

A HISTORY OF THE TRUE CHURCH

1. (P. 42-43) The first secular name given the true church by the outside world was "Nazarenes," and of them Encyclopaedia Britannica has the following: "Nazarenes, an obscure Jewish Christian sect, existing at the time of Epiphanius (fl. A. D. 370) in Coele-Syria, Decapolis (Pella) from the time of the flight of the Jewish Christians from Jerusalem, immediately before the siege in A. D. 70; he characterizes them as neither more or less than Jews pure and simple, but adds that they recognized the new covenant as well as the old, and believed in the resurrection, and in the one God and His Son Jesus Christ. He cannot say whether their Christological views were identical with those of Cerinthus and his school, or whether they differed at all from his own. But Jerome (Ep. 79, to Augustine) says that they believed in Christ the Son of God, born of the Virgin Mary, who suffered under Pontius Pilate, and rose again, but adds that, 'desiring to be both Jews and Christians, they are neither the one nor the other.' They used the Aramaic recension of the Gospel according to Matthew, which they called the Gospel to the Hebrews, but, while adhering as far as possible to the Mosaic economy as regarded . . . sabbaths, foods, and the like, they did not refuse to recognize the apostolicity of Paul or the rights of (Gentile) Christians (Jer., Comn. in Isa. 9:1)." The Encyclopaedia Britannica, Eleventh Edition, Vol. 19.

2. (P. 44-45) "The first Christian church established at Jerusalem by apostolic authority became in its doctrine and practice a model for the

greater part of those founded in the first century. The first fifteen bishops of Jerusalem were all Jews, excepting (possibly) one, St. Mark, and the congregation over which they presided united the teachings of Moses with the doctrines of Christ." History of the Christian Church, by Hugh Smith, pp. 50, 51, a Presbyterian work.

Hugh Smith says further, in his history of these Christian adherents to the faith as taught by the first fifteen bishops of Jerusalem, "These Judaizing Christians were first known by the outside world as 'Nazarenes'." He speaks again of this matter on page 69, as follows: "All Christians agreed in celebrating the seventh day of the week in conformity to the Jewish converts."

"As long as the Christians were supposed to be Jews they were not especially molested. They simply suffered from the ill-feeling which the Romans had for the Jews. But in a process of time the Christians were hated for other reasons. They nearly all came from the lower classes, the tradesmen, the freed-men and slaves. Being devoted to their religion, they refused to engage in the practices commonly engaged in by the Romans. They disapproved of the Roman amusements, the gladiatorial shows, the races in the circus, the plays, the dances, and the theaters. They were hence regarded as unsocial, and 'Haters of mankind.' Their churches were looked upon as secret societies, which were contrary to law. They were hated, and frequently subjects of mob violence." Myer's General History.

3. (P. 47) "As long as the church was mainly Jewish, the Hebrew Sabbath was kept; but as it became increasingly Gentile, the first day gradually

took the place of the seventh day." Hurlbut's Story of the Christian Church, p. 45.

That the observance of the Sabbath was not confined to Jewish converts, the learned Gieseler explicitly testifies: "While the Jewish Christians of Palestine retained the entire Mosaic Law, and consequently the Jewish festivals, the Gentile Christians observed also the Sabbath and the Passover (I Cor. 5:6, 8), with the reference to the last scenes of Jesus' life, but without Jewish superstition." Eccl., Vol. 1, chap. 2, sec. 30.

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"While the Christians of Palestine, who kept the whole Jewish Law, celebrated of course all the Jewish festivals, the heathen converts observed only the Sabbath, and, in remembrance of closing scenes of our Savior's life, the Passover, though without the Jewish superstitions." Church History, Apostolic Age to A.D. 70, Sec. 29; Lewis Hist. S. & S., page 135.

4. (P. 68-69) About 130 A. D., the Church was again permitted to return to Jerusalem, although some remained behind at Pella. For over a hundred years they continued in peace, with the headquarters again in the Holy City, as at the beginning. Later, however, trouble arose, and as persecutions began to fall upon the holy men of God at Jerusalem, they again fled, being scattered over the world. Some fled in vain, being captured by their enemies, and lost their lives for the gospel's sake. Smith says of the Church at this period:

"About one hundred and twenty years after the Church of God at Pella was permitted to become again established at Jerusalem, under the leadership of Mark, an imperial edict was issued from Decius, the Roman emperor, and the Church was again exposed to great calamities. The venerable bishops of Jerusalem and Antioch died in prison, and many true

followers were scourged to death, many sacrificed to wild beasts, some burned, and others perished by the sword. The Lord interfered, it seems by sudden death coming upon the emperor Decius, but Gallus his successor, continued in the path of his predecessor. In two years, however, Gallus fell at the hand of one of his own soldiers, thus the year 253 closed this brief but terrible period of violence to the Church." Hugh Smith's History.

5. (P. 90-91) "The type of Christianity which first was favored, then raised to leadership by Constantine was that of the Roman Papacy. But this was not the type of Christianity that first penetrated Syria, northern Italy, southern France, and Great Britain. The ancient records of the first believers in Christ in those parts, disclose a Christianity which is not Roman but apostolic. These lands were first penetrated by missionaries, not from Rome, but from Palestine and Asia Minor. And the Greek New Testament, the Received Text, they brought with them, or its translation, was of the type from which the Protestant Bibles, as the King James in the English, and the Lutheran in German, were translated." Dr. T. V. Moore, The Culdee Church, chapters 3 and 4, and Wilkinson, Our Authorized Bible Vindicated, pp. 25, 26.

6. (Pp. 91, 92, 93) "Some of the popish writers themselves own that this people never submitted to the church of Rome. One of the popish writers, speaking of the Waldenses, says, 'The heresy of the Waldenses is the oldest in the world; it is supposed that they first betook themselves to this place among the mountains, where they existed before Constantine the Great, and thus the woman fled into the wilderness, from the face of the serpent (Rev. 12:6, 14). And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place where she is nourished for a time, and times, and half a time, from the face

of the serpent.' The people being settled there, their posterity continued (there) from age to age; and being, as it were, by natural walls, as well as by God's grace, separated from the rest of the world, they never partook of the overflowing corruption.'" Edward's Hist. of Redemption, period 3, part 4, sec. 2.

The following historical sketch tells of a body of believers who fled out of Judea late in the fourth century, (they were probably ^{Zor People} Ebionites) and who by their faith were evidently the church of God.

The Bishop of Ely names these also as a body of Sabbath-Keepers whose heresy was condemned by the church. The learned Joseph Bingham, M.A., gives the following account of them:

"There was another sect, ... Hypsistarians, that is, worshippers of the most high God, whom they worshipped as the Jews ^(Not Trinitarians) only in one person. And they observed their Sabbaths, and used distinction of their meats, clean and unclean, though they did not regard circumcision, as Gregory Nazianzen whose father was one of this sect, gives the account of them."

Antiquities of the Christian Church, book 16, chap. 6, sec. 2.

It is not strange that the church which fled out of Judea at the word of Christ should long retain the Sabbath, as it appears that they did, even as late as the fourth century.

Morer mentions these Sabbath-keepers in the following language:

"About the same time were the Hypsistarii, who closed with these as to what concerned the Sabbath, yet would by no means accept circumcision as too plain a testimony of ancient bondage. All there were heretics, and so adjudged to by the Catholic church.

Yet their (sincerity) and industry were such as gained them considerable footing in the Christian world." Dialogues on the Lord's Day, p. 67.

7. (Pp. 100, 101, 102) It was between 500 and 600 A.D. that the Church of God was sorely oppressed by the state religion clothed with civil power, and completely overpowered, and scattered to the valleys of the mountains in all parts of the world. "Multitudes however, fled like innocent and defenseless sheep from those devouring wolves. They crossed the Alps, and traveled in every direction, as Providence and the prospect of safety conducted them, into Germany, England, France, Italy, and other countries. There they trimmed their lamps, and shone with new luster. Their worth everywhere drew attention, and their doctrine formed increasing circles around them. The storm which threatened their destruction only scattered them as the precious seeds of the glorious reformation of the Christian Church." Jones' Church History, p. 208, ed. 1837.

VALLEY DWELLERS -- VAUDOIS

The fleeing Christians who escaped from the wrath of the Roman Church and state, found a haven in the mountains and valleys of the north of Italy, and the south of France, in main, although they fled into all nations wherein they could find an entrance and protection from the persecutions of the papacy. Though these Christians were known by many names for various reasons in their new homes, yet the predominating name for them seems to have been "Vaudois," which means "Valley Dwellers." From the fact they dwelt in the valleys of the mountains they received the name "Valley Dwellers," or, in the native tongue, "Vaudois."

The Vaudois, known as such by the world, but holding to the true Bible name, were persecuted for the true faith. They observed the seventh day of the week, according to the commandment, immersed for believers baptism, and kept the Passover, or the Lord's Supper, once a year, in the first month. See pages 348, 349, Persecutions and Atrocities on the Vaudois.

Gilley says of these ancient "Valley Dwellers," who had fled from the wrath of the papal church in its early centuries, and were still found abiding under the protection of the Almighty in the Waldensian wilderness in the thirteenth century:

"They occupy a mountain district...and yet from this secluded spot, have they disseminated doctrines, whose influence is felt over the most refined and civilized part of Europe. They...speak the same language, have the same patriarchal habits, and simple virtues, and retain the same religion, which was known to exist there more than a thousand years ago. They profess to constitute the remains of the pure and primitive Christian Church, and those who would question their claims cannot show either by history or tradition that they were subscribed to the popish rituals, or bowed down before any of the idols of the Romish church.. In short, there is no other way of explaining the political, moral, and religious phenomenon, which the Vaudois have continued to display for so many centuries, than by ascribing it to the manifest interposition of Providence, which has chosen in them the 'weak things of this world to confound the things that are mighty.'" Gilley, Excursions to Piedmont. pp. 259.

8. (P. 105) "Indeed, from the borders of Spain, throughout the greatest part of the south of France, among and below the Alps, along the Rhine, and even to Bohemia, thousands of the disciples of Christ, as will hereafter be shown, were found, even in the very worst of times, preserving the faith in its purity, adhering to the simplicity of Christian worship, patiently bearing the cross after Christ, men distinguished by their fear of God and obedience to His will, and persecuted only for righteousness' sake." Jones' Church History, p. 187.

9. (P. 105, 106, 107) This historian further says, on page 201, "The year 692 Justinian II, called the sixth general council to convene at Constantinople, as an imperial order from Rome." He says, "This council among various regulations of discipline was so favorable to the marriages of the clergy as to decree that the separation of those of clerical order, who were already married, from their wives was contrary to the command of Christ. It condemned the Saturdays."

We note that in this century there were so many Christians observing Saturday Sabbath that this council also found it necessary to legislate against it.

The true Church of God is further identified at this time by the following: "The Paulicians were undoubtedly the most numerous sect of this century (600 to 700 A.D.). According to the opinions of some celebrated writers this sect was thus named from their attachments of its professors to the Apostle Paul. The names of the apostolic churches were applied to their congregations. The teachers were distinguished by their Scriptural names, by their zeal and knowledge, and by the austerity and simplicity of their lives. They were, however, soon involved in the horrors of persecution. Under the reign of Theodore, one hundred thousand were extirpated." Hugh Smith's Church History, pp. 216, 207.

He says further that they "spread westward, and disseminated a secret through powerful discontent among the pious against the church of Rome, and settled in Bulgaria, Italy, and in the southern provinces of France among the Albigeois." These Christians were called after their settlements. These names by which they are commonly known, however, are only terms applied to them by the world, for the Albigenses were the same

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sect as the Waldenses, who were known among themselves by the Bible name, the "Church of God."

In the seventh century the true Christians were compelled to continue their flight from country to country, fleeing from before the persecutions of the rising papal power.

In the end of the preceding century Pope Gregory had operated upon society to the detriment of the true people of God. This pope wrote to two African bishops, requiring them to exert themselves in every possible way to suppress their opponents, who dared to differ with them. In the beginning of the seventh century, it is presumed, these people "of whom the world was not worthy," emigrated into Spain and Italy, from the Asiatic countries, and mingled with the pagans, in the interior, and worshipped the Redeemer as opportunities afforded. "From their conduct in assembling in caves and dens of mountains to worship, they obtained the name Montenses, i. e., mountaineers." Orchard, History of the Baptists, pp. 101, 102.

10. (Pp. 108, 109, 110, 111) "Their enemies confirm their great antiquity. Reinerius Sacco, an inquisitor, and one of their most implacable enemies, who lived only eighty years after Waldo, admits that the Waldenses flourished five hundred years before that preacher.

(600 A. D. _ Gretzer, the Jesuit, who also wrote against the Waldenses, and had examined the subject fully, not only admits their great antiquity, but declares his firm belief 'that the Toulousians and Albigenses...were no other than Waldenses.' In fact, their doctrine, discipline, government, manners, and even the errors with which they have been charged (by the Catholics), show that the Albigenses and Waldenses were distinct branches of the same sect, or that the former sprang from the latter," Dr. Rankins

History of France, vol.111, p. 198, 202; Jones' Church History, p. 233.

"The soil, touched by the plow of the Vaudois (Waldenses), seemed to feel a charm that made it open its bosom and yield a ten-fold increase. The vine tended by Vaudois hands bore richer clusters, and strove in generous rivalry with the fig and the olive to outdo them in enriching with its produce the Vaudois borad. And how delightful the quiet and order of their towns, and the air of happiness on the face of the people! And how sweet to listen to the bleating of the flocks on the hills, the lowing of the herds in the meadows, the song of the reaper, and grape gatherer, and the merry voices of children at play around the hamlets and villages." Wylie, History of the Waldenses, p. 106.

In a confession of their faith, one of the members of the Waldenses stated their faith, "declaring that they proffered the doctrine contained in the Old and New Testaments and comprehended in the Apostles' Creed, and admitted the sacraments instituted by Christ, and the ten commandments, etc.....They said they had received this doctrine from their ancestors, and that if they were in any error they were ready to receive instruction from the word of God...." Jones' Church History, pp. 263, 264.

Reimer says, "The Waldenses were very ancient and date their belief and practice from 300 A.D., more ancient are they than Peter Waldo, the rich merchant of Lyons." Sismondi History of the Crusades against Albigenses, London.

"In Languedoc, the Catholics affirmed that the origin of these heretics was recent and that they derived their name from Vaudois, or Waldenses, from Peter Waldo, one of their barbes, or preachers, whose immediate followers were called Waldenses. But this was rather the

renovation of the name from a particular cause than its original. Accordingly it extended over that district only in France where Peter Waldo preached; for in other districts the people were branches of the same original sect, as in Dauphine, were from a noted preacher, called Josephists; in Languedoc they were called Henricians; and in other provinces, from Peter Bruys, were called Petrobrusians. Sometimes they received their name from their manners, as "Cahtarists," (Puritans) and, from the foreign country from whence it was presumed they had been expelled, they were called "Bulgarians," or Bougres. In Italy they were commonly called Fratricelle, that is, "man of the brotherhood," because they cultivated brotherly love among themselves, acknowledging one another as brethren in Christ. Sometimes they were donominated "Paulicians," and, by corruption of the word, "Paulicians," considering them as sprung from that ancient sect, which in the seventh century, spread over Armenia and Thrace, and which, when persecuted by the Greek emperor, migrated into Europe, and mingled with the Waldenses in Piedmont. Sometimes they were named from the country or city in which they prevailed, as Lombardists, Toulousians, and Albigenses. These branches, however, sprang from one common stock, and were animated by the same religious and moral principles." Jones' Church History, p. 238

11. (P. 113) "The Waldenses were among the first of the peoples of Europe to obtain before the Reformation, the possession of the Bible in manuscript of their native tongue. They had the truth unadulterated, and this rendered them the special objects of hatred and persecutions.Here for a thousand years, witnesses for the truth maintained the ancient.

Persecutions continued during this period against the Paulicians and the Waldensians, which constituted the true church, and who were still holding to the Scriptural name, the "Church of God," observing the true Sabbath according to the commandment. They also taught the literal reign of Christ upon the earth, and celebrated the Lord's Supper yearly. We gather the following account of how they were persecuted during this century from Hugh Smith's History. He says, "Simeon, a Greek officer clothed with imperial power came to Colonia, and apprehended Sylvaneus and a number of his disciples. Stones were put in the hands of these last, and they were required to kill their pastor as the price of their forgiveness. A person named Justus was the only one of the number who obeyed, and he stoned him to death who had labored among them for twenty-seven years. Justus signalized himself still more by betraying the brethren while Simeon (the imperial officer), struck with the divine grace apparent in the sufferings, embraced the faith which he came to destroy, gave up the world, preached the gospel and died a martyr. For one hundred and fifty years these servants of Christ underwent the horrors of persecution with patience and meekness. If the acts of their martyrdom, their preaching, and their lives were distinctly told they would resemble those the church justly reveres." All of this time the power of the Spirit of God was with them, and they practiced the thirteenth chapter of Romans, as well as other precious truth. Orchard's Baptist History, p. 254.

13. (Pp. 120, 121, 122) "They were a very peaceable people, beloved by their neighbors (in Provence, France), men of good behavior, of godly conversation, faithful to their promises, and punctual in paying their debts. That they were moreover liberal to strangers and the traveling poor, as far as their ability extended. ...They were a people who could

not endure to blaspheme, or name the devil, or swear at all, unless in making some solemn contracts, or judgment. Finally, they were known by this, that if they happened to be cast into any company where the conversation was lascivious or blasphemous, to the dishonor of God, they instantly withdrew." Quoting Perrin, Jones' Church History, p. 260, ed. 1837.

"Claudius Seisselius, archbishop of Turin, is pleased to say, that "their heresy excepted, they generally live a purer life than other Christians. They never swear but by compulsion. They fulfill their promises with punctuality; and, living for the most part in poverty, they profess to live the apostolic life and doctrine. They also profess it to be their desire to overcome only by the simplicity of faith, by purity of conscience, and integrity of life; not by philosophical niceties and theological subtleties." And he very candidly admits that "in their lives and morals they were perfect, irreprehensible, and without reproach among men, addicting themselves with all their might to observe the commands of God." Jones' Church History, p. 259.

"Eating the bread of poverty and dressed in the garments of penury, the church in the wilderness followed on to serve the Lord. She possessed the untampered manuscripts of holy revelation which discountenanced the claims of the Papacy. Among this little flock, stood out prominently the Waldenses. Generation after generation of skilled copyists handed down, unadulterated, the pure Word. Repeatedly their glorious truth spread far among the nations. In terror, the Papacy thundered at the monarchs of Europe to stamp out this heresy by the sword of steel. In vain the popish battalions drenched the plains of Europe with martyr blood. The Word of God lived unconquered." Wilkinson, Our Authorized Bible Vindicated, pp. 254, 255.

"Jacobus de Riberia, who in his time assisted in persecuting the Waldenses, says that they were so well instructed in the Holy Scriptures, that he had seen peasants who could recite the book of Job verbatim, and several others who could perfectly repeat all the New Testament." Jones' Church History, p. 259.

14. (Pp. 122-123-124) "Bezza affirms the Waldenses were the relics of the pure primitive Christian churches; some of them were called 'the poor of Lyons.' Paul Perrin asserts, that the Waldenses were time out of mind in Italy and Dalmatia, and were the offspring of the Novatianists, who were persecuted and driven from Rome, A.D. 400 (rather 413); and who, for purity in communion, were called Puritans. The name of Paterines was given to the Waldenses; and who, for the most part, held the same opinions, and have therefore been taken for one and the same class of people, who continued till the Reformation under name of Paterines or Waldenses. There was no difference in religious views between the Albigenses and Waldenses. All those people inhabiting the south of France were called, in general, Albigenses; and, in doctrine and manners, were not distinct from the Waldenses. Bossuet, bishop of Meaus, says, as to the Vaudois, they were a species of Donatists, and worse than the ancient Donatists; they formed their churches of only good men; they all, without distinction, if they were reputed good people, preached and administered the ordinances. The celebrated Matthew Francowitz says, the Waldenses scent a little of Anabaptism. The Waldenses were, in religious sentiments, substantially the same as the Paulicians, Paterines, Puritans, and Albigenses." Orchard, Baptist History, p. 259.

"Their elders and officers do not appear distinguished from their brethren by dress or names, but every Christian was considered as capable,

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the black garments
NOT CALLED REVEREND

in a certain measure, of instructing others, and of confirming the brethren by exhortations. Their elders were the seniors of the brethren, while the presbyters were the whole body of the teachers, whether fixed or itinerating. Their rules of practice were practiced by a literal interpretation of Christ's sermon on the mount. They consequently prohibited wars, suits at law, acquisitions of wealth, capital punishments, self-defense, and oaths of all kinds. The body of believers was divided into two classes; one of which contained the perfect, the other the imperfect Christians. The former gave up all worldly possessions, the latter were less austere, though they abstained, like the graver sort of Anabaptists in later times, from all appearances of pomp and luxury. These people contended that a church was an assembly of believers, faithful men, and that of such a church the Lord Jesus Christ is head, and he alone; that it is governed by his word and guided by the Holy Spirit; that it behooves all Christians to walk in fellowship; that the only ordinances Christ hath appointed for the churches, are baptism and the Lord's Supper; that they are both symbolical ordinances, or signs of holy things, 'visible emblems of invisible blessings,' and that believers are the proper participants of them." Orchard, Baptist History, p. 261.

15. (P. 125.) Investigators made a report to Louis XII, king of France, that "they had visited all the parishes where they (Waldenses) dwelt, and had inspected their places of worship, but that they had found no images, nor signs of the ornaments belonging to the mass, nor any of the ceremonies of the Roman Church; much less could they discover any traces of those crimes with which they were charged. On the contrary, they kept the Sabbath day, observed the ordinance of baptism according to the primitive church, instructed their children in the articles of the Christian faith and the commandments of God." Jones' Church History, p. 260.

16. (P. 125,126,127) "An ancient inquisitor, to whose writings against the Waldenses I had occasion to refer in a former section, thus describes them. 'These Heretics are known by their manners and conversation, for they are orderly and modest in their behavior and deportment. They avoid all appearance of pride in their dress. They neither indulge in finery of attire nor are they remarkable for being mean and ragged. They avoid commerce, that they may be free from deceit and falsehood. They get their livelihood by manual industry, as day-laborers or mechanics; and their teachers are weavers or tailors. They are not anxious about amassing riches; but content themselves with the necessities of life. They are chaste, temperate, and sober. They abstain from anger. Even when they work, they either learn or teach. In like manner also, their women are modest, avoiding backbiting, foolish jesting, and levity of speech, especially abstaining from lies or swearing, not so much as making use of the common asseverations, 'in truth,' 'for certain,' or the like, because they regard these as oaths, contenting themselves with simply answering 'yes' or 'no.'" Jones' Church History, pp. 258, 259.

"Alluding to the churches of the Waldenses in Piedmont, and those scattered throughout the diocese of Italy, he (Claudius Seisselius, archbishop of Turin), tells us that the most cruel persecutions had not been able to extirpate them, or hinder them from a constant defense of that doctrine which they had received from their ancestors." Jones' Church History, p. 246.

Peter Allix, in his history of the Churches of Piedmont, chapter 28, page 323, mentions the name as "The Church of God," In chapter 25, page 288, he again mentions the "Church of God." It will be observed that the people called by the world "Waldenses," were driven by Rome into the Piedmont valleys.

17. (Pp. 132-133) "They can say a great part of the Old and New Testaments by heart. They despise the decretals, and the sayings and expositions of holy men, and they only cleave to the text of Scripture." . . . "They say that the doctrine of Christ and his apostles is sufficient to salvation, without any church statutes and ordinances. That the traditions of the church are no better than the traditions of the Pharisees; and that greater stress is laid on the observation of human traditions than on the keeping of the law of God. 'Why do you transgress the law of God by your traditions?' They condemn all approved ecclesiastical customs which they do not read of in the gospel, as the observation of Candlemas^{MS5}, Palm Sunday, the reconciliation of penitents, the adoration of the cross, of Good Friday. They despise the feast of Easter and all other (Roman) festivals of Christ and the Saints, because of their being multiplied to that vast number, . . . and work upon holy days (of the Roman church) where they can do it without being taken notice of." . . . "They declare themselves to be the apostles' successors, to have apostolic authority, and the keys of binding and loosing. They hold the church of Rome to be the whore of Babylon, and that all who obey here are damned, especially the clergy that are subject to her since the time of Pope Sylvester." . . . "They hold that none of the ordinances of the church that have been introduced since Christ's ascension ought to be observed, being of no worth; the feasts, fasts, orders, blessings, offices of the church, and the like, they utterly reject." Eccl. Hist. of the Ancient Piedmont Church, pp. 216, and Lewis, Hist. S. and S., pp. 211, 212.

18. (Pp. 134-135) The following facts are indisputable: "that the general body of the Albigenses received the doctrines of Peter Waldo, . . . and that the Waldenses and Albigenses were two branches of the same sect. . . ." Jones' Church History, p. 242.

Monsieur de Vignaux, forty years a Waldensian pastor, says, "We live in peace and harmony with one another, have intercourse and dealings chiefly among ourselves, having never mingled ourselves with the members of the church of Rome, by marrying our sons to their daughters, nor our daughters to their sons."

He also states, "That the Holy Scriptures contain all things necessary to our salvation, and that we are called to believe only what they teach, without any regard to the authority of man--that nothing ought to be received by us except what God hath commanded"--that "there is only one mediator between God and man." Jones' Church History, pp. 764, 765.

19. (P. 142.) During the twelfth century the work of the Church of God, known to the world as "Waldenses," was at its best since the days of the apostles. Men of ability had been raised to the leadership of God's people in the wilderness, and much increase was made in winning souls from paganistic Roman Catholicism of the dark ages. In various countries these people were known by many names which were not acknowledged by the people themselves. The predominating names brought to us by history are "Waldenses," "Cathari," and "Albigenses," but the people themselves objected to these man-made names.

From E. Comba's work, Guild Hall Library, London, we get the following "The Waldenses objected to being called after Peter Waldo. They teach that 'We are a little Christian flock, falsely called Waldenses.' Further they say, 'We are proud of working,' and reproached the Roman clergy with idleness."

20. (Pp. 148-149) "The bishop of Cavaillon once obliged a teaching monk to enter into conference with them, that they might be convinced of their errors, and the effusion of blood might be prevented. This happened during a great persecution in 1540, in Merindol and Provence. But the monk returned in confusion, owning that he had never known in his whole life so much of the Scriptures, as he had learned during those few days, in which he had held conference with the heretics. The bishop however, sent among them a number of doctors, young men, who had lately come from the Sorbonne, at Paris, which was renowned for theological subtilty. One of them openly owned, that he had understood more of the doctrine of salvation from the answers of the little children in their catechism, than by all the disputations which he had ever heard. This is the testimony of Vesembecius in his oration concerning the Waldenses. The same author informs us further, that Lewis XII importuned by the calumnies of informers, sent two respectable persons into Provence, to make inquiries. They reported, that in visiting all their parishes and temples, they found no images or Roman ceremonies, but, that they could not discover any marks of the crimes with which they were charged: That the sabbath day was strictly observed; that the children were baptized according to the rules of the primitive church, and instructed in the articles of the Christian faith, and the commandments of God. Lewis having heard the report declared with an oath, 'They are better men than myself or my people.' Townsend's Abridgment, pp. 409-416.

21. (Pp. 149-150-151) "We must add here the testimony of that great historian, Thuanus, enemy, indeed, of the Waldenses, though a fair and candid one.

"He is describing one of the valleys inhabited by this people in Dauphiny, which is called the stony valley. 'Their clothing,' he says, 'is of the skins of sheep; they have no linen. They inhabit seven villages: their houses are constructed of flint stone, with a flat roof covered with mud, which being spoiled or loosened by rain, they smooth again with a roller. In these they live with their cattle, separated from them, however, by a fence. They have besides two caves, set apart for particular purposes, in one of which they conceal their cattle, in the other, themselves, when hunted by their enemies. They live on milk and venison, being by constant practice, excellent marksmen. Poor as they are, they are content, and live separate from the rest of mankind. One thing is astonishing, that persons externally so savage and rude, should have so much moral cultivation. They can all read and write. They are acquainted with French so far as is needful for the understanding of the Bible, and the singing of psalms. You can scarce find a boy among them, who cannot give you an intelligible account of the faith which they profess, in this, indeed, they resemble their brethren of the other valleys, they pay tribute with a good conscience, and the obligation of this duty is particularly noted in the confession of their faith. If by any reason of the civil wars, they are prevented from doing this, they carefully set apart the sum, and at the first opportunity put it to the king's taxgatherers.'

"Francis I, the successor of Lewis XII, received, on inquiry the following information concerning the Waldenses of Merindol, and other neighboring places; namely, that they were a laboring people, who came from Piedmont to dwell in Provence, about 200 years ago: that they had much improved the country by their industry; that their manners were

most excellent; that they were honest, liberal, hospitable, and human; that they were distinct from others in this, that they could not bear the sound of blasphemy, or the naming of the devil, or any oaths, except on solemn occasions; and that if they ever fell into company where blasphemy or lewdness formed the substance of the discourse, they instantly withdrew themselves. Such were the testimonies to the character of this people from enemies! Townsend's Abridgment, pp. 409-416.

22. (P. 152) "The Waldenses were conscientiously obedient to established governments, and their separation from a church, so corrupt as that of Rome, was with them only a matter of necessity." Townsend's Abridgment, pp. 409-416.

23. (Pp. 153-154) "In a book concerning their pastors we have this account of their vocation.

"All who are to be ordained as pastors among us, while they are yet at home, entreat us to receive them into the ministry, and desire that we would pray to God, that they may be rendered capable of so great a charge. They are to learn by heart all the chapters of St. Matthew and St. John, all the canonical epistles, and a good part of the writings of Solomon, David, and the prophets. Afterwards, having exhibited proper testimonials, of their learning and conversation, they are admitted as pastors by the imposition of hands. The junior pastors must do nothing without the license of their seniors; nor are the seniors to undertake anything without the approbation of their colleagues, that everything may be done among us in order. We pastors meet together once every year, to settle our affairs in a general synod. Those whom we teach, afford us food and

raiment with good will, and without compulsion. The money given us by the people is carried to the general synod, is there received by the elders, and is applied partly to the supply of travelers, and partly to the relief of the indigent. If a pastor among us shall fall into gross sin, he is ejected from the community, and debarred from the function of preaching.' Townsend's Abridgment, pp. 409-416.

24. (Pp. 154-155) "The Waldenses took special care for the religious instruction of their children, by catechetical and expository tracts, adapted to the plainest understandings. These formed a very salutary body of instruction, and early taught the youth the great things which pertained to life and godliness." Townsend's Abridgment, pp. 409-416.

25. (P. 155) "It is clearly evident from the general current of their history, that the Waldenses were a humbled people, prepared to receive the gospel of Christ from the heart, to walk in His steps, to carry His cross, and to fear sin above all other evils. They were devoutly strict in the discharge of family religion." Townsend's Abridgment, pp. 409-416.

26. (P. 160) "Rome saw that she was making no progress in the extermination of a heresy which had found a seat amid these hills, as firm as it was ancient. The numbers of the Waldenses were not thinned; their constancy was not shaken, they still refused to enter the Roman Church, and they met all the edicts and inquisitors, all the torturings and burnings of their great persecutor, with a resistance as unyielding as that offered by their rocks to the tempests and hail and snow which the whirlwinds of winter hurled against them." Wylie, History of the Waldenses, p. 31.

27. (P. 162) "But it was reserved to Innocent the Third, than whom no pope possessed more ambition, to institute the inquisition; and the Waldenses were the first objects to its cruelty. He authorized certain monks to frame the process of that court, and to deliver the supposed heretics to the secular power. The beginning of the thirteenth century saw thousands of persons hanged or burned by these diabolical devices, whose sole crime was, that they trusted in Jesus Christ for salvation, and renounced all the vain hopes of self-righteousness, idolatry and superstition. Whoever has attended closely to the subject of the epistles to the Colossians and Galatians, and has penetrated into the meaning of the epistle, sees the great duty of HOLDING THE HEAD, and resting for justification by faith, on Jesus Christ alone, inculcated throughout them as the predominant precept of Christianity, in opposition to the rudiments of the world, to human works and devices of whatever kind." Townsend's Abridgment, pp. 416-423.

28. (P. 175) "A bold and intrepid teacher was raised up among the Boghards, or Picards, in 1315, in the person of Walter Lollard, who became an eminent barb or paster among them, and from whom the Waldenses were called Lollards. . . . Moreland asserts he was in great reputation with the Waldenses, for having conveyed their doctrines into England, where they prevailed over the kingdom. . . . Walter was in unity of views in doctrine and practice with the Waldenses. . . . In 1320, Walter Lollard was apprehended and burnt. . . . His death was highly detrimental to their affairs, but did not, however, ruin their cause; for it appears they were supported by men of rank and great learning, and continued their societies in many provinces of Germany." Orchard, Bap. Hist., pp. 332, 333.

29. (P. 177) In the New Schaff Herzog Religious Encyclopedia, article Waldenses, page 243, it says they were determined to celebrate the Lord's Supper yearly, and that in France it had been the custom of these people to celebrate it yearly from an early time. This work says further, "In Germany as well as in France, the Waldenses celebrated the Lord's Supper yearly, between the years of thirteen and fourteen hundred."

30. (Pp. 177-178) "The Waldenses taught that the Roman church departed from its former sanctity and purity in the time of Constantine the Great: they therefore refused to submit to the usurped authority of its pontiff. They said that the prelates and doctors ought to imitate the poverty of the apostles, and earn their bread by the labor of their hands. They contended that the office of teaching, confirming, and admonishing the brethren, belonged in some measure to all Christians. Their discipline was extremely strict and austere, for they interpreted Christ's discourse on the mount according to the literal sense of the words, and they condemned war, lawsuits, the acquisition of riches, capital punishments, oaths, and (even) self-defense." Jones' Church History, page 266.

31. (P. 195) "The Reformers (Luther, Calvin, Knox, and others) with all their zeal and learning, were babes in spiritual knowledge when compared with the Waldenses, particularly in regard to the nature of the Kingdom of Christ, and its institutions, laws, and worship in general." Jones' Church History, p. 326.

"Four Bibles produced under Waldensian influence touched the history of Calvin: namely, a Greek, a Waldensian vernacular, a French, and an Italian. Calvin himself was led to his great work by Olivetan, a Waldensian. Thus was the Reformation brought to Calvin, that brilliant

student of the Paris University." Wilkinson, Our Authorized Bible Vindicated, p. 37.

Luther said of the Waldenses "that among them had he found one thing worthy of admiration, a thing unheard of in the popish church, that, laying aside the doctrines of men, they meditated in the law of God day and night, and that they were expert, and even well versed, in the knowledge of the Scriptures." Jones' Church History, p. 263.

32. (Pp. 196-197) Luther himself, while it is said believed in and practiced the observance of the seventh-day Sabbath, did not prescribe it in his articles of faith for his followers, in the copies that we now have access to. However, it has been said that in his original thesis, Luther advocated the observance of the seventh-day Sabbath, but that his colleagues objected on the grounds that it was an unpopular doctrine, which would have a tendency to repulse supporters of the Reformation who were not as pious as they should have been, but were of great assistance against the usurpations of the papacy.

Luther in his works has written of his belief in the Sabbath as follows:

"The Sabbath was before the Law of Moses came, and has existed from the beginning of the world. Especially have the devout, who have preserved the true faith, met together and called upon God on this day." Luther's Works, XXXV, p. 330.

As the Reformation became a success, many from among the ancient Waldensian churches of God were drawn over to the bodies of believers coming out of Rome's system under the Reformers, and left the main tenets of the faith held so dear by the Waldensian churches; but the Church of God itself, made up of the faithful who knew and practiced the truths

maintained at the price of the lives of their foreparents in past centuries, kept the true gospel free from the corruptions that crept into doctrines of the new sects through the Reformers who came from among the Roman clergy.

The Baptist Cyclopedia (1881), states "In 1530, according to Du Pin, the Waldenses united with the Reformers, and were persuaded to renounce certain peculiarities which heretofore they had held, and to receive doctrines which till then had been foreign to their creed. This new arrangement harmonized the reformations of the twelfth and sixteenth centuries."

33. (Pp. 204-205) In a letter from Oliver Cromwell, the Lord Protector of England, 1665, to the Lords of the United Provinces, in defense of the Waldenses then persecuted in the provinces of the duke of Savoy, we note the following: "But, if on the other hand, he shall continue firmly resolved utterly to destroy and to drive to a state of distraction those men, among whom our religion was either planted by the first preachers of the gospel, and so maintained in its purity from age to age, or else reformed and restored to its primitive purity more early than among many other nations, we hereby declare ourselves ready to advise, in common with you, and the rest of our brethren and allies of the reformed religion, by what means we may most conveniently provide for the preservation and comfort of these distressed people." Jones' Church History, p. 380, ed. 1837.

34. (Pp. 209-210) The "New World" had been opened up to emigrants from Europe for colonization, and the persecuted saints, known by various names

in history, fled to America for a haven of safety. The Pilgrims, the Puritans, the Quakers, had scattered among them the true Church of God, and carried with them to the shores of the New World the faith once delivered unto the saints, and preserved by their foreparents by the price of blood in the wildernesses of Europe.

The churches in the nations of Europe were literally destroyed in this century, and the history of them as churches can truly be said to have ceased, with a few notable exceptions, which we shall consider under the title of the Church of God in the British Isles.

Jones says of the extermination of the churches of the Waldenses in the Piedmont valleys:

"I professed to give the history of the churches of Piedmont and other places commonly designated as Waldenses and Albigenses, not of individuals; and as I considered these churches to have been utterly dispersed and scattered by a series of persecutions which terminated in the year 1686, I consider myself to have brought the subject to its legitimate close." Jones' Church History, Preface, page IX, ed. 1837.

The reader will note with interest the closing remarks of the historian regarding these people. How, because of the bitter persecutions in Europe, the church was utterly scattered and dispersed until he considered his subject to its legitimate close. This persecution was following the year 1600, and it was during this very same period that the Pilgrims were coming to America to escape persecution, and when according to the Revelation of Jesus, Chapter 12:16, that "The earth helped the woman," the church. It was to America, the land of religious freedom, that the people known to the world as Waldenses, Puritans, Anabaptist, Lollards, etc., were fleeing from persecution, and who were in

general known by the scriptural name, "The Church of God."

35. (Pp. 224-225) Rainer Sacho, a Roman Catholic author, says of the Waldenses: "There is no sect so dangerous as Leonists, for three reasons: first, it is the most ancient; some say it is as old as Sylvester, others as the apostles themselves. Secondly, it is very generally disseminated; there is no country where it has not gained some footing. Third, while other sects are profane and blasphemous, this retains the utmost show of piety; they live justly before men, and believe nothing concerning God which is not good."

Sacho admits that they flourished at least five hundred years before the time of Peter Waldo. Their great antiquity is also allowed by Gretzer, a Jesuit, who wrote against them. Grantz, in his "History of the United Brethren," speaks of this class of Christians in the following words:

"These ancient Christians date their origin from the beginning of the fourth century, when one Leo, at the great revolution in religion under Constantine the Great, opposed the innovations of Sylvester, Bishop of Rome. Nay, Rieger goes further still, taking them for the remains of the people of the valleys, who when the Apostle Paul, as is said, made a journey over the Alps into Spain, were converted to Christ."
page 16.

Irenaeus, A.D. 178, says, "There is no difference of faith or tradition in any of these countries."

"The Reformers hold that the Waldensian Church was formed about 120 A.D., from which date on they passed down from father to son the teachings they received from the apostles."

36. (P. 226) Peter Allix in his history of the "Churches of Piedmont"

(Italy), Chapter 28, page 323, mentions the "Church of God." On page 288, He also mentions the name "Church of God." It has already been abundantly proven that the people called Waldenses were driven by Rome into the valleys of Piedmont, Italy. Other references will be shown also in this work that the name Waldenses was not endorsed by them as a church; but they held to the true Bible name.

37. (P. 227) Mosheim says: "In Lombardy, which was the principal resident of the Italian heretics, there spring up a singular sect, known, for what reason I cannot tell, by the denomination Passaginians. . . . Like the other sects already mentioned, they had the utmost aversion to the dominion and discipline of the church of Rome; but they were at the same time distinguished by two religious tenets which were peculiar to themselves. The first was a notion that the observance of the law of Moses, in everything except the offering of sacrifices, was obligatory upon Christians; in consequence of which they abstained from those meats, the use of which was prohibited under the Mosaic economy, and celebrated the Jewish Sabbath. The second tenet that distinguished this sect was advanced in opposition to the doctrine of three persons in the divine nature." Eccl. Hist., cont. 12, part 2, chap. 5, sec. 14, page 127.

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