

sacrifice was invented to supply its loss. An earthly vicegerent was then substituted for the only representative of His presence which was left us by Christ as His last gift—that Holy Spirit whose presence among us those who created a new priesthood were so little able to realize.

The presence of Christ was sought in the priesthood and in the sacrifice of the Mass, which became rather screens to hide the truth of His spiritual presence than guides to direct us to it. The relations of Christ to the individual believer were merged and lost in those of the Church, and thus the first great tie between our souls and their Saviour was strained, and at last too often entirely broken. Are we safe, are we wise, in invoking the same danger, by admitting the claims of a new sacrificial priesthood, thus renewing in our day that eclipse of faith in the present Saviour which rendered the darkness of the Middle Ages so deep and hopeless?

It was this that rendered the prayers and hymns of that earlier age so cheerless in their beauty, and dimmed the glory which the Gospel has revealed to all flesh. Even the exquisite hymn of Cardinal Newman, "Lead, Kindly Light," has in it too much of the fear and gloom arising from the uncertainty of the constant presence of the living Guide, who, as the Light that lighteth everyone who cometh into the world, clears up to His children not merely the single step of his journey, but lightens all his paths. I once asked the Cardinal to supplement this beautiful prayer with a hymn indicative of this risen glory, this perfect day, which Christ has become to all His people, in the brightness of whose coming "The people that walked in darkness have seen a great light." Let us ever remember that this Light is given not only for our guidance, but for our warmth and life. If this thought be constantly borne in mind we shall never be led to interpose between Christ and our souls a sacerdotal order, through which we shall see Him only "as through a glass darkly." We shall be led to bring others also into the full light of His truth and of His life, and shall "rejoice in the ministry we have received of the Lord Jesus to testify the gospel of the grace of God" (Acts xx. 24).

ROBERT C. JENKINS.



ART. III.—THE OLD CATHOLIC CONGRESS AT LUCERNE.

THE Old Catholics have had two objects before them. One is to win the right of worshipping God according to their consciences; the other, to combine right-thinking Christians in

a joint resistance to the overweening claims of the Papal domination.

A sudden demand was made on them to believe what they not only did not and could not believe, but what they knew as a matter of fact and certainty to be false. They were honest men. They had not had their sense of right perverted, like the Latin races, by a training in Liguori's "Moral Theology," and they could not play the sophist with themselves, as their bishops did, preferring discipline to doctrine, and expediency to truth. They were honest men, and they were learned, and therefore they could not do otherwise than reject the Vatican Decrees, as being not only untrue but also unknown to the purer ages of Christianity. The result was their excommunication from the Papal Church. After this, no course was left for them but to reaffirm their maintenance of the faith of the Church Catholic, freed, however, from the corruptions introduced into it by the Vatican Council and at Trent, and to organize themselves as a religious body within the bounds of the Church of Christ, but separated from the arrogant Church which had attempted to cut them off from communion. They recognised the necessity of the three orders of the ministry, and having already the Presbyterate and the Diaconate, they sought and obtained the Episcopate at the hands of the Old Catholics of Holland, who for two hundred years had been separate from Rome, protesting against her despotism.

Thus their first object was attained, and they became and they are a Church duly organized with the threefold ministry and holding the Catholic Faith, recognised though not favoured by the States, within which its operations are chiefly carried on.

The second object was very near the heart of the great leader of the Old Catholics, Dr. v. Döllinger. At the Old Catholic Congress of Cologne in 1872 a committee of an international character was appointed, consisting of Orientals, Old Catholics, and English and American Churchmen, for the purpose of taking into consideration the points at issue between the churches. The English section of this committee consisted of Bishop Harold Browne, Bishop Christopher Wordsworth, Professor Mayor, and Canon Meyrick, the last of whom acted as secretary in a series of communications which passed between him and Dr. v. Döllinger. After a time Dr. v. Döllinger said that the questions under consideration were rather subjects for *viva voce* discussion than for correspondence. Consequently, in accordance with a design that he had previously conceived, he summoned the two Conferences of Bonn, the first of which was held in the year 1874, the second in 1875. The amount of agreement arrived at in these conferences between Orientals, Old Catholics, and Anglicans was

surprising. Who could have believed that representatives of these three communions could have drawn up Articles of Agreement on the Canon of Holy Scripture, the authority of the original text of Holy Scripture, the liberty and duty of reading Holy Scripture, the use of a language understood by the people, justification, free grace, human merit, works of supererogation, merits of the saints, the number of the sacraments, tradition, the Immaculate Conception, confession, indulgences, commemoration of the faithful departed, the nature of the holy Eucharist? These were the results of the first conference, and we may say that these points were all resolved in the sense which Anglican Churchmen had habitually and as a matter of course sustained. At the same conference Döllinger declared for himself and his colleagues that they did not hold themselves bound by the decrees of Trent, and that they approved of communion in both kinds. This was not all. A committee was appointed to carry on communications after the conference had closed, until such time as another conference could be held, consisting of Döllinger (Germany), Kiréeff (Russia), Rhossis (Greece), Meyrick (England), Nevin (America), and when the year had come round Döllinger summoned the second Conference of Bonn in 1875. Here a formula of agreement was settled respecting the Procession of the Holy Ghost, the point so long at issue between East and West-Anglican Orders was acknowledged, the Roman doctrine of Purgatory and of Masses and Indulgences applied to the souls of the departed was scornfully rejected, and the disastrous effects of the papacy on Europe, which would be intensified by the Vatican Decrees, were pointed out by Döllinger in an exhaustive speech of five hours' duration.

Nothing done at the Bonn Conference! Was there not rather a foundation then laid, on which a federal union of non-Papal Churches is to be hereafter established—a foundation on which an erection is rising before our eyes?

Why did not Döllinger himself continue his work of Anti-papal unification? He would have done so, he would have called a third conference, had he met with support in quarters where it might properly have been expected. Those that met at Bonn were but free-lances; they went home to interest their respective Churches in the cause. But the Oriental Church was afraid of modifying a formula which had served as a barrier against Western usurpation; and though a committee of the Convocation of Canterbury examined and expressed its approval of the Bonn propositions, an unexpected opposition sprang up on the part of Dr. Pusey, who feared to touch not only the *doctrine* of the Divine Procession, but the question of its retention in the Creed of Constantinople, lest

he should shake men's faith. Thwarted in the East and in England, Döllinger refrained from further action, and political complications ensuing prevented anything further being done during his lifetime.

The nearest approach to a resumption and continuation of the Conferences of Bonn is the Congress held at Lucerne, in September, 1892. It was a Congress not confined to German, Swiss and Austrian Old Catholics, but termed international because the Old Catholics of Holland took an equal share in it. And there were present there, as there were at Bonn, representatives from the Oriental Churches, from the Russian Church, from the English, Irish and American Churches, from the Church of Haiti, from the French and German Protestant Communions; and the leaders of the French, Spanish and Italian Old Catholic reforming movements naturally found themselves there. Some of those present had been at Bonn seventeen years ago—Bishops Reinkens and Herzog, Archpriest Janyseff and General Kiréeff, Archbishop Plunket, Dr. Nevin, Canon Meyrick and Rev. J. J. Lias. The reunion of members of so many churches for friendly intercourse in itself carried on the work of Bonn, apart even from the subjects which were brought under discussion.

The members of the Congress began to assemble on Saturday, September 10th, and on Sunday, the 11th, sermons were preached in the English church by Bishop John Wordsworth, of Salisbury, in the morning, and the Archbishop of Dublin in the afternoon. Monday was spent in procuring tickets and holding communication with one another, and specially with the ever courteous, ever kindly secretary, Dr. Weibel. In the evening of that day there was a reception meeting. It was of a very singular character. It was held in a room in the theatre, where everyone was quite at his ease; if anyone liked to smoke he smoked, or if he liked to drink beer he drank beer. Presently Dr. Steiger, a leading local Old Catholic, took the chair, and speeches of welcome were made by him and Professor Weber, of Bonn, and Dr. Weibel. Dr. Weibel then introduced the guests with a few words of appropriate description. Bishop Perowne, of Worcester; Bishop Wordsworth, of Salisbury; Archbishop Plunket, of Dublin; Canon Kingsbury; Rev. R. S. Oldham, delegate of the Archbishop of Canterbury; Canon Meyrick; Dr. Nevin; Archbishop Nicephorus Kalogeras, of Patras; Archpriest Janyseff and General Kiréeff, from St. Petersburg; Archpriest Wassilieff, from Paris; Archpriest Malzew, from Berlin; Professor Isaac, from the Armenian Seminary at Jerusalem; M. Janvier, delegate of the Bishop of Haiti; Professor Beyschlag, from Halle; Count Henry di Campello, from Italy; M. Loyson,

from France; Señor Cabrera, from Spain; Mr. Percy Bunting, from London; a member of the *Petite Eglise*, from Lyons, and others. The Dutch members that took the most active part in the debates of the Congress were Archbishop Gul, of Utrecht; Dr. Van Thiel, of Amersfoort; and Mr. Van Santen, of Dordrecht. Of the Germans, the most noticeable were Bishop Reinkens, Dr. Weber, Professor Friedrich and Herr Wülfing. Of the Swiss, Bishop Herzog, Professors Woker, Michaud and Thürlings. Dr. Cech, Diocesan Administrator, represented Austria. In the absence of Von Schulte, the chair was taken by Herr Philippi, of Basle.

Each of the three days of the Congress was opened with prayer in the Christus-Kirche, a church built by the joint contribution of American Churchmen and of the Old Catholics of Lucerne; both of whom hold their services in it.

There were three meetings, called delegates' meetings, and two called public meetings, but the members and guests were allowed to take part in the discussions of both, and had more opportunity of doing so at the delegates' meetings than at the others.

The first resolution at the delegates' meeting was brought forward by Professor Friedrich. The professor has hitherto kept himself aloof from meetings, and occupied himself in his study. His presence, therefore, and the prominent part that he took in the Congress was the more welcome. It is probable that the persecutions lately exercised on the Old Catholics by the Bavarian Government had roused him. His resolution was as follows:

Old Catholicism is not only a *protest* against the new dogmas of the Vatican, and in particular of the Infallibility of the Pope, but it is also a *return* to the true Catholicism of the ancient Church, one and undivided, eliminating the corruptions of the Papal and Jesuitical systems; and it is also an *appeal* to all Christian Churches for the re-establishment of union on the ancient basis.

Friedrich wound up a powerful speech by calling on all Christians, separate from Rome, to unite against the common enemy, the Papacy. The resolution, supported by Reinkens, Weibel, and Kaminsky, was carried unanimously, together with a rider requesting the bishops of Germany, Holland, and Switzerland to take means to establish such a union.

The second resolution was carried in the following form:

That which is obligatory on Christians is the doctrine of Christ, not the theological opinions of the Schools or other pious opinions. We recognise only as dogmatical the doctrine which has been transmitted as such by the universal, constant and unanimous tradition of the Christian Church.

In bringing forward the third resolution, Professor Woker, of Berne, made a brilliant defence of the principle of National Churches. The resolution, after a preamble, ran:

The Congress proclaims the following principle : That there is an inalienable right of self-government in particular Churches, whether of East or West, without foreign interference in their thoughts and acts, and they may and ought to take account of national customs and of differences of education and tradition.

The fourth resolution, proposed by General Kiréeff, and supported by M. Janvier, declared :

That it is desirable to found an international faculty and an international theological review.

A committee was appointed to carry into effect this resolution, the English members of which are Bishop Wordsworth of Salisbury, Canon Meyrick, and the Rev. J. J. Lias.

The fifth resolution expressed approval of the practice of the joint use of Churches.

The sixth was vigorously worded, and vigorously supported by Dr. Weibel :

In the presence of the fact that ultramontanism is constantly extending its action, and continues to beguile mankind both as a religious system, pretending to the exclusive possession of true Christian piety, and as a political system, building up in a lying fashion its pretended humanitarian tendencies and discrediting the independent temporal powers, the Congress addresses a warm invitation to the members of all Christian Churches to unmask ultramontanism on both counts, as a pseudo-Christian religious system and as a political system hostile to civilization and to the interests of people and states. Let the Christian Churches forget their secondary differences, and unite to defend themselves against the disciplined and formidable power which is seeking to get into its hands social questions, not to resolve them, but to subject to itself the class of labourers as formerly it made itself sovereign over princes and lords.

The seventh resolution, after some discussion and alteration, was passed in the following form :

Though acknowledging that there are in the Roman Church a great number of sincere and faithful Catholics, we nevertheless declare that the title of *Catholic* does not belong to the ultramontane system now in vogue and erected into a dogma by the Vatican Council. The name of *Catholic* belongs to those who profess the universal Christian faith of the ancient undivided Church. Consequently Protestants of all denominations are invited not to give the name of the *Catholic Church* to the official system of the Roman Church, seeing that that system does not represent the universal doctrine, discipline, and morals of the ancient Church.

We trust that our readers will, as a matter of principle, act and speak constantly in the spirit of the above resolution. Words are often as important as deeds. Whoever lightly acquiesces in the vulgar error of calling Romanists "Catholics," wilfully puts a weapon of offence into the hand of a foe that is well skilled how to use it.

The eighth and ninth resolutions urged upon Old Catholics a redoubled zeal in the worship and service of God.

Alternating with the meetings of delegates, at which the

above resolutions were passed, there were held two "public meetings." The first took place in the church of the Christus Kirche, where, after prayers from Bishop Herzog, short addresses were made from the pulpit by Archbishop Nicephorus of Patras, Archbishop Gul of Utrecht, Bishop Wordsworth of Salisbury, Archpriest Janyscheff of St. Petersburg, Rev. Count Henry di Campello of Italy, Diocesan Administrator Cech of Austria, and Bishop Reinkens of Germany. The other public meeting was held in a room at the theatre, and speeches were made at it by Professor Friedrich, Professor Beyschlag, Dr. Weber, Rev. J. B. Cabrera, and M. Loyson. On the last day of the Congress addresses were made by the Archbishop of Dublin, from the Irish Church; Professor Isaac, representative of the National Armenian Church; Rev. R. S. Oldham, representative of the Archbishop of Canterbury; Dr. Nevin, representative of the presiding American Bishop; Canon Meyrick, who spoke in the name of the Anglo-Continental Society; and M. Janvier, who represented the Bishop of Haiti.

It is not to be supposed that Swiss and Germans would forget the means of popularizing the movement presented by social intercourse. Possibly the conductors of our Church Congresses might take a hint from them in that respect. On the Wednesday a banquet was held in the Schweizerhof, at which 387 persons sat down, and speeches were made by Herr Dietsky, president of the Swiss Synodal Council; Herr Philippi, president of the Swiss Synod and of the Congress; Bishops Reinkens and Herzog, Archbishops Plunket and Nicephorus, Archpriest Janyscheff, M. Loyson, and Professor Beyschlag. Archbishop Plunket gave the health of his brother Archbishop, Nicephorus, in an excellent speech, and Bishop Reinkens proposed the following toast: "May Switzerland regain religious liberty, and not bow the knee before the cap of Gessler at Rome; for there is no slavery so shameful as that of the spirit. The slaves of the Greeks and Romans ventured to think and wish what they pleased. But now there is a despot who demands that everyone that kisses his slipper shall think and act as *he* pleases in everything."

After the banquet three or four hours were given to climbing a little hill named the Gütsch, which commanded a fine view of the neighbouring magnificent scenery. The following day, as the closing act of the Congress, a still more interesting expedition was made. A steamer drew up on the margin of the beautiful lake of Lucerne for the use of the members of the Congress, who were admitted on showing their Congress ticket, and it carried some 300 passengers in an excursion on the lake, who were thus enabled, in case they knew one

another's language, to converse together in an informal manner. The boat stopped at the Rütli—a spot sacred in the history of Swiss liberty—the passengers disembarked and climbed to the top of the steep eminence; and there, with a glorious view of lake and mountain, the company stood bare-headed while Herr Philippi told the tale of the oath taken on that spot to die rather than submit to the strangers' yoke. "And so we, members of this Congress," he continued, "make a firm resolution to struggle against the religious slavery which emanates from Rome, and to constitute ourselves into free and independent Churches." It was a picturesque and characteristic, as well as suitable, termination of the Congress.

No one who has been brought into contact with the Old Catholic body can doubt of the honesty, the uprightness, the piety, the soundness of faith, and the hostility to Roman Catholic corruptions which characterize those who are conducting the movement. The apathy displayed by English Churchmen is a sad and strange phenomenon. God sets before us allies, friends, helpers, ready to work with us, pray with us, sympathize with us, and we turn away with a cold bow or a stare of indifference. Happily this is not the attitude which we all of us take up. Honour to the late Bishop Harold Browne, the late Bishop Christopher Wordsworth, his son, the present Bishop of Salisbury, and the Archbishop of Dublin, who have done, or are doing, their best to advance and cooperate with this healthy, wholesome movement for Catholic reform and Christian union!

F. MEYRICK.



ART. IV.—THE PROMISE TO DAVID.

"Moreover the LORD telleth thee that the LORD will make thee an house. When thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom.

"He shall build an house for My name; and I will stablish the throne of his kingdom for ever. I will be his Father, and he shall be My son."—2 SAM. vii. 11 ff. (Revised Version).

THE promise thus given to David and to his seed is the acknowledged foundation of Messianic prophecy, strictly so called; that is, of prophecy in which the Redeemer of Israel is foreshadowed as a king, the representative and viceroy of Jehovah, "the LORD'S Anointed."

A new and more definite form is thus given to "the hope of Israel" based upon the ancient covenant with Abraham: "In