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to warn the individual that he cannot be justified, and sanctified, and glorified, by proxy, or as one of a mass. It is necessary to call him back to the awful duty and radiant privilege of an individual communion with God, above and behind everything else—a communion to which nothing is necessary but the spirit of the man on the one side, and on the other the Spirit of God, the Spirit of Grace, "the Spirit of His Son, whereby we cry, Abba, Father."

Long ago, in an essay by J. S. Mill in the *Westminster Review*, I read a curious comparative estimate (*àpropos* of the Positive Religion) of Roman Catholicism and of Protestantism. The philosopher, "contemplating all," had much to say of the merits of the Roman idea of religion. He looked more kindly on it, evidently, than on its rival; but he said one thing about Protestantism (may I never be ashamed of that word, any more than were the great Anglicans of the seventeenth century) which was remarkable. He said that there was a grandeur, and a profound moral importance, in the emphasis which Protestantism threw upon the thought of intercourse, face to face, between THE MAN and the Supreme Being.

Let us cherish, with a solemn love, the very idea of that intercourse. Without it, without the eternal life of the individual, what would "corporate life" be but the cold shadow of a shade? H. C. G. MOULE.

ART. III.—A GREAT ETHICAL TEACHER: THOUGHTS FROM THE LIFE OF DR. R. W. DALE.[1]

THERE are men who belong only to their own section of the Church; there are others who belong to the Church as a whole—men who have done, or are doing, a service for Christianity, the effects of which are felt far beyond the bounds of their own particalar ecclesiastical organization; men whose praise is, with justice, heard in all the Churches. As a rule, these are not men whose attachment to some particular conception of Church doctrine or Church organization sits lightly upon them: to use a hackneyed modern phrase, they are not generally "undenominationalists," they are not men whose conceptions and representations of Christian truth and Christian practice are nebulous, and possibly somewhat invertebrate. On the contrary, they are generally men who have so thoroughly lived up to the ideal of their par-

[1] "Life of R. W. Dale of Birmingham," by his Son. London: Hodder and Stoughton, 1898.

ticular polity, they have so excellently used their own particular scaffolding that they have by its help risen above it. They have not accomplished this by despising "lines of construction." The loftier the building we wish to raise, the greater the need that those lines should be most carefully thought out.

Examples of what we mean, in quite recent years, are not difficult to quote. To take but a few: The commentaries of Bishops Lightfoot and Westcott, the Bampton Lectures of Canon Liddon and Professor Mozley, the sermons and essays of Dean Church, and the expository volumes of Dr. Maclaren, have made their authors the possession of the Church as a whole. Yet each one of these great teachers was, or still is, to a high degree entirely faithful to, because intensely convinced of, the superiority of his own particular form of Church organization.

All that we have said is eminently true of the late Dr. Dale. He was a Congregationalist to the backbone. He had from first to last an enthusiastic devotion to the principles and polity of Congregationalism; but Dr. Dale's influence in life reached far beyond Congregationalism, and to-day his writings are read and studied, and much of the teaching contained in them is reproduced by men by whom the peculiar features of the Congregational system are either intensely disliked or entirely unknown.

If we were asked wherein Dr. Dale's pre-eminence consisted, and in which direction his influence was, and is yet most widely felt, we should answer, "As a *Christian ethical teacher* of the best and highest type." His "Lectures on the Epistle to the Ephesians," on "St. James," on "The Ten Commandments," and his "Laws of Christ for Common Life," contain some of the finest Christian ethical writing which has been produced for more than a generation. His appeal for "An Ethical Revival," in the last-mentioned volume, contains the keynote of his practical teaching. Rarely has a conviction been more effectively stated than in its final sentences:

"A Church full of the life of God, loyal to the throne of God, eager to do the will of God, is certain to be a victorious Church; but a Church in which the Divine Commandments are broken—no matter though its buildings are thronged with excited worshippers, no matter though there may be magnificent generosity in the support of its religious institutions, no matter though its prayers may seem to be fervent, no matter though its preachers may be eloquent and impassioned, no matter though its creed may be defended by the learning of scholars and the wit and genius of a whole army of apologists—will do nothing to propagate a real faith

in the Gospel of Christ, and to rescue men from eternal destruction. Men will refuse to listen to its message, and God will refuse to listen to its prayer."

The source of Dale's power as a teacher of Christian ethics lay, we believe, in his exceedingly clear grasp of Christian dogmatics. The author of "Laws of Christ for Common Life" was also the author of the "Christian Doctrine" and of "The Atonement." In order to qualify himself to give practical Christian advice, Dale continued to be persistently a hard student. At his examination for the M.A. degree in the University of London, he won the gold medal in philosophy: more than thirty years after, in writing to decline the offer of a chair of Dogmatic Theology, he can say: "Throughout my ministry I have had a great interest in dogmatic studies, an interest which has sometimes kindled into a passion. . . . I have given a considerable amount of time and thought to some provinces of dogmatic investigation. . . . I have studied dogma in order to form and enrich my own thought and to guide my ministry" ("Life," p. 573).

In the same letter he states that it is "to the neglect and disparagement of Christian dogma as a scientific study" he attributes "very much of the poverty and confusion of theological thought, very much of the religious uncertainty, and some of the more serious defects in the practical life of our Churches."

But to Dale, as also, we believe, to St. Paul, exhortations to Christian practice were not merely *natural sequences* to the study and acceptance of Christian doctrine. In the Epistle to the Ephesians we do not meet with the hortative for the first time in the fourth chapter, nor do we bid farewell to dogma with the close of the third. Throughout the Epistle the two are inextricably interwoven, though now the one, and now the other, occupies the more prominent place in the Apostle's treatment. The two are in their perfection inseparable, the ethical being, everywhere and always, just the practical manifestation of the principles which are the inspiration, guide, and sustenance of the life.

Now, the term "the Christian ethic," if adequately interpreted, must cover the whole possible range of Christian activity: it must embrace man's social and public, as well as his individual and private, conduct. His conception of Christian truth (lying beneath his conduct) will affect his actions as a member of a church, a citizen, a business man, a politician.

Dale realized that Christian doctrine, and consequently Christian conduct, is too often—especially by Evangelical Christians—regarded exclusively from the *personal* point of

view. To him the great weakness of the Evangelical revival was that it had failed to teach a Christian *social* ethic. Again and again he draws attention to this want. But Dale is not content with merely stating the fact; he indicates its chief cause, and clearly points out one very fatal result. The cause, he believed, lay in the want, on the part of Evangelicals, of a clear and adequate conception of the true nature and influence of "the Church." The result was an inability to employ "the Church," as well as the individual, as a factor for good in the world.

Dale's conception of "the Church,"—his teaching about the Church,—may have been very different from our own. We are not concerned just now with its truth or error. What we do wish to point out is that no one can read his life without feeling that if to be a "High" Churchman is to have a lofty conception of the office and position of the Church in the Christian system, then Dale was a very High Churchman indeed. His convictions on the subject, evidently worked out at the cost of much thought and study, were both strong and clear. As his biographer says: "To revive in the Church a fallen consciousness of its mysterious dignity, and a truer conception of its great purpose . . . this seemed at that time (*ætat.* 41) the one task to which he had been set" (p. 247). In respect to this, Dale was, we believe, perfectly true to the New Testament teaching, viz., that to attempt to conceive of an "isolated" Christian was to attempt the inconceivable.

This is one great reason for his success as an ethical teacher. Man has social faculties; for the perfect cultivation and use of those faculties he requires a social environment—and to the Christian that environment is the Church. The highest ethical attainment can never be merely individualistic; it must be social. And Dale's conception of the Church was as definite as it was lofty. To him an undenominational Christianity was almost, if not altogether, a contradiction in terms. For a definite conception of Christianity involved a definite conception of the Christian Church. Still, Dale's particular Churchmanship did not make him intolerant of others whose teaching on this subject was different from his own. It did not prevent his co-operation with them in many ways, yet in other directions it proved to him that co-operation was impossible. With regard to co-operation, the following words are well worth remembering: "Religious fellowship between Christians belonging to different Churches is not merely a pleasant luxury; it is an important aid to religious knowledge and spiritual growth. It satisfies the hunger of the heart. It is a means of grace. It supplies the corrective influences to that narrowness of thought and sympathy which

every man is likely to contract who is enclosed within the limit of his own sect or his own party" (p. 173).

On the other hand, his High Churchmanship forced him into positions of isolation as rigid as those of the extremest "Catholic," whether Anglican or Roman. Paradoxical as the statement may appear, it was Dale's sense of how a man's "Churchmanship," whatever its nature—if only genuine—must permeate his whole teaching of Christianity that compelled him to take up the position he did with regard to religious instruction in board-schools. We believe that there are thousands of English Church people to whom Dale's action in this matter was utterly unintelligible. "Here," they said, "is one who is evidently a profoundly religious teacher, and who is yet exerting all his influence to prevent even the Bible being taught in the elementary schools of the nation!" One great service which the "Life" renders is to make this position perfectly clear. To Dale, as much as to Cardinal Manning or to Archbishop Vaughan, undenominational religious teaching was, if not an impossibility, certainly not worth having. In one respect Dale probably went further than the Roman Catholics. He would not have been satisfied with teaching which was orthodox; in order to impart religious teaching, the teacher himself must be heart and soul a religious man or woman. Only "that which is born of the Spirit is spirit." Dale saw it was impossible to *secure* this condition in board-school teachers; hence he would abolish in them religious teaching altogether. His position had at least the merit of consistency. We are not defending it; upon it we do not here wish to express an opinion; we only wish to show how it arose out of his own particular conceptions of religion. We must of course remember that to Dale Bible-teaching was the basis of Christian instruction; to him the New Testament was the final authority in matters of faith, both as to doctrine and conduct; from it he drew his conception of the doctrine of the Church, and consequently of Christian social ethics, which consisted in that doctrine in practice. For a teacher to give instruction from the New Testament without giving his own convictions as to the social doctrine and social ethics of Christianity was for him to be silent upon one of the most important of all the practical lessons of Christianity; or to put the same thought in a different form, the conception of the Church is not simply a doctrine to be held *in addition* to other doctrines; to a believer it will affect all other doctrines, just as his doctrine of Christ will; for what is the Church but the representative and organ of Christ in the world. It is the authority by which the will of Christ is made known.

There is a curious corroboration of Dale's High Churchmanship in a letter on p. 666. He has been describing a meeting he had some years before with Dean Stanley, and how the charm he expected to find in the Dean's presence and personality "did not work." In the letter he proceeds: "I have just finished the first two volumes of Pusey's 'Life,' and the change to 'Stanley' (whose life he was then reading) is very striking. I am doubtful if Stanley will 'find' me as Pusey did."

It was not only in connection with the education controversy that Dale's High Church views laid him open to serious misconception. Few movements have met with more general acceptance among nonconformists than the effort to produce a closer union among them by the formation of "Free Church Councils." But when the proposal was made to form such a federal council for the various nonconformist churches of Birmingham, Dale felt compelled to stand aloof. His reason for this, as given in a private letter to a friend, is that the project "will compel a serious reconsideration of the true idea of the (*sic*) Church."

We have dealt with this subject at considerable length, because we feel that if Dale's life had proved nothing else than the possibility of holding the most evangelical doctrine, together with a very high conception of the office and work of the Church, it would have been well worth publication. Evangelical Christians, both within and outside the establishment, have (and we think quite justly) been charged with failing to lay sufficient importance upon the doctrine of the Church. They are charged with individualism; their aims are described as individual conversion, individual growth, individual perfection. They are quite ready, it is alleged, to find fault with the conception of the Church put forward by the so-called sacerdotal party, whose doctrine of the Church, they say, has no warrant in the New Testament. But their own teaching in this respect has been almost entirely negative and destructive. In place of a false conception they have not been careful to put a true conception. We believe that in this charge there is more than a measure of truth, and in its even partial truthfulness consists the great weakness of the Evangelical party to-day. If, as Dr. Hort so admirably stated in "The Christian Ecclesia" (p. 228), "The Christian life is the true human life, and that Christians become true men in proportion as they live up to it," then Christian conduct, the outcome of Christian principles, is the true human conduct. But human conduct consists largely in the exercise of *social* faculties, and in the discharge of *social* responsibilities, and these have their sphere of action in the

Church. The converse of this proposition is admirably stated by Dr. Hort in the same passage we have already quoted: "The right relations between the members of the Christian society are simply the normal (ideal?) relations which should subsist between members of the human race. Thus men's discharge of their social relations will depend upon their conception of the social doctrine of Christianity, *i.e.*, upon their doctrine of the Church."

Medieval Christianity is, to a great extent, the practical exposition in conduct of the medieval doctrine of the Church. The monastic life was *the* "religious life." A man in Orders was a Churchman, and, judged by ecclesiastical standards, there was an infinite difference, both in kind and in degree, between a cleric and a layman. The doctrine influenced the conduct. With the difference in essence, a difference in spiritual power, imparted and possessed, went a difference in the standard of moral conduct. The priest had means of closer access to God than the layman. Theoretically, at least, this implied in him a higher sanctity. Thus there was, at least by implication, required in him a higher standard of life than in the layman. What, then, became of the universal injunction, "Become ye perfect"? Were there to be two "perfections," a higher for the priest, a lower for the layman? The very statement of the question is a condemnation of the system which makes such a question possible.

To sum up. The world demands from us—and quite apart from any demand we feel it is our duty to express—a perfect ethic, one covering every relationship in life; to the Christian this must be a Christian ethic—we can only conceive of "perfection in Christ." This ethic must be social as well as individual. The expression of the social will depend on our "doctrine of the Church," hence the paramount importance, and at present the imperative necessity, that this doctrine should be clearly conceived and plainly enunciated.

There are many other lessons needful to be learnt at the present time which we may learn from this valuable "Life," but space forbids our drawing attention to more than one, and this we have chosen partly because it is so closely connected with the preceding. Dale was a great believer in doctrinal preaching, even in such preaching as demanded a strong intellectual effort in the hearer, and even should the preacher lose reputation for "popularity" by steady perseverance in the practice. "In these days when it is a universal lamentation that many of our most vigorous minds are quite uncontrolled and uninterested by Christian teaching, and when the increasing disregard of the peculiar doctrines of the New Testament is perpetually acknowledged and loudly

deplored, it cannot be the duty of the Christian minister to drive away from the Church all the thoughtful people that are left, by adopting a style of preaching which calls for no intellectual activity. . . . There is a more intimate connection than some of us are inclined to believe between the spiritual truth in the intellect and spiritual truth in the heart" (p. 108).

This principle, early adopted, Dale maintained to the end of his life; it was only in the method of carrying it out that he altered his opinion. In a most interesting review of his own preaching, written not long before his death, he says: "I have striven to press home upon men, and to illustrate the very central contents of the Christian Gospel; but I have not recognised practically the obligation to use in preaching all those secondary powers which contribute to create and sustain intellectual and emotional interest in preaching. The more strenuous intellectual effort in order to make truth clear and to put it strongly has not been neglected; but there has not been the legitimate use, either in the choice of subjects or their treatment, of those elements which are of a rhetorical character, and which raise the audience into a condition which is perhaps friendly to the reception of Christian truth" (p. 591).

Dale did not believe that the preacher had fulfilled his vocation when he had simply produced in his hearers a sense of sin, and had effected their conversion. He was not content to deal with *τὸν τῆς ἀρχῆς τοῦ Χριστοῦ λόγον*. Like the apostle, he would have his hearers "borne on to perfection." In this matter it was, again, Dale's conception of the nature and office of the Church that influenced his practice; there was here, again, a lacuna left by the Evangelical revival that needed completing. To quote his own words: "The Evangelical revival . . . lead us to think that our work was done when we had prevailed upon men to repent of sin. . . . Our wiser fathers thought that when this Divine triumph was achieved their work had only begun. . . . The early Congregationalists . . . made it the chief duty of the Church to discipline and perfect the Christian life of those who were already Christians. We have thought that for the conversion of men the Church is largely responsible, and we have left them in God's hands for the development of Christian power and righteousness" (p. 349). It would be hardly possible to find a stronger proof of the truth of our first contention that Dale's success as a teacher of a lofty standard in Christian ethics was largely due to his conception of the function of the Christian Church.

Dale's conviction as to the necessity of giving this higher teaching caused him to draw attention to another weakness in

our modern methods of work: he saw there was one great field of influence which was sadly in danger of being neglected. We refer to the teaching and pastoral oversight of the upper and upper-middle classes. In a letter to one who had written to him for advice upon the acceptance of a charge in a wealthy neighbourhood, he replies: "In my judgment we have cared too little about saving the wealthy, and then have denounced them for their luxury and selfishness. In almost every part of the country I hear of the mischievous result of an almost exclusive solicitude for the salvation of the working people, and I think that it is time to remember that Christ died for the rich and for the cultivated as well as for the ignorant and the poor" (p. 655). For another example of Dale's deep interest in this particular and most important branch of Christian work we have only to refer to his address upon "The Perils and Uses of Rich Men," printed in the "Week-day Sermons."

As we close this paper we feel we have not drawn attention to one-tenth part of the lessons which may be learnt from this valuable biography. We have noted with much interest that a proposal has been made by certain laymen in the Congregational churches that a fund should be raised whereby every minister in that body whose income is below a certain figure might be presented with a copy of this book. We can hardly conceive of a more useful way of spending a few hundred pounds; but we trust and believe that Dr. Dale's "Life" will be widely read far outside the limits of Congregationalism. For, as we have already stated, his influence has already become great in all the Churches. With much of his teaching and with many of his actions we ourselves cannot agree. The policy he pursued in the question of religious teaching in elementary schools we firmly believe to have been a wrong one. We think he would have been wiser to realize that here, as so often, "half a loaf is decidedly better than no bread." Still, when his point of view is explained to us, as it has for the first time clearly been so in this volume, we are better able to forgive him, because we are better able to understand his motives. It is as a great Christian ethical teacher that his name will live, and his influence will remain and grow. It is in this office that he will be chiefly remembered; for it was to the fulfilment of this, the great ideal of his life, that his best energies were given.

W. Edward Chadwick.