Nothing is more intensely real than the sense of guilt; it is as real as the eternal distinction

1 Fellowship, 254 ff.
between right and wrong in which it is rooted.\(^1\)

How can a man be awakened to its reality? This is answered as part of a philosophy of conversion in which the method of attack on guilt varies:

Sometimes the sense of guilt may be awakened by a deliberate and persistent assault on a particular vice; sometimes by compelling the conscience to pronounce judgment on the character of a life which may be free from vice ... but - the death of Christ, which is the supreme revelation of the Divine love \(^2\) is also the supreme revelation of human guilt.

The question, "Do not such tactics involve an appeal to fear?" is answered by Dale in a long quotation from Scripture in which he flatly states that we learn from Christ Himself Who has declared that a judgment of woe will be upon those who are unrepentant. This is further qualified with the statement that although terror should never be used as a major method of conversion, we have a duty to bring to men's attention the wrath which men's sin arouses in God. This is characteristic of Dale's own preaching. But he is clear in stating that his purpose is solely to bring men to a realisation of guilt, and of the dangers of remaining in sin. Thus, they may be led to turn to Christ.

Is the universality and depth of man's guilt a result of his original sin in Adam? In his early ministry at Carr's Lane, Dale causes great alarm among some of the people of the church by repudiating the belief that we are made sinners by

\(^1\) Gospels, 14.

\(^2\) Preaching, 211 f.
Adam's sin. In explaining the Pauline phrase, "For as by one man's disobedience many were made sinners; so by the obedience of one shall many be made righteous," he argues that the Apostle used the story of Adam's sin not as an explanation of the sin of the race, but, rather, to illustrate the greatness of God's salvation. He accepts the view that we are morally degraded by the sin of Adam, but rejects the Calvinistic theories that attempt to explain the fact.

Returning to the argument of Paul, he feels that the Apostle never tried to explain how man was made a sinner by Adam's fall, but rather used the story to show that we are wrongdoers with Adam rather than transgressors committing his sin. Dale seems to have held this view consistently, for in 1880 in a discussion of the Gospel in the Church he writes:

The doctrine of original sin, as far as it asserted hereditary corruption, is indeed only another form of stating a moral theory which is regarded as a modern scientific discovery; but the imputation of the guilt of Adam's sin to his descendants seems to us a monstrous and intolerable conception. 2

What, then, can be said of original sin at birth? Do we at birth incur Divine anger and are we, apart from our own action, under God's curse? Repudiating both the Westminster Confession and the Articles of the Church of England, which contain this view, Dale describes them as contrary to the view of Christ and of Paul. Instead, for him, a man becomes a child

1 Life, 112 ff.
2 Ephesians, 194.
of wrath only when he has broken the law written in the heart and defies God. Man's sin is essentially a misuse of his volition, and this tendency to misdirect his will is born within him. Under the law of heredity specific moral evils, which are constitutionally present in parents, are passed on—we cannot tell how—to their children. We are, perhaps, more accurate when we say that the specific moral evils present in the parents re-appear in the children. Thus, we can believe in the transmission of concupiscence while denying that sin itself is present at birth.

The universality and depth of the doctrine of original sin is illustrated by his view of its consequences as expressed in man's mortal state. For, if man had not transgressed God's law, he never would have had to die. Death, then, is the visible proof of man's disobedience and of the fact that he is now under the dominion of powers that are other than God's. Man can be saved from such bondage only through the power of Christ and His sacrifice. For, in Him, "Death which was once the sign of God's anger has been made the most glorious proof and illustration of God's love." 3

Dale is extremely conscious that his age has lost the sense of the actuality of the forgiveness of sins in Christ and the feeling of liberation and restoration that accompanies such a realisation. Appealing, in his usual manner, to Scripture,

1 See, Doctrine, 205.
2 See, Jewish Temple, 110.
3 Ibid., 111.
he emphasises the central place which the doctrine of the forgiveness of sins has in the life and teachings of Jesus.

In particular he mentions the parts of His Prayer, the Last Supper, and the admonitions to the disciples which mention the idea of forgiveness. The Apostles followed the commandment and example of their Lord in preaching to all the remission of sins as one of the chief elements of salvation. Why, then, have we lost the doctrine? Dale feels this is a fundamental question, and he answers it by saying, "I ... believe that the indifference with which the forgiveness of sins is regarded in these times is a result of the decline of faith in a living God."

With the decline of a belief in the forgiveness of sins because of a failure to hold a full conception of God's nature and power, the fact and meaning of the Atonement ceases to be central to the Christian message. When this happens, the heart of the Gospel is cut out. The remission of sins and guilt is never an abstract idea to Dale, but, like the fact of sin itself, is rooted in human experience. He sums up the relation of sin to the Gospel message by saying:

The Christian Gospel is not a theory of God's ideal relations either to the universe or to the human race... It finds man where he is. It is not a philosophy, but a Divine appeal to man in his guilt, weakness and misery.

Thus, Dale sees the good news of the Gospel beginning with the

1 Evan., 157.
2 Fellowship, 63.
action of God in the Incarnate Lord. A full understanding of his position cannot be reached without discussing how he considers the wrath of God as part of this same redeeming action.

As has been pointed out earlier in Dale's view of the fact of sin and guilt, the wrath of God may be poured upon the heads of those who remain unrepentant, but His wrath must be explained as a part of His love:

That God should be angry with us though He loves us, is perfectly intelligible; and we may even find it possible to believe that His anger may at last become so great, that if it were revealed, the revelation would utterly consume and destroy us. That He should be hostile to men on account of sin, is not so easy to believe; but unless we believe it we must suppress and reject a large part of the teaching of the New Testament. God has a great love for mankind. ... It has received its highest proof and illustration in the Life, Death, and Resurrection of our Lord Jesus Christ, and in the blessing which God has conferred upon mankind in him.

It is through Christ's redemption that we can free ourselves from the control of our sinful habits and passions. In so doing, we do not only find ourselves freed from guilt, but we are restored to our original relation to God as His children.

The act of restoration forms a double Gospel in Dale's writings. The first sees the individual surrounded by the

---

1 Emil Brunner has expressed the same thought: "The wrath of God is not the ultimate reality; it is the Divine Reality which corresponds to sin. But it is not the essential reality of God. In Himself, God is love." (Brunner, The Mediator, London, Lutterworth, 1934, 519 ff.)

2 Ephesians, 155.
redemptive influence of Christ; the second insists that all men should repent of their sin and trust God for His mercy and pardon. Christ has become the propitiation for the sins of all mankind that we may be united with Him. Hence it is in Him, not in ourselves, that we are to find the basis for the remission of sins. Christ is the sacrifice for mankind's sin.¹ How He is the propitiation will be discussed in Dale's theory of the Atonement. What is to be stressed here is the emphasis on the corporate nature of the forgiveness of man's sins through Jesus Christ and the beginning of a new life of righteousness made possible for mankind as a result of this restoration. In the remission of his sins, man finds that he becomes crucified with Christ, for, although he is freed from the bondage of sin, he still has penalties to pay. In addition, he may share chastisement as a member of the Body of Christ.

In discussing the remission of sins and its consequences, we are told that although we are forgiven by God, we still may not find inward peace: "Many of the terrible consequences of sin are untouched by Divine forgiveness."² The remission of sins, therefore, is not to be identified with escape from the penalties. Yet this statement is qualified. The forgiveness of sins must be understood to include the remission of at least the severest penalties.³ Throughout all his writings on

¹ See, Jewish Temple, 146 ff.
² Ephesians, 58.
³ See, Atonement, 320.
sin, Dale repudiates the idea, prevalent in his day, that there are self-acting laws concerning sin and its punishment. He upholds the view that the human will can accept or resist the laws, and he sees no evidence that the penalties attached to the disobeying of ethical laws are self-acting. His theory of the relation between God and the penalties of sin gives a more complete insight into the problems of how punishment is realised.

Punishment is not purely reformatory. If it were, the severity of punishment would have to be measured, not by the size of the sin for which it is imposed, but by the difficulty of inducing the sinner to repent. \(^1\) Further, we cannot accept the idea of punishment as strengthening authority, while believing it to be based purely on fear. Firstly, punishment as the effect of God's personal wrath is also untenable, for it would be founded on a false theory of the moral authority of God. It is true that God has personal claims on our obedience and reverence, but His claims are manifested only through the authority of God acting in the Eternal Law of Righteousness. A theory of punishment that is adequate must be based on the pain and loss suffered because of the violation of moral law. Thus, if the law is righteous, if the severity of the punishment inflicted is not out of proportion to the size of the offence, the punishment will be just. The offender will deserve whatever he suffers. \(^2\) The heart of the matter lies here. Dale

---

1 See, ibid., 374.

2 See, Atonement, 383.
believes that God's will is recognised in man's conscience and that his religious feeling is a result of the Eternal Law of Righteousness. If, then, a man suffers for sin it is part of this Law of God through which the Divine antagonism to sin is being expressed.

In his book on the Epistle to the Hebrews (1865) Dale presents further evidence for a belief in punishment as an outgrowth of sin. Such sin is the direct cause of suffering in man's life. As His eternal Law of Righteousness is disrupted, we are chastised in a double context: "God chastens us that we may be 'partakers of His holiness' and ... 'to awaken repentance for sin not yet repented of'." Further, the punishments of God help to prepare our personalities for the act of repentance, and, finally, suffering may occur for the sake of others. To understand chastisement we are told that we must see it within the greater plan of God, in which our sufferings of the present time are part of a preparation for eventual fellowship with Him.

By way of summarising his main ideas on the remission of sins, and, thus, establishing the basis on which he builds his theory of the Atonement, Dale defines man's forgiveness as existing in three ways: In personal terms it is seen as a cessation of the anger or moral resentment of God against sin; in ethical terms it is a release from the guilt of sin, which oppresses the conscience; in legal terms it becomes a remission.

1 Jewish Temple, 369.
of the punishment of sin, which is eternal death.\(^1\) The means of accomplishing this forgiveness brings us directly to the doctrine of the Atonement itself.

For Dale, the Atonement, man's guilt, and the forgiveness of sins are all grounded in the Eternal Law of Righteousness, which insists that man has sinned and that this sin must be dealt with either by punishment or expiation. The Law of Righteousness is identified with God's will in the consideration of the punishment of sin. The enforcement of this Divine law depends upon God Himself. For to separate the ideal law from the Person of God would give rise to chaos in the moral and spiritual universe.\(^2\) The whole Law, containing its authority and the justice of its chastisement, must be asserted through the acts of God, or else the Divine Will loses its identification with the Eternal Law of Righteousness. Thus,

"If God does not assert the principle that sin deserves punishment by punishing it, He must assert that principle in some other way. Some Divine act is required which shall have all the moral worth and significance of the act by which the penalties of sin would have been inflicted on the sinner."\(^3\)

The doctrine of the Atonement of Christ is the fulfillment of such a necessity.

Human suffering, as part of the penalty for sin and

\(^1\) Ephesians, 67.

\(^2\) See, Atonement, 391.

\(^3\) Loc. cit.

\(^3\) Ibid., 436.
judgment, is understood only in the light of the Cross. For God in Christ asserts the penalty not by imposing suffering on the sinner, but by taking the suffering upon Himself. ¹

The power of this act can be comprehended only as we see that, in His sufferings, Christ was acting in accordance with His original and ideal relations to the race. ²

Through His sufferings His will is identified with the Law of Righteousness.

No man has been able to express adequately an entirely satisfactory theory of the Atonement. Dale realises this and concentrates on the power of the fact itself:

The power of the great Sacrifice for the sins of the world lies in itself, and not in our explanation of it. Even when the doctrine of the Church has been most corrupt, the Death of Christ has continued to appeal to the hearts of men with unique and all but irresistible force. ³

Why has this been so? Dale replies:

It is because the great truths and laws, of which the Atonement of Christ is the highest and most perfect expression, appeal directly to these central and enduring elements of the moral life of man, and because the Atonement satisfies what in every age, and through all the changes of his intellectual and social conditions, is man's chief necessity, that we in our times should rely upon the power of the Death of Christ for the triumph of the Divine Righteousness and Love over doubt as well as the sins and sorrows of mankind. We ourselves may derive the inspiration and energy from the truths which we must preach to others, for the zeal of

---

¹ See, ibid., 392.
² See, Ibid., 393.
³ Ibid., 436.
the Church has always been kindled into intensest fervour at the Cross of the Lord Jesus Christ; and the Cross has always been the symbol of her strength and the prophecy of her victories.

After first warning that the fact of the Atonement is often rejected because of man's unsatisfactory explanations of it, Dale constructs his theory of the Sacrifice of Christ by setting forth certain elements which he considers essential to the doctrine: 1

The first factor is the necessity of understanding the internal relations among the Persons of the Godhead, for they contain the ultimate solution to the questions raised by the relation of Christ's Person and work to the Father. The relations among the Persons of the Trinity are derived from their revealed relations to mankind, but they are conditioned by relations which are far deeper than this analogy. 2 The very nature of God Himself indicates that He did far more than lay aside His glory and assume the same relation to the Son that the Son assumed to Him. If this were possible, then the relationship as we know it between Christ and God would be purely contingent and arbitrary. 3 For Dale, the internal and mutual relations of the Trinity, when understood, should help to answer the questions of the redemptive work of Christ and

1 Ibid., 32.
2 This is a basic problem of Dale, which will be discussed in the Critique.
3 Dale can be questioned as to whether he ever defines these deeper relations: see, Critique.
4 See, ibid., 6.
God's Fatherhood. He points out that for thirteen or fourteen hundred years the Church theologians were so absorbed in theories dealing with the Trinity that they left the dogma of the Atonement in a rudimentary form. Thus it was impossible to appreciate the close and profound relations between the doctrine of the Atonement and belief in the Trinity.

The second factor set forth by Dale as essential to a study of Atonement is the connection between the Eternal Law of Righteousness, which man has transgressed, and the death of Christ.

The third factor contains the fundamental question, is Christ's death directly connected to the remission of sins, or is it purely an appeal of God's love to the human race? Dale insists that a choice must be made between these two conceptions, for, in so doing, we determine the whole attitude of our souls to Christ. Although we know that we are reaching above our limited power when we try to analyse these great aspects of His sacrifice and that to speculate is perilous, yet not to speculate is even more perilous. These factors may never be clearly defined and our interpretation of the Atonement may be even crude or incoherent, but it is hardly possible to be without a theory.

---

1 See, loc. cit.
2 See, ibid., 9.
3 Ibid., 10.
4 See, Critique for analysis of this point.
Some conception, however vague, of the relations between the human sin and the Death of Christ, and between the Death of Christ and the Divine forgiveness, will take form and substance in the mind of every man who is in the habit of reading the New Testament, and who believes that the teaching of Christ and of His Apostles reveal the thought of God.

The mark of New Testament study is deeply imprinted upon all the works of Dale. It is not surprising, therefore, that his thought is based upon the central issues of the Atonement. Although he rejects as too legalistic such apostolic theories as use the term 'ransom,' he yet retains the view that Christ gave His life as the Good Shepherd. The Death of Christ is essentially objective and expiatory in character. "When we were yet sinners, Christ died for us" is the basis for every joyful relation between sinful man and God's moral government. Constructing his theory of the Atonement on a most carefully analysed Scriptural basis, Dale first seeks to present the mind of Christ in relation to His Death.

The truth that He was the Sacrifice for the sins of the world is rooted in the four Gospels and set forth more explicitly in the epistles, according to Dale. This is the central fact of the Gospel. "Deny the Atonement," Dale writes, "and you dwarf the wonderful and glorious love of God revealed in the Christian redemption." The history of the Life of

1 Ibid., 14.
2 See, Jewish Temple, 332.
3 James, 175.
Jesus substantiates this assertion. All the evangelists agree in the exceptional importance and significance of our Lord's sufferings and death. They did so because they are reporting not just their own thoughts, but the mind of their Master as well.

The Gospel writers indicate that Christ saw, from the beginning, that His death was necessary for the accomplishment of His work. Dale illustrates what he calls the "increasing terror" which the growing knowledge of His death caused in His mind by stressing the Last Supper and His preparation of the disciples for the catastrophe of His death. These episodes indicate that from the very first His death had occupied His own mind. He not only spoke of it, He looked towards it with anxiety and fear. This is indicated by the passages in Matthew (20:22, 26:2) and the later agony in Gethsemane. The full meaning of His death is focused in the Christ upon the Cross. Dale's interpretation of those last hours upon the Cross supports the belief that Jesus came into the world to restore men to righteousness and to God. "During the few hours which preceded His crucifixion there had been committed a series of atrocious sins, and it must have seemed to Him that He had been led to His death by a dark procession of the basest crimes." This, Dale feels, He could have endured, but the most appalling sorrow of all was His

---

1 See, Atonement, 52.
2 Ibid., 54.
3 Ibid., 59.
feeling of dereliction when "The light of God's presence is lost, He is left in awful isolation, and He cries, 'My God, My God, why hast Thou forsaken Me?"" 1

This sense of dereliction can be explained by the fact that, although sinless, Christ is somehow involved in this dreadful darkness by the sins of man whose nature He has assumed. 2 For Dale, the cry of abandonment shows His death to be the Atonement for human sin. It is His death on the Cross, and only that, which can properly explain the parable of the Good Shepherd and the other parables and actions of Christ pertaining to His Messianic vocation. Dale summarizes his investigation of Jesus's testimony to the meaning of His death in six propositions:

1. His death was neither the incidental nor the inevitable consequence of His collision with the passion and prejudices of the Jewish people.

2. The laying down of His life was a voluntary act.

3. To lay down His life was one of the ends for which He came into the world.

4. His death is immediately related to the deliverance from condemnation of those who believe in Him to the remission of sins, and to the establishment of His sovereignty over the human race.

5. He accepted the testimony of John the Baptist that He was the Lamb of God that taketh away the sin of the world, and He associated His death with the sacrifice of the passover lamb on the night of the exodus.

6. He described His death as a death for others, and

1 Ibid., 60: See Critique for discussion of this view.
2 See, ibid., 62.

---

---
more specifically He said that He gave His life as a ransom for others. 1

These summary statements of Jesus' Own testimony to His death are strengthened and enlarged by the apostolic witness. In his systematic presentation of the writings of the Apostles, Dale denies that their authority differs from Christ's. For the original Apostles were His friends and they were entrusted by Him with the mission of spreading the faith which he had founded. 2 It was their special mission to fulfill His commandment to preach repentance among the nations. Despite the different forms in which the Apostles state the relation between the death of Christ and man, they all stress that His Sacrifice is the basis for God's forgiveness.

In considering the testimony to the Atonement contained in the discourses and First Epistle of Saint Peter, Dale admits that Peter's writings do not tell the people that Christ's death was an expiatory sacrifice. He argues that it is the Apostle's aim not to declare the secret of salvation, but to convince the Jews of the enormity of their crime in crucifying Christ. Therefore when St. Peter speaks of His death it is to stress his exhortation to repent. The Lord's death has a major place in his thought, but he avoids sacrificial

1 Ibid., 92.
2 Standing opposed to Martineau and others in his age. See, ibid., 101.
3 See, ibid., 104 ff.
4 Cave makes this same point, Work of Christ, 36.
language in describing it. "He knew from the first that the blood of Christ was shed for the remission of sins... and he uniformly insisted on that kind of faith in Christ of which this truth is the complete vindication." ¹

Turning to the testimony of St. John, as the outstanding mystic of Christian thought, Dale points out that he insists on the supreme significance of Christ's death. "He clearly implies that there is some objective ground in Christ for the forgiveness of sins." ² In his use of the word propitiation John clearly illustrates the objectivity of the Divine Sacrifice. Rejecting the idea that Christ is the propitiation for our sins because God is reluctant to forgive, he stresses that He is the propitiation through the Father's own mercy.

In presenting the teachings of St. James, Dale indicates that the essential matter is the way in which James expresses a direct relation between Christ's death and the remission of sin. Salvation is far more than a change in the personal life of the believer through the revelation of God in Christ: it is an objective belief in His Atonement. Although St. James was interested in the practical workings of faith, it cannot be argued that he neglected the essential doctrine of the objective death of Christ.

The testimony of St. Paul is Dale's primary Biblical

¹ Atonement, 145.
² Ibid., 158.
evidence for an objective view of the Atonement as it is centred on His death. The first seven chapters of the Epistle to the Romans are the particular writings of St. Paul selected by Dale as developing most fully the objective Atonement theory. He summarises the Roman Epistles under four headings: (1) The wrath of God and how it must be averted, (2) The idea of the race involved in the guilt accompanying His wrath, (3) The Death of Christ, (4) Justification through Christ's Atonement. The account of Christ's death marks the transition in St. Paul's writing from sin to justification. Thus his doctrine of His death is more than an appeal to human hearts and consciences. For Christ revealed "the righteousness of God" which had been hidden by God's forbearance. The result of justification, affected through Christ's Atonement, means that we have a transcendent union with God. If every other work of St. Paul were destroyed, Dale maintains that the first seven chapters of the Epistle to the Romans would be irrefutable evidence that he believed in an objective form of the Atonement. He substantiates St. Paul's authority and points out that his doctrine of the Atonement, as found in all his epistles, is consistent and in sympathy with that of the other Apostles. He sums up the Pauline position by concluding that Christ's death, as the objective ground of God's forgiveness of man's sin, is the substance of St. Paul's preachings. "It was the central

1 See, ibid., 237.

2 See Critique for the objection to Dale in stopping short of the Eighth Chapter.
idea of his theology, it was the spring of the mightiest motives by which he was animated in his apostolic work.\(^1\)

Dale cites the testimony of the Church throughout the ages as confirmatory evidence of his views regarding the objectivity of the Atonement in the New Testament. The three major types of interpretation - the Classic, Latin, and Moral theories - are represented in Dale's analysis although he does not classify them as such.\(^2\) He is interested primarily in establishing his view that a form of the objective theory of the Atonement has come down to us from the earliest times. It is not, therefore, a construction of later theologians, but has its foundation in the New Testament faith itself.

Beginning with the Apostolic Fathers Dale traces the objective theory of the Atonement, first selecting Clement's comments on the expiatory nature of Christ's death and then reinforcing them with mention of the Epistle of Barnabas and the Epistle to Diognetus.

In the Post-Apostolic age he cites Irenaeus, the first great theologian, who defended the language by which the Church had been taught to speak of Christ's death. Surprisingly, he does not mention Tertullian who followed the reasoning of Irenaeus which regarded Christ as the Christus Victor and added to it the argument that Christianity is a new law. This points to Anselm and the Latin theory with which Dale is later to deal.\(^3\)

---

1 Ibid., 264.

2 See Cave, op. cit., 4 for the classification.

3 See Critique.
Gregory of Nazianzen is the first of the Eastern Church quoted by Dale as expressing the argument that God did not deliver the human race by a ransom. The issue is best described by Gregory of Nyssa who implies that instead of a ransom we are saved by a Divine fraud. The above theories are seen by Dale as the Church's attempt to express the belief that the death of Christ delivers us from the penal consequences of sin.  

Dale traces the satisfaction theory through Origen and Athanasius in the Eastern Church and through Augustine, Bernard and Anselm in the Western. He takes particular issue with the view of Augustine that Christ paid a ransom to the devil, remarking that "this rude and coarse hypothesis maintained its place in the Church for nearly a thousand years." It is in the writings of Anselm that he sees a basic change occurring in theological speculation. The foundation of Anselm's theory of the Atonement lies in his conception of sin, which is quoted as "nothing less than not to render to God his due." Anselm argues that as man cannot make amends for his sin, and as no man can make satisfaction for the sin of man except man, satisfaction must be made by a God-man. The Atonement is an act of homage to God which is of such value that it outweighs mankind's sins and gives God an adequate reason for remitting them. This argument, although opposed by Abelard, is presented by Dale as the fundamental principle throughout the Scholastic period. It is Luther who challenges the argument of Anselm most
effectively. As Dale indicates, although Anselm and Luther both affirm that the death of Christ is the ground for the forgiveness of sins, the theological distance between them is immense.

On Anselm's theory Christ has secured our salvation because in His death He clothed Himself with the glory of a unique righteousness, for which God rewards Him. On Luther's theory He clothed Himself with the sins of the human race, so that God inflicted on Him the sufferings which the sins of the race had deserved. 1

The most valuable discussion of Dale for our day is his critique of Ritschl's comparison of the Schoolmen with the Reformers. Ritschl represents the Schoolmen's view of the satisfaction of Christ in terms of correcting a personal injury to God, while the Reformers stress the violation of a law. Admitting that the contrast between the two views cannot be regarded as historically accurate, Dale believes that Ritschl has captured the spirit of the two periods of thought. 2 He cites Turretin and Mastricht as the prime examples of the Reformer's view and Dun Scotus and Grotius as the defenders of the most extreme branch of the Schoolmen. 3 The Grotian doctrine of the Atonement, upholding the

---

1 Ibid., 290.
2 See ibid., 287.
3 Dale would have strengthened his position and would have given a more complete discussion of the Reformation theology of the Atonement, which he merely mentioned on page 291 (Atonement), if he had shown more generally the development of Luther's thought and its revision by Melanchthon. Dale also omits any thorough discussion of Calvin's theory of the Work of Christ and the later attempts of Osiander to return to the merit idea of Luther.
Governmental theory, later influences directly the theology of English Non-conformity, including Dale.  

In summarising the doctrine of the Atonement as it has existed in the Church, Dale traces three persistent developments of thought concerning the death of Christ. It is "as a ransom from the devil, as homage to the majesty of God, and, since 1600, as related to the moral order of creation." He concludes his historical analysis by stating that the faith of the Church testifies that the sufferings and Death of Christ came upon Him because of mankind's sin and that it is through Him that man is forgiven. This is the essential witness of the Church despite the lesser contrary views which arose from time to time among its thinkers.

Dale's theory of the Atonement affects three fields of thought: the remission of sins; the relation of Christ to the Law; and His connection with the human race. His discussion of these three subjects, as they are related to the Death of Christ, is his major contribution.

Despite the New Testament witness to the contrary, there are those who not only deny that the Death of Christ is a propitiation for the sins of the world, but deny that the Remission of sins is possible. This, says Dale, "arises from a theory of the relation of God to the moral universe

2 Ibid., 297.
in which the idea of Atonement can find no place."\(^1\) Citing Dr. Young\(^2\) as a contemporary representative of this school, Dale indicates that Young represents God as unable to correct a violation against the Eternal Law of Righteousness which "reflects the amount of penalty - visible and invisible - to the veriest jot and tittle, which the deed of violation deserves."\(^3\) God, then, is merely an onlooker. The vast machine of the moral universe is automatic. Young's conclusion is in direct opposition to Dale's view of God as the Moral Ruler or Judge of men.

Dale describes two types of laws which are involved in the life of mankind: ethical laws and laws of nature. The latter are "the structural laws of the moral and spiritual life of man."\(^4\) In sinning we violate these laws and set up reactions. Thus, in a sense, they are self-acting through the habits they establish. Where Dr. Young fails is in his inability to distinguish between the laws which determine the sequence of phenomena and the moral laws which ought to guide, but which often fail to guide the conduct of persons. The former laws, laws of nature, need no vindication. Indeed they assert their authority without the consent of the will. "But ethical laws are simply imperative, and they may be defied and disobeyed."\(^5\)

1 Atonement, 316.
2 John Young, LL.D., The Life and Light of Men, London, Strahan, 1866.
3 Atonement, 319.
4 Loc. cit.
5 Ibid., 334.
Dale admits when ethical laws are transgressed the violation should be paid for by adequate penalties. What he objects to is the idea that the penalties are self-acting, or instantaneous and, further, that in this life they are sufficient. Instead, we must affirm that Christ came into the world and died on the Cross that our sins may be forgiven. Christ accomplishes more than a restoration of character.\(^1\) Man is given not only God's pardon but His image as well. These are the two great facts of Christian redemption; they go together although they are not identical.\(^2\)

In connecting the Remission of sins with new birth, Dale rescues the forgiveness of sins from being a mere formality. For to understand fully the Remission of sins, we must see it is related to the Divine wrath which is more than a figure of speech. Anger, when provoked by moral evil, is a good and just emotion. This is illustrated in Christ's indignation at the sins of men. So does God look upon all sin with wrathful displeasure. It is from this wrath that Christ came to save us. We are no longer endangered by it when we are granted the Remission of sins. The Atonement shows us that God is not wholly hostile to those who side with sin and disobey His Law. In believing in the Remission of sins, we do not minimise the presence of sin, rather we still have the knowledge that Christ's death saves us from

---

1 Here Dale opposes Dr. Bushnell and his school of thought.
2 See ibid., 337.
sin and allows us to recapture the Divine image which we, through our disobedience, have lost.

The relation of Jesus Christ to the Eternal Law of Righteousness illustrates more fully why the Remission of sins is granted to men because of His death. Dale rejects the descriptive terms of Christ's death as 'a Ransom,' 'Vicarious' and 'a Propitiation' as constituting an inadequate theory of the Atonement. Nor can we satisfy the intellectual demands of an Atonement theory by drawing an analogy between Christ and human justice, where punishment is meted out to a substitute. To arrive at a satisfactory theory we must consider the death of Christ itself and how it is related to God and to man. The fact of His death rests upon the testimony of Jesus Himself and the Apostles. There are three direct considerations of His death which Dale lays before us:

1. It was the death of the Son of God, of God manifest in the flesh.

2. It was a voluntary death.

3. Immediately before His death He was forsaken of God. 1

In the light of these facts, he asks two additional questions concerning His death and the Remission of sins:

1. Whether this connection [of His death with the Remission of sin] can be explained by the existence of any original relation existing between the Lord Jesus Christ and the penalties of sin or - between the Lord Jesus Christ and the Eternal Law of Righteousness, of which sin is the transgression?

2. Whether this connection can be explained by any original relation existing between the Lord Jesus

1 Ibid., 360.
In answering the first of the second group of questions, Dale makes Scripture the foundation of his argument. He indicates Christ and His disciples believed that Christ is the Moral Ruler of mankind and thus moral responsibility means responsibility to Him. This implies more than a vindication of the authority of conscience. Further, moral obligations arise out of more than a will to obey, even if it is a reflection of the will of God. Man's standard for obedience rests, not upon his reverence for righteousness, as some would have us believe, but upon God Who Himself is righteous. There is no conflict between the eternal Law of Righteousness and God. Thus, as indicated previously, the punishment of sin is an act of God. It is "an act in which the identity between the will of God and the eternal Law of Righteousness is asserted and expressed." It is He who must inflict punishment or find some way of remitting it.

In the act of the Atonement both the relation of the Divine to law and to humanity is perfectly expressed. Through it, Dale shows that He submitted to the punishment endured in Christ. This is a greater act than the infliction of it. It is this great act of His righteousness and grace that establishes

---

1 Ibid., 361 (underscoring is Dale's).
2 See, ibid., 363.
3 Here Dale opposes Butler's view: See, ibid., 368 ff.
4 Here Dale opposes Mansel's view: See, ibid., 367 ff.
5 Ibid., 391.
once and for all the relation of Jesus Christ to the human race. This brings us to the climax and summation of this theory of the Atonement and answers the second question raised by Dale concerning the Remission of sins and the human race.

After giving an historical description of Saint Paul's theory of the relations between Christ and the universe, Dale stresses the various forms in which the central emphasis of all the Apostles on being 'in Christ' is expressed. It is Christ alone Who can atone for sin and it is in Him alone that we are given the power to 'partake of the Divine nature.' It is at this point that Dale moves out of the field of legal relationships into a more positive spiritual understanding of the Atonement. In it Christ is seen to re-establish the normal relations between God and man that had been disturbed by sin.

It is in the Death of Christ that Dale sees the complete and final proof of God's love for us. He still maintains that it is a manifestation of Divine righteousness as well. Christ's Atonement is an expression of redemption from all sin. His is a universal power. There is no sin from which Christ cannot free us, and, when applying this fact cosmically, the design of His Sacrifice is that all men may now be free to obey the living God. Thus, He makes possible the grounds on which we can build our religious life.

1 See, Weekday Sermons, 108.
2 See, Jewish Temple, 308.
This is the new dispensation, which rests on a will rather than on a covenant. For the legacy is a free gift. "It has to be received with gratitude rather than purchased by obedience. It is similar to what comes to us by the terms of a will, rather than by what we secure by fulfilling the provisions of a bond."¹ Christ's relation to the race is summarised by Dale in a sermon on propitiation² in which he sees Christ's expiation as that of the Federal Head of the race whereby He removes all man's distrust by the assurance of His grace, and becomes the root of our righteousness.

By way of concluding this discussion of Dale's theory of man's guilt and God's forgiveness it may be helpful to see his position in direct contrast to the moral theory of the Atonement. It is in his attitude towards the moral view that the basis on which he builds his objectivity of the doctrine is most clearly seen. While admitting that the union of the Divine and human in Jesus might raise metaphysical difficulties, Dale does not see the union presenting any moral problems. Christ is not a third Person appeasing an angry God. Rather, God came into the world Himself in the Person of Christ taking on Himself our nature to suffer with us. The suffering of Christ, then, is an act of the Eternal Spirit of God Himself. On such grounds, Dale does

¹ Ibid., 316.
² See, Fellowship, 327, 330, 332 f., 340 ff.
not deny the moral aspects of the Atonement. He criticises it as not going far enough even while maintaining that the objective reality of the Sacrifice may be reached through the subjective.¹

It is His sacrificial death that has been the heart of the Atonement throughout the ages and which has made a lasting appeal to mankind. Christ died and established the objective ground on which our sins are forgiven, because His submission to the terrible penalty of sin revealed God's righteousness and effected the reconciliation between God and man.² What Dale has set out to prove is that the power of the Great Sacrifice for the world's sin is contained in itself, and not in the way we explain it. Although many of Dale's conclusions are challenged, he serves a great purpose for his age in reminding men of the fact of the Atonement as an objective act of God in Christ.

¹ See, Life, 524: Letter to the Rev. Dr. Westcott dated 30th October, 1883.
² See, Atonement, 432.
³ See, Future Life, 149.
CHAPTER VI

THE GATHERED CHURCHES AND THE SACRAMENTS

No man did more for his age in helping to formulate a Protestant doctrine of the Church than R.W. Dale. In a time confused by an extreme individualism on the one hand, and by an increasingly Roman Catholic assertion of ecclesiastical authority on the other, he speaks out clearly for a rethinking of a theory of the Church based on Scriptural authority. Holding fast to the idea that "we are akin to God having been made partakers of the Divine nature in Christ," he believes that it is man's solemn obligation to learn not only what the Church is, but what it will become as mankind grows together in its unity.

For Dale, the unity of the Church can be found only in our common awareness of having the unique possession of a risen and ascended Christ. It is His resurrection that makes Him more than a prophet and gives His voice an authority above all others. Christ's victory over the grave shows that He is "the first fruits of all the dead, the beginning of that great harvest ... which His own words had predicted." His resurrection and ascension prove that His home is with God, and these facts of His life's victory are the seal of

---

1 Fellowship, 321.
2 Future Life, 149.
His promise of His abiding presence among those who call upon His name. There is, then, a direct connection between the ascension of Christ to the Father and the coming of the Holy Spirit to man. In the glorification of His Son, God has made the promise of union with all men sure. We are partakers of Christ's glorified life as He draws us into union with Him. It is this union that makes the Church a supernatural society. It is involved with humanity yet it draws its power from beyond man's life and its effects.

It is the duty of believers to trust with absolute confidence in the supremacy of the Spirit of Christ in His Church and to seek to make His will supreme. In Him Dale sees not only the Church's rule vindicated, but its very meaning also. He expresses the need for having Christ's will supreme by stating, "To maintain the supremacy of the Will of Christ in the Church is to maintain that the Church is a Divine Society of which Christ is the Founder and Lord, and in whose assemblies Christ is present."¹ Concerning the fulness of Christ in His Church, Dale refers to the words of Paul, "The Church which is the Body of Christ is the 'fulness of Him that filleth all in all'... By this Paul meant that all things were not only brought into existence by God, but that He perpetually fills them with the virtues and energies which constitute their perfection."² This recognition of the fulness of the

¹ Manual, 36.
Church grounded in God in Christ is the basis of the life of the Church. The Church's fellowship must be the area where His holiness and love and grace are most fully expressed. Dale stresses this view of the Church's essential nature by saying, "The Church is the fulness of God because in the ages to come He will show the riches of His grace (the outcome of His holiness and love) in His kindness to us in Christ Jesus." It is through the manifestation of God's grace that His Church is organically related to Christ. He provides its source and strength of New Life. In the history of the Church Dale shows that "It was under the strong constraint of the cravings and affections of their new life that the earliest converts to the Christian Faith drew together." He maintains that in current times the efficiency and energy of the Church are still measured by the closeness of its union with Christ, rather than by its organised and visible ecclesiastical society. As a community of believers, we have a common life in which each is affected by the other. As we share our weaknesses and strength together and are at one with Him, we will be what Dale calls "a sacrament made holy and effective by the real presence of Christ." 

The Church has a two-fold function which arises from its commission to manifest and develop the New Life imparted to it by its Lord. It cultivates and disciplines the life of

3 Fellowship, 319.
its members through its worship, teachings, and brotherhood, and it is the concrete image of Christ in the world. Through the Church He is perpetually labouring against the sin and unbelief of those who have revolted against His power. To aid in the reclaiming of the world for Christ is "its glorious yet most difficult task." 2

Who are chosen for this great task of the Church? and on what doctrinal grounds are they to be admitted? are the questions that arise from the statement of the Church's function. Believing that creeds take men away from Christ, Dale maintains that their introduction binds the living to the decrees of the dead, rather than keeps the Church under the direct control of its Lord. Faith in Christ, then, is the only criterion for membership in His Church and for the sharing of the great work set before it. 3 His basic theory is that men come to the Church to be taught of Christ and not theology. The pillar of truth in the Church is found in those who have accepted and experienced Christ. "The doctrinal authority of the Church lies in the experience of the Church. Its experience constitutes its authority -- the experience of the commonalty of those who have received the Christian redemption." 4

2 Loc. cit.
4 Doctrine, 308.
Dale stresses acceptance of Christ as the heart of the experience of the Church, but insists that certain other factors are present if the experience is real. These characteristics may be summarised in four statements: first, there is an independent progressive witness in the Church; second, the special life of the Church guarantees the principle of Christian revelation; third, direct intuition is given to believers; fourth, certain truths are recognised. These accepted truths are the evil of sin, the duty of repentance, the holiness of God, the obligation to keep His law, the wealth of Divine mercy, and the reality of the redemption achieved for mankind by the Lord Jesus Christ. Hence any valid experience incorporates certain confessions of faith without which the term "belief in Christ" is meaningless.

In addition to his outline of the nature of the experience within the Church, Dale gives five principles for the structure of the Church itself. These basic assumptions should be kept in mind throughout the entire discussion of the Church and the Sacraments as they are the foundation for all his conclusions regarding both the nature and function of the Church and man's relation to it:

It is the will of Christ that all those who believe in Him should be organised into Churches.

In every Christian Church the will of Christ is the Supreme Authority.

It is the will of Christ that all members of a Christian Church should be Christian.

1 Essays, 173 ff.
By the will of Christ all members of a Christian Church are directly responsible to Him for maintaining His Authority in the Church.

By the will of Christ every Society of Christians organised for Christian worship, instruction and fellowship is a Christian Church, and is independent of external control. 1

Dale is constant throughout his discussion of the Church in insisting that the supremacy of Christ comes before either doctrine or conduct. "It is from Him that we receive His power as a Divine creation; and the greater our conception of God, the greater will be our own life." 2 If we could only see in Him the power of Creator, Sustainer and recognise Him as the Source of all moral and religious perfection, we would then begin to understand the meaning of service to Him, and to ourselves as we - in the power of the Holy Ghost - seek to restore the communion of saints. The Church exists for this purpose of restoration, and nothing can be a substitute for free, generous and trustful religious exchange among its members. 3 Only through such a spiritual communion can man hope to have his closest access to God and his full vigour of life.

---

1 Manual, pp. 9, 34, 41, 51, 69. T.W. Manson in The Church's Ministry criticises these principles of Dale by stating: "It is in his last point that Dale's argument breaks down. He has no theory of the relation of one Church to others, and has not thought about the meaning of the word 'external' ... a local Church has an obligation to care for the well-being of the whole Church throughout the world and especially for the Churches of its own order. So I would add to Dale's Congregational Principles a sixth: By the will of Christ every Christian Church has an obligation to care for and be in fellowship with other Christian Churches" (p. 94).

2 Ephesians, 39.

3 Essays, 152.
"For Christ reveals Himself in a special way to those who keep this union unbroken."  

Even the controversies of Christendom do not prevent Dale from seeing the unity of life in the Church. In fact he feels that "the obligations of charity" may sometimes cause men to protest against errors into which churches have been betrayed. Declaring that unity exists and has only to be recognised, he sees the unity of the Church unimpeded by any outward difference in creed and polity. He can, indeed, affirm, "All who are regenerated by the Holy Ghost are of one spirit even as all nations are of one blood and all who are one with Christ are one with another."  

This unity in Christ is to be found as the core of all creeds, worship, ethics, and the interior life of all Christians.

A Christian always has the right to listen to Christ Himself and to the apostles. The obedience of a Christian is enforced by his conscience and judgment as he appeals to the New Testament. The apostolic Church is the basis on which man must build his understanding of the ecclesia, for it is the witness of the Apostles that contains the authority of Christ. This authority rests with the congregation of faithful people. They are responsible for the whole life of the Church -- its worship, its discipline, and its acts of

1 Life, 245.
2 The British Quarterly Review, April, 1866, Vol. 43, 336 f.
3 Ephesians, 445.
4 See, Life, 654.
faith. Thus, "the churches of the Apostolic Age were Congregational. And because they were Congregational, they were independent." ¹

There are certain marks of the life and structure of the early Church as described by the Apostles: the independent organisation was a standard for adjusting differences; Christ's presence in the church and in the life of the Apostles secured the power of binding and loosing; a life based on prayer and the Sacraments. Finally, the early Church did not lose sight of its mission in philosophical discussion, but gave practical evidence of the Living Christ and His authority "to deliver her testimony to the grand facts of Christ's history." ² The apostolic Church is a voluntary association for spiritual purposes, not bound by law but working within the realm of the spirit. The freedom of the spirit is Dale's primary emphasis concerning the Church order of the Apostolic age as it was expressed in the independence of each church. He states conclusively, "There is not a single case in the New Testament in which a Christian assembly acknowledges, or is required to acknowledge, any ecclesiastical authority external to itself." ³ Nor does he see any suggestion that the Apostles felt that the individual churches should be under a more central organisation.

¹ History of Congregationalism, 5.
³ Manual, 69, also 210 ff.
As Scriptural evidence for his general position concerning the independency of each congregation, he refers to Paul's letters and his work among the churches in the various parts of the Roman Empire. Again on Scriptural evidence, he insists that the officials of the early churches were elected by the congregations rather than by an external authority, "For the ideal Church was the Christian assembly based on our Lord's commandment that He will be the bond of unity wherever two or three are gathered together in His Name." In applying this basic thesis to the forms of the ministry, Dale identifies the bishop with the elder of the Apostolic Church and maintains further that there was more than one bishop in each congregation. There might have been a president of the bishops, but he officiated in one church only. Thus Dale concludes that there was no hint of a mon-episcopate, nor is there any other evidence to support a denial of the congregation's independency.

While Dale approves of the Apostolic Church, he is careful to state that it should be used as a model only in that part of its witness which is essential: "Apostolic precedent is not a formal law. Principles remain; methods are subject to continual change." A careful study of Scripture is the only method of distinguishing between what is permanent and what is temporary in the life and order of the early Church.

1 Ibid., 76, 84.
2 Ibid., 92 ff.
3 Manual, 74.
Even as the apostolic pastorates were appointed by the authority of Christ, so has the trust of the Gospel come down to the present day from Him through them. It is the fulfilment of this trust that is primary over all forms and orders that the Church may take.

Dale insists that each independent Church must maintain the essential kerygma in its own way, and that polity is important only as it expresses the life of the Church. This essential life may be realised in a number of forms, but the life may not be there even when the form is maintained.

The most distinctive feature of Dale's discussion of the Apostolic Church and its structure is his insistence that its polity was essentially Congregational. He admits, however, that this form of government need not be considered as permanently obligatory for the Church. His main object is to point out that the Congregational polity is permanently grounded in the central truths of the Christian message. He enlarges this statement to insist that "the Congregational polity is at once the highest and most natural organisation of the life of the Christian Church." He supports this hypothesis throughout his study of the writings of the Church Fathers and especially in his argument against the theory of the apostolic succession as held by the Anglican and Roman Catholic Churches.

1 Manual, 28.
Dale's comments on Montanism set the tone for his general view of the Church of the Fathers. He objects to making the Fathers' writings the standard for the life and form of the Church of his day, and sees the patristic viewpoint as interesting and even vital, but only as it succeeds or fails to witness to the New Testament model. Although he concurs with Montanism's assertion that the Holy Spirit alone illumines the true Church, he criticises its pagan and mechanical concept of inspiration. Dale upholds and defends the Spirit as it is manifested in the New Testament witness against the static and legalistic formulae of the Patristic age.

Returning to the writings of the Fathers themselves, Dale chooses Clement of Rome as representing a belief in the independency of the Church and cites Cyprian and Ignatius as major examples of the corruption of the New Testament model by the later Church writers. His main argument concerning the Church Fathers is centred on the refutation of the origins of the episopacy. His general position is a re-affirmation of his view of the New Testament order of the Church. With the suppression of Montanism by the Church Fathers "the Church had ceased to be a society of saints." The people had lost both the motive and character necessary to perform their duties, and no longer could it be said of every Church member

1 See History of Congregationalism, 15.
that he was "in Christ." The Reformation was a great and successful revolt against the Patristic order. It opposed this concept of the Church which grew up in the post-apol­
tolic age, and which maintained its authority in Western Christendom for more than a thousand years. The Catholic Church, according to this pre-Reformation order, consisted only of those who were in communion with duly appointed bishops. It was through these bishops, who preserved the doctrine, administered the sacraments, and governed the Church, that Catholic Christendom was held together. The Reformers challenged these claims by asserting the supremacy and sufficiency of the Holy Scriptures as the final authority in all matters of faith and practice, and declared the doc­
trine of Justification by Faith.

These two principles of the Reformation were fatal to the Catholic theory of the episcopacy, and the new faith turned either to a Presbyterian or Congregational polity as a means of expressing its belief. In the history of the Re­
formation a scheme of polity for Protestantism which was es­sentially Congregational with Presbyterian modifications was drawn up and adopted as early as 1526. "To Luther Congrega­tionalism was the ideal polity; but, as he thought, the time had not come for attempting to institute it." ¹

Later in the English Reformation, the Puritan struggle was not just a movement against ritual or government. It was

¹ See History of Congregationalism, 43.
a re-assertion of the Reformation struggle for righteousness in a Church which in its own age had failed grossly to discharge the functions of the ecclesia. The Puritans were contending for a spiritual and moral reform. They believed that if they could restore the apostolic polity they might recover as well its moral purity and religious fervour.

Dale chooses the essential statements of Robert Browne as best expressing the fundamentals of Puritan Congregationalism. In working to recover the idea of the Church, Browne and his disciples rejected the view which treated the English nation or parish as a Church of Christ, and established instead "gathered Churches." These consisted of those "Christian believers which, by a willing covenant made with their God, are under the government of God and Christ, and keep his laws in one holy communion." ¹

This Covenant relationship imparts a unique responsibility to the Society of Christians so gathered. Such a fellowship is not a club whose members make rules regarding its organisation. Rather it is a Society of which Christ is the Head and Lord and which is dedicated to do His will. Thus Christ uses the obedience of the Society to keep his rules and commandments. ²

Dale upholds the Puritans' Congregational polity as the descendant of the Apostolic Church, which he has chosen as

¹ As quoted, Congregationalism, 135.
² Congregationalism, 136.
his point of reference. The Apostolic model expressed by the Puritans as "the gathered community"\textsuperscript{1} is put forth by Dale in opposition to the Church order of Rome. A greater part of his ministry is spent in direct attack upon the episcopal government, which he feels corrupts basically the three-fold purpose of the Church which comes to us from the Apostolic Age and which the Puritans attempted to restore: First, to make known the infinite love of God in Christ; second, to increase the knowledge of God's character and will in those who follow Him; and third, to maintain a true and spiritual worship.\textsuperscript{1} Dale constantly reaffirms the basic principle that the Church must be ruled by the Spirit of Christ, and that the chief merit of an ecclesiastical system "lies in the measure in which it is transparent and lets the glory of Christ shine through."\textsuperscript{2}

The stress of the Church's redemptive mission, then, is not in any ministerial order but in its preaching of the Good News of Christ, as indicated in the above three principles. Dale's emphasis on the Word causes him to see the Free Churches as the main bulwark against the "dangers" of Roman Catholicism and Anglicanism. In a time when their respective claims are being pressed with great vigour he writes:

\begin{quote}
It is in the frank, uncompromising preaching of the Gospel, that our chief strength lies. The spiritual instincts of Christian hearts,
\end{quote}

\textsuperscript{1} Special Occasions, 116.
\textsuperscript{2} Evan. Rev., 187.
except in rare cases, will be the best protection of our people, both against Anglicanism and Rome. A living faith in the perpetual union between our Lord Jesus Christ and every devout soul, will destroy the fiction of His presence in the Eucharistic elements, and will reveal the existence of a grander, a nobler, and a more catholic unity than that which is founded on the theory of 1 the Sacraments and of the Apostolic Succession.

Within the framework of specific criticism of the Anglican and Roman Catholic theory of the priesthood, he presents evidence of God's power in the non-episcopal churches as seen in their evangelistic accomplishments:

The signs and proofs of God's mighty power accompanying our evangelistic work, will be an answer to the exclusive claims both of the Roman and Anglican priesthood. A profounder and more devout recognition of the functions of the Holy Ghost as "the Spirit of wisdom and revelation," abiding with all who believe, through all ages, in every country and in every communion, will render unnecessary the dream of an infallible church and of an inspired Pontiff. 2

In both episcopal communions the emphasis upon a priestly hierarchy, with its sacerdotal character, is seen by Dale as stripping the Church of its power as a community of believers. This power is granted by Christ alone.

His fear and dislike of sacerdotalism is again expressed in his plea that the Word and God in Christ as that Word Incarnate replace the symbols of the Sacraments and the altar in the Church. Admitting that he is a Puritan, Dale warns against art, crucifixes, crosses, pietas, costly robes,

---

1 The British Quarterly Review, April, 1866, Vol. 43, 335.
2 Loc. cit.
Church buildings, and insincere preaching (all are placed in the same category) as being worshipped and accepted as substitutes for the reality of what God has done in His redemptive work. He makes this somewhat rigid rule to point out that only people are sanctified through the hallowing grace of God. The Divine alone has the right to consecrate, not man.

Another expression of his dislike of sacerdotalism is his insistence that the inspiration of the Church is to be found, not in its theological treatises or infallible councils, but in the life of those saints of all walks of life who, throughout the ages, consecrate their lives to God.

"It was the faith of the past generations, which under God, created the faith of the present; and the faith of the present generation must, under God, create the faith of the next."

One of Dale's most characteristic methods is to appeal to faith and experience within the common life of the church in formulating a Protestant doctrine of the ministry. Although he believes in the pastoral office, he resents the external and formal distinctions which separate the clergy from laymen. They are both required to confess Christ as Saviour to enter the Church, and yet, Dale points out, more

1 Commandments, 54.

2 Fellowship, 74 ff.

3 Cf. The Congregationalist, Vol. 3, 1874, 668 ff. article by Dale on why he refuses to use the term "reverend" -- an outward sign of the inward feeling against distinguishing between the clergy and the laity.
than a simple belief in Christ is required of a minister for his admission to the fellowship. "He must declare his faith in order that the Church may be able to judge his competence as a teacher, for it has to rely on him for a larger knowledge of the Christian revelation and for the expression and discipline of its devotional life."¹ It is also interesting to note that Dale prefers not to have a single eldership in the office of the pastor. He sees the ministers of the Church as thedeacons and the "bishop" of the Church as the pastor sharing together the responsibility of the direction of the Church's life. This, in essence, was an adaptation of Browne's views of the nature of the Church's basic structure.²

According to Dale the requirements for admission to the Church are a confession of Christ, an acknowledgment of imperfection, and a desire to learn. They support his argument for the pastor as teacher and guard against the identification of the member with the Church. A.W.Dale describes this position of his father:

As he distinguished between the ministry and the church -- acknowledging that a minister might be a true minister of Christ although not a minister of a "true Church," so also he distinguished between the church and its members. The church might not be "a true Church" according to his interpretation of the thought and will of Christ; but as its ministers

---

¹ Manual, 188.
² As discussed by Robinson of Leyden in his "A Just and Necessary Apology," see Congregationalism, 207 ff.
might be Christian ministers, so among its members many might be true Christians.

All who profess Christ are to be received as brethren in Christ. The New Testament must be taken seriously as it asserts that those whom Christ has redeemed have a right to be received into His fellowship. Despite the inequalities which might exist in the faith of those seeking admission to the Church, man is not the one to judge a person who claims to have received Christ and to have been regenerated by the Holy Spirit. "To seek admission to the Church is a proof of a living faith in Christ." Dale admits that many times in common practice a confession of faith in Christ is taken lightly. Throughout his ministry he continually works to increase the awareness of Church obligations and compares the life of the Church to that of a family in its need to demand and give forth both love and service.

The entire Church, as a channel of Christ's love and service, is sacramental in character. Thus Dale continues his basic concept of the sanctification of people rather than of institutions, claiming that the Free Church is the true "gathered community" of believers. Concerning Congregationalism, Dale states of this sanctification of the people, "We are the true sacerdotalists -- we who maintain all Christian men are priests through their union with Christ and the indwelling of the Holy Spirit."  

---

1 Life, 104.
2 Essays, 185.
It is in the Congregational polity that he finds the nearest approximation of Church life to the will of Christ. In Congregationalism, Christian men are trusted to do His commandment and, in so doing, express the spirit of their Lord. Dale insists that any Church which does not recognise the power and responsibilities endowed by Christ is contrary to His purpose. He expands his theory of Congregationalism by holding to its fundamental assertion that the affairs of the Church are the affairs of each member and to entrust the work of the Church to any ministerial or priestly order weakens the strength of a Christian fellowship. He sums up his argument for a non-episcopal Church in general and the Congregational form in particular by stating, "Our polity is incapable of defence except on the hypothesis that those who constitute the Church are regenerate persons, and are under the supernatural control of Christ and the Spirit of Christ."\(^1\) It is on this basis that any evaluation of his doctrine of the nature and government of the Church must be made. It must also be held central in any attempt to understand the following account of his views of the Church's worship.

Dale believes that one of the aims of worship is to aid the condition of the soul for, as he asks, "Are not certain exalted conditions of the soul most frequently and most easily attained when we are worshipping with others?"\(^2\) Not only is

---


2 Special Occasions, 65.
corporate worship an aid to private devotion, but it is the most holy bond among worshippers. Dale's views on worship emphasise his belief that we cannot stand apart from each other. He appeals to religious experience in the history of the Church as evidence of this. As to the form of worship, he warns against mechanical methods for spiritual purposes and against unspiritual emotion as well. Defending free prayer as against liturgy, he feels that it is necessary for the full realisation of the penetration of Christ's spirit in corporate worship. He is aware of the tendency towards over-individualism in the evangelical Churches and mentions the need for corporate acts of the Church and for its continuing world mission.

Although the whole flock of God cannot be found in any one fold, we are called upon to go together in His spirit and love for "charity is at once the supreme law of the Christian and the rhetoric of the Christian life." This love follows the Pauline lines in Dale's thought and is presented as a vital force. How is this upsurge of love in the Church to be recognised in society? The Church and the world must not be identified. The Church has a right to maintain its purity apart from the mixed character of society. Yet one of the most recurring emphases of Dale is his insistence that the secular order as well as the eternal kingdom is divine. Christ must be supreme in both. The mission of the

1 Introduction to Schmidt, xxiii.

1 Preaching, 58.
Church, then, is closely connected to the world and to the society in which it finds itself. "If the Church has become indifferent to the material and intellectual interests of mankind, it has forgotten both the teaching and the example of Christ, it has misapprehended the conception of human nature, it has broken with its own best tradition." 

In answer to the Anglican critics of his day, Dale asserts that the Church's mission in society cannot be most effectively carried out through a national Church. He speaks as one "who loved the Church more than establishment," maintaining that the Church and its task are essential, but that it cannot be established by law. In an age when Erastianism is under attack by the high Churchmen, Dale joins them, but on firm Protestant grounds. "A church cannot receive support from the state without sacrificing some measure of its spiritual freedom." He argues along lines established by the Puritan Reformation which maintained that "in relation to religious faith and religious worship the civil magistrate had no legislative power; that in these high matters princes, churches and nations were to acknowledge a more awful authority. God was supreme and must at all hazards be obeyed." 

If Dale repudiates the national Church as a means of accomplishing God's will on earth, he is also wary of accepting the independent revival techniques of his age as a

---

1 Introduction to Schmidt, xxiii.


3 Essay, Three Benefits of Revival.
permanent form of quickening and sustaining the work of Christ in the world. He is fair in presenting what he sees as benefits accruing from the revivals of Dwight Moody and takes issue with the Church of England leaders who condemn them. Yet he feels that a true, lasting re-birth of the Church is dependent on an ethical reformation as well as upon the momentary spiritual zeal of the people.

It is Dale's prayer and hope that the Church will receive a new baptism of the Holy Spirit, and that the unbelief of his age will yield to the power of a re-born faith in Christ. Seeing God's mercy as expressed through his saints in all ages, he teaches that the success of the Church's mission can come only as the fellowship of believers has faith in Him. In an age when the rise of science is destroying the old gods of superstition, he calls upon men to speak on behalf of the Church for a living God Who is the Saviour of all men. Thus, he concludes, "The power of the Church is found in the Idea that we are partakers of the Divine Nature and when that Idea is realised the voice of the Church is the voice of Christ... and so, just in proportion that a Church lives and acts in Christ, does its Power become the very Power of Christ." 2

This Power given by God is contagious. If Christians allow Christ to reveal Himself to them, the whole aspect of their religious life and thought can and will be changed. For we are bound together in the unity of the faith, and as

---

1 Essay, Three Benefits of Revival.
2 Life, 316.
we exist and work together we will see that the Kingdom of God has been truly established on earth and that in Christ we have been restored both to each other and to God.¹

Despite his great emphasis on the realisation of God through the preaching of the Word, Dale's theory of the Sacraments occupies a place of importance in relation to his doctrine of the Church, and it furnishes us with one of the most original developments of his theology.

Dale recognises the two Biblical Sacraments, which he prefers to call Ordinances, and outlines their character and authority in three statements:

1. They were instituted by Christ Himself.

2. They are revelations of Christ. As Christ has revealed Himself in His words and acts which are preserved in the four Gospels, He also reveals Himself in the two great symbolic institutions of the Christian Faith.

3. They are revelations of Christ in acts, not in words, or in things. ²

It is this last definition that holds the key to his theory of the Sacraments. The meaning of the act in each rite is emphasised above all else. The acts themselves are symbolic and effective. The forms of the Sacraments are symbolic, as are the elements themselves, while the ordinances are the acts of Christ transferring effective power to us by placing the elements in our hands.³ Both the effective and

---

1 Constructive Congregational Ideals, 143.
2 Life, 359.
3 Manual, 155.
symbolic acts originate with God and not with man. Thus, the Sacraments are different from regular forms of worship. While worship is the use of symbols expressing our relation to God, the rites of baptism and the Holy Communion are His symbols expressing His relation to us. "Baptism is a visible gospel to the world ... the Lord's Supper is a visible gospel to the Church." ¹ The rites are maintained because of their Scriptural basis, originating in the words of Jesus at the Last Supper, and preserved in the acts of the Church since apostolic times. ²

Baptism is not only associated with the Word, which explains its meaning, but it contains the Word as well. It visibly marks man's separation from the evil of the world and from the sin of the race and declares that he is the child of God atoned for through the Sacrifice of Christ and that he will inherit His glory in the world to come. In Baptism, then, He claims those whom He has redeemed as His subjects and assures them of their salvation. It must be clearly

¹ Manual, 155.
² Dale took issue with the Congregational Declaration of 1833 which made no attempt to explain the meaning of Baptism and which failed to give a satisfactory account of the Lord's Supper. Declaring that "the characteristic idea of a sacrament as a revelation of Christ as a symbolic act is wholly lost," he hoped for a return to the older theory as contained in the Savoy Declaration. Even so he could not adopt the language of the Savoy theologians without modification and protested against their view that only a minister of the Word, lawfully called, may dispense the Lord's Supper. He would permit instead occasional lay celebration as he felt that the Sacrament belonged to the people and not to the clergy. (See Congregationalism, 707 f. and Life, 362.)
understood that Dale feels that no sacramental change takes place in the rite. It is merely the affirmation of a relationship which already exists. "By birth we belong to the race for which Christ died and over which Christ reigns, and baptism is the 'sign' or 'seal' of our personal relationship to Him." 1

Dale divides those who practise Baptism into three classes: First, those who baptise only people whom they believe to be pious and devout persons; second, those who baptise such believers and their families as well; third, those who baptise all applicants, including children offered by parents or guardians. While most English Congregationalists follow the second practice, Dale challenges this position by affirming that the last should be accepted on Scriptural grounds. For it follows the commandment of Christ.

"Go ye, therefore, and make disciples of all the nations, baptising them [all the nations] into the name of the Father, and of the Son, and of the Holy Ghost: teaching all the nations to observe all things whatsoever I commanded you." If this commission is to be followed to the letter, we have no right to limit Baptism. 2

The question of declaratory baptism is further defined by Dale with regard to children's baptism. The theory which teaches that the parents -- as the dedicatory agents -- are

---

1 Manual, 127.

primarily a part of the rite makes a false distinction between adult and child baptism. Baptism is not the consecration of an infant by his parents, but a declaration by the Church of what Christ has done in claiming him as a child of God. 1

The rite of Baptism is an act declaring what has been done for the recipient by Christ, and there is no appeal to the judgment of the Church, nor is the Sacrament indicative of the convert's entrance into the Church's fellowship.

Dale's position marks a departure from the main stream of the thought of Christendom, including the early Independent view. Dale admits that since he believes the consent of a baptised person is liable to obscure the essential declaratory nature of the rite, his doctrine is more applicable to

---

1 Here Dale differs from the thought of many within his own denomination, although his influence is clearly seen. A Congregational Report, published in 1933, sums up his position by stating, "The View of Baptism propounded by Dr. Dale is still widely held among Congregationalists. He regarded Baptism as a purely declaratory act. It declares that the child belongs to God. Clearly if this is what Baptism means, there is no reason why it should be restricted to the children of believers, nor did Dale so restrict it. The Church should welcome every opportunity of proclaiming by the baptism of all who are willing to be baptised (or to offer their children for baptism) that Christ died for all. This probably represents the common faith and practice of most of our churches during the last fifty years, and is held by many amongst us to-day.... But we believe the tendency is towards a recovery of certain elements in the older view ... in which Baptism is the initiatory sign by which we are admitted into the fellowship of the Church." (The Report of the Commission on the Sacraments of Baptism and the Lord's Supper of the Congregational Union of England and Wales, 12 ff.)

2 In light of the marked individuality of Dale's view, it is interesting to note that Storr quotes F.D. Maurice as having what appears to be an identical position. (Dev. of Eng. Theol. in 19th Century, 343)
children. In so doing, he seems to break with the New Testament stress on the original significance of baptism as it was applied to adults. ¹ The history of Western Christianity makes provisions for the nurture and later re-affirmation of the vows taken at the time of baptism on behalf of a child by its parents. In the light of Dale's earlier statement on declaratory baptism, it is not surprising to find that he denies baptismal regeneration and sees the rite as having meaning only as it stands for and declares the Gospel of the infinite love of God.

In his discussion of the Lord's Supper, Dale continues his denial that the elements or the form of the Sacraments have any power in themselves. The Lord's Supper does two things: It commemorates Christ and particularly the death of Christ in a manner appointed by Him; and further, it communicates to the Church whatever is represented by the elements of bread and wine. The former purpose constantly re-asserts the permanence of the humanity of our Lord, while the latter reminds us that Christ saves us all, and that the fellowship of Jesus with His disciples is now extended to Christians of all ages. ²

The form of the rite was suggested by the circumstances of the Jewish Passover meal. Jesus chose to share this meal with his disciples, and not with his family as was the custom,

² Manual, 144.
because He knew that this Passover meal meant the institution of the most sacred of rites concerning His Person as Messiah.

The substance of the Lord's Supper recalls the words of St. John, "the Word became flesh." "He not only gave His flesh for the world in sacrifice: He gave His flesh to the world for its life." It is not the material elements which should be honoured, but rather the act of Christ in giving us the key to the grace of God. It is a key which must be received by faith, otherwise only the bare symbol remains.

The nature of the Lord's Supper indicates who is to partake of it. The Divine Gifts, represented by the elements, are not merely offered to us. It is our duty to receive them. The Lord's Supper is a rite that is supremely necessary for mankind, otherwise Christ would not have instituted it. Therefore, even if one feels that he is unworthy, his earnestness in following Christ demands that he be present at His Table. We are bidden to come that we may obey His wish and that we may share in the fellowship of His Table and commit ourselves corporately, without qualifications, to His service and love.

The manner of receiving the Sacrament is determined

1 See Evangelical Magazine, January 1867, 13 f.
2 Manual, 152.
by Christ, but it is not to be followed as a legal code. Dale insists that there is no rule for the observance nor is fasting to be insisted upon as a preparatory requirement. The posture used for a common meal is preferred by him over kneeling. He sees no objection to the use of regular bread, and points out the importance of the symbolic breaking of the loaf, signifying to us that Christ becomes the bread of Life through His body being broken. Again referring to the original Lord's Supper, Dale remarks that Christ used the common wine of the country and that we should not hesitate to follow Him in this.

The most important issue of the discussion centers in the question, "Should the elements be consecrated?" Appealing to Scripture, and to Christ's action in particular, Dale insists that Jesus merely blessed the elements (i.e. gave thanks for them) and did not consecrate them. Thus, we have no right to do so. 1 To put emphasis upon the words of consecration or upon the person consecrating the elements leads to a semi-

---

1 As there is no true act of consecration, there is no objection to anyone who may wish to give thanks for the Lord's Supper. Therefore, Dale accepts occasional "lay consecration" (i.e. giving thanks) in the Communion Service, although in practice he favours the minister presiding. See also footnote 2, page 165, for Dale's further argument that "lay consecration" when used occasionally serves to demonstrate that the Lord's Supper belongs essentially to the people.
magical interpretation of both the rite and the priesthood. ¹
The consecration should be the giving of thanks by the
Church for the act done in and through Jesus.

It must be remembered that Dale is writing on the
doctrine of the Lord's Supper when both the Roman Catholic
and Anglican Churches are vehemently re-asserting their view
of the Real Presence in the elements. In direct attack on
such a position, he repudiates any attempt to identify the
Holy Communion with a physical change as the supernatural
means of communication between God and man. The difference
between a doctrine of Transubstantiation and the Real
Presence is a philosophical, but not a religious one. The
Theory of Transubstantiation is the Roman Catholic answer
to the craving of the human heart for Christ by bringing
man to a ceremony. Although he recognises this craving,
Dale believes that man must be charged to give up his faith
to Christ rather than surrender it to the mystery of the
Mass. We must preach a Living Christ 'till men shall feel
that He is near to them always and everywhere, and that His
alleged union with the consecrated elements is rather a hin-

¹ Manual, 154.
² Life, 235.
Tractarians, that the Incarnation makes the doctrine of Transubstantiation inevitable or that the Real Presence can be thought of only as being in the physical elements of the Eucharist. "The Presence of Christ is not in consecrated bread but in regenerated souls." 1

One of the main values of the Lord's Supper for the Protestant is its keeping him from intellectualising his faith. Just as the Roman Catholic Church adds superstition to the mystery of the Eucharist, we who stand within the Protestant tradition are liable to make our faith over-intellectual and speculative. The Lord's Supper, then, tends to remind us that it is He Who has saved us and that He requires spiritual illumination from us as well as intellectual vigour.

If Dale rejects the doctrine of the Real Presence in the Roman Catholic sense, he is far from supporting a bare Zwinglian doctrine of remembrance. In opposition to the main thought of Congregationalism in the eighteenth and nineteenth centuries, 2 he holds that the Sacrament declares

1 Special Occasions, 98. This is a restatement of Calvin's essential position that we partake of the Communion because Christ has actually been made ours by faith. See, Evangelical Magazine, 193.

2 The work of P.T. Forsyth marks another notable departure from the general trend of Nineteenth Century Congregational thought which is very similar to Dale's position. He, too, emphasises that the Sacraments are acts, seals he calls them, and he is particularly strong in his stress that Communion is more than just a commemoration. He uses the same words as Dale in stating that the Communion is "Christ's offering Himself to men rather than the act of the Church offering Christ to God." (216) In another
there is a powerful relation between Christ and those who trust in Him. He criticises the contemporary Congregational position for neglecting the Sacramental theory of a spiritual union with Christ in the Eucharist, which had been upheld in the Savoy Declaration of 1658. He charges that the Congregationalists have been so absorbed in fighting the errors of Roman Catholicism and High Anglicanism that they have failed to recognise any positive doctrine of the Eucharist. They emphasise the subjective effect of the Sacrament, and the root of this error lies in their habit of thinking of the Eucharist as a form of worship and as a method for expressing religious thought and emotions. The Lord's Supper was not instituted to honour Christ; it was instituted by Christ Himself. Any satisfactory explanation of the Eucharist must, then, rest within the objective fact that it originated with Him and must be thought of as more than His desire to prevent the disciples from forgetting

(Note 2 continued)

place, he refers directly to Dale on the reality of the symbolism in the Holy Communion, illustrating that the symbolic act carries in it the act of surrender. (229) He concurs again with Dale in his denial of the sacrificial aspect of the Holy Communion: "As baptism is not regenerative, so the Lord's Supper is not sacrificial ... it was a Sacrament that Christ made at the Lord's Supper, not a sacrifice. A sacrament is objective -- an act by which God's love is witnessed to us and his gift conveyed; a sacrifice is subjective -- an act by which we testify our love to God by our gift." (256) Forsyth, The Church and the Sacraments, London, Independent Press, 1917.

1 Manual, 158.

2 Ibid., 394.
Him. "He could not have thought that they would actually forget Him; nor was it the purpose of the Eucharist to prevent the memory of Christ from disappearing from the mind of the Church."  

The witness of the Apostles is to a Presence greater than they; a Presence which has not diminished with the passing of years. From His Presence has come a love which transformed that early band of Apostles and which has continued to transform men and women throughout the ages as they gather about His Table. The Supper has always been considered a Festival rite, a cup of blessing, which at the same time is "the communion of the blood of Christ." Although the bread and wine are symbols of Christ's body and blood, they are also the key to a spiritual reality. "In the eagerness with which the Protestant controversialists have maintained that the Bread and Wine are only symbols, it has been forgotten that if they are symbols, they symbolise something.... It is time that we remembered Who it was that instituted the Rite, and what He Himself said when he distributed the Elements."  

If we had instituted the Rite, the entire Service might be considered as symbolic, but when the Rite is instituted by Christ, we see it as a transference of His grace and power to us. Only such a conception can give an adequate meaning to the words of institution and inspire the Rite with life and power.

---

1 Essays, 381.

2 Ibid., 394.
The Protestant does not deny the Real Presence of our Lord in the Sacrament of the Holy Communion. Christ is present at His Table, although not in the Bread and Wine which are placed upon it. He is there -- as a Host with His guests. We do not, then, worship an absentee Lord, but receive the Bread from His Hands and partake of the Cup in His Presence. The observance of the Lord's Supper should be a time of joy for the Christian. We must remember that Christ is present not so that we may examine ourselves before Him but that we may partake of His nature. We eat the bread to receive His strength, and we drink the wine as the wine of joy. The Lord's Supper is a Festival of Reconciliation in which we are assured of our forgiveness through Christ. He is as near to us as He was to the first Apostles. "For He has come again, and by the power of His Spirit we abide in Him and He in us." "He draws the rest into closer union with Himself, and dwells, not in the material symbols, but

1 Essays, 398.
2 See Evangelical Magazine, 246.
3 As Dale points out, Calvin attempts to give expression to this great fact of the Communion. He concurs with Calvin's effort to explain "that as the symbolic bread becomes an actual part of my physical nature, becomes blood, and bone and flesh, so Christ becomes, if I trust in Him, the life of my life, the sinew of my strength, the deep, exhaustless fountain of my joy." (Evangelical Magazine, 306)
4 Ibid., 382 f.
5 Essays, 398.
in us." 1 "Every Christian man is a sacrament and a means of grace to his brethren." 2

We are members of the mystical Body of Christ which is the Church and in whom, through the Sacraments and the proclamation of the Word, His power is received and passed on.

The doctrine of man plays a vital part in an understanding of Christian belief, for it is intrinsically related to the facts and meaning of redemption and sanctification. If we are to arrive at a satisfactory knowledge of God's Nearer, we must see His relation to His creation, especially in His dealings with mankind. In a day when the Church is engrossed in Sacramentallism Dale seeks a new definition of the doctrine of man, and reminds his generation that the doctrine has not received its just place in any of the Confessions, Creeds, and articles of the early Councils of the Church. But, as he points out, although the theory of the doctrine has not been fully developed, there can be no doubt as to its substance or its influence upon Christian life and conduct. For the doctrine of man is truly part of the doctrine of God, and each affects the other. 1 This may be first illustrated by discussing the doctrine of God and man in relation to creation in general, and by developing from it God's special creative act in regard to mankind. From the state of man's nature we are shown the fact of his sin and the need of redemption. The nature of God's creative act, therefore, is to

1 The Expositor, 1896, 5th Series, Vol. 3, 133.

2 Ephesians, 105.

CHAPTER VII

FREEDOM IN CHAINS AND THE HIGHER LIFE

The doctrine of man plays a vital part in an understanding of Christian belief, for it is intrinsically related to the facts and meaning of redemption and sanctification. If we are to arrive at a satisfactory knowledge of God's Person, we must see His relation to His creation, especially in His dealings with mankind. In a day when the Church is engrossed in Sacramentalism Dale seeks a new definition of the doctrine of man, and reminds his generation that the doctrine has not received its just place in any of the Confessions, Creeds, and articles of the early Councils of the Church. But, as he points out, although the theory of the doctrine has not been fully developed, there can be no doubt as to its substance or its influence upon Christian life and conduct. For the doctrine of man is truly part of the doctrine of God, and each affects the other.1 This may be first illustrated by discussing the doctrine of God and man in relation to creation in general, and by developing from it God's special creative act in regard to mankind. From the state of man's nature we are shown the fact of his sin and the need of his redemption. The method of God's redemption brings us to

the consideration of the justified Christian, and illustrates what Dale thinks of Sanctification, especially as it might be applied to ethical problems dealing with wealth, property, and citizenship.

In the creation story, man is depicted as having been created from the dust and endowed with a living soul. It is pointed out that the living soul is part of his humanity. All that the Genesis account tells us is that man became one of many creatures to be given life. But in the later account God is depicted as breathing into man's nostrils the breath of life. This very act makes man's life different from the lives of animals. This is, in a special way, a divine gift.¹ The recognition of this gift is essential for our understanding of Dale's conception of man. It is upon this difference between man and the beasts in relation to God that Dale's doctrine of moral and social ethics is based. Consequently, then, man's life has a meaning only as he relates himself to his Creator.

The question for every man is, "Does he know God?" Even the most degraded pages of history cannot rob us of the assurance that every man is dear to God and that, because he lives in a redeemed world, he may rise to new heights of truth and glory. We were created to be God's children, not his servants. It is our duty then to recapture not only the splendour of the creative power of God, but the knowledge of

¹ See, Doctrine, 173.
² See, Doctrine, 16 ff.
³ See, Weakly Sermon, 12-21.
⁴ Ibid., 131.
His love for each soul. How is this love expressed? Dale gives us four illustrations from the Jewish Scriptures: God's love for man as seen in the creation of the world for him; His gift of understanding of Him; His love as shown also in the Divine attributes given to man; and finally, the use of man's will.

With God as his guide, man is called upon to use his understanding to discover the true character of his life's course. The moral freedom of man is implied throughout the Gospel. Here we find the transition, in man's thinking, from belief to knowledge. Using an intelligible order in nature as a touchstone, man must see himself as a person made to believe in God. It is this belief that allows him to discover what is morally right for him to attempt. This requires the energy of the whole man, not just his spirit, and illustrates the need for the Christian doctrine of the flesh.

Dale, therefore, stresses the two-fold nature of man as seen in the body and in the spirit. In a chapter on "The Discipline of the Body" he points out that the body with its instincts and wants should not be regarded as the enemy of the spirit, but as the friend. He cites Scripture to uphold this view, saying, "both the Jewish and Christian Scriptures speak of our physical nature with honour . . . the Incarnation and the prophecy of the Resurrection have redeemed it from contempt." 4

1 See, Jewish Temple, 74-79.
2 See, Doctrine, 16 ff.
3 See, Weekday Sermons, 13-21.
4 Ibid., 131.
"Soul and body are the two constituents of human nature. Both are necessary to humanity." Both man's body and soul are thus real parts of him. The Christian, hence, rejects the Manichaean tendency which turns over this visible world to the devil and regards man's flesh with contempt. "Our whole life, including the intellect, the social functions and the physical organisation, is one; touch any part of it and you touch the whole; injure any part, and the whole may suffer harm. This is the Christian theory."

There is an element of both greatness and danger in the way man uses his freedom in regard to his whole personality. This choice is bound up in his destiny both as an individual and as part of the race. Although the law reigns all around us, we are free in our moral life. We can seek the face of the Living God, knowing that He will love us and that there will be a direct communion between God and ourselves. This doctrine may be traced back to Apollinaris, whom Dale sees as the defender of the belief that moral freedom is an inseparable characteristic of human nature. Yet Dale admits that Apollinaris' theory of the reasonable soul of our Lord is spurious.

The personality of man, although bound up with the life of the race, is in a very real sense his own, as he seeks to

1 Doctrine, 187.
2 Fellowship, 165.
3 See, Doctrine, 52.
relate himself to the Eternal. It must have the impress of his own stamp of freedom; each man must account for his own choice and conduct. If he is considered simply as part of the pattern of the race, then indeed, "man is unsecured, uncrowned, descends from his ranks as created to be a child of God, and passes into a lower order, and takes his place among the mere mechanic forces of the universe; his kinship to the Eternal is lost and all the glory of his nature quenched." 1

The freedom of man implies more than a recognition of the freedom of the individual will; we are called also to consider the freedom of his affections and passions. In this description of the affections we must include the impulse of charity. Man is responsible not merely for the direction of his will, but also for the nature of his loves and hates. The quality of his generosity, selflessness, his reverence or his scorn, as well as his pity for those who suffer are all the measure of his use of freedom. 2 This is a view of man's freedom on the highest Christian level, and by it his freedom takes on new dimensions.

The scope of his freedom makes it "a freedom in chains." Man is continually asked whether he fulfils the Divine ideal in the use of his freedom. He has the choice of serving God or mammon, but often his choice is hindered by past actions.

1 The Expositor, 1896, 5th series, Vol. 4.

2 See, Doctrine, 184.
Dale sums up this "freedom in chains" by saying:

"Yes, we are free; and yet how conscious at times we are of chains - chains some of which we have forged ourselves by evil doing in years gone by. We choose the right, and for more than two thousand years moralists have said we are unable to stand to our choice. Yes free - free and in chains. To be conscious that we are bound is to be conscious that we are free, that in our own inner life there is a spontaneous self-asserting force which claims the right, even though it may not have the power, to work out its own destiny."

Man's freedom, though in chains, gives him dignity in relation to God and to the universe. His real moral freedom contributes to the idea that man's present condition and future destiny are marked with an element of gloom intermingled with dignity. We are reminded by Dale that there are two images that should be kept in mind when discussing the glory and gloom of man's freedom. They are the Divine Image and the Fall.

Far from accepting a purely literal view of the Genesis story, we can see the theological implications behind it. The Fall illustrates what happens when man, instead of striving to obey God, seeks to do his own will. When man serves his own desires he finds that there is a revolt in his heart against God, and with this revolt arises a sense of sin. Man's conscience, then, tells him that his disobedience results in an alienation from the heart of God. What may be known as "the interior consolations" are lost. This means that "the soul holds fast to its faith in the Divine love,

\[1 \text{James, 258.}\]

\[3 \text{Ibid., 31.}\]
but the consciousness of the Divine presence is lost. There is no displeasure in the heart of God, but the free revelation of His presence is suspended." ¹

The sense of evil in the world fits in with these subjective feelings of man. God does not tempt us. But we are given the freedom to choose or reject those habits that will lead us into sin. "The inward desire of lust meets the outward opportunity which entices him ... and together they become the parents of sin." ² Circumstances and habits are ours to change so that we may avoid sin. It is the way we face our trials and temptations that gives increased proof of our loyalty or of our lack of loyalty to God. The opportunity to sin and the use of our freedom in avoiding the opportunity stress the choice that is before us. And Dale is emphatic in listing the results of the choice:

*Yield to temptation, commit sin, and sin will bring forth death - the loss of eternal life and peace and power and perfection and blessedness to which you are destined in Christ. Endure the trial, come out of it victoriously, and from the hands of Christ will come the victor's wreath, the eternal life of the saints in glory.* ³

It is clear, then, that the Christian Gospel assumes that man was created to share the life of the Father, but that he has fallen short of this plan by his sin and through his sinning he has incurred guilt. He therefore needs Divine forgiveness. Only by a development and discipline given by

---

¹ Atonement, xlili.
² James, 25.
³ Ibid., 31.
God, and not fostered within himself, can man hope to achieve a life of obedience.

The Nineteenth Century's concern for science raises a question here: "Is man responsible when heredity or environment may be shaping his decisions?" By way of reply we are warned that man must not transfer the sins of the world from himself to the society in which he lives. Despite unfavourable environmental and hereditary factors man should not despair, for "He must never forget that he has an ally in every man's heart - imprisoned, chained, its force broken, its eye dim, its voice feeble - but alive still, and still capable of giving answer to any message in which there is the accent of God." A Christian social order is achieved only when each Christian takes it upon himself to correct the social evils of his time. All men sin, and thus, all men must share in the universal necessity of seeking God's forgiveness and regaining the true use of the freedom of all mankind.

In his discussion of the image of God in man and his Fall, Dale strikes a contemporary note in denying the complete corruption of man, while still recognising that the theory of total depravity exists in some schools of Christian theology. Using Saint Paul as his Scriptural authority he affirms that man is a corrupt child of God and one for whom Christ died.

1 Fellowship, 254.
2 See, Doctrine, 179-181 for further discussion.
Man's image is not lost, though it is impaired by the Fall. Man even after he has sinned retains the image of God. "It belongs to his nature not to his character. Man was made in 'the image of God' because he is a free, intelligent, self-conscious and moral Personality."

If we wholly believe in the depravity of man we are committing a gross slander. Although the doctrine has had a great place in the teachings of the reformers and, as such, has aided in great reformations of the faith, it is not in harmony with the teachings of the Apostles. The benefit of such a theory lies in its ability to make men turn utterly to God for help. Yet, human nature is a far better thing than theologians had supposed it to be. Metaphysically and ethically we must defend man's goodness; but spiritually we are in danger of being fatally in error. While we are correct in acknowledging the reality and worth of human virtue, we would be wrong to forget that "that which is born of the flesh is flesh," and we must insist that holiness is impossible apart from life in God.

Man has a moral responsibility to live up to the best that is within his manhood. The Christian must be taught that he has a moral inability to live up to such a responsibility. Man was created that he might be capable of sharing the life of God. In His power only can he achieve the fulness of his manhood. If man does not seek to love God and his neighbour it is because he has so chosen. As long

---

1 Ibid., 178.

as he lives apart from God, he is an alien creature. But
there still remain traces of his greatness even in sin.
These very traces of greatness often lead man to think
that he can fulfill the moral responsibilities of his life
by listening to his inward conscience.

The man who takes his conscience as his supreme guide
is substituting his conscience for God. An atheist may have
as strong a conscience as a Christian. For those in whose
lives conscience is the supreme factor, there is only con­
demnation for misdeeds without forgiveness. The idea of
forgiveness is not a vital part of their moral life. When
God is denied supremacy in the moral life, man's conscience
is enthroned in His place, the interest in the forgiveness
of sins is lost.  

A valuable relationship which God, in His mercy, has established between Christ and our race is destroyed.
Men now feel that they are eternally condemned. "They perish
not because they have sinned, but because they refuse to have
their sin forgiven. They resist, they vanquish the infinite
mercy of God, and, with their own hand, destroy their solitary
hope of everlasting holiness and everlasting joy." 

The dual relationship, man's relation to God and man's
relation to man, is continually stressed in Dale's writings.
When man condemns himself, both parts of the relationship are
destroyed by his guilt. We can live only in communion with

1 See, Ev. Revival, 165.
2 Special Occasions, 153.
God and as that communion is expressed in our relationship with our fellow man. Man finds his fulfilment only in union with God and with those who are in communion with Him. Thus, we are justified corporately as well as individually. This is the glorious gospel of the Church. How this redemption is made possible occupies a basic place in Dale's writings and is one of his outstanding contributions to Biblical theology.

In tracing the development of the doctrine of justification Dale begins with the New Testament, especially the Pauline Epistles. He relates the doctrine to law and to God's grace. When man sins he opposes the law which God has set for him to obey. To be sure, the relations between God and man are not adequately expressed in legal terms, but we cannot afford to ignore this partial definition.

We are spiritual descendants of the Jewish law which insists that the supreme issues of life are concerned with man's condemnation or justification. It further equates righteousness with obedience to the law and Paul so interprets it in relation to the Atonement of Christ.

Certain implications in the Pauline attitude are made explicit. While he recognises the holiness and justice of the law, Paul sees it transformed by Christ in His work, so that those who believe in Him are not just forgiven, but are justified as well. "Justification is the act of an authority

1 See, Ephesians, 173.
which expresses and administers law."\(^1\)

Paul never considers the doctrine of justification by faith as a final statement of Christian truth. Further, he avoids using it as a mechanical formula. It is clearly recognised that no definition can ever contain a complete account of the relations between God and man. The testimony of Paul to the doctrine of justification by faith far exceeds any formula. And yet Dale insists that Paul recognises that our relations to God may be defined in terms of law, that He demands our obedience, as the Moral Ruler of the universe. Any account of the relations between God and ourselves which does not include this conception is fatally defective. With this statement is coupled the admission, however, that this conception is not God's only relation to mankind. "There are other relations between God and man which cannot be expressed in terms of law."\(^2\) It is pointed out that this realm of thought, which goes beyond law, is the one with which Paul is concerned in his Epistle to the Ephesians. Thus, this Epistle is the basis of Dale's discussion of justification, as expressed by Paul.

When the doctrine of justification is removed from an immediate relation to Divine Law, it can be more clearly described in terms of His grace. This grace transcends both God's love and mercy, for "grace is love which passes beyond all claims to love ... mercy forgives sin, and rescues the

\(^1\) Ibid., 174.
\(^2\) Ibid., 176 f.
sinner from eternal darkness and death."\(^1\) Instead of anger and resentment, grace floods the sinner with affection. The meaning and accomplishment of grace are summed up in the statement that "Our salvation is the achievement of God's grace."\(^2\) This grace is manifested in His sending forth His Son into the world that we might be blessed through Him. Through this same grace Christ is "the root, the ground, the reason of our redemption."\(^3\)

We are told that, if we had not sinned, we would have been drawn up by Christ's energy until we ascended from this earthly existence to greater powers and higher service. But since we did sin, and the union with Christ could not be broken without defeating God's purpose, Christ has come from Heaven and entered into the troubled existence of our race, experiencing temptation and anguish. Through God's infinite grace we are forgiven in Christ's sufferings and death. "In the power of His righteousness and in His great glory we find the possibilities of all perfection."\(^4\) Thus is justification explained, and the grounds for man's sanctification are established.

The term "justification by faith" is explained succinctly in the emphasis upon God's grace. For as everything is grace on God's side, there can be nothing of merit on ours.

---

1 Ibid., 178.  
2 Loc. cit.  
3 Ibid., 179.  
4 Ibid., 180.
Paul indeed expresses this premise both positively and by negation. "By grace have ye been saved ... not of yourselves."

Man's guilt stands in opposition to his justification. His deliverance is explained by God's grace expressed in the death of His Son. His death was more than an act to prevent men from sinning and it was certainly more than a dramatic appeal to the human heart. In it Christ revealed God's righteousness. This act of His righteousness is related to both the past and the future. His death is the ground on which God cancels human guilt and delivers man from wrath, and it is also the means whereby man achieves peace within himself and with his Creator. This peace carries with it a sense of positive joy and "we who were looking forward with dread to 'the revelation of the righteous judgment of God,' are now exulting in the confident expectation of receiving from God eternal glory."1 Dale makes an interesting contribution to the Pauline discussion of the doctrine by insisting that God's grace is really more than justification. He sees included within its scope what he calls "truths of a wider range and loftier order." Although we are still under Divine authority, we are told that it has "infinite charm." "Grace transcends law, and the energies of the Divine nature are no longer governed by eternal necessities of righteousness, nor even, if that

1 Ibid., 240.
conception is possible, by eternal necessities of love.\textsuperscript{1} The necessities exist, but an infinite affection producing "Divine volitions" takes their place.

This infinite affection is a descriptive word picture of the intimate union made possible between God and man through His grace in Christ. For the doctrine of justification by faith involves the central and basic truths concerning the relations between Christ and mankind which are revealed in the Incarnation. According to God's idea and purpose, Christ's relation to the Father should be the model for ours. We are justified as we reflect our sonship to God.\textsuperscript{2} We can sum up the foundation of our justification in seeing that as the weight of man's sin fell on Christ, so we were allowed a portion of the Divine security and righteousness. In our relation to Christ we discover the meaning of the remission of our sins and the fact of our justification.

Dale points out that the battle of the Reformation was fought on the basis that man is justified through the righteousness of Christ and not through his own faith or works. The doctrine of justification by faith is central in Paul's thought because it reveals a righteousness of God by faith unto faith. This is supreme in his thinking. Throughout the history of the Christian faith the proclamation of God's justification of man has given vigour and hope to those who seek eternal salvation. "It inspired them with a new moral energy, as the actual beginning of new life. There is no such separation as Calvin himself makes.

\textsuperscript{1} Ibid., 183.

\textsuperscript{2} See, The Old Ev. and the New, 51.
and gave them a nobler moral ideal. And wherever the great discovery comes it works similar wonders.  

No statement concerning the doctrine of justification is complete without an answer to the charge so often levelled against it that personal righteousness is unnecessary if we place all our reliance upon God's grace. While admitting this may be true in some interpretations of the doctrine, Dale warns that the evangelical belief in salvation, when properly understood, clearly shows that the authority of the moral law is not only unimpaired, but strengthened with new and greater sanctions. It should be clear that justification must be thought of as more than pardon. It means a right relation between ourselves and God which is established in and through faith. By faith a man's life is grounded in the life of Christ, and is voluntarily surrendered to the control of His authority. Thus faith guarantees that a perfect personal righteousness will ultimately be effected.

In any complete statement of the Gospel's doctrine of justification by faith, man is not only pardoned by Him, but he also receives the law of righteousness and the strength to preserve the law and to build upon it. A contemporary writer, in his discussion of Protestantism, links this conclusion to the Reformers themselves, in saying,

"We need not make an artificial separation between Justification by faith as the receiving of the gift of forgiveness, and regeneration as the actual beginning of new life. There is no such separation as Calvin himself takes

1 Ibid., 56.
great pains to make clear."¹

A type of faith, described above, which goes beyond the pardoning of sin and builds upon it implies a doctrine of sanctification. If we believe that "Christ declares that He is the Judge of all the earth and will reward men at last according to their works,"² we listen to Him under the constraint of this judgment as well as under the influence of His infinite love. Thus, it is implied, we are justified that we may grow into the full measure in Christ, standing before His judgment while perfected in His love. It is upon His authority that man is told he is capable of recovering perfectly the Divine image. Hence Faith accepts God's transcendent gift and dares to attempt nothing less than the imitation of Him.

The doctrine of justification, when explained on the basis of its fulfilment in man, opens up new controversies of thought. For if we recognise that man has fallen, we are taught that his restoration is an immortal work. To be restored to Him is the crown of all blessings and it is a crown that will not perish. As we have seen, this justification is grounded and receives its verification in the fact that God in Christ has taken a decisive action in the life of mankind. It is He Who has accomplished our redemption and established new relations between the race and God.

¹ Williams, Daniel D., God's Grace and Man's Hope (New York, Harper and Bros., 1949), 188.

² Ev. Rev., 145.
This is what Dale means when he says that "His incarnation, His earthly life, His death and resurrection created the existing relations between the human race and God."¹

Both God's act and man's nature aim at a fulfilment in Christ. The Scriptures claim a lofty dignity for the redeemed man, but show that this dignity has not yet been realised. Whatever our fortune may be we must remember that it is God's desire that we should repent and receive the Remission of sin. This allows us to say both with our lips and with our lives, "Thy Will be done." When God comes in contact with us our thoughts are turned towards Him and away from ourselves. This motivates our spiritual activity.

"It reaches its greatest intensity when we are so filled with the glory of the Divine righteousness, the Divine love, and the Divine power, that we are conscious only of God, and all thought of ourselves is lost in Him."²

This doctrine has been called by many names: holiness, sanctification, perfectionism, regeneration, second birth. Those attempting to formulate the doctrine have seen it based in Scripture as it is related to the person and work of Christ. In commenting upon Paul's view of His work, Dale goes to the root of the meaning of sanctification when he writes, "By the faith in response to which for Christ's sake we are justified, we are also brought into a mysterious and

---

¹ Evan., 150.
² Ephesians, 16.
transcendent union with Christ.\textsuperscript{1} It is this transcendent union which allows the idea of perfectionism in mankind to become a reality.

Does this imply that we enter immediately a state of moral perfection? Dale denies this and points out that although our sins are forgiven once we trust in Christ, we may still have faulty moral habits, a very slight knowledge of spiritual truth and a lack of spiritual fervour. He admits the paradox of a man who is in Christ but still lacks the full development of his spiritual life. Dale's main point is that once we submit ourselves to His authority the means to achieve a perfect state will be given to us. Despite our frailties, Christ is then our ally fighting with us until the victory is won completely.\textsuperscript{2} This Gospel not only assumes that man is an independent personality, but "that to fulfil the Divine order of human life, the personality of man must be rooted by man's own consent in the greater personality of Christ."\textsuperscript{3} Sonship is more than a sharing of His moral perfection; it is a direct union with the Living Christ that allows the Christian to believe in his sanctification. But the fact of sanctification does not mean that it will be fully realised according to the timetable we set for it.

The leaders of the Evangelical Revival assume that

\begin{itemize}
  \item \textsuperscript{1} Atonement, 247 f.
  \item \textsuperscript{2} See Sermons preached at Islington Dedication, 21 f.
  \item \textsuperscript{3} James, 151.
\end{itemize}
the love of Christ is always discovered on the threshold of the religious life. But Dale takes issue with them in suggesting that the perfection of life needs time to grow and that it may suddenly burst upon the believer as he fully claims Christ as his own after many years of thought and service.\(^1\) There need not be an immediate transformation of character, for the second birth is often followed by years of infancy in the faith.\(^2\)

It is in Dale’s insistence upon the slow development of those regenerate in Christ that he stands in direct contrast to the Evangelicals of the eighteenth century, including Wesley. Dale traces four theories of sinless perfection: (1) sinlessness is attained at death, (2) perfection is achieved just before death, (3) all of life is a gradual preparation for the condition of sinlessness, (4) man is capable of immediate attainment of sinlessness. The last is specifically denied by the belief that no man can be sure that he has attained a sinless perfection.

The first movements of the supernatural life, Dale believes, are often obscure. Wesley, on the other hand, stresses the instantaneous and dramatic conversion experience. As Dr. Cannon suggests, "The real distinction between the two points of view lies ... in the religious motive which prompts the use of the word 'righteousness' and which assigns all Christian development either to a process prior to its attainment

\(^1\) See, Evan. Revival, 226 ff.

\(^2\) See, Ephesians, 197 ff.
(as in the case of Dale, who follows in the tradition of the Reformers) or to a process subsequent to its attainment, as in the case of Wesley.¹

For Wesley, the justified Christian lives within a realm of realised perfection rather than aspiring to such a state. In his own words, perfection may be described as that habitual disposition of the soul, which, in the Sacred Writings, is termed holiness; and which directly implies, the being cleansed from sin, "from all filthiness both of flesh and spirit," and, by consequence, the being endued with those virtues which were also in Christ Jesus; the being so "renewed in the spirit of our mind," as to be "perfect as our Father in Heaven is perfect."²

Although he argues that entire sanctification must, like justification, come in a moment, there is also a place in his thought for a gradual development of character which precedes the moment of complete perfection.³ Perfection is not to be considered a static state with no further progress and development; it is, however, development with perfect love achieved and in control.⁴

Dale freely admits that a life which has its foundation in Christ and which receives its inspiration from the Holy Spirit may achieve righteousness and saintliness. And he frankly states, "I do not care ... to contest the faith

¹ See, Cannon, Theology of John Wesley, New York, Abingdon, 1946, 223 ff.
² Wesley, Sermon, xvii, Part One, Section 1.
³ See, Cannon, ibid., 242.
⁴ Ibid., 243.
of those who insist that some have actually reached what they describe as Christian perfection,\textsuperscript{1} and concludes, "It may be so; who can tell - but God?"\textsuperscript{2} What must be denied, in his opinion, is that any man has ever had an infallible idea of what is sinful and an absolute knowledge of his duty. The day of the complete liberation of man is to be experienced in the future, but at present man's personality, while it may have its focus on Christ, is involved in a baser life which is hostile to the divine. Thus the present salvation must remain incomplete.\textsuperscript{3}

Although there is a divergence between Dale and Wesley concerning whether human perfection is realised now or at the point of death, they both stand in the Reformed tradition in establishing certain interrelated corollaries of perfection. These include the previously mentioned Scriptural basis of the doctrine, with particular reference to the death of Christ; the need for renunciation or death towards self on the part of man as a condition of discipleship; and the will of man to aim at achieving holiness as a fundamental fruit of the doctrine. It is this emphasis on perfect sanctification which Dale considers the unique contribution of Wesley, although he, at the same time, criticises the Wesleyans for not applying the doctrine socially.

\textsuperscript{1} James, 199.
\textsuperscript{2} Loc. cit.
\textsuperscript{3} See, ibid., 200.
\textsuperscript{4} Loc. cit.
as well as individually.¹

The recurrent theme of Dale, and of all who precede him in the evangelical position, is this first corollary of union with Christ, affirmed in the Scripture, which sees in His death the forgiveness of sin and its destruction.² It is His death as well as His life which we must include in our thinking. The power of His life becomes that of the believers only through their faith in Him as the Victor over sin and death.

Sanctification is not complete unless we earnestly try to accomplish His Will.³ This, then, is the first condition of sanctification. The question often raised concerning this premise is whether man's powers are not paralysed by such conditions. Dale denies that this is a mechanical process, and insists that "His absolute authority should be frankly, loyally and heartily accepted."⁴

With man's acceptance of Christ's Will there must be also a growth in the knowledge of His laws. It should be understood that this acceptance does not mean mere obedience of rules of conduct, but rather, the application of His way of life to all our thought and work. The critic can point to many failures in man's conscience which would make these admonitions seem impractical. "But," answers Dale, "has the

³ Ibid., 230.
⁴ Ibid., 348.
love of Christ ever proved unequal to the task of sustaining men in their conflict with sin?\(^1\) Admittedly, the attraction of moral purity may not be enough, nor is conscience always a faithful guide and even the fear of perdition may fail, but the power of personal love for Christ is always victorious. Devotion to Him increases rather than declines with the passing years.\(^2\) It is this personal devotion to Him which strengthens all our virtues, develops our affections, and gives a new meaning to obedience and reverence.

When the thought of devotion to Christ is explored more fully it becomes obvious that it means more than the usual consecration of man's powers so often associated with the "Higher Life Movement." To be sure, consecration is an indispensable condition of the higher life, for it demands free consent to belong to Him and not to our own selfish ends. But devotion to Christ is essentially more than consecrating our wills to Him. It is enthroning Him as the Lord of all life. It asserts that "His ownership belongs to the moral and spiritual order, and is ultimately asserted in His personal ascendancy over the whole moral and spiritual life of those who are His."\(^3\)

This principle of the acknowledgment of Christ as Sovereign over life is specifically applied to all spheres of Christian work, for we have no right to undertake any work

---

1 Ibid., 399.
2 See loc. cit.
3 Ibid., 395 f.
which He would not want us to do. In all his business dealings, man should be governed by the principle that he has been bought by a price. From this applied principle, there arises the fact that holiness is an attribute of persons, times, and things which are set apart from common uses and devoted to His service.

The New Testament doctrine of the "elect of God" is in harmony with the idea of holiness, and the Pauline conception of being in Christ is organically a part of the perfection of the saints. "He [Paul] thought of the Life of Christ as the spiritual force which is revealed in the power and perfection of the Church and of its individual members."¹ Thus, Christian holiness is the manifestation of the Life of Christ both individually and corporately, reflecting His power and His perfection. "The Church is His body, 'the pleroma of Him that filleth all in all.'"²

To sum up the doctrine of sanctification we see it as the logical conclusion of the doctrine of justification. Although there may be disagreement as to whether perfection is a slow growth or instantaneous, its existence is irrefutable. Further, it is faith in the death and work of Christ which is the mark of sanctification, for out of loyalty to Him arises the desire to submit our will to Him and serve Him. Dale's great contribution to the doctrine of the higher life is his constant stress on the need for submission to the

¹ Ibid., 290.
² Ibid., 294.
authority of Christ if perfection is to be realised. He traces this submission to His authority to the preaching of the Apostolic Church, indicating that what was wished was "the obedience of faith."¹ It is further pointed out that the various regal titles applied to Christ by the Gospel writers are not honoris tantum causa but, rather, they represent an authority far greater than any earthly king. It is the authority of a King Who does not merely teach us the higher life. "It is the very essence of the Gospel that Christ came to save His people from their sin ... His chief work does not consist in telling us what we ought to be, but in making us that."²

To believe in Christ is to be part of a life which receives strength from Him and law from Him. The consideration of how men obey or disobey this law, and of the claims of Christ upon them, leads us from the specific discussion of sanctification to the more general topics of the foundation, scope, and goal of Christian ethics.

The effectiveness of any ethical code is founded on the energy of the faith behind it. Not only does Dale organically connect faith and morals, but he states that any philosophy without a knowledge of morals cannot be a religious faith. For he contends, "Destroy the faculty by which a man recognises for himself ... the righteousness and beauty of the great moral virtues, and you also destroy the

¹ Ibid., 147.
possibility of faith in God and of reverence for His perfections."\(^1\) The faculty through which we see His moral perfections has been given various names: the higher reason, conscience, or moral sense. All the nobler schools of philosophy see it as fundamental to man's mental structure. Dale asserts that this faculty is misused unless it is under the control of Christian ethics.

The doctrine and ethics of Christianity are inseparable. Christian morality is based on the relationship of God to Christ, and God's relation to us through Him. God's revelation in Christ is the climax of the great development of the religious and moral life of the human race. Christ built upon the moral standards which God had given the Jews through the Law and the prophets and upon whatever was good and just in the common life of mankind. He never doubted that men were morally prepared to hear His voice. "He relied upon the conscience of man to recognise His authority."\(^2\)

The form of God's precepts expresses His intention that they are to be considered as far more than mere rules of conduct. They involve the whole man, and they are addressed to conscience and to the heart rather than purely to the will. Thus, "Christ claims authority over us, and apart from unserved obedience to Him there can be no true Christian morality."\(^3\) The most wonderful mysteries of the Divine revelation are related to man's attempt "to restrain and repress the

---

1 Ev. Rev., 46.
2 Laws of Christ, 208.
3 Loc. cit.
malignant passions, and to encourage kindness and tenderness of heart."¹ The knowledge of God's mercy and his forgiveness of sins through the love of Christ gives us the full expression of His Divine love towards us. "And whenever the supernatural in the Christian revelation is suppressed or concealed, whenever it does not hold the chief place, the moral power of Christianity is broken."² Protestantism attempted to correct the corruptions of the medieval church and arrest the accompanying retreat of Christian men and women from their duties of human society. It recalled Christianity to its task of cherishing the gift of His revelation, of consecrating the family, freeing the enslaved, and uplifting the suffering masses of humanity through His transcendent power. "But the true ethical spirit of Protestantism has never attained a complete and harmonious development."³ Hence, we are called upon to re-discover the moral and spiritual laws behind the Christian ethics and apply them to the moral problems of our age.

We see a fixed and invariable order in the created world around us. This is the assumption of the natural sciences. But when we pass into fields of thought concerned with human values we face laws of a different type. We recognise that there is an element of moral freedom within our lives, yet we are also conscious that there are laws which

¹ Ephesians, 312.
² Ibid., 348.
³ Ev. Rev., 34 f.
claim to determine how this freedom should be employed. Although spiritual laws may be thought of as essentially authoritarian in their demands, they do not force man’s compliance. In this respect they are most strikingly contrasted with purely physical laws. "A physical law declares what actually is - what actually happens; a moral law - declares what ought to be - what ought to happen."¹

In most of our dealings with the moral issues in our lives we are conscious of the mysterious authority exerted upon our lives by spiritual laws. The faculty of discriminating between right and wrong belongs only to man and places a burden of decision upon him. This does not mean that he has a set of laws impressed upon his mind, but, rather, that he distinguishes by a natural faculty between light and darkness and between varying degrees of light. So, in like manner, he can differentiate between good and evil and between different degrees of moral excellence and moral baseness.² This natural endowment of moral judgment still admits the possibility of grave errors in his conduct. "For in all moral conduct there are two distinct elements - the inward spirit or motive by which we are governed and the outward action by which we give effect to that spirit or motive."³

This brings us to the question of apostacy. Why

---

1 Doctrine, 28.
2 See, ibid., 29.
3 Ibid., 30.
does man's inward motive allow him to deny his faith? Again our free-will is emphasised. Apostasy can be traced to a lack of progress in our faith which results in the expulsion of God from our hearts. This is the choice that is always left to man. The stagnation of religious life causes spiritual death. Unless there is progress to a higher condition there will be apostasy from Christ altogether. Dale admits that this part of the Gospel message has a stern tone about it, but he maintains that it comes from the New Testament with a "gloomy grandeur." He reminds us that we share a heritage with the people of Israel. We too, like those ancient people, may well be filled with dread and guilt. But through this sense of dread, we, like them, can realise "that the fear of God may be upon us and that we sin not." 1

Apostasy brings with it a sense of guilt and an equally strong feeling of impending judgment. Dale expresses these results in legal terms. He sees that man has a sense of sin on realising that he has violated a Law whose authority has been recognised. It is not a Law in the usual sense of the term, however, for it is defined as a Law "which is without him and above him, as well as within him." 2 When man further recognises that this Law is personified in the presence of the living God, he then conceives the full meaning of false conduct. This direct involvement of man's conscience with the Person of God means that there is no room for morals of

---

1 See, Jewish Temple, 175.
2 Ibid., 32.
"neutral tints" in the Christian life. We will be judged by the way in which we use or misuse our moral sense. There is a special admonition for those who have received God's Presence only to turn away and neglect it. They are judged far more harshly than those who have never known Him. If man continues to neglect Him and His Law he should be warned that he is doomed. Dale is unwavering in his conclusion that while there is still an appeal to God even after a Law is broken, if this appeal is refused by Him there is nothing left for man but what he calls "a certain fearful looking for of judgment and fiery indignation." ¹

Can Apostates ever repent and be restored to full communion? Dale leaves this to the fulness of God's mercy. Yet by their very actions, he believes that some have placed an unbridgeable gulf between themselves and God. Those who are "crucifying Christ anew," he believes, cannot possibly be regenerated either humanly speaking, or in respect to the laws of the human spirit which God has established and which God honours. ² He calls up, then, what he calls "this awful hypothesis" for those who are crucifying Him in the hope that the very horror of their predicament will bring about their repentance.

All Dale's discussion of the reason and meaning of regeneration does not have such a negative aspect. He shows not only the guilt and judgment awaiting the unregenerate,

¹ See, Jewish Temple, 67.
² See, ibid., 181.
but he proclaims also the fruits of ethical growth that belong to those who have turned to Christ. One such aspect of regeneration is man's ability to rejoice in the face of sadness and suffering. In many ways being faithful and enduring hardship with joy is a stern doctrine, and one may ask, "How is it possible?" It is possible only when we consider righteousness of greater worth than comfort or our own happiness, and when we see that our mission in life is not to achieve riches or the enjoyment of ease, but to become better men and women. This indeed requires a true evaluation of life. It requires an insight into Christian purpose and a clear vision of the meaning of Christian conduct. The wisdom to practise this judgment comes from God, and we are reminded that we must continually ask Him for it. We want it since "this wisdom if we had it, would transfigure life."\(^1\) We must then have no concern for security and business success, nor wranglings with our acquaintances as we come into daily contact with them.

Once a man holds this wisdom, he realises that there are higher aims than those dictated by the world. Our aims are now turned towards achieving righteousness, receiving God's favour and securing our eternal glory. This should be done with joy in our hearts. "We ask God to forgive us for our evil thoughts and evil temper, but rarely, if ever, ask Him to forgive us for our sadness."\(^2\) In addition to

\(^1\) Ibid., 12.
\(^2\) Preaching, 241.
strengthening the acknowledgment of God's authority and increasing our zeal for His glory, we are called upon to multiply the joy of Christian hearts as well.

This true wisdom which comes from God is not mere knowledge. It goes beyond the visible accumulation of learning into the understanding that we are governed by God's visible and eternal Kingdom. Wisdom of this nature is pure, peaceable, gentle, merciful and without hypocrisy. Above all, it is easily entreated. These qualities of wisdom can be realized only because they are given by God to be a part of the Christian's life and are related to the devotional life wherein we ask God for this gift of His grace. Thus, moral instincts and the growth of the devotional life are in harmony with each other. Man's energy cannot work alone, for with it must be the remembrance that God is a Living Power within man's life. The thought of Him will increase our pity for the sufferings of men even while we hate their sin all the more. We will not only be spiritually alive, but morally resolute.

"It will not only make us more grateful for the Divine love, but will create a profounder veneration for all the attributes which constitute the Divine perfection." 2

In turning to consider the application of Christian ethics to the social order, we are reminded that "Men must seek first - that is, as the supreme object of life - the Kingdom of God and His righteousness, before they can have

1 See, James, 110-119 for a further description of these qualities.

2 Special Occasions, 48.
an economic organisation of society corresponding to the 
spirit and laws of Christ.¹ The reformation of the social 
order does not begin with society, but with man himself; 
"The first object of the Christian faith is not to secure 
justice and mercy in social institutions, but to make Chris-
tian men merciful and just."² Coupled with this objective is 
the knowledge that the power to fulfil it is obtainable. 
Man has been filled by God's Spirit and may live in the full 
power of His revelation in Christ Jesus. In determining how 
we are to live we must remember that God's children are re-
deemed by Christ. We are thus called to a life of righteous-
ness and we are challenged continually to make our calling 
and election sure.³

We owe to God and to man a profession of faith, but 
we must guard against the decay of our inner life once the 
profession has been made.⁴ If faith is properly grounded 
in the knowledge of the Gospel's truth, good works will pro-
ceed from it. Faith does not receive its animus from works, 
but rather, it gives life to works. If we believe that God 
in His love sent Christ to be the Saviour of mankind, we 
are asked what proof there is in our lives of the reality 
of our belief. We are challenged to show how this belief 
has made a difference in our everyday conduct. Have we

¹ Fellowship, 256 f.
² Ibid., 259.
³ See, Fellowship, 276.
⁴ See discussion by Dale, Jewish Temple, 134.
shown sympathy for His purpose? If we believe in the Judgment to come, from what sin has it restrained us? If we believe in God as our Father, how have we dealt with our children? If we confess His authority, have we yielded to it in our duties? These questions, and many more relating to faith, must be answered honestly, remembering that if we say that we have faith and yet do not show works as an outgrowth of the faith, our faith will not be able to save us.  

Man's great work, growing out of his faith, is the fellowship of reconciliation. The Christian doctrine of man teaches that the Divine life in man dwells eternally in the Son, and that we are to follow Him in the work of double reconciliation - God to man and man to man. The purpose of Christ is that man shall be capable of receiving and passing on the Divine life. The Trinity shows us our proper relation to our fellow man, for the relation of Christ to the Father establishes our relation to God as well. The life that He has given us has its foundation in the Godhead itself. If we hope to establish any system of ethics for the Christian life we find that it must be rooted in the Christian faith which emphasises the doctrine of the reconciliation of man to God, and through Him, to his brother man. Any man-built theories of human relationships are bound to be fragmentary. We need the Divine pattern.

Whenever the supernatural in the Christian moral revelation is suppressed or concealed, whenever it does not hold the chief place,
the power of Christianity is broken. 1

Christian morals are based on the mystery of our relation to God in Christ, and God's relation to us in Him. 2

Dale is outspoken in his demand for reformation of morals that rested upon theological precepts. The Protestant Reformation began a moral reform which was continued by the Evangelical Revival. Any reformation is accomplished only by putting away the neutral tints of current morality and by turning to Him. Christian morality depends upon our conception of God and our understanding of man's capacity for union with Him. 3 As we continue in our loyalty to Him and to Christ we shall see the growth of our ethical progress as well as of our belief. "The revelation of the Divine love and the Divine righteousness, of our kinship to God, of the glorious immortality which is the inheritance of all that have received the Divine life should ennoble our ideal of every moral virtue, and should inspire us with a more ardent passion for moral perfection." 4 This passion for moral perfection is not limited to consideration of the individual conscience, but must be applied to the world as well.

To what extent is the believing Christian to exercise his faith in the world? Dale is very clearly not an ascetic.

---

1 Ephesians, 348.
3 See, discussion, Fellowship, 162.
4 Ephesians, 307.
The world is to be conquered and not to be avoided. All the universe is ordered by God. Repudiating the Roman Catholic form of sainthood with its ascetic emphasis, we are called to a life that delights in common work and relies upon faith rather than fasting as the hallmark of a Christian. Unworldliness does not mean a rigid and conscientious observance of external rules of behaviour. It centres, rather, on the spirit and habit of those who live by a vision of God and seek constant fellowship with Him. The greatness of the Christian redemption is the motivating force of those who seek to do His will at any cost and who know that there is a larger, fuller, and richer life awaiting them in the next world where His presence will be fully enjoyed.  

Certain conclusions may be drawn from this premise regarding the Christian and his relation to the world. First, Dale points out that the line between the true Church and the world has often been drawn too confidently and too sharply. For although they stand in irreconcilable opposition to each other, it is difficult to be certain of the boundary between them. Second, if we understand our proper relationship to God in Christ, asceticism loses its value as a solution to the problem of unworldliness. We are warned that the ascetic virtue is both unreal, and untrue to the pattern set before us by Christ. The best corrective of what is described as "the morbid condition of the imagination"  

---

1 See, James, 129 f.
2 See, discussion loc. cit. and following.
3 See, Jewish Temple, 108.
is to turn to the pages of the four Gospels and compare God's life of participation in humanity with the ascetic saints of the Middle Ages. We need to be reminded that any struggle to achieve an unreal virtue often concludes with a hard indifference to ordinary and more simple duties.¹ Until our mortal years are over, our life is concerned with our duty among the visible and transitory things of the world. We are placed here by God's will. We are surrounded by His eternal universe and the source of our strength is in it, and we cannot break off our relations with the created universe.

This universe is also made according to His plan. Our false conception of the Christian's relation to the world comes from what is described as the "worst days of Christendom," the Middle Ages, with their idea of saintliness which was a creation of 'Romish' theology. The religious life stressed by Luther came to mankind from Christ Who declared that painful self-discipline and fasting will never achieve God's forgiveness. Rather, we must accept His free gift of grace. This Lutheran gospel, instead of urging men to mortify their flesh and flee from the world, gave men the courage to fight its evils instead of seeking escape.² Further, it taught that the great intercession of the Lord's Prayer, "Thy will be done in earth, as it is in heaven," should be a part of man's every day life, and that the world with its intellectual ferment and complex social order, its great

¹ See, ibid., 100.
² Laws of Christ, 233.
store of wealth, should not be forfeited to the devil. God created it, and Christian men must win it back to God again. It is this insistence on a full-bodied devotional life as a means of overcoming the world's evils that brings us to a discussion of the final implication of the Christian ethic as it relates the faith to a study of property, government, and to the historical perspective.

The relation of the Church to wealth and to civil government has long been a point of contention among Christian thinkers. In the times of the Apostles we have Saint Paul's admonition "to rest the obligations of human duty on the revelations of Divine love."¹ A Christian, whether he is rich or poor, has this obligation to fulfill. Wealth, in itself, is never evil. But those who become wealthy tend to withdraw themselves from the good works which may have marked their less prosperous days. If a man would be a good steward as a Christian he must remind himself that his wealth has been given to him that he may serve. Thus, he is "called of God" to be a "guardian of the poor." Property has been established by God. If this is so, then it is protected by Divine sanctions, and, in the use of it, He indeed must be remembered, as well as those entrusted to our care.²

Stewardship is not just a matter of material wealth. Man's supreme glory is to know, love, and to serve God using all his affections, both religious and non-religious. Thus, he

¹ *Ephesians*, 261.
² *See, Ten Commandments*, 203.
calls upon the artist, sculptor, and poet to dedicate His intellectual gifts to God's glory. In like manner, Dale summons the wealthy to patronise the arts and, thus, raise their own intellectual concepts and the general intellectual standards of their countrymen. Further, the great financier, if he is truly Christian, does not live for himself. Rather, he increases not just his own wealth, but the riches of the whole nation. Wealth allows a man the chance of serving public business and aiding the State for the benefit of all people. The rich should feel commissioned of God to act as reformers of business, government, and morals. It may be concluded that, "although Christ has said 'it is hard for a rich man to enter into the Kingdom of God' - and observation bears this out - if he does serve God, he shall have the nobler reward."  

Turning from a discussion of wealth to the nature and function of government from the Christian viewpoint, we find that Dale considers civil authority to be Divinely inspired. He sums up his position in saying:

We shall never approach the Christian ideal of civil society, until all who hold municipal, judicial, and political offices, recognise the social and political order of the nation as a Divine institution and discharge their offices as ministers of God.

He affirms that it is our duty as responsible citizens to

1 See, Weekday Sermons, 174.
2 Ibid., 177.
3 Laws of Christ, 198.
determine, through our vote, who shall be God's "ministers," and we are responsible to Him for the way in which we discharge this duty. In government, as in the Church and in the family, God's will must be supreme.¹

In dealing with relations of the Church to the State, a distinction is made by Dale concerning their objectives. The State exists primarily to represent and champion God's justice in the world; the Church is primarily the representative of His mercy and His redemption in the eternal order. There is a deep distinction between the two. The characteristic duty of the State is to assert the law, while the Church reveals God's infinite wealth of grace.² A Christian works through the State, and he must constantly examine his conscience and ask how he is to help assert Christ's authority in relation to the State and to its economic and social organisations.³ No final answer or complete formula can be given to any Christian seeking such guidance. But if he uses his influence to place dedicated Christian men in positions of secular authority, God's will can be realised within the State's power, although it will not be identical with it.

¹ See, Fellowship, 203. Dale acknowledges his debt to F.D. Maurice in the emphasis on the idea of the State as a Divine institution (e.g. Fellowship, 201). Dale further develops this conception in Laws of Christ, 197 ff.

² See, ibid., 206.

³ See, ibid., 199.
What Dale suggests in his writing, he lives courageously in his life. He is a firm champion of civic, educational and governmental reform. He passionately feels that the Church should reflect this same zeal for social betterment. When it fails to do so, he is the first to criticise it. He continually attempts to bring about a greater fulfilment of its duty to society. When the Congregational Union becomes so thoroughly entrenched in its conservatism, Dale resigns his active membership in protest, and remains the outstanding voice of Congregational reform in his time.

In summing up the Christian relationship to wealth, government and the social and historical order, two main facts should be kept in mind. First, the revealed love of God is organically related to human duty, whether it be in relation to property, talent, or politics. Further, history and the entire progress of man's social order are united with the supreme fact that God's love and power is expressed in His Son as a reigning Christ. Through Him man is justified, can rise to perfection, and is charged with the responsibility of listening to His voice and following His rule of life. All our moral ideals are tried in our relations with our fellowman. According to God's Divine order for the world, we not only develop our conscience under His direct inspiration, but through our interdependence as members of a race. Just as the past immoral decisions of other men

---

1 See page 33f. for Dale's influence on civic life.

1 See discussion, Ephesians, 101 ff.
influence our present moral state, so when men are just they help to redeem us as a community.¹ This is the meaning of history. We are charged with the responsibility of translating our gifts of justification and sanctification into the corporate life of mankind.

Man's life is a growth in grace which recognises new distinctions arising within his ethics. Dale argues that a moral culture is necessary for moral perfection. This culture is determined by the Christian society. But it is the Church's duty to see that the ideal of perfection is held by society. The system of morals for the Christian society begins within the community of the Church. For it is there that the rule of Christ is first recognised and obeyed. He is the supreme Moral Ruler of the universe, and just as He justifies and sanctifies us to rule in our hearts, so must He rule over all mankind.

Our social concern, then, is the final aspect of the Christian ethic. It arises from our knowledge of God's gift and challenges us to accept corporately the full implications of His Incarnation in our history. It is for His sake, alone, that we must recognise and discharge the duties required of us by the institutions which make up human life. When we answer His command, we witness our justification and sanctification, by becoming co-workers with Him in creating a just and social order for our age. We vindicate the doctrine of our humanity by testifying

¹ See discussion, Ephesians, 101 ff.
as to why we were created. Thus, we not only follow God, but we imitate Him as well. He is the law and the example of the Christian life in all countries and will be until the end of the world. It is not enough, then, that we who seek to follow Him should teach religious truth, or insist on the obligations of a Christian moral order. Not even the preaching of the Kingdom of God is sufficient. If we are truly His we will act as He did Himself. "The true imitation of Christ requires that we should feed the hungry, heal the sick, relieve the wretched, and rescue the miserable from their despair." \(^1\)

---

1 Sermon, "General Booth's Scheme," 1890, 3.

2 Ephesians, 07.
Of all the doctrines discussed by Dale, that of the belief in immortality arises most directly out of his personal experience. It is, in fact, the impact of his mother's death upon his life that causes him to re-think and re-affirm his faith in the future life. Although, at the time, he is plunged into what he himself describes as "a sea of anxiety and sorrow," he later regains his composure and can write, "My mother's deathbed was to me a new chapter in the 'Evidences of Christianity'; it was the very seal of heaven visibly attached to many a glorious promise and thrilling expression of apostolic confidence."¹

This note of confidence grew out of the fact that the ultimate hope of the Christian is the knowledge that his present union with his Lord is not provisional or transient. "To whatever transcendent wisdom, strength, righteousness and blessedness we may rise in the endless ages beyond death, all our perfection will be the manifestation of the infinite resources of the life of Christ."² Thus, Dale affirms that we can do nothing apart from Christ either in this world or in the next. This is the greatest hope of the Christian, both

¹ Life, 93.
² Ephesians, 97.
personally and as a member of a community of believers, for it means the fulfilment of the purpose of God's love.

In her times of greatest vision, the Church has seen that the present salvation of man will be completed by a salvation which is to come. This future, larger salvation should be the source of great rejoicing. The promise of a future salvation rests on the great fact of the resurrection of Christ, which has been called the greatest of all events in man's history. We are told that the resurrection of Christ means that He is freed from restrictions which existed during His earthly life and that He now stands as the Head of a new race in His ascended and glorified form. This larger, more divine life of Christ is ours. "And the life which we have received from Him, and into the full possession of which He entered at His Resurrection and Ascension, - that life has in its essence the hope and assurance of passing into the same glory into which Christ has entered." 2

We are born to a life, then, which cannot be contained within the limits and time of this world. This is our inheritance. It is an inheritance which is not in our possession yet, for it is reserved for us in heaven. This is the reason for a Christian's rejoicing. Again it can be affirmed, "The present salvation is an incomplete salvation; the perfect salvation is to come." 3

---

1 See, James, 196.
2 Loc. cit.
Salvation is never a static matter for Dale. The blessedness attached to salvation presents the opportunity of living new and more noble lives as the sons of God. Having escaped from all our sins and infirmities and being safe within His Kingdom, we shall experience unlimited growth of all our faculties and especially of our capacity for happiness and knowledge. Our religious affections will increase. "We shall begin to serve God with an energy which will never be weary, and with a zeal which will never grow cold." 1

This description of the life which is to come, with its assurance of God's grace, cancels all the possible hardships of the present life; for, we are reminded, "He will soon lift you - you - from all the confusions and agitations which surround you now, into His eternal peace." 2 Calling for an immediate decision to obey Him with happy love and resolute faithfulness, 3 Dale reminds us that the fellowship of perfection which is to come is the ground of our hope as Christians. Thus, as we look to Him and visualise the things that are unseen and eternal, the heaviest of tragedies, the bitterest of sorrows, the strongest of temptations will seem to be light afflictions, and only momentary. We shall perceive that they are all "working for us a far more

1 Ibid., 313.
2 Ibid., 314.
3 See, Ibid., 315.
exceeding and eternal weight of glory."¹ This is not a dream of fancy, but one of the noblest intuitions of the human soul,² and part of a permanent possession of His presence and assurance.

D'ale links especially the promise of immortality with the promise of God's strength to fulfil the moral and spiritual conditions on which immortality depends. "We know where a man is going by the road he takes. The road along which Christ travelled is the only road to the great life which Christ is now living and which all saintly souls are to share with Him."³ The great question is whether our own lives are so like His as to be certain to bring us to where His life brought Him. Thus, the Christian Gospel is a question of life. The Christian life is supremely an existence where "promise blends with precept, and doctrines reveal at once ideals of righteousness and the source from whence the strength for achieving righteousness may come."⁴

As the ground for our righteousness and the hope of our immortality is a gift from Christ, we are bound to Him through both faith and service. We are chosen to be His children, and there are sharp contrasts drawn between those who are His sons and those who are not. The realisation of this sonship, like

¹ Jewish Temple, 191.
² Ibid., 192.
³ Immortality, 97.
⁴ Ibid., 98.
the realisation of life itself, is connected with faith in Christ. The recognition of God as Father affirms His Divine grace. The Divine part of the relationship to man stands firm, but on our side, the relation of sonship and the participation of that Divine life which is organically related to sonship, has to be freely appropriated by every man. Sonship is more than just "a natural relationship," for it means an ethical condition wherein man trusts God's mercy and endeavours to do His will. If sonship were just a natural relationship, its ethical and spiritual character would be obscured. But if men believe in the forgiveness of sins as a direct result of His mercy, it means entering "into the actual possession of the blessedness for which they were created in Christ." 2

How, then, can the sufferings of the present time be reconciled with the blessedness to which we are called? The vision of the Divine order gives a new interpretation to earthly troubles. It sounds a note of triumph when we can realise, as did Paul, "that the inward man is being renewed, while the outward man is decaying, and so the earthly troubles are working for us 'more and more exceedingly an eternal weight of glory.'" 3 Even sorrows work for us though they would seem to be against us. Our higher life grows in strength as our lower lives fail, and we are living already among

---

1 See Fellowship, 356.
2 Loc. cit.
3 Fellowship, 37.
eternal things. Man longs for a time when his earthly limitations will be removed and he can enter fully into the eternal order. This is his true home. He knows this through Christ Who, when He was risen, "had passed away from this visible world, and with His human nature enlarged, transfigured, glorified, had ascended to a higher region of life." This doctrine implies a resurrection of our complete lives including a form of our bodies.

In what is described as "the great and blessed life beyond death," we are not to exist as pure spirits only. We have a spiritual body which is not easily described. "But, this at least seems certain, that it will be an organism through which man will be related to the new Heavens and the new Earth, and will be the perfect instrument of all his thoughts and purposes." We must distinguish between the "body" and the "flesh," for the body is an instrument through which we can please and serve God, while the "flesh" means the serving of the senses in contrast to living for Him. The "flesh," then, is hostile to God, when it does not stand for the mere physical existence of man. "Flesh" is the whole man - both body and spirit - under the power of sin.

Our present body hinders us, but it still must be seen as a wonderful creation which God made for us out of the dust.

1 Ibid., 38.
2 Doctrine, 189.
3 Dale points out that "flesh" can mean man's general physical nature and, thus, is not evil (see page 174). But he uses the term "flesh" here as meaning all that is hostile to God in man's nature and not just the physical part of man.
of the earth.¹ Even as He has prepared this physical body, so does He transform it into a heavenly body. Thus, it can be said, that we wait for our body's redemption,² but we must not wait for the Resurrection to free us from the flesh. We must enter into this war against the soul now in the knowledge of the life that is to be.

The future life is one in which man will receive "the crown of life" as a result of having resisted temptation. This crown of life is a perfect life given to us by God. "The higher, larger, purer life is what we hope for, and this is what God has promised us."³ This is a hope shared by all, with no distinctions of race or colour, and it remains the great missionary impulse of our faith.

Every member of the human race is a subject of Christ. At His Ascension He declared all the parts of the earth to be His possession. This purpose was declared unto the apostles and was continued by them. The recognition of the unity and universality of His Kingdom is not only the basis of the missionary impulse, but it is an aid to holiness as well. As the living, we stand bound to Him through love. Holiness is followed by courage and strength,⁴ and we no longer maintain any doubt concerning the outcome of conflict

---

¹ See, Hope in Death, a sermon, 1858, Judd & Glass, London, pp. 1-12.
² See, Weekday Sermons, 144.
³ James, 35.
⁴ See, Jewish Temple, 392 ff.
with the world, the flesh, and the devil. For 'We, who are
on earth, are but a single division of Christ's mighty army;
it is only against our ranks that the storm of battle is rag-
ing; we may hear already the shouts of victory from every
other part of the field.'¹

"What of man's inner life after death?" is a question
that Dale discusses with imagination. He believes that man's
sin remains the same after death, especially when it takes
the form of revolt against God's authority and distrust of
His love. These "impurities" will not be cleansed from a
man by "the cold waters of the dark river which separates
this life from the life to come."² A distinction is made
between a man who sins and one who struggles against sin.
For if a man loves God, even though he lack fervour, and if
he trusts Him, although his is a wavering trust, he can ex-
pect a change when he passes into the next life and meets
God face to face. A man who hates sin, even if he fails
to achieve sinlessness in this world, has his life given to
him by God. It can then be our hope "that then the life
which we have received from God - and which we shall continue
to receive from Him - will manifest itself with a power, a
grace, a glory, which in this world it cannot achieve."³

This hope, made explicit in the doctrine of immortality,
is the answer to Christian prayer. Often the foretaste of

¹ Loc. cit.
² James, 306.
³ Ibid., 307.
victories against sin in the future life are given to us whenever we conquer sin in our own present life. These victories carry an irresistible belief that Christ has heard our cry and has responded to it. This is evidence that man belongs to two worlds. "He is just as certain that he is environed by things unseen and eternal as he is environed by things seen and temporal."1 Every good work accomplished and every victory won over sin is the foretaste of the reward which is awaiting us in heaven. "The preparations for our final communion with the divine joy are already around us."2 We are now called to help effect the salvation of men, and so share the bliss with those whom we have saved. Not only through His word, but by human toil and suffering do the "intimations of immortality" take form in what is described as "the mighty and everlasting structure rising to its ultimate perfection."3

This image of a mighty structure, growing into perfection through man's labours with God, must not be construed to mean that there is a lack of the sense of final judgment in Dale's doctrine of immortality. While he avoids the revolting imagery concerning future judgment which is so often associated with the preachers of his age, he speaks on the subject with a deep sense of duty. Lamenting the lack of emphasis upon a final judgment, he writes:

1 Ibid., 15.
2 Jewish Temple, 129.
3 Ibid., 130.
I believe that in modern preaching there is too little said about the awful words of our Lord concerning the destiny of those who resist His authority and reject His salvation.... Christ's love for men, which was infinitely more tender than ours, did not prevent Him from speaking of "the worm that dieth not, and the fire that is not quenched"; and it is surely presumptuous of us to assume that that we are prevented from speaking of future punishment by the depth of our sympathy with the Divine mercy.  

We are told that his sermons on future judgment cost him a great effort, and that he speaks on the subject out of a settled conviction that it is a part of Christian teaching which cannot be ignored. He never repeats a sermon on future judgment, feeling that the inspiration to speak on such an awesome subject must be ever fresh and the subject re-thought each time it is discussed. The "awful reality" of the judgment to come is traced to the apostolic times when it was indeed asserted with energy and sternness. We are reminded that "to St. Paul himself - the great teacher of Justification by Faith - the final judgment was 'the terror of the Lord,' and was one of the motives which constrained him to fidelity in his apostolic labours."  

Divine judgment concerns what man has done while in the body. We are reminded that between every one of us and our eternal future there is Christ's judgment seat, before which all men, Christian and non-Christian, must stand to

1 The Congregationalist, Vol. IV, 1875, 143.
2 See, Life, 149.
3 Atonement, 189.
give account of the deeds done while in the flesh. Even as we expect a harvest of our land and wait until the autumn for the increase, so Christ expects a harvest from us. Christ's harvest time is not present now, but will be in the unseen world. There is an analogy drawn between the present state and future judgment in regard to His justice and mercy. We are reminded that God's laws for our conduct to each other are a revelation of His character. "He is merciful as well as just; but now is the time for mercy. The time is coming when He will judge every man; and when He judges He will judge righteously." How will man face this day of judgment? It centres on what is termed "the critical act of the soul" in its acceptance or rejection of Christ's mercy. This is a stronger appeal than one which depends upon a psychology of fear as an instrument of conversion. Yet we should not shrink from speaking of the Divine anger which man's sin provokes. For the reminder of God's anger does not only fill men with alarm, but causes them to turn to Christ for deliverance from their sin and from eternal death. Certainly this appeal to both fear and mercy stresses the gravity with which the last judgment must be considered. In particular, those

1 See, Special Occasions, 42.
2 James, 202.
3 Weekday Sermons, 7.
4 Loc. cit.
5 See, Preaching, 215.
in revolt against God must be awakened to their peril. The words of Christ Himself imply that there is a penalty upon those who live and die in revolt against Him. "There is a judgment to come, and its issues, though varying with varying guilt, are to be awful to all condemned."¹

Citing the New Testament, Dale tells us that future judgment unites the theories of man being under law or under grace. He opposes any automatic theory of Divine judgment and also denies the possibility of judgment now. The old law passes away, for "In the Christian doctrine of Judgment to come, grace and law will be resolved into a transcendent unity."² Those who have received redemption through Christ will be delivered, but those who finally reject Him will receive a doom commensurate with the measure of their crimes.

The future judgment, which is to be ours, is an intensely personal matter. God makes His appeal to us as individuals and we reject or receive Him on the same basis. Thus are we judged individually. The Christian faith is one which stresses personal responsibility, and the doctrine of future judgment is based on the belief in man's moral freedom. For "deny the moral freedom of individual man, and henceforth there is nothing in human conduct to condemn, nothing to approve, nothing to brand with ignominy, nothing to celebrate with praise ... the tragedy, the glory, the

---

¹ The Old Ev. and the New, 40.
² The Expositor, Vol. 7, 5th Series, 137 ff.
shame, and the honour of human life are gone."¹

The revelation of future judgment makes its appeal to this sense of individual freedom. We must remember that the moral character of our life is in our hands. We are responsible for our moral conduct to God. "A man's relation to the invisible and eternal world ... to the living God ... is not determined by the amount of light that reaches him, but by his reception of it."²

Returning to the problem of man's freedom and God's grace, we are assured that while we stand within His grace, and receive the light of His presence, we can exercise our own personal authority, and act in harmony with the principles of His law. We must be prepared to make a personal decision which will be determined by these principles. This personal decision includes not only ourselves, but our relationship to our brother man as well. The law we obey is not similar to legislation which defines in precise terms the acts and words which it forbids, and which codifies our speech and conduct. God's law for the Christian is one "which demands and inspires the free consent of the heart."³ This law is not satisfied simply by our doing no evil against our brother man, but demands that we love God and "love our neighbour as ourselves." This is the law by which we shall be judged. If we have loved our brother man we enter without

1 James, 247.
2 Ibid., 250.
3 Ibid., 65.
fear and trembling into His presence.  

Throughout the entire discussion of immortality and future judgment, Dale's arguments establish premises which deny logically a belief in man's universal restoration. Appealing to Scripture, he asserts that the New Testament threatens the impenitent sinner with an irrevocable doom. This is illustrated by the parable of the chaff and the wheat and the accompanying words of Christ. "The menaces of Christ mean something. Fear had considerable place in His preaching; it cannot be safe, it cannot be right, to suppress it in ours." Dale states again emphatically, "If anything is certain and clear about the teaching of Christ and of His apostles it is that they warned men not to reject the Divine mercy and so to incur irrevocable exile from God's presence and joy."  

He admits freely that several passages in the New Testament make it clear that God's mercy will ultimately achieve a complete victory over misery and moral evil. But he warns that they must not stand alone. They are cited as having given men a false view of universal restoration. We are reminded that the apostles were writing to those who were instructed in the Christian faith and that they assumed those who rejected Christ and His Church would be doomed. It was

1 Ibid., 65 ff.
2 The Congregationalist, Vol. 6, 1877, 15.
4 Ephesians, 94 ff.
understood also "that while those who had incurred irrevoca-
ble exclusion from the life of God were to receive the just
punishment of their sin and to perish, the rest of the moral
universe was to be organised into a perfect unity for eter-
nal ages of righteousness and glory."

For those who choose to remain outside God's love Dale
sees the possibility of eternal separation from God. This
position is illustrated in our two-sided relation to Him.
He, for His part, is our Father and never anyone less. On
His side the relationship exists as far as it can without
our consent; thus, we may call Him Father although we are
not yet His sons. This is the relationship which He chooses
and it is emphasised that there is no other possible. Yet,
if we persistently and finally refuse to be His sons, then
the relationship between God and ourselves must be dissolved,
and we are left with the fact of eternal separation. The
choice before us then is an "awful" one, for, "if we do not
elect to be children of the Eternal, God's election of us is
defeated."

Divine punishment, then, means, for Dale, the loss of
the Divine presence. The possibility of this loss rather than
stories of eternal torment should increase our zeal. In
Dale's own time the belief in endless punishment has lost much

1 Loc. cit.
2 James, 238.
3 Ibid., 242.
4 See, Introduction to The Struggle for Eternal Life, by
E. Petavel, op. cit.
of its appeal. In 1873, after his tour of the Mediterranea­nian, Dale commits himself publicly to the theory of anni­hilation.\(^1\) After examining the position of the Congrega­tionalists in relation to various aspects of theological opinion on the subject, he traces the history of beliefs in a future life in a paper read before the Congregational Union in May, 1874. In this paper Dale rejects universal restora­tion as a doctrine and establishes once and for all his po­sition. He sums it up by saying:

We have reached the conclusion that eternal life is the gift of the Lord Jesus Christ, that this life is not given to those who re­ject the Gospel, but is given in the next birth to those who believe and who are thereby made partakers of the Divine nature. We warn men that while they continue in impeni­tence, they fail to secure it, and if they continue impenitent to the end they are destined to indignation and wrath, tribula­tion and anguish; that in the world to come they will not, after suffering and discipline, hear from the lips of Christ the words, 'Come, ye blessed of my Father'; but that he will say to them at the judgment seat, 'Depart from Me ye cursed' --, words extinguishing all hope and dooming to inconsolable despair; that their punishment will not regenerate but destroy them; that in the fires to which they are destined they will not be purified but consumed, and that from the second death there is no resurrection. \(^2\)

Once he establishes his position, Dale gives it promi­nence in his writings. It is interesting to note that his views on the subject of annihilation cause great resentment. Some people even believe that he should be removed from the

---

1 See, Life, 310 ff.

2 Dale, as quoted in his Life, 312.
editorship of *The Congregationalist*. He has one aim which he maintains during the storm of criticism. He strives to remind men of the wider truth which is concerned with the relationship of the human race to Jesus Christ, rather than just discussing the annihilation of the wicked. The relationship of the race to its sovereign Lord "is a re-assertion in a more definite and emphatic form of the ancient doctrine of the Church concerning the nature and necessity of regeneration," and includes the rewards that will come to the faithful both in time of trouble now and in the world to come.

The preceding views of Dale on immortality and future judgment form the basis of his discussion of Christian eschatology. Yet there are particular aspects of the eschatological hope which are seen by him and are so emphasised that they are especially associated with his writings. One is the belief that eschatology means the vindication of God's law in Christ as the Moral Ruler of the human race. Obedience to God means that His rule has begun now. The nations who obey Him will have material prosperity, inventive genius, an elevated race, intellectual victory and just laws. But Dale admits that the ancient prophecy of His law has not been perfectly fulfilled because of our selfishness.

Concerning the keeping of His law, we have failed

---

1 See, *loc. cit.*
2 Dale, as quoted in *Life*, 313.
3 See, *Jewish Temple*, 189.
miserably both in our duty to Him and to mankind. We have jeopardised our own entrance into His Kingdom. We have delayed the triumph of His righteousness and love over the race's sin and sorrow. Yet the hope is ever before us and we shall live in Him as we obey Him. "His laws will be obeyed, and His triumph will come at last." For the true home of all mankind is in Christ, as the Head of the race.

The unity of the race as it is summed up in Christ is a second aspect of the parousia which receives particular emphasis by Dale. All nations fit into an eschatological framework when interpreted in this manner. Nations, like men, are subject to Him. All governments, property, and wealth are His. "Nothing can be ours, for everything is Christ's." God's purpose clearly seeks to sum up all things in Christ. But the summation is not to be thought of as coming at the same moment to the human race of all centuries. "It may come at successive moments to the people of successive generations." However this may be accomplished, we are assured that our ultimate salvation lies in the future.

Yet the parousia is not to be thought of as entirely in the future. Dale indeed emphasises throughout his writings

---

2 *Loc. cit.*
3 *Fellowship*, 38.
6 *James*, 305.
that God's deliverance begins now. This is possible because we are God's offspring, and even as we have His life, so are we called upon to share it. "In and through Christ, man may find God in this world and in the next."¹ This is the most practical and the supreme truth for each one of us. Nothing is comparable to man's finding God for his own life, and Christ is "the way to the Father." Not His teaching, nor His example, but Christ Himself is the way. "Then in the power of His trust we shall trust in God, in the clearness of His vision we shall see the glory of God."²

Despite Dale's assurance that all the laws of God are summed up for the race in Christ, and that the vision of His glory is for all men, we are forced to return to the basic question concerning the ultimate result of his eschatology and ask, "Is there any hope at all for those who refuse Him?" Dale's position is summed up in a few phrases which are both colourful and devastating in their judgment:

The gloriously good will be princes, crowned and sceptred among the commonalty of the City of God; for the shamefully wicked there will be fathomless depths of gloom and of despair.³

¹ Immortality, 119. Inaisy Sermons, he loses some of his effect.
² Ibid., 124.
CHAPTER IX

CONCLUSION AND APPRAISAL

In 1898 Principal Fairbairn gave to Dale an influential and distinctive position among the theologians of the second half of the nineteenth century remarking that his theological work had a rare note of integrity and reality. This consistent honesty in Dale's writings is a result of his own thinking in which he interprets his ideas through his experience.

Dale insists that a sense of God's presence is essential for an honest theology. This is basically true. But can we not question whether this insistence upon a deep religious experience for the validity of thought is liable to exclude those who are unable to know Him in such a vital way? In his own life religious experience plays such a great part that he assumes others will share it to the same extent. This, I believe, weakens his position. This is particularly evident in his discussion of moral standards for ethical values. He takes it for granted that these mores are commonly experienced. In the greater part of his ethics, especially in his Weekday Sermons, he loses some of his effectiveness by building ethical judgments upon premises that assume value judgments which have not necessarily been made.

As might be expected in a man of Dale's active nature,

---

1 As quoted, Life, 695.
his theology is never codified, but it is to be found scattered throughout his various writings. Almost all his books are transcriptions of sermons delivered to his congregation. Their major aim is to bring about a profession of faith in Christ. But he does not stop there. In addition, he wants men to know the reasons behind their confession and to test them in their everyday lives. This awareness of the need for decision coupled with a reasoned and tried faith makes his ideas as timely to-day as they were in his own lifetime.

This relevance to his own time and to ours stems from the fact that he has a sense of the greatness of the Gospel message. This arises from the tremendous influence exerted upon him by the Evangelicals. The Gospel of a personal God Who reigns in man's life was their legacy to him. Although his contact with the Tractarians and Liberals causes him to modify certain aspects of the Puritan outlook, he still retains the Evangelical awareness of God and His control over men's affairs. The preaching of the Gospel is Dale's primary aim in his ministry, and it prevents his being overwhelmed by the rising tides of Continental Modernism, Anglo-Catholicism and Liberalism within the Anglican Church. While considering the Evangelical foundation of Dale's theology, with its sense of Divine authority, we must bear in mind that he changes the legal and mechanical Old Testament conceptions, which the Puritans gave it, into the realm of a personal relationship where God in Christ speaks to man. Dale is constantly faced with the problem of expressing the external authority of God,
which he considers important, in terms acceptable to contemporary doctrinal development while remaining faithful to the fundamentals of the Faith. How successful he is in this respect, we shall see when we come to consider first, his era as represented by the higher Bible critics and, second, the particular problem of orthodox Christianity in dealing with the Sacrifice of Christ with regard to the Eternal Law of Righteousness.

The higher Bible critics attacked the Person of Jesus by attempting to show in their studies of His life that the supernatural elements of the Gospel story were a fiction imposed upon the factual record. The religion of Jesus was separated from His transcendent claims. It is difficult for us to-day to realise the furore this criticism caused sixty years ago among orthodox Protestants and Roman Catholics. While many are content simply to reject or ignore these assaults, Dale hears what the critics have to say, analyses it, and retains what he feels to be helpful in interpreting the Gospel message. But he is not satisfied with their fundamental premise that historicity is the sole criterion for accepting or rejecting Christ and His claims. He insists that alongside it must be placed Christ as He is known through human experience. This is the essential argument of evangelical Protestantism. Luther established it when he refuted the Roman Catholic claims of an authoritative tradition by appealing to his personal experience of Christ coupled with the Gospel record. Wesley re-asserted the same premise as he listened to the reading of the Epistle to the Romans and felt
"his heart strangely warmed." This is what Dale means when he tells us that Biblical authority is proved in man's experience as he recognises the Christ that he knows through the Gospel record. Dale's insistence upon a Christ Who is both historical and experienced is a major contribution towards our understanding the function of intelligent Biblical criticism and yet does not rob us of the Gospel's essential message.

This deep concern of Dale for the unity of the Gospel keeps him from relegating the Bible to the role of a book of texts. He sees it as a glorious textbook in which are contained the truths we have to teach in addition to the promises by which men are consoled and strengthened in God's love. His treatment of the miracle narratives illustrates his approach.

While the miracle stories were either dismissed by the Bible critics as untrue or interpreted along purely humanistic lines, the Fundamentalists re-affirmed the necessity of accepting each one as a basic truth of the Gospel. Dale, however, interprets them in relation to the complete message and the redemptive mission of the Christ Who wrought them. Christianity does not stand or fall on their credibility. Rather, they are illustrations of the great fact of God's compassion for human suffering. Throughout his writings he constantly uses the Scriptures as the basis of his judgment and supports his conclusions with his personal experience. This allows him to face successfully contemporary doctrinal
developments while remaining true to the fundamentals of his faith. Dale meets and answers adequately the external critics, but his own thought concerning the doctrine of the Atonement seems to contain inconsistencies.

Dale's development of the doctrine of the Atonement presents the most thorough Biblical exegesis of any of his works. The aim is to establish his argument upon a firm New Testament basis. As J.K. Mozley indicates, Dale gets his strength from his handling of the New Testament. Whether or not we agree with all his conclusions, he makes us measure our standpoint against the Biblical record and points out that certain assertions concerning Christ's Person and Work arise out of Scripture and demand an answer.

Essentially, what he is out to establish is a direct connection between Christ's death and the remission of human sin. His premise of Christ's objective sacrifice is generally accepted by those who are in agreement with the Biblical record. The reality of human sin has led many to believe that His death is more than just the outpouring of His love. The question of a theory identifying Christ's death with man's need for forgiveness remains a vital issue for the twentieth century. Thus, Dale's basic thesis is as acceptable to-day as it was when it was first promulgated. However, Dale's method of relating Christ's death to Forgiveness by


2 As the leaders of the "moral theory" have argued. See Chapter IX for discussion.
connecting it with man's sin on the one hand, and the Eternal Law of Righteousness on the other must be questioned.

Does Dale offer the strongest possible argument for the Atonement, and is he entirely consistent in his own thinking?

Dale presents the relation between God and man in personal terms. God created man for communion with Him, and endowed him with a knowledge of both His personality and His authority. God's nature is best seen in His moral righteousness which is consistent with the Eternal Law. God alone can assert and vindicate this Law. When man sins, therefore, he breaks his Communion with God and rebels against His authority. It is God then Who must receive satisfaction from man when His authority has been insulted. It is at this point that Dale asks how else can the broken communion be healed and the Law of Righteousness satisfied except by One Who is able to make perfect atonement? No man can because of his sin. The only answer is found in Christ Who alone can meet the demand. Dale strikes at the heart of the problem when he sees that Christ not only atones for our sin, but identifies Himself with us in so doing.

This necessity of having One, Who not only confesses our sin but identifies Himself with it, is the main point that Dale raises with McLeod Campbell's doctrine. He recognises that Campbell's study is far from being subjective in its view that Christ is the Confessor of sin in our name. But, for Dale, this premise does not go far enough. The reason for Christ's death must be motivated by more than just His
confession. Thus, while he admits that Campbell's views have an element of objectivity in them, he labels them defective and unsatisfactory. But, if Dale could accept Campbell's view of Christ's confession as a mark of His love and could incorporate it into his idea of Christ's identification with mankind, he might then avoid certain legalistic terminology which he later uses in his explanation of Christ's union with God.

So far, Dale has found in Christ the One Who can both confess our sins and identify Himself with us. How this can be explained is a perennial problem of the Church. Since the earliest times her theologians have struggled to present a rationale of the Atonement. Dale has no sympathy for theories that fall short of an objective answer. How Christ accomplishes His identification is never fully explained by Dale. His idea of "A God Who both endures and inflicts punishment" is one worthy of development. If Dale had explored its meaning more fully it might have helped him to define with greater

---

1 Dale can never be completely identified with any one theory of the Atonement. Although his reasoning rejects the Moral Theory, he does not accept either the Patristic School or the Latin line of argument without modifications. In the early Church he is closer to Irenaeus who - though a precursor of the Latin theory - avoids the idea of ransom. Dale also accepts Athanasius' principle that God initiates man's salvation and the view that Christ's death is the annulment of a Law. Although Dale desires an objective theory, he avoids the excesses of the penal argument as expressed by Augustine and, later, by Thomas Aquinas. Substantially he argues from the viewpoint of the Patristic School, although he uses much of the language of the Latin theorists. See discussion, Chapter 5, pp. 127 for Dale's treatment of the Reformation and post-Reformation criticisms of the Latin, Moral, and Classic positions.
clarity the reason and role of chastisement in his Atonement theory. As it is, he leaves it with an undeveloped idea containing a possible answer to the entire question.

Another problem that arises out of his argument is his insistence upon the punishment of sin in a quantitative manner. This leaves one with the impression that God demands "an eye for an eye and a tooth for a tooth." In his desire for a doctrine that maintains God's righteousness, truth and justice, he fails to stress at times the mercy and love of God as contained in His Fatherhood. In his concern for the need for sin's punishment by God he tends to minimize the basic quality of God's Person as revealed in Christ.

We must ask if Dale is consistent in explaining the reason behind Christ's Incarnation. Does the Gospel message tell us He came to die, or to proclaim a Gospel of salvation? To be sure, Dale is quite right in insisting that Christ came that we might have a Gospel to proclaim, but he falls short in presenting the full ministry of Christ and its final fulfilment with the coming of the Holy Spirit at Pentecost. In his analysis of the Pauline doctrine of the Atonement he gives a detailed exposition of the first seven chapters of the Epistle to the Romans, but he ignores the eighth, wherein is presented the work of the Holy Spirit resulting from Christ's sacrifice and union. In omitting a discussion of Christ's power in the Holy Spirit as it affects the Atonement, he leaves us with a sense of incompleteness. This weakens the force of his argument. It is also unfair to his position as
it is reflected in his other writings where the Living Christ is presented in His full power. But these criticisms of his general thesis do not injure his effectiveness as much as certain inconsistencies within his thought, which we must now consider.

Dale expresses the essential fact that unless sin is punished, lawlessness will result. Further, if Law is ordered and sustained by God, a violation of the Law is also rebellion against Him. The problem now is how to express the relation of sinful man to the Person of God. Dale sets forth this essentially personal relationship in legal terms which end in compromising his idea of personality. For, in his demand that the Eternal Law of Righteousness be fulfilled, he makes Christ responsible to a theological abstraction rather than to God's Person. L.H. Hough suggests that this problem arises in Dale because he is more interested in the fact of an objective Atonement than in setting forth its rationale. While admitting this may be true, it does not change the fact that he fails to give a consistent explanation of exactly how Christ is related both to God and to the Law.

This inadequacy is more fully illustrated in Dale's attempt to define the reason for Christ's death as punishment for sin. It is in his conception of punishment that his argument first begins to weaken. He is uncompromising in his insistence that chastisement exists as more than a reform measure.

---
and more than a deterrent of sin. It is "pain and loss inflicted for the violation of law." The sinner must be made to suffer for his transgressions. Punishment purely to make man better is dismissed as being merely discipline. His idea is that punishment, unlike discipline, is never based on utility; yet, he does not deny that punitive measures may have a reformatory influence. What he says, in effect, is that God designs the consequences of sin purely upon vindicatory grounds, although there may be subordinate effects that discipline and promote reform. This theory of absolute punishment cannot be, and is not, maintained throughout his argument, particularly as he relates it to Christ's sacrifice.

How shall Christ fulfil the demands that sin be paid for by chastisement? This is a basic problem arising out of Dale's theory of punishment. He rejects the view that Christ's death is due to any sin on His part or that it is a ransom for others. Christ is the Substitute for our punishment. As God's Son He does not just acknowledge that we deserve to suffer, He endures the penalty of sin as the Federal Head of the Race. His sufferings are accepted by God as being equal in value to an Atonement made by all mankind.

As J.K. Mozley and H.F. Lovell Cocks indicate, here Dale is presenting a governmental theory of the Atonement. But he slips
into the traditional penal argument later in his discussion by admitting that Christ, while on the Cross, submitted to the actual penalty of sin. Thus, he concludes with the premise of the penal theory, leaving the impression that Christ's death is a ransom being paid to the Eternal Law.

In his discussion of the need for the propitiation of sin, Dale fails to give an explanation of the character of God, consistent with His Fatherhood, which will still satisfy the demand that His authority be not abrogated. This is the result of his doctrine of sin measured in a quantitative manner and his use of such terms as "chastisement" and "punishment" in relation to Christ's death. The mission of Christ is never clearly set forth by Dale as His desire to bring men salvation. If Dale had concentrated on the true meaning of this mission of Christ as it is fulfilled in the continuing work of the Holy Spirit, the Eternal Law of Righteousness could have been an example of His reigning power instead of the reason for establishing a vindictive theory of punishment.

Dale's theory of the Atonement, despite its defects, is of lasting value. He makes a real contribution to the discussion of Christ's sacrifice by reminding us that any view must be founded in an understanding of what the Scriptures have to say concerning His Person and death. Although he does not give any final answer to many of the questions that arise from the fact of Christ's death, he corrects the tendency of the

---

1 Atonement, 423 f.
moral theorists to ignore the reality of sin and its need for expiation. Much of Dale's terminology has had to be rephrased and modified, but his understanding of the fact of sin and redemption, as issues fundamental to the Christian faith, give his work a new relevance for the theological discussions of our own day.

It is not surprising that the doctrine of the Atonement is the watershed for the rest of Dale's theology. For from it comes his basis for the Trinity, the grounds of his ethics, and the fundamentals for his doctrine of the Church and the Sacraments.

The most important conclusion for ethics is Dale's idea of the relationships within the Godhead which make it possible for Christ to be the Moral Ruler of the world. He never defines exactly how the three Persons of the Trinity are inter-related and consequently his description lacks a certain clarity. When he is asked concerning Christ's function as the second Person in the Trinity he answers, "These relations [of the Trinity] are conditioned by relations deeper than themselves."

We are left inquiring of him, what are these relations that are deeper than the Godhead? Is he again setting up a standard in the form of an Eternal Law that goes beyond the meaning of God's Person? He is never clear on this point. The relationships within the Trinity are bound up with the advent of God's Kingdom through His Son. When Christ's Word is fulfilled the Eternal Law will

---

1 Atonement, xxix.
be vindicated and the doctrine of the Trinity will be more clearly understood. For God's Kingdom will become His only when the Holy Spirit wins it for Christ. It is the relations of the Three Persons of the Trinity as they combine to establish the Eternal Law which Dale has in mind when he says they are conditioned by relations deeper than themselves. What he ends with is a definition of the meaning of the Trinity in terms of an applied law.

The expression of the Trinity in terms of social justice leads us directly into an appraisal of his ethical principles. It is in the field of ethics that he might be described as a mystic, for he has a keen sense of the Unseen breaking in upon human life. His appeal is once more centred in the Gospel. He sees in its message the power to re-build and infinitely enrich man's conception of God. If we call him a mystic, he represents a practical Christian mysticism. For if he turns his mind inward to an analysis of his soul's needs, he also turns it outward to survey and appraise the problems of human life which surround him. In both instances he tries to understand them in the light of Christ.

Thus, his ethics are an integral part of his Christology. This is of prime importance. The religious Liberal's glaring error, which showed itself more fully in the early part of the present century, was the divorcing of moral ideas from their theological reasons. Dale makes a contribution of lasting value in his demand that ethics and theology must be considered together. Ethical life is an outgrowth of the effect of Christ upon man. All motivation
comes from a Christ Who lives in our consciousness. This is a statement of great dynamic power. For he keeps hold upon the essence of the Gospel in reminding us that we can do His Will only as we accept Christ's strength. Our faith results from Christ's faith in God and what we first believe on His authority we come later to know for ourselves.¹

This is an expression of Dale's ethic in its most ideal form and shows his thought at its highest level. But he does not consistently keep this moral standard. For he allows Christ to become identified with an objective moral conscience rather than as its motivating force. This error may be traced to his insistence upon Christ as the Moral Ruler; for in stressing His Lordship over Law he tends to confuse it with the Law itself. The Eternal Law is pre-existent with Christ. God's power and the Law are identified so closely with Christ that, together, they determine the ethical standard. How man discerns the moral values illustrates the problem of choice in relation to the Law. A contemporary of Dale asks, concerning our perception of right and wrong, if it is not identical with our recognition of the Eternal Law of Righteousness.² Dale, in answering, clarifies his standard for right relations among men. He admits, with his critics, that all human relations are not necessarily universal, or eternal. Rather, "right choice is caused by the Eternal Law." Essentially, then, though he believes that Christ is central for the

¹ See Ephesians, 96.
² As quoted, Atonement, xxviii.
Christian ethic, in practice it is replaced, as a standard of value, by the Eternal Law which can fall to a sub-Christian level.

In reading over some of Dale's works concerning ethical problems, such as his *Weekday Sermons*, we find they often lack originality and life. While in his book on doctrine he remarks on the ability of the Christian Gospel to do a new thing in reconstructing and infinitely enriching man's view of the eternal, this sense of wonder and freshness is seldom carried into his ethical writings. Instead, he sets forth the cardinal virtues common to all religious men without any particular motivation. If the Gospel revelation is to bring about "a new heaven and a new earth" it should be reflected more directly in his dealing with the problems of human life. Thus, although Dale contributes greatly in insisting upon the Gospel as the centre of his ethic, he rarely uses it in such a way that it transforms the moral content of his writings.

If Dale tends to minimise the place of Christ in his dealing with ethics, he recovers his sense of the Living Saviour when he turns to the meaning and mission of the Church. Christ is most easily recognised in and through the life of the Church which He has established. Often preachers reflect the strength of the Church by the way in which their own personalities reflect the truth of the Gospel. Dale is not only such a person, but he also has a

---

1 See *Doctrine*, 99.
sound Biblical theology to give substance to the truths he expresses. In a time of denominational controversy and tumult, his contribution to the understanding of the Church had a particular value which it still has to-day as it reflects itself in three spheres of thought. They are concerned with the nature of the Church as it is expressed in its New Testament doctrine, in its structure as a gathered community, and in its Sacramental theory.

The nineteenth century was a time for the re-adjustment of old values and the introduction of new. Original developments in thought were brought about by the new science and liberalism. The sense of Christian unity which had been diminishing since the fourteenth century was finally destroyed and the old standards of authority - the Bible and the depositum fidei of the Church - demanded re-examination. Each man had to find standards against which he could measure the Church of his own time. As we have seen in our analysis of the age,¹ the Tractarians, especially aware of the threat of the new Liberal movement within the Church, were drawn to the Patristic era as their model. This led John Henry Newman and others to believe that the patristic values were most conscientiously carried on by the Roman Catholic Church. In this they were logically consistent. Where some argue with their motive and question the consistency of their argument, Dale strikes at their basic premise in his insistence that the Church of Christ does not rest on the teachings of

¹ Chapter I.
the Fathers, but must be traced back to the Church of the New Testament. Dale, just as much as Newman, decries the sin of Erastianism and the Latitudinarian spirit, but he feels that reform must be built upon the Apostles' teachings and nothing less. The Tractarians either ignored or railed against the work of the Reformation. Dale labours to show that the Reformers were attempting to recall a corrupt Church to the essential Gospel message. The Reformation was built upon justification by faith and a growth in grace through the preaching of the Word and the administration of the two Biblical Sacraments.

The return to the New Testament as the standard for the Church has taken on increased value as the Churches of the twentieth century have become more and more concerned with the problem of unity. The late Canon Burton H. Streeter\textsuperscript{1} follows Dale's essential argument whether he is aware of his position or not. Recent studies by both Anglicans\textsuperscript{2} and non-Anglicans\textsuperscript{3} are re-examining the nature and mission of the Church on the same principles as Dale set forth over sixty years ago. This first emphasis, upon the New Testament structure and meaning of the Church, is Dale's fundamental contribution and assures him of a place of authority in present and future discussions of the Church's structure and purpose.

\textsuperscript{1} B.H. Streeter, The Primitive Church, London, Macmillan, 1929.
The idea of the "gathered church" arises from his concern that the Church maintain a polity consistent with its Biblical foundation.¹ The roots of the idea can be traced to Robert Browne and the other early Puritans who believed that Christ calls each one of us to be His follower. He gathers us into a particular place where we meet together before Him. We are gathered to consider, in the light of the Word as it is preached and on the basis of our sacramental fellowship with Christ, how to discern and obey His Will for ourselves as His people.

This view of the "gathered church" has both strength and weakness. Its strength is in its insistence that Christ is present through the Word and the Sacraments "when ever two or three are gathered together" in His name.² Its weakness is the tendency for the "gathered church" to remain apart from the greater Body of Christ. It is upon this last conception that Dale has been criticised by his own time and ours. The attacks are based on two different premises. The first denies the existence of any congregational polity before the Reformation and spurns independency as a form of Church government which allows the congregation to dictate to the pastor.³ The first part of the criticism can be

2 See Whale, op. cit., for an appreciation of the view for the twentieth century Church, 186, 222.
disposed of in the light of recent scholarship which argues
that a congregational form of government was one of the three
expressions of Church polity in the Apostolic age. \(^1\) The
second half, pointing out the dangers of congregational dic-
tatorship, is more valid. The history of the Congregational
Churches during the past fifty years has indicated an aware­
ness on the part of both the laity and the clergy that a real
problem can arise from a purely congregational government.
As a result, conferences with superintendents as moderators
have become increasingly a part of the life of the Church.

The second criticism of Dale's "gathered church" the­
ory is directed towards the consideration of the Congrega­
tional position in respect to the Oecumenical scene. It is
pointed out by T.W.Manson \(^2\) and further stressed by Jenkins \(^3\)
that Dale's fifth Congregational principle is not basically
sound. Dale's assertion is that "by the Will of Christ every
Society of Christians organised for Christian Worship, In­
struction, and Fellowship is a Christian Church and is inde­
pendent of external control." \(^4\) This ignores the fact that a
demand is placed upon it by Christ that we live not just for
ourselves but as part of the wider life of the Church. Man­
son, then, urges, as a corrective, that to Dale's five prin­
ciples we should add a sixth: "By the Will of Christ every

---

\(^1\) See B.H.Streeter, *op. cit.*; C.H.Dodd, The Apostolic Minis­

\(^2\) T.W.Manson, *op.cit.*, 94.

\(^3\) Daniel Jenkins, Congregationalism: A Restatement, London, Faber, 1954, 81.

\(^4\) Manual, 69.
Christian Church has an obligation to care for and be in fellowship with other Christians."¹ In fairness to Dale, it must be pointed out that, although he stresses the independence of the individual congregation in his writings, his life was a living testimony that he recognised the need for fuller co-operation within his own denomination and among other Christian Churches. His leadership in the Congregational Union and in the International Congregational Council suggests that he would add this sixth principle himself if he were alive today. His role as a leader of Congregational thought can be more fully criticised as we consider the three spheres of his thought which concern the Church as it expresses itself through the Sacraments.

Dale's discussion of the Sacraments set him apart both from his Church of England friends and from his own denomination. The Anglicans felt he ignored the Sacramental meaning of Baptism, while his own colleagues considered that he betrayed the essential teaching of the Reformers.

His views on Baptism mark a radical departure in his thought from that of the Anglicans and the Reformers. In his Manual he writes, "Baptism declares that it [the child] is also the heir to an inheritance in the infinite love of God."² It is not, therefore, an affirmation of a new relationship between the child and God established by the grace of the Sacrament.³ The act of Baptism, for him, is the

---

¹ Manson, loc. cit.
² Manual, 128.
³ As the Reformers believed; see comment, 161.
bare declaration that the child belongs to God. Although his idea was widely circulated it has never been generally accepted either by those within his denomination or by any other substantial Christian fellowship. Considering his careful record of Biblical and early Christian tradition in discussing other doctrines of faith, it is surprising that in the matter of the meaning of Christian Baptism he should have virtually ignored the Church's long acceptance of the Sacramental theory.

In the light of his views on baptism one would suspect that he would also deny any special Sacramental grace in the Lord's Supper, favouring, instead, the memorial view. But Dale takes just the opposite position, earning for himself the term "High Churchman" among his fellow Congregationalists. Reviewing his position we find that he is in substantial agreement with Pye-Smith who saw the Lord's Supper instituted by Christ as a religious festival whereby He is not only remembered but received as Sovereign, Saviour and Teacher. He agrees with Pye-Smith that the Lord's Supper

---

1 Dale's view of Baptism had some acceptance as late as 1933 as indicated in the Congregational "Report of the Commission of the Sacraments of Baptism and the Lord's Supper" of that year. The revival of interest in the study of the Sacraments among Congregational scholars in the last twenty years indicates that they consider that he did not relate Baptism to his doctrine of the Church. The position to-day is that Baptism is the seal of God's initiative in claiming a child as part of the Church, rather than, as Dale would have us believe, a mere declaration that the child belongs to God.

2 As summed up by Dale, Essays, 372.
confirms 'Divine truths already established and agrees with the Non-conformist opinion that the design of the Sacrament is to perpetuate a symbolic declaration of the truth of certain doctrines, to affirm the reality of particular facts, and to give expression to the faith of the communicants.

But he breaks away from Pye-Smith and the others of his time in reminding us that we cannot let the doctrine remain purely as a glorified form of worship. He sees this as the fundamental error of Zwinglianism, with its emphasis upon the subjective manner in which the Lord's Supper is to be received.

Dale dismisses the subjective grounds for the Sacrament by stating that "the Lord's Supper was not instituted by the Church in honour of Christ; it was instituted by Christ Himself." ¹ This is a fact that has been obscured for many years and has allowed the subjective theory to control thought concerning the Lord's Supper, especially among the Non-conformist Churches. He renders a great service not only to his time, but to ours also, in emphasising the original fact and purpose of the Eucharist.

When he writes that Christ asked His disciples to eat bread and drink wine in remembrance of Him, he takes this to mean that the purpose of the Sacrament is more than to keep the Church from losing His memory. Some felt Dale was arguing here for the Roman Catholic belief in

¹ Ibid., 377.
transubstantiation. He clearly states, however, that the Apostolic and post-Apostolic writers gave no evidence of any supernatural change in the Eucharistic elements. He affirms that the Lord's Supper must be more than a visual aid for man in understanding His Passion. "In our reception of the Elements there is something more than scenic representation of the truth that through His death the life of our souls is sustained." Dale's analysis of the Eucharist avoids both the excesses of the non-Scriptural conception of transubstantiation and the emptiness of the Zwinglian memorial view. He returns to the essential doctrine of the Sacrament as set forth by Calvin. He quotes Calvin's belief that we are quickened by a real participation of Christ when we partake of the Lord's Supper in a way that surpasses a simple knowledge of Him. This becomes a consequence of faith for Dale and is one of the foundation stones of his theory. Throughout his entire discussion of the Lord's Supper his debt to Calvin is immeasurable.

In returning to the Calvinistic belief in a Real Presence not localised in the elements, he makes a vital contribution to the discussion of the Sacrament. A further value is to be found in the way in which he regards the elements themselves, especially in his understanding of them as religious symbols. He writes: "There ought to be no difficulty in understanding that, though the material elements are

---

1 Essays and Addresses, 392.

2 See Evangelical Magazine, 1867, 192 f.
only symbols, the act of Christ when He places these symbols in our hands is a spiritual reality."¹ The physical elements represent the transfer of His spiritual power to us. Thus he concludes that Christ is actually at His Table, though not present in the elements themselves. Only within the last twenty years have Protestant thinkers begun to explore more fully the function of symbol and myth for the Christian faith.² This development appears to be giving a revolutionary interpretation to contemporary Biblical theology. Whether they realise it or not present-day theologians owe a debt of gratitude to Dale for his intimations of a new and significant approach to the deeper realities of the faith.

Throughout Dale's discussion of the Eucharist he links the Lord's Supper to his doctrine of the Church, for the fellowship of believers is the guardian of the Sacraments of their Lord. What he is stating is a belief in the Sacramental fellowship of the Church. He refers to the Sacraments as "spiritual opportunities" indicating that they offer the believer special ways in which to carry on His work. He reminds his fellow Congregationalists that their polity cannot be defended except through the belief that those who constitute the Church are regenerate and under the control of Christ and His Spirit.³ Where Dale may be criticised is in

¹ Ibid., 393 (underscoring is mine).
the arbitrary way he withholds Sacramental power, as seen in the Holy Communion, from the Sacrament of Baptism. He ignores the Sacrament of Baptism as the agent for regeneration in the New Testament record. If men within the Church are regenerate, as he would have us believe, why does Baptism have no place in bringing about this regeneration? Christ gave us His Word and the full power of His two Sacraments. Dale would rob us of part of our legacy, leaving us with His Word linked to the Sacrament of the Lord's Supper and an ordinance as a substitute for the Sacrament of Baptism.

Despite his defective view of Baptism, Dale holds a strong sense of the Sacramental fellowship of the Church. We now turn to consider how he applies his doctrinal principles when the Church faces the twin enemies of its life, namely, the State with its power, and the World with its wealth.

Dale is uncompromising in his insistence upon the separation of Church and State. He sees a constant danger in the nominally Christian nation taking over the mission of the Church. Here he stands in direct opposition to Hooker, who established, in the sixteenth century, the basically Erastian belief that rites, ceremonies, and the power of the Church should be vested in the Crown. Hooker reasons that "our laws made concerning religion do take originally their

---

1 See Whale, op. cit. He quotes Whitgift as being the classic example for establishment as opposed by R.W. Dale; the "voluntary principle" is seen as vindicated by the "sect-type of churchmanship" of which Dale is a leader. (189).
essence from the power of the whole realm and Church of England. \(^1\) Thomas Arnold and the Liberal party at Oxford expressed the same view in the nineteenth century. Dale rejects this argument by appealing to the New Testament, not to the Crown, as the basis for the Christian Church. He hits at the heart of the matter, and is really the spokesman for the Free Church position, when he reminds us that the churches of the Apostles were societies composed of people entering voluntarily into a religious fellowship.

The full force of his argument comes out when he matches this definition of the nature of the Church against the composition of the State which he sees as a society composed of people who can be said to have entered it voluntarily only in the most figurative sense. The Church must maintain its spiritual purpose, but the nation has many subordinate purposes to secure. If we substitute membership in the Church for membership in the State as an equivalent, it is argued that the visible Church of Christ is vitiated.

These facts concerning the Church and State relations are not, in themselves, startling or original. They furnish, however, a reminder both to the Victorian age and to our own of the need for keeping the spiritual quality of the Church alive and apart from those whose lack of leadership would find them unequal and unqualified for the task. Discussion both in Britain and in America on the relation of

\(^1\) As quoted, Life, 371.
Church and State give a new relevance to Dale's basic thesis. There are two aspects of his thought which become apparent as he faces the problem of the world's challenge to the Christian. The first is the fact that Christ is constantly present in the history of the world. The second is the insistence that all life belongs to Him. When Dale writes that the Incarnation has permanently changed the moral and spiritual history of the world he stands in direct opposition to the main stream of religious and philosophical thought of his age. This taught that a progressive, and almost inevitable, improvement of the race was taking place and could be perfected in our lifetime. Not until the last twenty years, with the contribution of Reinhold Niebuhr, Paul Tillich, and C.H. Dodd, has religious thought asserted the full meaning of the Kairos in human life, and shown its effect as Christ enters into history to transform and redeem it. Although Dale did not develop this idea fully, he set forth its basic theory as an antidote to the theological opinion of his age.

Dale reasons that if Christ is in the world, He demands that it be sanctified to His Name. He presses this argument to its fullest extent and completely removes the distinction between the secular and the sacred. The question arises that, if the material can be so changed by the spiritual, can he not be charged with depriving the word "sacred" of its quality so that it loses its entire meaning? This problem arises in his ministry where, for many years, he would not use the term "the Reverend" and referred to himself simply
as Mr. Dale. Yet, at the same time, he fully exercised his ministerial office and certainly considered that his vocation stood in the line of an Apostolic tradition. A re-evaluation of the Apostolic witness to the mission of the Church suggests that, while the sacred is meant to change the secular, the distinction is more real than Dale would have us believe.

The Christian concern for poverty and the other social evils of the world is a direct outgrowth of his studies of the sacred and the secular. We cannot understand his great zeal as an educational and social reformer until we realise that it is a result of his studies into the mission of the Church as the extension of Christ's ministry. The fallacy in his thinking about the problem of poverty is his firm belief that spiritual devotion will automatically bring material prosperity. He stresses this fact when he writes: "I think that when all the people praise God, we may expect a condition of universal and unexampled material prosperity." In many of his writings he tends to equate poverty with sin. His study of Biblical history and the Church should have warned him of this facile and inaccurate identification of faith with prosperity.

Dale's ethic and the other aspects of his religious thought are open to criticism. But in analysing his theological contribution it is only fair to recall that he makes no

---

1 Special Occasions, 231 (underscoring is Dale's).
pretence of being a professional theologian. He is primarily a preacher and his theology is part and parcel of his work as the life-time pastor of a large city church. His sermons, from which the major part of his religious doctrines are taken, are strongly theological because he feels that a worshipper must be grounded in the fundamentals of the Christian faith. 1 As Dr. Fairbairn tells us, "What he believed he preached, and his beliefs were those of a man who, while he stood rooted in the past, lived in the present, feeling in his thoughtful life the modifying influence of the various forces he was yet helping to modify." 2

What Dale's theology lacks by way of a system it gains in the sense of reality which it achieves. His genius for measuring his beliefs against the problems of human life allows him a scope for his mental powers unsurpassed by any Non-conformist minister of his time. At his death The Birmingham Post paid this tribute to the success with which he had accomplished his task: "There was hardly any part of our life as a community which he did not strengthen and brighten and elevate." 3

---

1 An anecdote in this regard is reported by his son: "One day soon after Dale was settled in the pastorate, he met in the streets of Birmingham a Congregational minister.... He said to Dale, 'I hear that you are preaching doctrinal sermons to the congregation at Carr's Lane; they will not stand it.' Dale answered, 'They will have to stand it.'" (Life, 190.)

2 Ibid., 695 f.

3 Quoted in Ideas and Beliefs of the Victorians, 109.
Apart from recognising the vigour of his personality and his method of expression, we must ask the question: "What definite contribution does his theological thought make to the present day religious discussion?" Its main value seems to fall within four areas, which may serve as a summary: Biblical theology; Christology; Church; and Homiletics.

Although we can criticise Dale's handling of some of his Biblical material, it is important to remember that he makes a lasting contribution by emphasising the need for sound Biblical scholarship as the foundation for all theological discussion. His view of higher Bible criticism is still a standard for fair treatment, and, in it, he avoids both the extremes of Fundamentalism and Modernism. The major portion of his theological writings is marked by careful Biblical scholarship and can still be useful today in re-examining doctrinal elements in the light of Scripture.

It has been said of Spinoza that he was a "God-intoxicated man." Dale, in like manner, might be thought of as one who is "Christ-intoxicated." We can accuse him of compromising the Spirit of Christ by making Him subservient to the Eternal Law of Righteousness, but this is an occasional lapse. The over-all impression that his writings leave with us is an overwhelming sense of God's power and love reflected in the Living Christ. His Living Christ and the Four Gospels contains his main Christological theme and retains much of the freshness of its appeal with which it was delivered to
the Carr's Lane congregation fifty-six years ago.

Some have criticised Dale's view of the Church as being too particularistic in ignoring the decrees of the great Councils of the Church, but his theory of the Church centring in the New Testament doctrine of the *ecclesia* would appear not only to clear him of such a charge, but to distinguish him as one who paved the way towards a world-wide discussion of Church unity on New Testament grounds. Half a-century has passed since he argued for a return to the New Testament as the criterion for measuring the nature of the Church. To-day the ecumenical movement is re-discovering these same ideas as a basis for Christian unity. Linking, as he does, his belief in the Apostolic Church with a strong conception of the Church as "a divine Society - the Body of the Living Christ," his contribution to the doctrine of the Church is particularly relevant to contemporary thought.

Dale preached all his life to great congregations of laymen. Yet one of his most significant bequests to us is his lectures to the students at the Yale Divinity School. His *Nine Lectures on Preaching* is considered as a milestone in the Lyman Beecher Lectureship. In it he not only sets forth his basis for the theology behind his preaching, but

---


shares the ways in which his thought and practice took form throughout his ministry. These lectures should have particular relevance for the contemporary preacher because, in reading them, one is soon aware that his writings are grounded in the experience of a Living Lord Whom we recognise as the Christ of the Gospel message. This same quality caused Dr. Fairbairn to recognise in Dale's entire theological work, not only its massive quality, but also its sense of integrity and reality.

Much that Dale writes and says is encased in a nineteenth century mould which we find difficult to accept or appreciate to-day. Yet despite his ponderous style and Victorian outlook he still speaks to us with a vitality and relevance so often lacking among his contemporaries. He has a deep sense of the need for an informed Protestantism, he strives for a better and fuller conception of the Church as it is called to witness to a Living Christ, and he labours for "a new heaven and a new earth" based on the promises of a Christ Whose rule we are still called upon to help establish to-day.
BIBLIOGRAPHY

I. PRIMARY SOURCES
(Works by R.W. Dale)

A. Books

The Talents. Aylott & Jones, 1846.


The Jewish Temple and the Christian Church. Hodder & Stoughton, 1865.

Discourses Delivered on Special Occasions. Hodder & Stoughton, 1866.

Week-Day Sermons. Strahan: Hodder & Stoughton, 1867.


The Epistle to the Ephesians. Hodder & Stoughton, 1882.


The Living Christ and the Four Gospels. Hodder & Stoughton, 1890.

Fellowship with Christ. Hodder & Stoughton, 1891.


The Epistle of James and other Discourses. Hodder & Stoughton, 1895.


B. Pamphlets, Addresses, Sermons


1858 "Hope in Death": a Sermon preached on occasion of the death of Rev. E.G. Glanville, of Warwick. Judd.


1864 "Genius the Gift of God": a Sermon delivered at Stratford-on-Avon in connection with the Shakespeare Tercentenary. Hudson, Birmingham.

1864 "The Living God the Saviour of all men": a Sermon delivered in Surrey Chapel, on behalf of the London Missionary Society. Jackson, Walford & Hodder.

1864 "From Doubt to Faith": a Lecture delivered in the Music Hall, Birmingham, and in Exeter Hall, London, for the Y.M.C.A. Nisbet.

1865 "Physical Science and Religious Faith": a Sermon delivered in Carr's Lane during the visit to Birmingham of the British Association. Hudson & Son, Birmingham.

1869 "Christ and the Controversies of Christendom": an Address delivered from the Chair of the Congregational Union of England and Wales. Hodder & Stoughton.


1872 "Religious Teaching by School Boards perilous to the life and faith of the Nation": a Speech delivered in the Town Hall, Birmingham. Hudson & Son, Birmingham.


1875 "Mr. Moody and Mr. Sankey." Hodder & Stoughton.

1875 "The Day of Salvation": a Reply to the letter of the Archbishop of Canterbury on Mr. Moody and Mr. Sankey. Hodder & Stoughton.

1875 "Liberalism": an Address delivered as President of the Birmingham Junior Liberal Association. The Birmingham Junior Liberal Association.

1880 "Atheism and the House of Commons": a Sermon delivered in Carr's Lane. Hodder & Stoughton.

1882 "Speech on the Bradlaugh Question": delivered at a Meeting of the "Eight Hundred." The Birmingham Junior Liberal Association.

1885 "Religious Worship and Bible Teaching in Board Schools": a Letter to the "Two Thousand." Hudson & Son, Birmingham.


1890 "The Responsibilities of Wealth": an Address delivered at the Opening of the Session of Mason College. Journal Office, Birmingham.

1890 "General Booth's Scheme": a Sermon delivered in Carr's Lane. Cornish Brothers, Birmingham.
C. Lectures, Essays, etc.


1865 "On the importance of some of our Students entering the Ministry as assistants or co-pastors." ("Minutes of the Proceedings of the College Conference") Jackson, Walford, & Hodder.

1870 "Death Abolished": a Sermon delivered at Trinity Chapel, Poplar. (Funeral Service for Rev. George Smith)


1885 "Introductory Essay." (Schmidt's Social Results of Early Christianity. Translated by Mrs. Thorpe) Isbister & Co.


1898 "The Positive Side of Modern Deism" (March) "Free Church Essays" (June)


The British Quarterly Review

1866 "Anglican and Romanism" (April)

1866 "The Moral Theory of the Atonement" (October)

1867 "The Expiators Theory of the Atonement" (October)

1868 "Nonconformists and National Education" (April)

1870 "National Education: The Union versus the League" (January)

1881 "Congregationalism" (January)

1881 "Congregationalism" (April)

The Contemporary Review

1868 "Lacordaire - a Study" (May)

1870 "Mr Matthew Arnold and the Nonconformists" (July)

1873 "The Nonconformists and the Educational Policy of the Government" (September)

1874 "The Editor on his Travels 1-12" (January-December)

1883 "M. Gambetta: Positivism and Christianity" (April)

1890 "The Seat of Authority in Religion" (September)

The Eclectic Review

1857 "Dove's Logic of the Christian Faith" (January)

1857 "Harvey Goodwin's Hulsean Lecture for 1856" (February)

1857 "Maurice on the Gospel of St. John" (July)

1857 "Stoughton's Ages of Christendom" (August)

1858 "The Positive Side of Modern Deism" (March)

1858 "Free Church Essays" (June)
1859
"Our Theological Colleges" (January)
"Stanley on the Epistles to the Corinthians" (February)

The International Review

1880
"The State Support of Denominational Schools in England" (December)
"The State Support of Denominational Schools in England" (January)

The Congregationalist

1872
"Congregationalism" (January)
"The Solitude of the Soul" (March)
"Some Aspects of Modern Preaching: Do we Preach Christ?" (May)
"The modern Conception of Christ" (June)
"The New Birth" (June)
"Want of Urgency" (July)
"The avoidance of Great Truths" (August)
"The Church the fulness of Christ" (August)
"Curteis's Bampton Lectures on Dissent" (August, September, October)
"Have we forgotten Christ?" (December)

1873
"Religious Revivals" (January, February, March, April)
"The Bible a Library not a Book" (January)
"The alleged reaction in the Theology of Congregationalists" (January)
"Miracles" (February)
"Religious ideas of the Old Testament" (May)
"The Old Testament and the New" (June)
"A forgotten Ministerial Duty: Increase Gladness" (August)
"The Relation of Children to the Church" (September, October, November and December)

1874
"The Editor on his Travels 1-12" (January-December)
"Prayer in relation to Revivals" (January)
"The Relation of Children to the Church" (February)
"Why I ceased to use the title 'Rev.'" (February)

1875
"The Editor on his Travels, 13-24" (January-December)
"The Paraclete" (February)
"Mr. Moody and Mr. Sankey" (March)
"The Revivalists and the Ministry" (April)
"Abbott's Hulsean Lectures on Faith and Science" (September)
1876 "The Editor on his Travels, 25-34" (January-October)  
"Parish Churches - to whom do they belong?" (January)  
(February-December)  
"Unitarian Criticism on the Congregational Lecture for 1875, the Atonement" (March, April, May)  
"Wace's Boyle Lectures on Christianity and Morality" (April)  

1877 "On some aspects of Theological Thought among Congregationalists" (January)  
"Parker's Priesthood of Christ" (February)  
"John Angell James" (August)  

1878 "The necessity of an Ethical Revival" (January)  
"The Forgiveness of Sins" (May)  

1879 "To what extent have special missions or revival services been a blessing to the Christian Church?" (February)  

1880 "The New Year" (January)  
"The Organisation of the Sunday School" (August)  

1881 "Thomas Carlyle" (March, April)  

1882 "Christian Men God's Workmanship" (September)  

1883 "The New Year" (January)  
"Renan's Recollections" (July, August)  

1884 "The Moral Precepts of Christ" (February)  
"Obeying Christ" (August)  

1885 "The Christian Sacraments and Christian Worship" (January)  

1887 "The Old Antinomianism and the New" (January)  

1890 "The Parable of the Prodigal Son" (April)  

Good Words  

1867 "Anger" (February)  
"Cheerfulness" (March)  
"The Perils and uses of rich men" (April)  
"Amusements" (May)  
"The Discipline of the Body" (June)  
"The kindly treatment of other men's imperfections" (July)  
"Unwholesome words" (September)  
"Peaceableness and Peacemaking" (October)
<table>
<thead>
<tr>
<th>Year</th>
<th>Title</th>
<th>Publication Details</th>
</tr>
</thead>
<tbody>
<tr>
<td>1882</td>
<td>&quot;Everyday Business a Divine Calling&quot; (January)</td>
<td></td>
</tr>
<tr>
<td></td>
<td>&quot;The Sacredness of Property&quot; (March, April)</td>
<td></td>
</tr>
<tr>
<td></td>
<td>&quot;Christian Worldliness&quot; (May)</td>
<td></td>
</tr>
<tr>
<td></td>
<td>&quot;Sowing and Reaping&quot; (August)</td>
<td></td>
</tr>
<tr>
<td></td>
<td>&quot;The Grace of Christ a law of conduct&quot; (November)</td>
<td></td>
</tr>
<tr>
<td>1883</td>
<td>&quot;Faultfinding: the mote and the beam&quot; (February)</td>
<td></td>
</tr>
<tr>
<td></td>
<td>&quot;The forgiveness of injuries&quot; (August)</td>
<td></td>
</tr>
<tr>
<td>1884</td>
<td>&quot;Public duty&quot; (March)</td>
<td></td>
</tr>
<tr>
<td></td>
<td>&quot;The Christian Rule of Justice&quot; (July)</td>
<td></td>
</tr>
<tr>
<td>1891</td>
<td>&quot;On telling the truth&quot; (May)</td>
<td></td>
</tr>
<tr>
<td>1893</td>
<td>&quot;At Home with the Lord&quot; (May)</td>
<td></td>
</tr>
<tr>
<td>1894</td>
<td>&quot;The Seed which fell by the wayside&quot; (October)</td>
<td></td>
</tr>
<tr>
<td></td>
<td><strong>The Sunday Magazine</strong></td>
<td></td>
</tr>
<tr>
<td>1865</td>
<td>&quot;Talebearing&quot; (July)</td>
<td></td>
</tr>
<tr>
<td></td>
<td>&quot;Weights and Measures&quot; (November)</td>
<td></td>
</tr>
<tr>
<td>1866</td>
<td>&quot;The use of the understanding in keeping God's law&quot; (October)</td>
<td></td>
</tr>
<tr>
<td></td>
<td>&quot;Christmas Parties&quot; (December)</td>
<td></td>
</tr>
<tr>
<td>1867</td>
<td>&quot;The character and sin of Judas&quot; (November)</td>
<td></td>
</tr>
<tr>
<td>1884</td>
<td>&quot;Sympathy&quot; (August)</td>
<td></td>
</tr>
<tr>
<td>1890</td>
<td>&quot;On minding things that are lowly&quot; (September)</td>
<td></td>
</tr>
<tr>
<td>1892</td>
<td>&quot;God's Guidance&quot; (June)</td>
<td></td>
</tr>
<tr>
<td>1895</td>
<td>&quot;Friendship&quot; (June)</td>
<td></td>
</tr>
<tr>
<td></td>
<td><strong>The Expositor - Second Series</strong></td>
<td></td>
</tr>
<tr>
<td></td>
<td><strong>The Expositor - Fourth Series</strong></td>
<td></td>
</tr>
<tr>
<td>1892</td>
<td>&quot;Jonah,&quot; Vol. vi, pp. 1-18</td>
<td></td>
</tr>
</tbody>
</table>
The Expositor - Fifth Series

1896
"The Tower of Babel," Vol. iii, pp. 1-14
"A Spiritual House," Vol. iii, pp. 127-136
"An Elect Race," Vol. iii, pp. 191-199
"Christians and Social Institutions," Vol. iii, pp. 287-295
"Likeminded," Vol. iii, pp. 349-357
"Abraham," Vol. iii, pp. 454-444
"The Sacrifice of Isaac," Vol. iv, pp. 16-26
"The Place of Abraham in Religious History," Vol. iv, pp. 338-350

1897
"The Syro-Phoenician Woman," Vol. v, pp. 365-372
"A Voluntary Humility," Vol. v, pp. 464-472

1898

The Evangelical Magazine

1845
"Channing's Essay on Self-culture" (June); reprinted in April, 1895

1867
"The Lord's Supper" (January-December)

1890
"On a Misuse of the Parable of the Prodigal Son" (April, May)

1891
"Our Responsibility for our Thoughts" (April)

1892
"Whosoever denieth the Son, the same hath not the Father" (a Sermon on 1 John ii 23) (April)

1895
"Fellowship with us" (February)

N.B. For a complete listing of all Dale's work, see The Life of R.W. Dale, by his son.
II. SECONDARY SOURCES

A. Books

ABBOTT and CAMPBELL. The Life of Benjamin Jowett, 2 Vols., London, Murray, 1902.


BAILLIE, D.M. God was in Christ, London, Faber, 1948.


CAMPBELL, L. Select Passages from the Theological Writings of Benjamin Jowett, London, Murray, 1902.


--------- The Place of Authority, London, Hodder & Stoughton, 1913.


HOUGH, L.H. Dr. Dale after twenty-five years (An Address), Birmingham, Cornish Bros., 1922.


--------- The Quest for Wonder and Philosophical and Theological Studies, New York, Abingdon, 1915.


JOWETT, B. The Interpretation of Scripture and Other Essays, with Introduction by Leslie Stephen, London, Routledge, 1898.


MOBERLEY, R.C. Atonement and Personality, London, Murray, 1904.


ROUTH, H.V. Towards the Twentieth Century, Cambridge, Cambridge University Press, 1937.


--------- B. Periodicals (published in London unless noted otherwise)

The Expositor, April, 1891.

The Churchman, 1808-9.


The Wesleyan Methodist, 1895, 1899, 1894.

The Church Union, Vol. 44, 1891.
Christian Literature, Vol. 12, 1894-5.
The Congregationalist, Boston, Massachusetts, 1895.

C. Unpublished Works