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REV. R. W. DALE, ON THE ATONEMENT.

After an intermission of a number of years, the Congregational Union of England and Wales has again arranged for the delivery and publication of an annual series of Lectures on Biblical and Theological subjects, by distinguished ministers of the Denomination in Britain. The first of the new series was on the person and ministry of "John the Baptist," by the Rev. Dr. Reynolds. That for the present year, and now being delivered in Memorial Hall, is on the Atonement, the Rev. R. W. Dale, of Birmingham, being the Lecturer. We quote from the *English Independent's* report of a portion of Mr. Dale's second Lecture.

"Before Christ had come to earth, the resources of human language had been almost exhausted in the attempt to celebrate the majesty, holiness, and mercy of God. It was doubtful whether Christ ever said anything about the Divine Compassion, more pathetic or more beautiful than is said in the 103rd Psalm. It is acknowledged even by those who reject the doctrine of the Atonement, and deny our Lord's Divinity, that He revealed the infinite mercy of God, as it had never been revealed before; still, the passages of Scripture which come to our lips when we wish to acknowledge in nobler or richer words than our own the long suffering of God, and His readiness to pardon, are rarely taken from the discourses of Christ. To describe a classification of the sayings of our Lord as a complete guide to Christian faith and practice implies a very imperfect conception of the manner in which Christ has revealed the Father. It is the glory of the four gospels that they contain the history as well as the teaching of Christ, and in that view they admit of neither comparison nor contrast with any other books in the Old or New Testaments. If every passage should be cancelled which insists on faith in Himself, the harmony between His teaching and the teaching of Paul would not be thereby necessarily impaired. 'St. Paul,' said Mr. Dale, 'insists on the necessity of trust in the Lord Jesus Christ, but when I see Christ, and know who He is, I cannot help trusting in Him; before He speaks of faith, my heart clings to Him. St. John tells us, God is love. I don't know that there are any words of our Lord in which this truth is expressed with such simple and lofty sublimity; but shall we conclude that the disciple is greater than his Master? His whole life was the expression of it. He came to manifest God. This is the concise, simple, and ultimate result. His fastings, temptations, sufferings, and death teach that God is love. While He came to preach the Gospel, His chief object in coming was that there might be a Gospel to preach. Differing from the views expressed by the late Mr. Robertson, of Brighton, Mr. Dale said that to his mind there seemed nothing revolting or even startling in the idea that the life of Christ as man contains revelations of truth and revelations of infinite value, to which He Himself never gave a definite form in language; or that truths to which the apostles had listened were invested by His passion and death with exceptional and supreme importance. Doubtless there are treasures of wisdom even in His words which the apostles never exhausted, and which remain unexhausted still. It is said. The heavens declare the glory of God, and the firmament showeth His handiwork,' although 'There is no speech or language, their voice is not heard;'