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town: "The people that the Creed, Their theory suppose they in order to certain con- or paganism, in the Creed Sun, in the a forty days hristian fast, you, give us it, and of the h prevails in ncient usage." t—and others plexing—that ches is a pure This is at once ous, born 120 . 170, taking e Pope, in the Easter, and differences not ter, but about d it. "Some some forty." r of obligation h our Lord lay y extended the plains the con- . 145, nearly ecame a Chris- a Montanest, they thought hose two days an away from Elsewhere he sts besides the 3), so that in it was regarded ling the resur- for 40 days. n our age, but uestors." So s, gives this erence of rites s. "One may Pascal Fast is erent churches. e Easter, only the Saturdays llyans and all six weeks, and Others, the st seven weeks l certain days." account of the er. He says, e llynans and a, Egypt, and weeks, as the ring nations as s put it beyond throughout the re Constants or And it is evi- that period that ad anything to uch for fiction he origin of the equally founda-

tionless and false. We have the clearest testimony to the existence of the custom long before Constantine or Constantine came on the scene. Tertullian again, A.D., 145—202 says the East was the figure of Christ, and, therefore, both their churches and their prayers were directed that way" (Count Valin, Cap. III). Again, Clemens Alexandrinus says, "They worshipped towards the East because the East is the image of our spiritual nativity; and from thence the light first arises and shines, and so the day of true knowledge after the manner of the sun, arises upon those who lie buried in ignorance." So S. Augustine, "When we stand at our prayers, we turn to the East whence the heavens or the light of heaven arises." Another early writer says "the East is the source whence the natural light and brightness come." It is, therefore, the symbol of Christ, the Sun of righteousness. And in turning thither when we say the Creed, and in our acts of worship, we express our faith in Him who is the true light of the world. Lactantius A.D. 200, says, "The East was more peculiarly ascribed to God, because He was the fountain of Light, the illuminator of all things, and because He makes us rise to eternal life. But the West, which puts out the light of day, was ascribed to the wicked and depraved spirit, the devil, because he hides the light, and induces darkness always upon men, and makes them fall and perish in their sins." So in the Baptism the candidate turned to the West and solemnly renounced the devil. And then turning to the East, with outstretched hands, he solemnly professed his faith in Christ and consecrated himself to God. Another reason assigned by the ancients for turning to the East was the fact that Christ made His appearance in the East, and there ascended into heaven, and will so come in like manner at the last day. So in every land the dead are buried with their feet towards the East, so that when they are raised up at the last day, they will be looking towards the light of lights shining there. This testimony, of course settles the fiction about Constants or Constantine having originated this custom.

Bishop Jeremy Taylor, the most learned ante-Roman and influential of our 17th century divines, refers to these and other reasons assigned for turning to the East, and then expresses his own conviction that the custom grew out of the fact that the altar was "*positum in oriente*," placed in the East, and the altar was the symbol of God's presence. The sign of Christ for the altar is, *Sedes Corporis et Sanguinis Christi*, the throne of Christ body and blood. There we commemorate His death and passion in the dreadful and mysterious way that Himself with greatest mysteriousness appointed. We do believe that Christ is there really present in the Sacrament. There is the "Body and Blood of Christ which are verily and indeed taken by the Faithful." And so to the most holy place, where Christ vouchsafed His closest presence to His people, we turn as the symbol and reminder of Him in whom we profess our belief and to whom we address our prayers.

THE OLD EVANGELICALISM AND THE NEW.

(SECOND ARTICLE).

In our previous paper we pointed out that Dr. Dale was dealing with the subject as it is illustrated in English Nonconformist communities. We have reason to think that the transformation of which he speaks has gone further among "Evangelical Nonconformists" than among "Evangelical English Churchmen." Among the proofs of this difference we may note the frequent assertion

now made, that the Gospel is more freely preached by ministers of the English Church, than by those of other communions. Statements of this kind have even been made respecting the Christian bodies in this country. A correspondent of a daily paper, some time ago, complained that he had been reading reports of sermons by Methodist preachers which had scarcely anything in them of what he understood by the Gospel, whilst the only Gospel sermon reported in that week was by an English clergyman.

But it is more particularly with the changes which have come over the spirit of life and teaching in the Nonconformist ministry that Dr. Dale attempts to grapple in his most interesting little book; and there is much of what he says which almost any one can verify. Speaking of the characteristics of the early Evangelicals, he remarks with truth that their grand and noblest distinction was their zeal for the salvation of souls. It may be that even this sentiment received a certain accentuation from their narrow theology; but on the other hand, it was a principle so elevating and so inspiring that it sublimated the lower and poorer elements of their belief.

It was in the second generation, or perhaps the third, that onlookers, whether sympathetic or otherwise, discovered the narrowness of their views of human character and life, the too great emphasis which they laid upon personal experience, and the subjective elements in religion, and their inability to understand forms of goodness different from the type which they had established. Perhaps we may say that this last evil is always connected with movements which are of a sectarian character, and which are connected with a narrow and uncatholic theology.

But there were other evils in the old evangelical theology which could not so easily be covered over by the fervent zeal for God's glory and man's good which characterized the movement. In the first place, there was an extreme individualism, which must always bring something of a blight with it. Then, as Dr. Dale remarks, "it had no eagerness to take possession of the realms of art, science, literature, politics, commerce, industry, in the name of their true Sovereign and Prince." There was a strange inconsistency here. Many of the early Evangelicals were good men of business, and some of them were men of high culture, and even, as Cooper, of poetical genius. But their conception of their work was too narrow. The saving of the soul meant so much more than their formula would cover.

Perhaps the least pleasing trait of the movement is one which will surprise many persons when they hear of it. Yet we believe that Dr. Dale is speaking quite truly when he says that the Evangelical movement "was wanting in a disinterested love of truth," and that it did not cherish "the love of truth for its own sake, but the love of truth as a necessary instrument for converting men to God, and placing them permanently in a right relation to Him." This sentence may, to us, seem harsher than it really is. To the old Evangelical, as he would have put it, the excellent thing was not Truth, but The Truth, that is to say, the Divine provision for man's salvation; and anything outside of this was regarded as of comparatively slight importance.

Now, Dr. Dale holds that, in various respects, the new Evangelicalism has emancipated itself from the narrowness of the old. The representatives of this school have greatly improved in the frank desire to know what is true, for its own sake, and not merely for its practical uses. They have

larger views of life. They are less contemplative; and they have a more living interest in the relations between the Church and the world, and instead of regarding all outside their own society as merely walking in darkness, they recognize freely the impress of the Gospel upon modern civilization.

This being so, we might imagine that Dr. Dale was satisfied with the advance of the movement and with the transformation which it has undergone. Certainly he counts up the gains; but he does not seem quite sure as to whether these are not exceeded by the losses. He asks the question; but he hesitates to answer it. He says that any answer must be so surrounded with reserves and qualifications that it would be of small value.

Yet he does in a manner make answer by asking a number of questions which, he thinks, cannot be answered quite satisfactorily. These questions may be useful to ourselves no less than to those to whom they originally apply. Nay, more, they will apply to other schools besides the Evangelical. We are proud of the decline of the ascetic spirit among ourselves; and there have always been false forms of asceticism which should be condemned. But is there not a truer asceticism; and has there ever been a great religious movement which has not had something of an ascetic character?

Here are some of Dr. Dale's questions: Are we as *anxious*, ministers and people, about men as our fathers were? Do we and our people, as the result of the passion for truth, know the real meaning of the Bible better than our fathers knew it a hundred years ago? Do we brood over the revelations of God contained in the Old and New Testaments as our fathers brooded over them? Are we cultivating the more robust as well as the more genial virtues? We are not anxious about our frames and feelings. But are we quite sure that this forgetfulness of self is the result of the vision of the glory and the grace of Christ, and of the righteousness and love of the Eternal. We have gone into the world in a sense in which Evangelicalism thought it sinful and dangerous to go into the world; but are we mastering the world by the power of God, and making it what God meant it to be, or is the world mastering us? Let us mark well that these questions deal with realities, and can be ignored by no thoughtful mind.

On two other points Dr. Dale has remarks which demand special attention of those who are called to the preaching of the Divine word.

The first has reference to the putting of the doctrine of the Incarnation in the place of that of the Atonement. Now, there can be no doubt that the old Evangelicals did not give to the doctrine of the Incarnation its due place. In fact, they generally spoke of it as merely or chiefly making the sacrifice of Christ of infinite value. We hold, therefore, that theologians have done well in assigning a loftier position to this central truth. Yet there is some fear lest the actual teaching of the Cross may be less regarded; and in this case the loss will be great.

On this point Dr. Dale remarks with truth:—"The Incarnation may be the deeper truth. It is certainly the larger truth: for it includes the truth that Christ died for the sins of men. But the truth, which, according to the experience of eighteen centuries, lies nearest the conscience and heart, is that special element of the doctrine of the Incarnation which has been determined by human sin. It is this which touches men who have not yet found God. It is this which inspires penitence and faith. It is this—let me say further—which,